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**A PSYCHOLOGICAL APPROACH TO SEXIST ATTITUDE IN SOCIETY
THROUGH ALICE WALKER'S *THE COLOR PURPLE*, SYLVIA PLATH'S
THE BELL JAR, AND FATMA ALİYE'S *REFET***

M.A. THESIS

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TOPLUMDAKİ CİNSİYETÇİ TUTUMLARA ALICE WALKER'IN
RENKLERDEN MORU, SYLVIA PLATH'IN *SİRÇA FANUS* VE FATMA
ALİYE'NİN *REFET* ESERLERİ ÜZERİNDEN PSİKOLOJİK YAKLAŞIM

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Başak AVCİ tarafından hazırlanan “ A Psychological Approach To Sexist Attitude In Society Through Alice Walker's The Color Purple, Sylvia Plath's The Bell Jar, And Fatma Aliye's Refet ” adlı tez çalışması aşağıdaki jüri tarafından OY BİRLİĞİ / OY ÇOKLUĞU ile Van Yüzüncü Yıl Üniversitesi İngiliz Dili ve Edebiyatı Anabilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.	
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TOLUMDAKİ CİNSİYETÇİ TUTUMLARA ALICE WALKER'IN *THE COLOR PURPLE*, SYLVIA PLATH'IN *THE BELL JAR* VE FATMA ALİYE'NİN REFET ESERLERİ ÜZERİNDEN PSİKOLOJİK YAKLAŞIM

ÖZET

Toplumdaki bireylere, cinsiyetlerine göre önyargılarla oluşturularak dayatılan görevler ve baskılar olarak bilinen *cinsiyetçilik* düşüncesi, tarihten bugüne kadın-erkek birçok insanın ötekileştirilmesine sebep olmuştur. İnsan yaşamında çatışmalara yol açan bu düşünce, bireylerin psikolojik ya da fiziksel baskılara maruz kalmalarına sebep olmaktadır. Gelenekçi bir bakış açısı ile toplumlar yaşadıkları kültürlerin etkisinde kalarak görüşlerini kuşaktan kuşağa aktarmaktadırlar. Ailelerde başlayıp gelişen bu baskıcı tutum genetik bir hastalık gibi kişilerin zihnine tutunmaktadır. Bu basmakalıp inanış ile toplumdaki rollerin sadece kişinin cinsiyeti üzerinden belirlenebileceği görüşü hâkim olmakta ve bu cinsiyet rollerinin dışına çıkılamayacağı savunulmaktadır. Toplumca belirlenmiş, uygulanması zorunlu kılınmış bu rollerin yerine getirilmemeleri durumunda bu kişilerin aşağılanması, küçük görülmesi ve hakarete uğramaları gelenek haline gelmiş ve değer yargısı olarak topluma sunulmaktadır. Bireylerin cinsiyet rolleri üzerinden maruz kaldığı ‘*cinsiyetçilik*’ önyargısı, tarihten bugüne, yediden yetmişe, dünyanın birçok bölgesinde, birçok ülkede ve toplumda çoğunluğu ‘*kadınlar*’ olmak üzere tüm insanlığın tecrübe edindiği bir ayrımcılık türüdür. Toplumun masum bir geleneği sayılmış olan bu düşünce karşı cinsler arasında çatışmalara sebep olmakta ve bireyler susarak ya da susturularak, psikolojik şiddete maruz bırakılarak ötekileştirilmiş hissetmektedirler. Geri kalmış ve ezilmiş olan toplumlarda ırkçı bakış açısının da beslediği bu ideoloji, toplumda nefret duygusuna ortam hazırlayarak özellikle kadınlar üzerinde ciddi baskılara sebep olmaktadır. Bu baskılar toplumsal ve bireysel açılardan ve yaşantılardan yola çıkılarak geniş bir psikolojik çerçevede ele alındığında sebepleri ve sonuçları ile bir bütün olduğu görülmektedir. Bu çalışmada, ‘*cinsiyetçi tutum*’, ailelerin ve bireylerin eğitim,

ekonomi ve gelişmişlik düzeyleri, toplum içindeki yaşantıları ve diğer insanlarla ilişkileri gibi sosyal ve psikolojik açılarından ele alınarak, cinsiyetçi görüşün kadın çerçevesinden çokça işlendiği, Alice Walker'ın *Renklerden Moru*, Sylvia Plath'ın *Sırça Fanus*, ve Fatma Aliye'nin *Refet* eserleri üzerinden değerlendirilecektir. Bu tutumun sosyal, ekonomik ve psikolojik nedenleri incelenirken üç kadın yazarın aynası olan bu üç eser, kadın yazarların hayatları ışığında ele alınacak ve cinsiyetçilik düşüncesine sebep olan davranışlar toplum hayatı çerçevesinde analiz edilecektir.

Anahtar Kelimeler Cinsiyetçilik, Ötekileştirme, Kadın, Önyargı, Psikoloji.

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ABSTRACT

The idea of *sexism*, known as the duties and pressures imposed on individuals in society by prejudices based on their gender, has led to the marginalization of lots of men and women throughout history. This idea, which causes conflicts in human life, causes individuals to be exposed to psychological or physical pressures. With a traditional perspective, societies are influenced by the cultures they live in and transfer their views from generation to generation. This oppressive attitude, which starts and develops in families, clings to people's minds like a genetic disease. With this stereotypical belief, the view that the gender of the person can only determine roles in society prevails, and it is argued that these gender roles cannot be strayed from. If these roles are determined and enforced by society are not fulfilled, it has become a tradition for these people to be humiliated, insulted, and presented to society as a value judgment. The prejudice of '*sexism*' that individuals are exposed to through gender roles is a type of discrimination experienced by all humanity, mostly '*women*,' in many regions of the world, in many countries and societies from the past to the present. This thought, considered an innocent tradition of society, causes conflicts between opposite sexes, and individuals feel marginalized by being silent or silenced and exposed to psychological violence. This ideology, fed by the racist point of view in underdeveloped and oppressed societies, creates an environment for hatred and causes serious pressure, especially on women. When these pressures are handled in a broad psychological framework based on social and individual aspects and experiences, it is seen that they are whole with their causes and consequences. In this study, '*sexist attitudes*' will be discussed from social and psychological aspects

such as the education, economy, and development levels of families and individuals, their lives in society, and their relations with other people, and it will be evaluated through the works of Alice Walker's *The Color Purple*, Sylvia Plath's *The Bell Jar*, and Fatma Aliye's *Refet*, in which the sexist view is processed from the frame of women. While examining the social, economic, and psychological reasons for this attitude, these three works, which are the mirrors of three women writers, will be discussed in the light of the lives of women writers and the behaviors that cause the thought of sexism will be analyzed within the framework of social life.

Keywords Sexism, Marginalization, Woman, Prejudice, Psychology.

Quantity of Page viii + 62

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TABLE OF CONTENTS

ÖZET	iii
ABSTRACT	v
TABLE OF CONTENTS	vii
ACKNOWLEDGEMENTS	ix
INTRODUCTION	x
1. SEXISM.....	1
1.1. Sexist Attitude.....	1
1.1.1. Sexism Past and Present	2
1.1.2. A Sexist Perspective on Women Writers	5
1.1.3. The Analysis of Sexism against Women in Some Societies	7
1.2. A Psychological Approach to Sexist Attitude in Society	10
1.2.1. Sexism in Social Psychology and Men	10
1.2.2. Psychological Analysis of Women's attitudes to Sexism	15
1.2.3. The Impact of Sexism for Career Choice	17
1.3. Some Sexist Attitudes in Psychology	18
1.4. The Excerpts from Some Known Literary Works Containing Sexist Discourses	22
2. THE PIONEER WRITERS.....	26
2.1. Alice Walker.....	26
2.2. Sylvia Plath.....	27
2.3. Fatma Aliye	28
3.THE SEXIST ATTITUDE IN SOCIETY PSYCHOLOGICAL ANALYSIS OF THE COLOR PURPLE, THE BELL JAR, AND REFET	29

3.1. Alice Walker's <i>The Color Purple</i>	29
3.2. Sylvia Plath's <i>The Bell Jar</i>	35
3.3. Fatma Aliye's <i>Refet</i>	44
3.4. Interpretation of the Books' Titles	49
Suggestions for Researchers	50
CONCLUSION	51
REFERENCES	56
CURRICULUM VITAE	1
LİSANSÜSTÜ TEZ ORJİNALLİK RAPORU	2

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INTRODUCTION

The sexist point of view is a problem that exists in all societies. In societies with this point of view, the distinctions between men and women determine and change people's lifestyles. One of the prejudices that directly or indirectly negatively shapes social life is the sexist view. When gender discrimination is made in a negative way, it means othering, like racism. This prejudice, especially against women, takes the underdeveloped societies further back. Efforts to isolate women from society and remove them from working life stem from sexist views.

When examined from a psychological perspective and analyzed through psychological sources, it is seen that some prejudices in the society differ according to the way individuals are brought up in the family, the lives and experiences of individuals, or cultural traditions in societies. Changes in family life, behavioral disorders, behavior patterns of parents change the perspectives of individuals on society and therefore society.

Prejudices created against women and women's lives prevent women from developing themselves and thus from reaching successful professions in society. Women play a major role in the development of society as they are in a position to integrate the family and shape their behavior by raising children. When mother and father behaviors are investigated from psychological sources, it is seen that the most important reason shaping the behaviors of individuals in society is the mother and father archetype. In addition, cultural habits and traditions, which can be shown as the cause of the patriarchal mentality, and unchanging ideas that are believed to come from the ancestors and cannot be corrupted shape the social life.

1. SEXISM

1.1. Sexist Attitude

Sexism, which is seen as a kind of discrimination that deals with the definition of people as women or men rather than their thoughts, feelings, personalities, and value judgments, is a hate-containing prejudice that has led to conflict in societies from the past to the present. The transformation of these prejudices into attitudes towards a person or a group of people by becoming stereotyped in society as observable behaviors are known as discrimination.

Based on the examples of “the herd mentality” of society, it can be said that people are inclined to continue the behavior socially and to continue the same behavior according to the majority of society or the ratio of the people around them. Especially undesirable behaviors are resulting from faulty family education or bad acculturation. We can explain these behaviors with the approach. According to this approach, social situations and rules shape behavior. Mustafa Büte defines this situation like that “We can explain the rules and expectations about how members of a group should think and behave with social norms.” (Büte, 2017: 160)

In addition to the idea of seeing individuals of any gender as inadequate and defective is known as a sexist perspective, this point of view prevents people from moving forward in science together as a group and as a community. The level of nations working for the welfare of the people in unity as men and women is not the same as those that act within the framework of sexist attitudes and discrimination. The prejudices of society prevent development and rational thinking and create a wall in front of the development. Some articles on this subject are highlighted as follows:

A person who is prejudiced against a person or community cannot be expected to be impartial toward that person or community. The social dimension of prejudice requires it to violate societal norms such as wisdom, justice, or tolerance. Overgeneralization, prejudice, refusal to take into account individual differences, and stereotyping are typical features of prejudice. (Vatandaş, 2007: 32)

Although sexism has become a general problem in every culture, it is not common to think it is a big problem from a social point of view. Individuals are far from thinking that this prejudice can regress society. On the contrary, it is common

to think that some behaviors and duties are completely separate. According to societies, women should have a certain behavior, and behavior should be shaped according to the structure of the man. If they do behaviors that are limited by some social, traditional lines that belong to them, they are considered correct: If they do behaviors that are emphasized as belonging to the opposite sex, they are evaluated as wrong, and this situation is found strange, mostly with bad reactions. Evrim Sevim explains that in his book:

The majority of sociologists and social psychologists interested in the subject discussed age and gender roles together and stated that the categorization based on these two characteristics represents the oldest distinction made by societies. This categorization, which is based on universal biological characteristics, is of great importance for both society and the individual. Because the roles depending on these two characteristics affect the division of labor in society as well as determining the opportunities and styles of individuals to participate in society, It determines the responsibilities and jobs that women and men have to do at different age stages of life. (Sevim, 1972: 102)

1.1.1. Sexism Past and Present

In history, women struggled to exist, realized there was no limit to what they could do by realizing their strength and continued on their way without giving up even though they were humiliated and severely punished. Today, the situation is no different from the past. The power of women is not believed. The woman who cannot make her voice heard, especially in unknown parts of society and is exposed to torture and death, is in a position to try to prove her existence. She tries to remind herself that she is a human and sometimes even ends her life without being able to hear it throughout her life. In societies where a woman can survive under the command of a man, the word “woman” has no meaning. She is expected to take permission while doing something without being asked what she wants, and she is always put in the background of society. As an individual, the woman, who is not expected to achieve good societal positions and is even unwanted, is only required to serve her father and husband. This situation, seen in most societies in the past, is seen more in undeveloped societies today. Women, whose environment is limited only to their homes, have struggled for a long time to open up to the world and gain their rights. Some articles on this subject are highlighted as follows:

Of course, there have been periods when men and women do not have equal rights in history. From time to time, they have struggled a lot to use these rights, which should be treated with respect. Many feminist writers made a bid to protect the rights of women and to

be able to set up the system based on the equality of principle. One of the important points that they dwell on is women cannot have equal work environments and rights. (Koç, 2015: 2)

Millions of women who tried to limit their lives to the home have existed throughout history. With their lives stuck between the triangle of only pleasing their husbands, giving birth to children, and doing housework, these women were prevented from realizing their brain power, and it was seen that the number of female scientists did not increase in history. Although the development of science in the light of existing women scientists is undeniable, the fact that more women scientists can exist has been overshadowed by the obstacle of women's struggle for existence from the past. In a society in which male dominance pressure is tried to be established, women have been tried to be left in the background. Sylvia Walby defines patriarchy:

I shall define patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women...the use of the term social structures is important here since it clearly implies the rejection of both biological determinism and the notion that every individual man is in a dominant position and every woman in a subordinate one. (Walby, 1990: 20)

In a world where it is true and legal for every woman and man to appear equal, centuries ago, this equality was broken, and the place of women in society was tried to be underestimated. As a result, the woman who tries to exist in every part of society, in every task, has been humiliated and oppressed. This discrimination against biological and social gender has become a great pressure on women from past to present. It is emphasized that the reasons for the sexist attitude, thought to have started in the first ages, are the divisions of labor considered obligatory in the age lived. However, this idea, still being discussed today, has not remained under the influence of the changing age and has not changed with the change in women's place in society. Mine Tan explains the roles of men and women in society in her book:

With the discovery of metals, the raising of animals, and the transition of the surplus value resulting from the development of weaving and field culture to family property, the roles of men and women have changed, and the equality between their status has deteriorated. (Tan, 1979: 164)

According to some researchers, who think the equality between men and women was the division of labor based on the biological power required by the time lived, men tended to some work needs outside the home. In contrast, women turned to domestic and child care. This situation was formed for important reasons,

did not change over time and turned into the traditionalist rules of society. Celalettin Vatandaş explains his ideas about gender roles in his article like that:

As for the historical origin of gender roles, many social scientists have found the basis of gender discrimination at the beginning of the division of labor process. (...) This opinion: in the new process that has emerged, men have flocks, weapons, captives, and crops: on the other hand, women stay at home for reasons such as childbirth, childcare, and domestic chores. This separation, on the other hand, separates and shapes the roles. (Vatandaş, 2007: 35)

From the past to the present, the humiliation of women has been experienced in every society. For example, the fact that women are not given the right to speak in Chinese society, that they are seen as a commodity, and that a family that does not give birth to a son is ignored is described as follows “Families without sons were seen as dying out. Only men constituted and reproduced the social order. Daughters and wives were regarded as dependents and sometimes even property of the family.” (Cheung, Liu, & Henonen, 2010: 236) Past stereotypes and prejudices have affected societies and some psychologists, writers, and philosophers. Teresa Brennan and Carole Paternan, who gathered the thoughts of John Locke, one of the philosophers of the century, in their articles, wrote this view as follows:

Every man is considered rational enough, or "naturally", capable of leading a family. .. Women, on the other hand, according to Locke's theory, are "naturally" seen as unreasonable and "naturally" excluded from the status of "free and equal individuals", as it is not appropriate for them to participate in public life. (Brennan & Paternan, 1979: 135)

Women tried to be the light, forward-looking face of society: but faced the same problems and prejudices in every geography and time period. Unfairness throughout history, prejudices, and psychological violence repeated in every period have led women to think, to research, to find their own potential and to rise. Gerda Lerner, a feminist writer, explains this problem like that:

The ultimate consequence of man's power to define has a profound effect on women's struggle for their own emancipation [...] it has forced thinking women to waste much time and energy on defensive arguments.” (Lerner, 1993: 10)

Patriarchal, male-dominated societies oppose women's modernization, education, and making their own choices and still condemn women to forced marriage in some rural areas. Although these oppressive traditions are also applied to men, they are more common in women. Societies that want to manage the life of women with their sexual identity, make decisions about their life, and even put pressure on them continue to maintain this patriarchal system. Some articles on this subject are explained as follows:

Today women's issues, The status of women, changes in the roles of men and women inside and outside the home, women's oppression, early marriages, gender differences, and girls' and boys' education are discussed. The fact that these issues are still discussed today is due to the fact that the problems related to women and families continue today as they were in the past. In other words, since the traditional values of the patriarchal society continue to exist significantly in the modern social structure, a woman needs to be a good wife and mother, thus creating conditions of double exploitation or double domination for women. (Aktaş, 2013: 54)

1.1.2. A Sexist Perspective on Women Writers

Another issue where gendered attitudes are exhibited is in occupational fields where gender equality is ignored. It took time for many women to disregard prejudices and fight for equal rights to prove they could do everything men did. Some have argued that a woman cannot do the same job as a man is not the environment but the physical and mental difference between the woman, and this is not due to male domination and patriarchy.

Many women have struggled for centuries to prove that they can do anything men do, ignoring prejudices and trying to prove that they have equal rights. Some have argued that a woman cannot do the same job as a man is not the environment, but the physical and mental difference between the woman and the woman is not suitable for doing some work. In societies where the perception that women are only responsible for caring for children and housework is difficult to break, women still struggle with these perspectives. This problem is one of the biggest ones women writers who write about sexism in their works face. Gül Aktaş, as a woman writer, thinks that most of the responsibilities in the family belong to women and explains:

The fact that many responsibilities in the family institution belong to women and women take too much responsibility in family roles these responsibilities isolate women from the public and social spheres. This structure, which is also valid in all patriarchal societies, is possible to see the traces of the sexist division of labor today. This point of view holds women primarily responsible for housework and childcare. (Aktaş, 2013: 63)

While the sexist approach in societies, of which we have seen many examples in history and even many writers talk about from their own lives, existed in the form of autobiography in the books inspired by the lives of some authors, the difficulties experienced through a character in the works of some authors were conveyed. We see the change in this approach, which needs to be expressed and brought to light through these works. While the fact that women can be writers is not

accepted, the idea that one day they can produce works and men was accepted too late in history. With the view that some male writers also participated, the works of women writers began to be noticed. The fact that the opposite sex introduced themselves and shared their thoughts contributed to breaking the patriarchal mentality of the patriarchal society. Mehmet Bakır Şengül has analyzed the place of women in society from past to present as follows:

In the 19th century, when the idea that women could produce literary works like men began to take hold, the relationship between women and literature gradually found a place in general literature. Thus women's literature brings to mind works written primarily for women and about women. Eréndiz Atasü states that "women's literature is not created just for women to read it — naturally, it appeals to all readers of literature — the author is born as a necessity because he finds the energy of writing in the consciousness of femininity," stating that the texts that women will produce are a part of general literature. Indeed, the naming of women's literature makes sense in the way that the "second sex" defines itself and transfers women's experiences to writing. (Şengül, 2016: 204)

Although negative perspectives on women's literature have decreased until today, women's works are still considered worthless by men, who are a part of patriarchal culture. It is possible to see people in every society who argue that women can only write about housework. However, the characters women writers portray in most works are the products of their struggles to become women and their life experiences. Therefore, women writers create a mirror in which they can see their own lives and create their works from their world. Moreover, in his article, Mehmet Bakır Şengül Mehmet Bakır Şengül wrote about the place of women in social life as follows:

As the woman becomes more functional in social life, her authorship identity becomes clear. The fact that women are seen as a part of social life coincides with their beginning to become the subject of literature. Their greater visibility in the political and social spheres also contributes to authorship traditions. (Şengül, 2016: 210)

The problem and perception of sexism, which has been going on for centuries, has led some women writers to write about this subject and to realize the power of the next generation. Based on the perception that only a woman who has the same problems or shares the same feelings can understand women, female writers may be preferred and defended by female readers. Even centuries ago, in patriarchal societies where women's words had no meaning and were forbidden to speak, languages were created that only women could understand and were stipulated to be kept secret among women. One of them is the Nu Shu written language created among the women of Chinese society. Author Lisa See, in her

book *Snow Flower and the Secret Fan*, described the secret Nu Shu writing of women in ancient Chinese society, where women were despised and humiliated:

Aunt instructed me on the special rules that govern nu shu. It can be used to write letters, songs, autobiographies, lessons on womanly duties, prayers to the goddess, and, popular stories. It can be written with brush and ink on paper or a fan, embroidered onto a handkerchief or woven into cloth. It can and should be a song before an audience of other women and girls, but it can also be read and treasured alone. But the two most important rules are these Men must never know that it exists, and men must not touch it in any form. (See, 2005: 30)

Considering the Nu Shu script, there is women's literature in the world, and although this literature is not only written for women, it is easily understandable by women. The works written by women are mostly met with empathy by female readers and are read more. This is because that what is written is in harmony with the experiences of female readers regarding the subject. Women prefer works that will enable them to find something from their own lives in the works they read and add something to their lives. For this reason, works written using women's language appeal to the feelings of female readers.

1.1.3. The Analysis of Sexism against Women in Some Societies

According to its definition, culture is considered the whole of things that human beings produce and create materially and spiritually. This definition includes the traditions, customs, literature, clothing, art, and especially religion and beliefs of societies. The concept of culture, passed down from generation to generation and shaped the lives of societies like a heritage for centuries, includes some obligations that bring restrictions and harm to societies and their positive effects. Although some customs, which differ from society to society, have lost their effectiveness today, traditionalist societies that continue to keep the traces of the past alive refuse to include modernization and science and even believe that leaving their traditions will bring bad luck to them, accept not to develop as a part of their lives. These communities, which have placed the patriarchal social order at the center of their lives, have refused women a say and have considered them a commodity to be managed. Sylvia Walby, analyzes women's place in society in her book "In this system women's labour power, women's reproduction, women's sexuality, women's mobility and property and other economic resources – are under patriarchal control". (Walby, 1990: 20)

It is common in underdeveloped societies that the traditions in the family structure are more dominant, especially for women. The patriarchal structure of the family reduces the woman's potential to have a say in the family as an individual. The woman is not the family's decision-maker but is treated as an object on which decisions are made and on which she has a say. Especially in small places, in rural areas, the place of life of the woman, who is not allowed to read and write, is only at home. Sedef Kapanoğlu, in her article, emphasizes that a woman should obey some rules in some societies and analyzes Chinese women and their difficult lives in the past in China:

The woman should have been ordinary, respecting her husband and ancestors. She should have thought of them before herself and always knew to stay one step behind (...) She should have always been timid and fearful. She had to work late, get up early in the morning. She had to fulfill her duties related to the household, day and night, without saying easy or difficult. She had to complete everything she had to do completely. She should have served her husband gladly, she had to have the right attitude. She should only be concerned with her own work, quietly obeying her husband. (Kapanoğlu, 2006: 13)

Struggling to be a woman in a male-dominated society has been an ongoing problem for centuries. While it is difficult for a woman to impose even her existence in such a society, drawing a self-actualized woman image can be considered a utopia in some places, even in today. Women are pushed to the remote corners of society, humiliated, and even defeated by fabricating culture and tradition cases. The lives that started with the sentence "You can't do it" in different parts of the world ended with disappointments due to physical or psychological difficulties. Celalettin Vatandaş, a writer, explains sexual roles in his article:

While the family continues to function as both production and consumption and the continuation of the species, on the other hand, it reproduces social values and sexual roles accordingly. In the traditional family, girls are brought up to adapt to the patriarchal structure both in the family where they are brought up and in the families where they will go as brides. In this family type, the girl, increasingly young girl and woman, is responsible for domestic work within the framework of reproduction. (Vatandaş, 2007: 39)

The women who are not allowed to read, speak, and even think and are forced to work, marry, and be pressured by society have made difficult journeys to prove their existence in the struggle for life. As a result of living on these journeys, they have forgotten that they are women and even human beings. This condition means that the patriarchal system is the center of some societies, and the family, the smallest unit of society, is governed by this system. Abeda Sultana, a writer, defines the patriarchal system in her article:

Patriarchy is a system whereby women are kept subordinate in a number of ways. The subordination that we experience at a daily level, regardless of the class we might belong to, takes various forms – discrimination, disregard, insult, control, exploitation, oppression, violence – within the family, at the place of work, in society. (Sultana, 2011: 7)

The peace and future of all societies need to recognize the necessary equality of women instead of status, identity, and class in the social society. Neither a man is superior to a woman, nor a woman is behind a man. Although the members of society question the source of gender inequality and the role of women in society, in the context of basic human rights and freedoms, *feminism* is also defined as the liberation movement of women who are shaped by the thoughts that half of the human population, that women have always had to live in a secondary position throughout history. Sultana refers to *women's* subordination in her article:

The term 'women's subordination' refers to the inferior position of women, their lack of access to resources and decision making etc. and to the patriarchal domination that women are subjected to in most societies. So, women's subordination means the inferior position of women to men. The feeling of powerlessness, discrimination and experience of limited self esteem and self-confidence jointly contribute to the subordination of women. Thus, women's subordination is a situation, where a power relationship exists and men dominate women. (Sultana, 2011: 7)

'The place of women in society' is a topic that has been discussed for decades. A woman is defined as a person who has the virtues and skills required for maternity or home management. A woman is known only as the person who feeds and grows. The woman is tried to be kept away from all the lives of society and all the movements representing her freedom by assuming only one task in the shallow perception of people. The visible side of the dimension and the invisible and undesired side should be perceived. What lies at the heart of this inequality are our "perceptions" and our "subjective positions" caused by our perceptions. Although the importance of women in society has been placed on the shelves at the back for centuries, we cannot deny the importance of this phenomenon. Some articles on this subject are explained as follows:

Many girls who grow up without having the same rights as their brothers are not able to receive a good education, are deprived of their personal rights and freedoms in many areas of their lives and lead a struggling and passive life due to the established sexist perception. This situation directly affects the education of girls and boys and indirectly the development levels of the countries. Discourses such as "women are naive people who need to be protected" or "the house repair work is the job of men", which seem to be not negative, are directly defined as sexism. (Avci & Tanrıtanır, 2020: 383)

1.2. A Psychological Approach to Sexist Attitude in Society

Psychology, which is a branch of science that studies the spirit world of human beings, appears in all areas of life. It is accepted as normal that the need to benefit from the science of psychology arises wherever the human race exists. The reason for this is the depth of the human soul. Spiritual causes waiting to be revealed shape people's lives. Psychology does not examine diseases that can be measured concretely and easily evaluated, but works on difficult areas that can be revealed in details. The most used definition is as follows “Psychology is the scientific study of the mind and behaviour.” (Snowden, 2006: 23)

1.2.1. Sexism in Social Psychology and Men

The physical developments, experiences, environment, and especially the family, which a person shows in the period from birth to death, are the most basic steps for psychological development. A problem that occurs even in one of the steps may affect the other steps as well as cause the individual in the developmental process to complete the development incompletely or incorrectly. People think that they have left the negative life behind, but this experience turns into a trauma and negatively affects their future lives. Sometimes these situations lead to various disturbances in human psychology. Psychologist, author Ruth Snowden, in her book, *The Freud Key Ideas*, expresses Sigmund Freud's ideas that an individual's abnormal behaviors are a result of their past experiences “The origin of each symptom would turn out to be a forgotten traumatic event.” (Snowden, 2006: 59)

Freud soon found that some of his patients were very resistant to all this unravelling, and he discovered that there was a constant theme underlying all their cases – one of sexual hang-ups. This was hardly surprising really, given that most of Freud's patients were middle-class women, and women's sexuality was so little understood at that time. But the link between all his cases led Freud to decide that practically all resistance was sexual in origin – the result of unconscious denial of a forbidden sexual wish. He put forward a thesis that at the bottom of every case of hysteria there lay buried sexual experiences. These were rooted in the earliest years of childhood, but they could be brought to light by psychoanalysis. (Snowden, 2006: 61-62)

Human being, who has not completed the childhood process of a woman or a man as it should be, can show the behaviors that he showed in childhood when he becomes an adult. Personality disorders occur in the individual who transfers every behavior he sees from the family without questioning. The individual shows these disorders that she/he has imprisoned in her/his personality with various behaviors on

other people. Many people with personality disorders and negative behaviors make up a large percentage of the population. These people sometimes appear as sociopaths, sometimes a thief or a murderer. Sometimes a child killer, sometimes a serial killer, sometimes a misogynist. These people continue their existence in society and live by committing crimes. Psychologist Carl Gustav Jung, in his work *Four Archetype*, he talks about the 'shadow' archetype, which he sees as one of the reasons for the negative behavior of the individual:

The dark side of every personality is the gateway to the unconscious or dreams. Those two figures of twilight, 'shadow' and 'anima', pass through this door into dreams of the night or, by remaining invisible, seize Self-consciousness. A person possessed by his shadow always cuts off his own light and falls into his own trap. He prefers to leave a negative impression on others at every opportunity he gets. (Jung, 2001: 61)

Carl Jung defined the inner monologue technique as inner speech or inner voice in his work called *The Four Archetypes*. Although he emphasizes that this inner speech is often rejected by the individual, he believes that it can be beneficial for the individual's self. It emphasizes the need for the person who seeks the truth in himself to talk to himself. Inner speeches of the characters in the novels *The Bell Jar*, *The Color Purple* and *Refet*, which are investigated in the study, are one of the ways of coping with social problems. Characters exposed to sexist attitudes use the inner monologue technique to hold on to life. Carl Jung explains his ideas about inner monologue in his book:

Our thinking about the inner voice oscillates between two extremes we either think it's complete nonsense or it's the voice of God. No one would think that anything could happen between the two. Just as ego is one-sided, so should the "other" be. Reality and meaning can emerge from the conflict of these two, but for this the ego must be fair to the other and willing to accept and surrender that it has a personality. (Jung, 2001: 70)

Besides being known as a sexist perspective, the idea of seeing individuals of any gender as inadequate and flawed is known as a sexist perspective, and this perspective distances societies from education, science. The level reached by the nations that work for the advancement of the people as men and women in unity is not the same as the nations that act within the framework of a sexist attitude. The prejudices of the society and the roles that are designed for women and which are almost ordered not to go out prevent development and form a wall in front of it. In some article, social gender roles are explained as the following:

A sexist approach is also observed in the distribution of power balances within the family. While the man has the right to speak on many issues, the woman has the right to speak in the house within the limits allowed by the man. Women are given the role of mother and housewife. While the woman is busy with the role given to her, the man is in the public

sphere. Men are also assigned the roles of head of the family, father and income generator. (Yılmaz, 2018: 56)

People, and especially women who are oppressed, do not go beyond some rules determined by the society and raise every newborn individual in this way. This situation is transferred to each new generation as a chain. The underdevelopment of societies is due to some social prejudices. Freedom of thought constitutes the level of development of a society. Societies that limit thought and behavior also hinder the education level of individuals. If the social causes of these inhibitions and prejudices are to be investigated, the idea of mass psychology should be taken into consideration. Carl Jung refers that the mass psychology affects the consciousness of the society in his book:

The experience of a group takes place at a much lower level of consciousness than that of the individual. Because it is a fact that the common spirit, which is formed by the gathering of many people and uniting in a common spirit, is below the level of individual individuals. If the group is very large, the common spirit is a kind of animal spirit. This must be why the morality of large organizations is always in doubt. It was inevitable that the psychology of a multitude of people would descend to the level of that of the common people. (Jung, 2001: 63)

Some societies that keep sexist attitudes alive in their traditions insist on advocating the same behavior and view as a whole. In traditional societies, there are many characters who find it strange that boys and girls are together and girls are self-developing. Many of these individuals act with the concern of what the society will say, and they keep these judgments that the society keeps alive. This attitude, which is applied as a large community, is formed as a result of a massive behavioral psychology. Jung explains this situation as follows:

The individual in the crowd becomes a victim of suggestibility. For something to happen, for example, to make a suggestion, however immoral the suggestion may be, it is enough for the individual to agree with it. In the mass, one does not feel any responsibility, nor does one feel fear. (Jung, 2001: 63)

Although sexism has become a general problem in every culture, it is not common to think that it is a big problem from a social point of view. Individuals are far from the idea that this prejudice can regress the community. On the contrary, as in the quote, it is common to think that some behaviors and duties are completely separated from each other. Marginalization, is separating and thus dividing the society. Carl Jung explains the psychological basis of this situation with the following sentence "Everything is the theory of the self. The other is only in a

relationship process, in order to find and form herself in the other." (Jung, Dört Arketip, 2001: 7)

In that case, it can be deduced that the sexist attitude is a misrepresentation of the person trying to find himself. When considered in psychological dimensions, Carl Jung's female image anima and male image animus try to integrate in their unconscious encounters, but in societies that live with some cultural rules and certain judgments, the expression of this situation is the male's effort to marginalize. Jung explains this situation as follows:

"The process of unification/integration unites, integrates what the sex separates/segregates and reflects to the opposite sex... Integration is always accompanied by transformation. The person who has assimilated the other in himself cannot remain the same: a staggering change in his worldview and model, and therefore in his life, is inevitable. (Jung, 2001: 15)

According to some societies, a woman should have a certain behavior, and her behavior should be shaped according to the structure of the man. If they do the behaviors that are limited to some social traditional lines that belong to them, they are evaluated as right, if they do the behaviors emphasized as belonging to the opposite sex, they are evaluated as wrong, and this situation is often found strange with harsh reactions. The person who accepts the different behaviors of the people in front of him with his own truth as a mistake has a point of view made up of prejudices. Carl Gustav Jung explained some unconscious behaviors as an act of the 'primitive mind'. According to this situation, social prejudices, some behaviors that are repeated from past to present and cannot be corrected can be attributed to a psychic power. Jung explains this situation as follows:

The souls of the dead are identical with the psychic activity of the living: They ensure each other's continuity. According to this view, the psyche is a soul. Therefore, when there is something psychic in the individual that he perceives as his/her own, it is his/her own soul. But when something psychic happens to him/her that is foreign to him/her, it is someone else's soul and perhaps it has taken hold of him/her. In the first case, the soul corresponds to the subjective point of view: In the second, it corresponds to public opinion, the spirit of the period, or the primordial, not yet humanized, humanoid state, which is also called the unconscious. (Jung, 2001: 90)

Apart from the idea that people's attitudes and behaviors are made active by their personality and psychological structures, some psychologists are of the opinion that individuals whose behaviors are identified with the spirits of their ancestors do it involuntarily. According to them, what drives the individual for behavior is an unconscious energy. The individual is under the influence of a spirit or spirits from the past and their behavior is shaped in this direction. The view that the individual

takes the role of his direct ancestor is also common in some societies. Jung refers the importance of ancestors for societies as follows:

We know that the ancestor played a very important role in primitive societies. It is not only assumed that the ancestral spirits are passed on to the newborn children, but the ancestors are tried to be transferred to the children by giving the names of the ancestors to the children. In the same way, primitive man tries to transform himself into his ancestor -with rites. (Jung, 2001: 62)

It is becoming more common for prejudices such as racism and discrimination to become social and to be seen in other newly arrived societies and generations. For this, it is thought that the genes have continued and there is a bias from the ancestors, the genes. While each psychologist gives a different reason for this, Sigmund Freud argues that instinctive satisfaction is the power that controls our behavior and even the behavior of the whole society:

We believe that civilization was forged by the driving force of vital necessity, at the cost of instinct-satisfaction, and that the process is to a large extent constantly repeated anew, since each individual who newly enters the human community repeats the sacrifices of his instinct-satisfaction for the sake of the common good. Among the instinctive forces thus utilized, the sexual impulses play a significant role. (Freud, 1920: 24)

Prejudices carried by societies with sexist attitudes, passed down from generation to generation from past to present, have created psychological pressures on women and men. These attitudes, which are described as unconscious behavior, are continued without any reason and have become an ordinary behavior, just like the mediocrity of physical needs such as eating and drinking water. Society has become accustomed or accustomed to living with these prejudices. Showing a sexist attitude was normalized, and the failure of men and women to fulfill their gender roles was met with humiliation. According to Sigmund Freud people live with an unconscious stimulation:

All societies distinguish between responsibilities for women and men. The stereotypical words and behaviors created by the society about what is suitable for men and women, what jobs they should do, what to wear and what to wear, and how to talk are the result of psychological pressures. Racism and sexism prejudices are products of the unconscious if evaluated within the framework of Freud's Theory of Psychoanalysis. According to Freud, all spiritual actions are first unconscious events. (Avci & Tanrıtanır, 2020: 384)

Societies that continue in a patriarchal, male-dominated system apply pressure and violence to women, humiliate them and treat them as second-class people, prevent women from reading and learning, forcing them to serve in the house, and women being harassed and raped in particular by some researchers "Male violence against women is considered to be part of a system of controlling women, unlike the conventional view which holds that rape and battering are

isolated instances caused by psychological problems in a few men”. (Walby, 1990: 3)

1.2.2. Psychological Analysis of Women's attitudes to Sexism

According to Carl Jung, female psychology is linked to the complexes of the mother archetype. In other words, a woman's behavior and characters are the whole of the behavior and character of the mother who raised her. Jung, who deals with these psychological processes under the title of the mother complex of the daughter, explains these complexes under several titles. For example, Jung emphasizes that the daughter, who is overly attached to her mother, lives like a shadow of her mother, and that the mother's overprotective and oppressive raising of her daughter will cause problems of low self-confidence and not being able to realize her daughter's intelligence “For this reason, she can neither show her intelligence nor take a philosophical admiration for the depth of her intelligence, or even forget what she has said.” (Jung, 2001: 29)

Jung points out that children who are raised purely as girls cannot do anything without a boy in the future. He calls this the negative mother complex. Jung emphasizes that women who struggle against their father can have a feminine life, but the woman who is in struggle with her mother will discover her inner world, her own self with the awareness of rejecting her mother, and in the she can become well-qualified person with the power of reason:

Coming to high positions thanks to their common sense, objectivity and masculine qualities, these women develop tremendous qualities under the leadership of calm mind when they discover their maternal instincts and femininity, albeit late. This rare combination of feminine and masculine mind works not only in the outer world, but also in the intimate areas of the soul. (Jung, 2001: 39)

In society, women are considered as individuals who show more emotional reactions when it comes to social relations. In relationships, it is always emphasized that the more sensitive, weaker, weaker side is the woman. However, when it comes to social responsibilities, women bear the biggest burden as a child-raising individual. The individual who takes the responsibility of being a mother is also the one who should stand strong in the society. At this point, there is a greater task in women's life. Women, who are believed to be weak in society and cannot do many jobs, are alone with family responsibility. Women, who are made to believe that

they cannot do anything, are humiliated in the society and exposed to psychological pressure. Many writers and researchers also supported these pressures and wrote in their works that women have a weak, managed and passive character. Abeda Sultana, one of them, explained her ideas in her article:

In this regard, Aristotle propounded similar "theories" and called males active, females passive. For him female was "mutilated male", someone who does not have a soul. In his view, the biological inferiority of woman makes her inferior also in her capacities, her ability to reason and, therefore, her ability to make decisions. Because man is superior and woman inferior, he is born to rule and she to be ruled. He said "the courage of man is shown in commanding of a woman in obeying". (Sultana, 2011: 3)

Considering the fact that there is a perception of devaluing women in society, especially among the opposite sex, many psychologists and researchers have worked to reveal the reason for this situation. The perception that unconscious states can be a reason for every step that individuals take is the field of study of many psychologists. Psychologist Carl Jung emphasized that the image of the mother is very important in the personality and character development of men and women, and conducted his studies on this subject under the title of 'mother archetype'. Jung emphasized that some of his patients were under the influence of the mother image. (Jung, 2001: 45)

The point I would like to draw attention to is that the mother images of men and women are very different from each other. For a woman, the mother is the example of the conscious life determined by her gender. For man, however, the mother is a stranger yet unknown, filled with images of the implicit unconscious. For this reason alone, the man's mother complex is completely different from that of the woman. For men, the mother has a very symbolic character from the very beginning, and this may be due to the man's tendency to idealize the mother. Idealizing someone is actually a desire to be protected from evil. When people want to fend off what they fear, they idealize. What is feared is the unconscious and its magical influence. (Jung, 2001: 45)

In this case, it can be said that the mother archetype and her behavior patterns play a very important role in the personality, character and way of thinking of the people. The role of the family on the personality of the child is more effective than the role of the environment. The family, and especially the mother, is idealized in terms of ideas. In that case, it can be concluded that it is possible to replace the 'female' prejudice and bad perceptions of the society, especially men, with the mother archetype. Carl Jung, in his book *The Four Archetypes*, emphasized that he tried to analyze the cause of neuroses in children in parents and especially in the mother "Namely: As depicted in the literature, the sole source of all those effects on the child psyche is not the personal mother, but the archetype projected onto the

mother: this archetype gives the mother a mythological background, giving her authority, even divinity.” (Jung, 2001: 24)

Lost and humiliated by the expectations of the society, the woman was exposed to psychological pressures. She has believed for centuries that she can't do anything by seeing herself as worthless. Even today, especially in some small settlements, there is no place where women can reveal their power and potential, and there is no family and environment that can reinforce their belief in this. Some women living in these regions are not even aware that they are excluded in a male-dominated society with a sexist attitude. They existed as much as they could in the environment they lived in, they could not imagine beyond and could not realize their power. Women who could not go beyond the age and environment in which they lived, could not take a single step by continuing to be despised. As the effects of the development of the modern world spread and the field of education and science expands, more women will see that they are not alone, they will not be trapped in a small space, they will not be crushed and they will be able to gain their power. Thoughts, ideas, prejudices, psychological states should be associated with the place and time of society as Theo A. Cope said:

The "spirit of the times," is a manner of expressing her or his ideas. This manner of offering one's perspective is relative to the times in which one finds oneself immersed. Relativity of perspective is no longer a questioned assumption but a firmly acknowledged position our understandings are limited by the age in which we exist, the philosophical perspective(s) we adhere to, as well as to our own experience of reality. (Cope, 2006: 3)

1.2.3. The Impact of Sexism for Career Choice

Comparison is an important factor affecting male-female relations in many societies today. In addition to behavioral comparison, individuals who compare each other in terms of occupational fields cause discrimination in their relationships. Gender, which is a biological difference, also affects the career choice of individuals in society. When the social norms that determine all kinds of behavior of the individual in the social environment are traditional and strict, they affect the lives negatively. This situation causes male-female conflicts when it is based on gender difference, which is only a biological difference. In addition to the differentiation in the choice of profession in individual differences, some societies make a distinction

in the responsibilities of women and men with a sexist perspective. This is how Celaleddin Vatandaş wrote about this issue in his article:

Society consists of two sexes. But although both are interconnected in their existence and development, they differ significantly from each other in terms of their form and possibilities of taking part in society. In one of the most concrete aspects of this, the representation status and positions of the sexes in occupations are formed not on the basis of equality, but on the basis of difference and even discrimination. (Vatandaş, 2007: 42)

The fact that women have better status than men professionally is directly related to the point of view of the society. The view that is imposed on women as 'appropriate' starting from the family is within the framework of a sexist perspective. The judgment that a woman is only a 'mother' is at the center of many societies. The view imposed on the mother is passed on to her daughter through father pressure and mother. It is emphasized in every family, as a community tradition, that women should not leave the occupational groups that have been determined by the society. This reduces the level of development and development of women and therefore society. It has been observed that not only the occupational groups that men limit for women, but also women's social traditions, judgments transferred from their families, and environmental factors limit what they can do and accept the professions they will choose with a sexist prejudice. Vatandaş, emphasized that women also approach with a sexist point of view in the selection of occupational groups:

Based on the findings of the study (Table 21), it is understood that the most feminine occupations for women are housekeeping/cleaning (93%), secretarial (91%) and nursing (86%). Cashiering is another profession that women find feminine. Interestingly, however, women did not find any of the other common occupations on our list to be purely feminine. On the other hand, female participants (93%) find it masculine to be a laborer (93%) in politics, heavy vehicle driver, civil authority, mukhtar, mufti, manager, security guard (soldier, policeman, guard), being unemployed and being a trader. (Vatandaş, 2007: 43)

1.3. Some Sexist Attitudes in Psychology

It is inevitable to say that in the first years of the development of the field of psychology, the society and therefore all individuals, including the scientists of the period, had a traditionalist approach and a narrow perspective. It is known that the people of the 19th century maintained their social order with a patriarchal point of view and the majority of the tortured slaves of the period were women. It is seen that there is a sexist point of view even in psychology studies and that there are many

psychologists who have the judgment that some diseases such as hysteria can only be in women. (Snowden, 2006, p. 49) She emphasized Freud's with her studies in her book "Men were still thought of as being vastly superior to women. Freud didn't seem to realize, in his own self-analysis, that there was anything wrong with this attitude. (This shows just how inexact a science psychoanalysis can be!)" (Snowden, 2006: 33)

Considering some of the sources written on sexist thought and the work of some psychologists from the past to the present: It can be concluded that the judgment of 'sexism', which existed in some societies in the past and still continues today, did not only affect the people living at that time, but also the philosophers, scientists and developing educational and scientific studies of the period. Sigmund Freud, a well-known psychologist, emphasized that he accepted male anatomy and psychology as normal in his studies. According to modern psychology, women's biology determines their psychology and, therefore, their abilities and roles. Sigmund Freud, for example, stated that for women anatomy is destiny. In his view, normal human was male. (Freud S. , 1977: 71)

It was emphasized that all the respected heroic figures and scientists of the period were men, and it was even emphasized that women should only be concerned with housework and raising children. (Snowden, 2006: 58) Although Sigmund Freud, one of the psychologists of the period, pioneered other scientists by working on women's psychology, the dark perspective of the period could not reduce the 'female prejudice'. Snowden explained her thought with the knowledge:

Women were normally seen as intellectually inferior, but Freud developed a very close relationship with his youngest daughter Anna and greatly encouraged her intellectual development and what he saw to be masculine traits in her personality. Obviously he regarded her as an interesting and intelligent human being, but he couldn't quite make the leap to accepting that the positive traits he admired in her could equally well be feminine ones. (Snowden, 2006: 58)

When we look at the history of the science of psychology, emphasizing that hysterical behaviors belong only to women and emphasizing that hysterical disorders called emotional extremism affect only women show that sexist attitudes are present in every field. She explained that with the excerpt:

In modern common speech hysteria describes a state of unmanageable fear or emotional excess. In Freud's day it referred to a medical condition where strong emotions often became centred on a specific body part, causing psychosomatic symptoms. Only women

were thought to suffer from this (see Chapter 2). The word is not usually used in modern psychiatry. (Snowden, 2006: 35)

It has been inevitable that the behaviors and thoughts of the male-dominated society will have an impact on some branches of science. Past experiences, which are emphasized as the causes of unconscious behaviors, and stereotypical prejudices brought by the society from the past to the present, prevented the end of the sexist attitude. The male-dominated structure has continued from history to the present, and this has led to women being less understood, unable to develop themselves, and being humiliated and kept away from society. In Freud's book *The Key Ideas*, it is emphasized that the patriarchal structure of society hinders the success and development of women in every field and cannot be understood:

Obviously, these images are exaggerated stereotypes, but the man was certainly always the undisputed boss within the family and men held all the most important positions in society – all Freud's tutors and all the people he looked up to were men. Even in the history books and the myths and legends he was taught at school practically all the heroic figures were male. By contrast, women tended to lead very restricted, boring lives, revolving around childrearing and domestic affairs. This, in combination with the strong taboos about sex, meant that women's psychology was as yet very poorly understood. (Snowden, 2006: 58)

After years when it became clear that the source of each symptom was a forgotten traumatic one, it was thought that it would be insufficient to attribute many cases to traumatic events thought to cause neurosis as a result of studies, (Snowden, 2006: 59) Sigmund Freud suggested that many of these neuroses were caused by a sexual traumatic event, and at the same time, some physical ailments were actually caused by emotional reactions created by repressed sexual impulses. (Snowden, 2006: 62) Therefore, it can be said that Freud used the method of analyzing people's psychological disorders by interpreting some unconscious situations and revealing the causes of neuroses

Let us express our point of view once more. Our ability to give meaning to neurotic symptoms by means of analytic interpretation is an irrefutable indication of the existence of unconscious psychological processes or, if you prefer, an irrefutable proof of the necessity for their assumption. (Freud S. , 1920: 241)

If the psychological reasons underlying some of the hardened judgments in the society such as the 'sexist prejudice', which are the subject of the thesis, such as the humiliation of women in some societies, the lack of respect for women, and the thought that they are inadequate for many professions, are examined: It can be concluded that the reactions shown to women may be some suppressed unconscious emotions. In that case, the solution is to manage the unconscious elements of the

individuals in the society living within the framework of the whole of social relations in a healthy way:

The important thing is to be able to separate oneself from unconscious material by attributing personalities to it, and at the same time to enable them to connect with consciousness. This is the way to destroy their power. It is not so difficult to give them an identity, as they have some independence and unique identity. Accepting their independence is also a job in itself, but the manifestation of the unconscious like this allows us to manage it in the best way possible. (Jung, 1951: 199)

The individual under the control of unconscious thoughts is sometimes unaware of their behavior. The effort to marginalize is due to the subconscious reasons of the man. These are related to the unconscious elements as well as being related to the mass psychology mentioned earlier. In addition, Carl Jung also talks about the 'shadow' archetype. He symbolized some unconscious elements with this archetype. According to Jung, one's 'shadow' is the lower-level dark side and part of the personality that it tries to hide. The individual who suppresses his own dark features actually reveals the suppressed emotions in his environment. (Jung, 2001: 14)

I should only like to point out that the inferior function is practically identical with the dark side of the human personality. The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. A man who is possessed by his shadow is always standing in his own light and falling into his own traps. (Jung, 1972: 222)

Psychologist Carl Jung emphasizes that there is a female image in the male unconscious and that his encounter with this female image, the female image 'anima', is decisive in the analysis of otherness between the sexes. Jung believes that with the integration of the animus, which encounters the animus, that is, the masculine soul, the unconscious change and transformation in the personality begins. (Jung, 2001: 14)

This bisexuality is a biological fact... Every man carries within him an eternal image of woman that does not belong to this or that woman. This image is essentially unconscious and is a hereditary element of the original female form in the organic system of the man, namely an archetype. This original picture consists of an accumulation of all the ancestral experiences of femininity and the traces left by femininity until then. Since the image is unconscious, it is unconsciously projected onto the loved one. That's what causes passion or hate. (Jung, 2001: 16)

The conclusion that can be drawn from this view is the idea that the animus, that is, the male spirit's internalization and acceptance of the female spirit, will prevent othering. The integration of souls will reveal all the unconscious elements,

and the individual will experience a transformation, and the individual's worldview will change.

1.4. The Excerpts from Some Known Literary Works Containing Sexist Discourses

Literary works that best reflect the sexist point of view, allow us to see the family life in societies and show them as a mirror are especially novels. Sometimes in a family in society, sexist prejudice becomes the reason for a woman's hopelessness, exclusion, and sometimes not being able to reach her dreams. Novels become a reflection of these family lives. Lisa See, in her book *Snow Flower And The Secret Fan*, focused on the worthlessness of women in family life in Chinese society. Women, who had to close their lives in a room from infancy to death, tried to compensate for their lack of connection with the outside world in their own world, and they existed in their world by creating a unique written language that only women could understand. See, in his work, reflected the men's view of women and girls with this quote “Because my husband says it is better to have a dog than a daughter.” (See, 2005: 149)

In this world, women who cannot bear a son are seen as nothing. In this work, Lisa See has written a work that mirrors the sexist attitudes experienced in many societies and waiting to be revealed, by describing the unfortunate events that happen to women who do not live by their own choices, that patriarchal rules are valid in Chinese society, that daughters are never valued, that they cannot marry by their own choice when they grow up. In the excerpt below, See mentions that husbands value their wives if they can bear a son “If we are lucky, we have sons and secure our positions in our husbands’ homes. If not, we are faced with the scorn of our mothers-in-law, the ridicule of our husbands’ concubines, and the disappointed faces of our daughters”. (See, 2005: 148)

Women, who are forced to do hard work in societies, are seen as having the duty of serving the man to give birth to children. *Massacre of the Dreamers* Essays on Xicanisma is one of Ana Castillo's works that reflects the value of women in society. In the excerpt below, Castillo revealed with his work the idea that women

were created to serve men, this idea that actually exists in every society and is not explicitly stated:

"Have been forced to believe that we, as women, only existed to serve man under the guise of a serving Father God. Furthermore, our spirituality has been thoroughly subverted by institutionalized religious customs. The key to that spiritual oppression has been the repression of our sexuality, primarily through the control of our reproductive ability and bodies". (Castillo, 1994: 13)

One of the women writers who write about sexism is Alice Walker. In her novel *Meridian*, in which she reflects her own life, Walker tells the life story of Meridian, who is imprisoned in a racist society and at the same time ostracized by her own race because she is a woman. "Learning to escape from white men..." (Walker, 1976: 107) As the quote suggests, being black and running away from men as a woman is a big challenge for Meridian. The difficulties of coming to the world as a black woman and a woman are mentioned. Meridian and other women in the novel struggled to survive the difficulties of being in another gender and were also humiliated because they were not of the white race.

The point of view of sexism, which is a mass problem that can be seen in every society, in every region of the world, has transformed it into a psychology that makes it difficult to be born as a woman. Adalet Ağaoğlu, Turkish woman writer, in her work *Ölmeye Yatmak*, reflected a society view that is against women's reading, as well as similar situations to other works. In her work, Ağaoğlu tells how the character Aysel is exposed to the compulsions and rules of a father who maintains some traditions insisted by the patriarchal social structure in a family that had to migrate from the village to the city. It is reported that the main character, named Aysel, still carries the psychological traces of the past and especially the family where she reaches with difficulties. The excerpt refers to the speech of Aysel's father, who was found to be wrong to go to another city and to be educated "But this Republic also has an unfavorable side. I can not say that, to have the girl educated, to make her say that she has released her daughter to the cities in the distance. Is that just bothering me?" (Ağaoğlu, 2014: 55)

The idea that only sons will have an education and have a future and save the family from poverty exists in almost all societies. There are women who cannot fight in the family for their daughters to have a good future despite their own experiences. Ağaoğlu talked about these women and especially those who live with

an accepted helplessness in her work. In the excerpt, it is emphasized that Aysel's mother sees her son as the future "After all, our only son and hope are your brother." (Ağaoğlu, 2014: 232)

Ağaoğlu, in her work *Ölmeye Yatmak*, reflects Aysel's psychological state with internal conversations. Aysel tried to explain that she was in a bad psychological mood with the phrase "growing herself" in the quote. From this it can be concluded that Aysel felt that she had not lived her childhood. She emphasizes that she cannot have a baby because she sees herself as inadequate. As reflected in the novel, only women are excluded and seen as inadequate in societies and families that cannot have a baby "To be right and right in everything, everything must be right and right. Maybe I don't have a baby. Maybe I want to grow myself again." (Ağaoğlu, 2014: 399)

In the novel, which is a mirror of society, people who think that it is wrong, even pathetic, to educate girls in rural areas, and believe that only marrying them is compatible with their biological status, are used as the excuse that the environment is bad. In the excerpt, the words that Aysel's character said to her relatives are quoted "What will you do when she study? Isn't it a pity? Marry her and get rid of her. And the environment is bad." (Ağaoğlu, 2014: 220)

American feminist writer Zora Neale Hurston, who, like Alice Walker, struggles with both racist thoughts and sexist attitudes, dealt with humiliated women in her work called *Their Eyes were Watching God*. The idea that a woman's place is at home is also emphasized in Old English through the characters in the work written in 1937 "Thank yuh fuh yo' compliments, but mah wife don't know nothin' 'bout no speech-makin'. Ah never married her for nothin' lak dat. She's uh woman and her place is in de home." (Hurston, 1937: 43)

As it is written and emphasized in today's works, women are insulted by saying that women, who are seen as 'nothing' with sexist attitudes and psychology, do not have the ability to think and that there may be many people who can think for them. The situation of women being despised in society exists in many countries. Hurston emphasized in the quote that women are tried to be seen as small by comparing them with other objects and animals "Dat's 'cause you need tellin'," he rejoined hotly. "It would be pitiful if Ah didn't. Somebody got to think for women

and chillun and chickens and cows. I god, they sho don't think none themselves.”
(Hurstun, 1937: 71)

Women were ordered to obey the rules established by men, and were expected to obey, even to their sons, to remain silent, to listen to their words. Especially in small rural areas, the mother figure is completely underestimated and is in the position of the person who undertakes all the chores of the house. This situation prevents women from showing themselves in society by devaluing women. In her work, Lisa See *Snow Flower and The Secret Fan*, she reflected through the characters that the woman should obey the rules set according to the rules of society. In the framework of the main character's experiences, it is written in the excerpt that she needs to listen to his son.

“But I also called upon other beliefs that have been handed down in my family. I—and all my female cousins—grew up hearing “When a girl, obey your father: when a wife, obey your husband: when a widow, obey your son.” Of course, we rebelled, but we also absorbed more of that aphorism than perhaps we'd like to admit. (See, 2005: 298)

2. THE PIONEER WRITERS

2.1. Alice Walker

Alice Walker, the author of the work named *Color Purple*, which was studied in the research and will be mentioned under other titles, is known as a feminist writer who was exposed to racist and sexist approaches. Through her works, Walker tries to make the voices of women who are humiliated, subjected to violence, forced labor, raped, and child marriages are heard in a male-dominated world, both for being black and for being a woman. Furthermore, her books, focus on women's lives based on her own experiences. In Walker's works, women who have suffered experience a transformation by feeling the strength in their hearts. Harold Bloom, in his book *Alice Walker*, emphasizes the womanist description of Walker:

She brings her travel experience in Africa and memories of the American civil-rights movement to an examination of the experience of African Americans, mainly in the South, and of Africans. A self-described "womanist," she has maintained a strong focus on feminist issues within African-American culture. Walker won wide recognition with her novel The Color Purple (1982: Pulitzer Prize: film, 1985), a dark but sometimes joyous saga of a poor black Southern woman's painful journey toward self-realization. (Bloom, 2018: 4)

Alice Walker, one of the women writers whose life is full of struggle, has been a source of inspiration for women's struggles with her works in which she conveys her life experiences. Through his character in *Color Purple*, Walker described racism and sexism together. In his work: on the one hand, the discrimination of bodies created from different colors is described, on the other hand, women who are in the middle of the war to be a woman and men who only think of themselves are selfish and tend to violence. In work, some women have been subjected to the harassment and humiliation of men of their race and the tortures they face from the white race. Struggling to survive during a racist and sexist war but eventually realizing their strength, women have inspired not only African-American women but all women. Louis H. Pratt, in his book, analyzes the book *The Color Purple* and writes about Walker's book:

This time was the year that The Color Purple held a place on the New York Times Bestsellers' list for over twenty-five weeks and distinguished her as the first Black woman to win the prestigious Pulitzer Prize for fiction. Nevertheless, several questions concerning Walker's art have continued to haunt her. One of the most significant (and current) of these is why she has chosen to create a super-abundance of a kind, loving woman who triumphs despite the odds and plays off against weak, self-centered, violent men. (Pratt, 2007: 5)

2.2. Sylvia Plath

Another American writer, Sylvia Plath, who is studied, like many other women writers, has processed the experiences she conveyed from her world in her works. She enabled women to find themselves in her poems and writings reflecting their lives. She committed suicide after publishing her first and only novel, *The Bell Jar*, inspired by her difficult life. In her work, she has included the difficulties that every woman may experience in the search for identity, the ups and downs of a young woman's life, the failures in her relationships with men, and the psychological problems that cause suicide attempts. The work, in which we can see the point where his own life and feelings brought the author, and even the end, is almost a mirror of Sylvia Plath's world. Nilgün Marmara analyzes Sylvia Plath in her works:

We can say that Plath's poems contain the seeds of feminism because she creates a tension between a woman's existence and her surroundings, which is a real phenomenon. But this ongoing conflict is evident in her novel The Bell Jar she says that Esther feels like a hole in the ground, which is a parable in a society that exposes women to despair through power relations, a woman's existence is often overlooked. (Marmara, 1985: 41)

Sylvia Plath wrote this novel based on her life a few months before her death. The author, who also mirrors today's people, tells the story of the self-alienation of people in the rush of life. Her work, *The Bell Jar*, reflects of a woman who is crushed under society's responsibility, lives in a disconnected manner from her family and even alienates her own family, and is very unsuccessful in her relations with men. In addition, Plath, who was also unsuccessful in her marriage bears the psychological scars of a woman who lost her father at an early age. Marmara thinks that Plath has lived the destiny that her motherless and fatherless life brought her:

Sadly, Plath always misses a dominant male figure, perhaps because she is fatherless and raised by her mother. If she could truly feel or be convinced that she was androgynous, perhaps she could have a "cold eye on life and death." Although she perfectly combines the fate of women with the fate of modern civilization in his poems, she does not perceive the horror of accepting that and does not try to overcome the fact that S. de Beauvoir states with the phrase "The real victory of man is the woman's acceptance of him as her destiny." (Marmara, 1985: 38)

2.3. Fatma Aliye

Another woman writer to be mentioned in the research is Fatma Aliye. Turkish woman writer Fatma Aliye is known as the first female novelist of Turkish. In this novel, in which a female village teacher is the main character for the first time in Turkish novels, she talks about a woman trying to create her life starting from childhood and creating her future with her own power after many struggles with her mother. Although the period in which women could not defend their rights was difficult, Fatma Aliye reflected the power of women in her novel. Although she came from an Ottoman noble family and never suffered from poverty, she described hunger, poverty and social life in realistic language in his works. Despite the difficulties of the period and the bigotry on women's rights, Fatma Aliye was self-educated as an intellectual woman and was recognized as one of the pioneers of Ottoman-Turkish women who defended women's rights. However, she was not allowed to develop, read and write by her wife for the first ten years of his marriage. Şahika Karaca writes about Fatma Aliye in her article like that:

With this permission, Fatma Aliye translated George Ohnet's Volonte into Turkish with the name Meram and the signature "A Woman". During this translation period, she was admired, and nobody wanted to believe that her translator was a woman, as she both understood French well and used Turkish well. (Karaca, 2011: 94)

In her book *Refet*, Fatma Aliye tells the story of Refet, the protagonist, with whom someone tries to marry and who belittles and insults her profession and life, and of course, being a woman. In his novel, reflecting on her life, Refet symbolizes her power. Women writers who found themselves in literature could reflect the power in their lives to literary works. She identified herself with the character she saw in work and declared her freedom with that person. And Karaca emphasizes Fatma Aliye's thoughts on women's rights:

According to her, it is correct to think of this struggle as a war of knowledge and ignorance rather than turning it into a war between men and women. This situation shows that Fatma Aliye interpreted with ignorance the lack of rights of women, they are being taken away from them, or this issue is met with resistance. (Karaca, 2011: 108)

3.THE SEXIST ATTITUDE IN SOCIETY PSYCHOLOGICAL ANALYSIS OF THE COLOR PURPLE, THE BELL JAR, AND REFET

3.1. Alice Walker's *The Color Purple*

While black people in America continued their intervention against anti-black people in the period before they could live according to human rights, they also entered into conflicts within themselves. Blacks, who fought racial prejudice for years by starting the civil rights movement, called themselves people who have colors, rebelled to abolish segregation and have rights like other people, and rejected discriminatory prejudice. The African American people, who did not want racist prejudice in their lives, tried to make their voices heard in order to gain their rights. Alice Walker explained her studies in her work as follows “They call him the black white man. They have a word that mean that, too, and it really bother him. But even if he tries to tell them how he feels, they don’t seem to care. They so far gone nothing strangers say mean nothing.” (Walker, 2019: 128)

Black people have struggled for years in the face of white people's humiliation, their efforts to marginalize them and to eliminate them completely from the society. The arrows of these conflicts eventually turned to black women. The male psychology, which was changed in the face of racism, took the pain of this from the women and caused women to give very difficult struggles to have their own lives. The situation in which African men despise and humiliate African women is expressed as follows “I think Africans are very much like white people back home, in that they think they are the center of the universe and that everything that is done is done for them.” (Walker, 2019: 85) Women, who had suffered a lot until they gained their rights, found the love and power within their inner world and successfully ended this struggle. The concepts of racism and sexism were defined together in an article as follows:

Parallel perceptions of women and minorities also have been described in recent research concerning the role of cognitive processes in stereotyping and prejudice. For instance, perceptual and memory processes, such as confirmation biases and selective encoding and retrieval, are used to maintain stereotypical beliefs and prejudices about both women and African- Americans. Furthermore, Black-White relations and female-male relations have

been described as instances of intergroup relations. (Swim, Aikin, Hall, & Hunter, 1995: 199)

Black women writers, in addition to describing the struggle with the African American civil rights movement, also wrote the male-dominated and anti-women views among blacks in their works. In these works, women have sometimes been the mirror of a novel character and other women, and some authors have written about this discrimination and sexism in their articles. Women who were a part of the black struggle, such as Zora Neale Hurston and Alice Walker, were also among the leaders of the women's movements. Alice Walker, who had great success in her writings on women's rights, describes the humiliation of women in her work called *The Color Purple*, but their realization of their own power in the end. In the book, the main character, Celie, emphasizes in her inner speech that she does not know how to survive in the male-dominated society where she is humiliated "Don't let them run over you, Nettie says. You got to let them know who got the upper hand. They got it, I say. But she keeps on, You got to fight. You got to fight. But I don't know how to fight. All I know how to do is stay alive." (Walker, 2019: 19)

Feminist woman writer Alice Walker told the story of Celie, who struggles to be a woman, marginalized and humiliated while experiencing the difficulties of being black in a patriarchal world in her book *The Color Purple*. Celie is a girl who has been subjected to abuse and rape since childhood, has not been able to live her childhood and has been forced into marriage. Celie makes up for the humiliation and the tiredness of her hard life by writing to his letters about her inner world in which she experienced

I think. I can't even remember the last time I felt mad, I say. I used to git mad at my mammy cause she put a lot of work on me. Then I see how sick she is. Couldn't stay mad at her. Couldn't be mad at my daddy cause he my daddy. Bible say, Honor father and mother no matter what. Then after while every time I got mad, or start to feel mad, I got sick. Felt likethrowing up. Terrible feeling. Then I start to feel nothing at all. (Walker, 2019: 28)

Alice Walker won the Pulitzer Prize for this work. In the work where the author actually reflects her inner world, Celie realized her own strength in the experiences she gained from the difficulties of her life and understood the importance of living as a strong woman without needing anyone in life. In her letters, her sister Netie tells Celie that she needs to be strong, emphasizing that attitudes towards women are not the same everywhere:

Oh, Celie, there are colored people in the world who want us to know! Want us to grow and see the light! They are not all mean like Pa and Albert or beaten down like Ma was. Corrine and Samuel have a wonderful marriage. Their only sorrow in the beginning was that they could not have children. And then, they say, "God" sent them Olivia and Adam. (Walker, 2019: 71)

In the book, Alice Walker tried to explain freedom through the character of Celie. Celie has a character that can't overcome obstacles and do not find her power in the beginning of the book. The experiences he had from childhood to adulthood, the pain and the rape and humiliation he suffered helped him find himself. In fact, it is in these ways that every person reaches maturity throughout his life and reaches the level where he can achieve his own life. Through the work, Alice Walker emphasized that every woman should be aware of her power. "Learning to escape from white men." (Walker, 1976: 107), is an excerpt from the book *Meridian* of Alice Walker and she makes us realize the difficulty of being black and being a woman.

In Alice Walker's work, which consists of Celie's letters and her experiences, every sentence that she begins by saying "Dear God" means that she sees God as her savior in the patriarchal society she lives in, as an indication of her desperation. She also mentioned this situation in her preface:

No one is exempt from the possibility of a conscious connection to All That Is. Not the poor. Not the suffering. Not the writer sitting in the open field. This is the book in which I was able to express a new spiritual awareness, a rebirth into strong feelings of Oneness I realized I had experienced and taken for granted as a child: a chance for me as well as the main character, Celie, to encounter That Which Is Beyond Understanding But Not Beyond Loving and to say I see and hear you clearly, Great Mystery, now that I expect to see and hear you everywhere I am, which is the right place. (Walker, 2019: 4)

Celie has had bad experiences that she can't tell anyone but God. She sacrificed her childhood and youth to them. Celie has been through everything that could be a trauma to a child. Her pure spirit advised her not to forget her beliefs despite what she had experienced. Celie starts her letters with "You better not never tell nobody but God. It'd kill your mammy." (Walker, 2019: 5) Because her mother was sick and didn't know what Celie experienced badly:

She ast me bout the first one Whose it is? I say God's. I don't know no other man or what else to say. When I start to hurt and then my stomach start moving and then that little baby come out my pussy chewing on it fist you could have knock me over with a feather. Don't nobody come see us. She got sicker and sicker. Finally, she ast Where it is? I say God took it. He took it. He took it while I was sleeping. Kilt it out there in the woods (Walker, 2019: 6)

In the novel, Alice Walker referred to the failures of black people in their family relations at a time when the discrimination of black people reached its peak.

Celie was raped by her stepfather as a child and learned in adulthood that he was not her real father. Her stepfather gave her two children from this rape to another family, Celie knew her children for years as children born from incest and lived with the pain of this situation no matter how much she loved them. Her two children were also born from two separate rapes. In the excerpt, Celie describes her feelings in her inner speech:

Think, when she come home us leave here. Her and me and our two children. What they look like, I wonder. But it hard to think bout them. I feel shame. More than love, to tell the truth. Anyway, is they all right here? Got good sense and all? Shug say children got by incest turn into dunces. Incest part of the devil's plan. But I think bout Nettie. (Walker, 2019: 77)

Celie's children were taken away from her without breastfeeding them. For years she thought her stepfather had killed her children. His mother never knew about the abuse and rape that Celie's stepfather inflicted on her. When she saw her births one after the other, she could not stand this painful experience and died. Celie's efforts to protect her sister from her stepfather, who abused her sister in her childhood, also made her life more difficult:

I got breasts full of milk running down myself. He says Why don't you look decent? Put on something. But what I'm sposed to put on? I don't have nothing. I keep hoping he fine somebody to marry. I see him looking at my little sister. She scared. But I say I'll take care of you with God help. (Walker, 2019: 7)

The stepfather forced Celie into marrying a man who wanted to marry her sister Nettie. In the book, Celie tells the situation like that "Mr. _____ say, Well, you know, my poor little ones sure could use a mother." (Walker, 2019: 11) She has tried to be a mother to children who do not love or want her, and to be a wife to a man who does not love her, in a house she does not know and is not loved. Celie, who has struggled with the difficulties of this situation for years, has remained silent and yielded to every bad event:

Well, He say, real slow, I can't let you have Nettie. She too young. Don't know nothing but what you tell her. Sides, I want her to git some more schooling. Make a schoolteacher out of her. But I can let you have Celie. She the oldest anyway. She ought to marry first. She ain't fresh tho, but I spect you know that. She spoiled. Twice. But you don't need a fresh woman now. I got a fresh one in there myself and she sick all the time. He spit, over the railing. The children git on her nerve, she not much of a cook. And she big already. (Walker, 2019: 11)

According to Carl Jung's mother and father archetype, the child's life experiences are shaped. According to Carl Jung, the father archetype has an important place in women's lives. Carl Jung thinks that a woman's struggle with her father causes her to lead a female life. "Fighting against her father, the woman leads

an instinctive, female life. He has the possibility of rejecting only what is alien to him.” (Jung, 2001: 36)

Celie has been a woman in the family she was born in, who has been struggling for life without even thinking about improving herself. She is a woman who stays only in the country where she was born, without knowing or seeing the world, with her purity and good intentions. She has never been to another country in her life. She just went to the house where she was given as an object and lived the same life there. She told all the things in her life she tried to learn from the letters

All this week I suffer. Grady and me feel so down he turn to reefer, I turn to prayer. Saturday morning Shug put Nettie letter in my lap. Little fat queen of England stamps on it, plus stamps that got peanuts, coconuts, rubber trees and say Africa. I don't know where England at. Don't know where Africa at either. So, I still don't know where Nettie at. (Walker, 2019: 65)

Celie tried to find the sincerity and love she had not seen from her parents in Shug, who is the woman her husband loved. She has been insulted by men since her childhood and raped by the person she thought was her father. She has completely lost her trust in men. She loved Shug very much. Although she thought it was related to sexuality, she felt the need to feel close to someone psychologically. One day she slept with Shug, she explains it like this:

Me and Shug sound asleep. Her back to me, my arms round her waist. What it like? Little like sleeping with mama, only I can't hardly remember ever sleeping with her. Little like sleeping with Nettie, only sleeping with Nettie never feel this good. It warm and cushiony... (Walker, 2019: 63)

In fact, the need for love is a characteristic of human existence. When this feeling, which comes from childhood or even infancy, is missing in those periods, it is difficult to complete it in adulthood. When it is completed, it sometimes wants to be matched with someone who is different from herself or society. The psychological aspect of this situation is explained in Freud's *The Key Ideas* by Ruth Snowden as follows:

Freud now claimed confidently that all neurotic symptoms are caused by traumatic sexual experiences, often in early childhood. Sexual satisfaction in adulthood was the key to happiness and emotional balance. This idea became central to psychoanalytic theory, and Freud remained adamant about it for a long time. (Snowden, 2006: 67)

Celie thought that she would get rid of her predicament and negative suppressed emotions with her sexual attraction to Shug. Like her father, her husband never loved Celie. She was in love with Shug. She tried to find satisfaction and

happiness in Shug as a reflection of her past traumatic situations. Sigmund Freud explained this situation as repressed sexual feelings:

We must remember that because of the times in which he lived there was a prevailing prudish attitude towards any mention of sex. Moreover, there was no proper means of birth control. This meant that once your family was complete you had to abstain, or furtively seek satisfaction elsewhere. It is likely that this social attitude led to more people having neurotic symptoms that were connected to sexual repression. Most of the patients who came to Freud were neurotic, middle-class women who suffered with problems of this sort. (Snowden, 2006: 67)

Psychologist Carl Jung shared his ideas about sexuality with Psychologist Sigmund by asking questions and expressing his thoughts in his letters. According to Carl Jung, repressed sexual feelings arise from complexes originating from the environment. He expressed this situation in his letters as follows:

Now I ask you to clarify one more thing do you take sexuality as the mother of all emotions? For you, isn't sexuality just one of the components of personality (yet the most important) and therefore not the most important and frequent element of the sexual complex image of hysterical illness? Aren't there hysterical certainties that the sexual complex also determines, but that are predominantly derived from a sublimation or a non-sexual complex (occupation, position, etc.)? In my little experience, however, I have only seen sexual complexes and I will say this openly in Amsterdam. (Freud & Jung, 1995: 74)

Celie, who is humiliated by her husband in the work, is also sometimes humiliated by Shug “Miss Celie, she says. But that’s cause you ain’t got good sense. She laughs.” (Walker, 2019: 37) The humiliation of women by women also shows that the society acts with mass psychology and that they maintain the attitudes and behaviors they are accustomed to. Considering that male dominance is the usual social behavior, it is the psychology and habit of the mass that Celie and other women in the work are exposed to the same bad attitudes and behaviors by men. Psychologist Carl Jung, in his correspondence with Sigmund Freud, interpreted this psychological attitude as 'Habit Hysteria':

I still owe you an explanation for the phrase "habitual hysteria." Again, this is a temporary solution. It has come to my attention that there are hysterias, which are constantly at war with their complexes, displaying intense excitement, mood swings, and wild symptom transformations. In my limited experience, these are prognostic good cases. They have a component that resists subjugation by the pathogen complex. But there are also hysterias who exploit the symptom phenomenon and torment and parasitically use the pity of their environment. These are poor prognostic cases that also stubbornly resist analysis. I call these latter “Habit hysterias”. (Freud & Jung, 1995: 57)

In the work in which patriarchal bullying is seen and examples are given, we see that women who say that the only thing they know is to survive, realize their inner transformations and strength because of the war within themselves. It is remarkable that Celie, who tells that we understand from her inner conversations at

the beginning of the work that she sees herself as a sinner and a slave, turns into a strong female character standing on her own feet with other women such as Shug and Sofia towards the end of the work “I had every one of my babies at home, too. Midwife come, preacher come, a bunch of the good ladies from the church. Just when I hurt so much I don’t know my own name, they think a good time to talk bout repent.” (Walker, 2019: 65)

As a woman who became a mother as a result of the rapes she experienced, Celie tries to finish and forget the effects of the great trauma she has been carrying in her heart and mind, by working as a tailor, her favorite job, by sewing trousers. The answer she gave to the question her husband asked her after she broke up with her husband clearly explains Celie's perspective on men after her experiences “He say, Celie, tell me the truth. You don’t like me cause I’m a man? -I blow my nose. Take off they pants, I say, and men look like frogs to me. No matter how you kiss ’em, as far as I’m concern, frogs is what they stay.” (Walker, 2019: 116)

Celie's feelings when women become pregnant, as in the quote, show that her psychological mood is also undergoing a transformation. While she is trying to be strong, she is trying to destroy the traces of the past:

By the time I got back home I was feeling so bad I couldn’t do nothing but sleep. I tried to work on some new pants I’m trying to make for pregnant women, but just the thought of anybody giting pregnant make me want to cry. (Walker, 2019: 116)

Women, who were valued only because they were pregnant at first, (Walker, 2019: 23) and who were married only to be a mother to their children, understood the importance of living by learning and realizing their power, and that they could achieve their freedom and values only through their own wars. At the end of the work, Alice Walker emphasized that, through Celie, women can achieve their place and value in society through realizing their own power.

3.2. Sylvia Plath's *The Bell Jar*

In her novel *The Bell Jar*, Sylvia Plath told the character of Esther Greenwood, who feels like she is enclosed in a glass jar in this world, and her story with sections from her ups and downs. Esther is the mirror of Sylvia Plath. This novel is a semi-biographical novel and proceeded directly in parallel with Plath's lives. She ended her life by committing suicide right after this work, which she

published under a different name. At the beginning of the novel, Esther was going through a bad period in New York City, where she could not control her emotions, during the years that should have been the most enjoyable periods of her life, as she herself stated. Plath began her work with Esther's inner speeches:

Look what can happen in this country, they'd say. A girl lives in some out-of-the-way town for nineteen years, so poor she can't afford a magazine, and then she gets a scholarship to college and wins a prize here and a prize there and ends up steering New York like her own private car. Only I wasn't steering anything, not even myself. I just bumped from my hotel to work and to parties and from parties to my hotel and back to work like a numb trolleybus. I guess I should have been excited the way most of the other girls were, but I couldn't get myself to react. I felt very still and very empty, the way the eye of a tornado must feel, moving dully along in the middle of the surrounding hullabaloo. (Plath, 1963: 5-6)

Esther is a woman who is very interested in literature and wants to be a poet, but she loses her mental balance by becoming someone who feels like she is trapped in the traditional and restrictive rules and life of her time. Esther is a young girl who does not have good relations with men, who wants to show that she can stand without them in the environment where men try to dominate, but who is experiencing psychological depression due to the anxiety of not knowing how to create her future in this patriarchal world. Electroshock treatment is applied in the mental hospital, and as a result of the treatment methods of the male doctor characters, Esther has a very difficult time. Considering the sexist point of view of the period, the probability of seeing women in some professions is low, as inequality is also reflected in professions. Esther is very surprised to see a female doctor "I was surprised to have a woman. I didn't think they had woman psychiatrists." (Plath, 1963: 237)

In the work, the sexist discourses of Esther's boyfriend attracts attention. In her novel, which reflects her own life, Plath wanted to show that patriarchal society is at the center of each professional field. In the excerpt, the psychological state created by the method Doctor Gordon chose in her treatment and the application of electroshock is seen on Esther:

'Don't worry,' the nurse grinned down at me. 'Their first time everybody's scared to death.' I tried to smile, but my skin had gone stiff, like parchment. Doctor Gordon was fitting two metal plates on either side of my head. He buckled them into place with a strap that dented my forehead, and gave me a wire to bite. I shut my eyes. There was a brief silence, like an indrawn breath... I wondered what terrible thing it was that I had done. (Plath, 1963: 181)

Doctor Nolan, who was an example of a strong figure for Esther in the society of the period when patriarchy was at its peak and the place of women was

considered only in the kitchen, played a great role in the treatment of Esther. Esther's dialogue with a female friend she met at the hospital, where shock treatment was given and even the books she read and the music she listened to were banned, shows the patriarchal order of the period:

The woman looked at me and giggled. 'Why are you here?' She didn't wait for an answer. 'I'm here on account of my French-Canadian mother-in-law.' She giggled again. 'My husband knows I can't stand her, and still he said she could come and visit us, and when she came, my tongue stuck out of my head, I couldn't stop it. They ran me into Emergency and then they put me up here,' she lowered her voice, 'along with the nuts.' Then she said, 'What's the matter with you?' -I turned her my full face, with the bulging purple and green eye. 'I tried to kill myself.' (Plath, 1963: 225)

Sylvia Plath specifically targeted medicine and psychiatry in her work *The Bell Jar*. In the work, it is tried to be explained that the patriarchal society has effects even in the field of medicine through the character, Esther. Treatment methods that are not woman-oriented, disregarding women and their emotional structure, and sexist discourses and practices in the work show that Plath underlines that the field of medicine also serves the patriarchal system:

At Caplan a lot of the women had shock treatments. I could tell which ones they were, because they didn't get their breakfast trays with the rest of us. They had their shock treatments while we breakfasted in our rooms, and then they came into the lounge, quiet and extinguished, led like children by the nurses, and ate their breakfasts there. (Plath, 1963: 261)

Esther felt trapped in a lantern, afraid to move, and wanted to leave this world to feel the freedom of escape from not being of this world. She lived in a dead end, or in a great dilemma, she. She also had dreams for the future, but she did not want to be a woman confined to the house in the structure of the period. These indecisions and the struggles in his mind pushed him into a psychological collapse. As a result of escape attempts and suicide attempts, his struggles in the mental hospital began. In the excerpt, Esther's inner conversations, in which she felt herself in a dilemma, are given:

I saw myself sitting in the crotch of this fig-tree, starving to death, just because I couldn't make up my mind which of the figs I would choose. I wanted each and every one of them, but choosing one meant losing all the rest, and, as I sat there, unable to decide, the figs began to wrinkle and go black, and, one by one, they plopped to the ground at my feet. (Plath, 1963: 95)

Esther lost her father at a young age. Esther is a young girl who, with her mother and sister, is caught between trying to live the life she has dreamed of or losing herself in a society accustomed to living in the strict rules of the time. Being fatherless causes her to be in communication with men. She had never had anyone

she could trust as much as she wanted to marry. She explained her thoughts on marriage as follows:

It might be nice to be pure and then to marry a pure man, but what if he suddenly confessed he wasn't pure after we were married, the way Buddy Willard had? I couldn't stand the idea of a woman having to have a single pure life and a man being able to have a double life, one pure and one not. (Plath, 1963: 99)

Esther did not trust men, who thought that their view of women's honor was unequal and unjust. She hated the male world and perspectives. She didn't want a male-dominated life. She thought she would be deceived when it came to marriage.

He was also in a dilemma about it. She explained this distrust as follows:

Of course, they would try to persuade a girl to have sex and say they would marry her later, but as soon as she gave in, they would lose all respect for her and start saying that if she did that with them she would do that with other men and they would end up by making her life miserable. (Plath, 1963: 99)

The name of the work *The Bell Jar* is due to Sylvia Plath's view of the world. Esther sees her life as a jar in which she cannot breathe "I would be sitting under the same glass bell jar, stewing in my own sour air." (Plath, 1963: 236) She was so stuck in this jar that her despair completely overtook her. After electroshock treatments, she felt that the jar was moving away from her and that she could breathe "All the heat and fear had purged itself. I felt surprisingly at peace. The bell jar hung, suspended, a few feet above my head. I was open to the circulating air." (Plath, 1963: 274) In some articles within the scope of social studies, the arrival of Esther in New York is similarly described in Plath's *The Bell Jar*:

We learn that Esther has not been out of New England for nineteen years and it has been her first time in New York because she has won a scholarship to be a guest editor to a magazine. Her New York experience is supposed to make Esther happy, but instead, it offers and shows Esther other options she can choose for her identity construction. The sojourn in New York stirs up her discontent with the divide between her wishes and the expectations of the society which she recognizes in the aftermath of a psychological crisis. Esther wants too many things that she cannot have, and she is driven into hopelessness in the stifling atmosphere of the fifties. The fig tree metaphor in the novel describes these options and how they leave Esther in a state of crisis. Among them are having "a husband and a happy home and children" or being "a famous poet" or "a brilliant professor" (73). She is unable to decide between these options and not allowed to have them all. (Uslu, 2021: 327)

These feelings, for which Esther must experience despair, are beyond the jar. The lack of desire for life, the alienation process from life in a metropolis, the loss of enthusiasm and dreams of a young person in search of identity are the messages that Plath wants to convey in real life. The loss of sincerity and innocence of humanity is emphasized in the rush of metropolitan life. Considering that today's people are also

lost in busy lives and considering the writing date of the work, it is seen that nothing has changed.

Esther is a young girl who does not have a very good relationship with her mother. As it is understood from the quotations, the mother is a mother who raises her children in the conservatism of the period. Esther, on the other hand, is trying to grow up without a father, who is strongly against the sexist point of view, and she thinks that her mother does not understand her as well as her communication problem with men. When Esther's psychological state is analyzed, it would be correct to consider Carl Jung in the light of the mother archetype. Carl Jung describes the effects of the negative mother archetype and negative father archetype on the daughter as follows:

The woman, whose destiny is to disturb those around her, is destructive only in pathological cases. Normally, his discomfort is self-transforming, transforming himself, and all victims of conflict are both illuminated and illuminated by the fire it creates. What seems like a meaningless mess becomes a process of purification - "Let all that is empty perish". If this type of woman continues to be unaware of the meaning of her function, that is, if she does not know that she is part of "that power that always wills evil and creates good," she will die by the sword she has brought. However, consciousness transforms it into a savior and enlightener. (Jung, 2001: 34)

Esther's meeting with misogynistic men, being harassed, and even getting rid of rape with difficulty are the most important ones in the series of events that worsen her psychological state until she reaches the suicide stage. Esther, who hates sexist attitudes, is also angry with women under the command of men. She expressed it this way:

And they were all going to posh secretarial schools like Katy Gibbs, where they had to wear hats and stockings and gloves to class, they had just graduated from places like Katy Gibbs and were secretaries to executives and junior executives and simply hanging around in New York waiting to get married to some career man or other. (Plath, 1963: 7)

Esther struggles with indecision among other teenagers making plans in the youngest part of her life. It is difficult for her to decide on the lessons she will take, to continue her thesis or not, and Esther cannot put her life on the line because of her anger at everything that has happened in her life. Esther is most angry with men. She acts with this thought even in the lessons she chooses. She explains this feeling with the following thoughts about course selection

I decided to junk my thesis. I decided to junk the whole honours programme and become an ordinary English major. I went to look up the requirements of an ordinary English major at my college. There were lots of requirements, and I didn't have half of them. One of the requirements was a course in the eighteenth century. I hated the very idea of the eighteenth

century, with all those smug men writing tight little couplets and being so dead keen on reason. (Plath, 1963: 157)

In societies that act according to gender differences, as in many parts of the world where women's perspectives are the same, men have expectations from women before marriage. Only women are expected to meet these expectations with an unequal view. If the woman has sexual intercourse before marriage, she is condemned by the society, but if the man does, this is tolerated. This idea is equivalent to seeing women as objects. In her work, Sylvia Plath emphasized her reaction to the sexist attitude through Esther with her inner speech:

Of course they would try to persuade a girl to have sex and say they would marry her later, but as soon as she gave in, they would lose all respect for her and start saying that if she did that with them she would do that with other men and they would end up by making her life miserable.(...) I couldn't stand the idea of a woman having to have a single pure life and a man being able to have a double life, one pure and one no. (Plath, 1963: 99)

Sylvia Plath, who tries to express her hatred for sexist perspectives through Esther, shared her inner conversations with Esther and her experiences. In her Bell Jar work, written before Plath's suicide, Esther describes how she could not tolerate the male-dominated and rules-filled world and her nerves were frayed as follows "If neurotic is wanting two mutually exclusive things at one and the same time, then I'm neurotic as hell. I'll be flying back and forth between one mutually exclusive thing and another for the rest of my days." (Plath, 1963: 76)

In this world, which Esther sees as patriarchal and difficult to live in, she sees her own body as stuck in a glass jar. This world is a glass bell jar and life is a nightmare for Esther. She expresses this in these words "To the person in the bell jar, blank and stopped as a dead baby, the world itself is the bad dream." (Plath, 1963: 237) Esther wants to live a different life from everyone else in this bell jar she is stuck in. Living in a world surrounded by rules without crossing the boundaries set by society was wrong, in her opinion. Plath explains her thoughts on marriage and her perspective on men through Esther as follows:

I would catch sight of some flawless man off in the distance, but as soon as he moved closer I immediately saw he wouldn't do at all. That's one of the reasons I never wanted to get married. The last thing I wanted was infinite security and to be the place an arrow shoots off from. I wanted change and excitement and to shoot off in all directions myself, like the coloured arrows from a Fourth of July rocket. (Plath, 1963: 102)

Esther, who has tried suicide many times, thinks of death as her freedom. Because she believes that she will get rid of the idea of having to marry when she dies, and the society's perception of gender. The social rules and order do not go

beyond devaluing women for Esther, and the rules of society arranged on men and their comfort are like death for Esther. This thought pushes her to even more depressive thoughts and forces her to a psychological depression. Esther, who thinks she can't be herself in the face of society's point of view, has difficulties in her life. She expresses these feelings as follows:

I am climbing to my freedom, freedom from fear, freedom from marrying the wrong person, like Buddy Willard, just because of sex, freedom from the Florence Crittenden Homes where all the poor girls go who should have been fitted out like me, because what they did, they would do anyway, regardless... (Plath, 1963: 182)

Based on Carl Jung's concept of the collective unconscious and the idea that sexist views are transferred from society to society, it can be said that the analysis of Esther's psychological state should also be analyzed with Carl Jung's father complex. The father complex includes not only the person's father but also the entire history, primitive father image, religion and cultural characteristics. Esther experiences the emotional emptiness of growing up without a father and feels very depressed towards the world she sees as male-dominated. Author Susan Schwartz explained her thoughts about the importance of a father for a daughter through the father archetype of Carl Jung in a journal article as follows:

In the important role as an influencing 'other', a father helps establish individuality for his daughter. Obviously, an adequate relationship creates confidence, acceptance, love, stability, discipline, and self-strength. At each stage of a daughter's development, the relationship with her father affects her sense of self and, when sufficient, gives her the confidence to express her creative potential. [Kavaler-Adler, 1993, p. 187] He is part of what contributes to her ability to be present to the many aspects of her inner and outer life and the form of their relationship affects the collective images carried about daughters and fathers. (Schwartz, 2021: 186)

The father archetype is seen in the eyes of the society and therefore the child as a constructor, manager, protecting, helping and providing needs. Sometimes psychologically he has a "divine" power in the eyes of the child and makes reconciliation in his relations with other people: A father, like a hero, gives courage and direction, blesses them, encourages or challenges them to overcome uncertainty and darkness. These unconscious thoughts collectively constitute the basic thoughts of society. Therefore, Esther cannot feel free in a world without her father, cannot find a direction and lives in opposition to the domination of other men. Susan Schwartz states in her article how important a father is for his daughter's development and survival:

Fathers, of course, also mirror images of security, consistence and presence. A father can provide a doorway to the world. His interaction with her forms part of the foundation upon

which a daughter builds herself. He is integral to her identity formation as a woman and to promote the unencumbered expression of her truth. "The feminine element can only get into its right place by a detour that includes coming to terms with the masculine factor...The first state is the withdrawal of the projection by recognizing it as such and thus freeing it from the object." [Jung, E.,1978, p. 13] In other words, a daughter has to experience a close enough attachment to father as part of understanding herself. (Schwartz, 2021: 185)

Esther's relationship with her mother is also problematic. The positive dimension of Carl Jung's mother archetype consists of mother's support for the child, helpful behavior, and creativity. Esther cannot understand that her mother does not even visit her husband's grave, and she thinks that she is tearing Esther away from her father, even ignoring her father's death. The death of her father, whom she cares about so much, her mother's cold attitude towards her father and the authoritarian mother figure increase Esther's hatred. "I had a great yearning, lately, to pay my father back for all the years of neglect and start tending his grave. I had always been my father's favourite, and it seemed fitting I should take on a mourning my mother had never bothered with." (Plath, 1963: 210) Esther is quite reactive towards her mother, whom she accuses of neglecting even her father's mourning. She thinks her mother separated her from her father. Carl Jung explains the mother complex in his book *The Four Archetypes* as follows:

It is the supreme example of the negative mother-complex. The motto of this type is anything, so long as it is not like Mother! On one hand we have a fascination which never reaches the point of identification: on the other, an intensification of Eros which exhausts itself in jealous resistance. This kind of daughter knows what she does not want, but is usually completely at sea as to what she would choose as her own fate. All her instincts are concentrated on the mother in the negative form of resistance and are therefore of no use to her in building her own life. (Jung, 1972: 38)

As a result of her father and mother's bad relationship and her anger towards her mother, Esther did not want to marry and became a mother, and even felt anger towards men. She had never had good relationships with men, and even her boyfriend whom she thought she loved, Esther secretly didn't want him either, because of his humiliating behavior towards women. And marriage and childbearing were very difficult for her. Because her feelings towards life were pushing her to indecision and depression. Esther expresses these thoughts in her book *The Bell Jar* as follows:

'What I hate is the thought of being under a man's thumb,' I had told Doctor Nolan. 'A man doesn't have a worry in the world, while I've got a baby hanging over my head like a big stick, to keep me in line.' (...) Why was I so unmaternal and apart? Why couldn't I dream of devoting myself to baby after fat puling baby like Dodo Conway? If I had to wait on a baby all day, I would go mad. (Plath, 1963: 282)

As we can interpret from the fact that Sylvia Plath, who created the character of Esther, committed suicide shortly after writing *The Bell Jar*, Plath is in an anxiety and psychological depression just like Esther. Plath is known as the melancholic princess of American literature. Struggling with family diseases since childhood, Plath attempted suicide many times at an earlier age. Expressing the problems of female identity in her writings, Plath struggles with these problems herself. Talking about her parents' indifference, Plath reflected family problems in her writings, works and characters. Plath reflects the problems she has experienced and suppressed throughout her life in her writings. According to Sigmund Freud, the reason that drives human behavior to a conclusion is internal dynamic forces. In other words, the manifestation of anxiety, which occurs as a result of suppressing some unsuitable situations in the society, appears in some symptoms:

According to Freud, human behavior results from the operation of internal dynamic forces: the person is a closed system of energy (libido). Conflict between the id (instincts) and the ego (reality) is inevitable. Lack of enough satisfaction of impulses at a particular stage results in fixation. The ego represses inappropriate impulses into the unconscious, but they cause pressure, which is felt as anxiety. These impulses may be displaced (resulting in a phobia): converted (resulting in somatic symptoms): or dissociated (resulting in amnesia). The surface manifestations of the underlying conflict are symptoms. (Thomason, 2007: 3)

In Sylvia Plath's *The Bell Jar*, Esther fights the thoughts of people who have prejudices about keeping the female identity alive in society, and lives in hatred of the sexist attitude of the male-dominated society. Esther, like its author Plath, is a suicidal teenage girl with family problems at its peak. The words "I can't sleep... I can't read..." (Plath, 1963, p. 227) by Esther, who is a young girl with a tendency towards literature, and who reads all the time, are actually not only her but also Plath's cries. She expressed her thoughts on women writers and their psychological states as follows "Freud (1910) says that female poets feel more psychological pressure and are brave enough to speak their subconscious aloud, so they are suicidal." (Çubukçu & Güven, 2014: 78)

In the work, Esther's thoughts about her parents and family problems are the expression of Plath's problems with her own family. Plath is a son who wants to get away from her father and mother. She expressed this in her poems and wrote poems to her parents. Pastoral Children Sylvia Plath and Nilgün Marmara article describes Plath's relationship with her family as follows:

Her last poems "father" and "Medusa", written 4 and 8 days before her death, reflect Sylvia Plath's troubled relationship with her parents. By comparing her father to a Nazi and herself to a Jew, referring to the Dachau, Auschwitz and Belsen massacres, she tries to stop the war in her child's soul by using child cries such as "chuffing", "achoo", "gobbledygoo". In the very first lines, she compares herself to a foot in a black shoe and states that she can't breathe and this must be finished. In 8 lines, the word marble evokes the tombstone and the word God-God is used. (Çubukçu & Güven, 2014: 78)

While Plath writes her psychological depressions and feelings through the character of Esther, she sees death very well and describes it as a salvation in her work. Death, which Esther describes as a freedom, is actually Sylvia's dream. The world that Esther sees as a bell jar and cannot breathe in is actually Sylvia's world. Sylvia Plath has kept Esther alive in herself, the fact that Esther is not dead in the work is Sylvia Plath's last hope. As a matter of fact, Plath could not overcome the turmoil in which she lived and committed suicide. Her view of the world and her end to her mother was described in a magazine article as follows:

Because her soul, which cannot accept its existence, has always been fed with maternal hatred. Just as Esther cannot become a nun, Sylvia faces maternal pressure when she says she wants a divorce. For Sylvia, the mother is the cause of the father who died at a young age. Bell is glass "What a thoughtful act to kill yourself instead of others. I would like to kill my mother: That's why I killed myself." Sylvia, who left the diary she started to keep as a young girl in 1959, ends her life in 1963. It is not because she died three or four years before her suicide. It is because of the birth of something more healing than the diary. Sylvia writes until the morning after she put the children to sleep in those productive years when she was separated from Ted, away from jealousy attacks. The Bell Jar, the real one from the diary... Thus, the author mixes with the hero and the hero with the author. (Zamanoğlu, 2017: 22)

3.3. Fatma Aliye's Refet

Fatma Aliye Topuz is known as the first Turkish female novelist to defend women's rights in Turkey. She is an enlightened woman who was educated by listening to the lessons given to her brother during the Ottoman period when women's education was not considered important. She attracted attention with her French translations during the Ottoman period. Fatma Aliye and her views about woman rights was emphasized in the article as follows:

Fatma Aliye is a name, is the daughter of Cevdet Pasha and our first woman novelist, brought sound on her era and declared her thoughts about women's rights. Fatma Aliye, looks at women's rights in an Islamic framework, although is not considered as a feminist, exhibited a progressive attitude according to the era. She gave the works between reform era (Tanzimat) and Second Constitutionalism, drew attention with her works about philosophy, Islam, women's rights and history alongside her novels. She also wrote in women's magazines, became a pioneer for women's rights from her framework. (Demir, 2013: 1060)

Although she is not a feminist woman in the classical sense, she thinks that the women of the period should be in a better place and realizes that women are in the background when compared to the west, so that especially female characters appear in her novels. Fatma Aliye was supported by the male writers of the period because she lived in a time when the Ottoman traditions and structure were kept alive, depending on her beliefs and culture. Fatma Aliye has initiated studies that will enable women of the Turkish Republic period to show themselves in the future and has been a pioneer for many women with her work. Fatma Aliye and her literature works were explained in the article as follows:

Being the first Muslim Turkish woman novelist discussing the “woman question”, Fatma Aliye Hanim is a prominent literary figure in Turkish history. Since her, woman and woman problems were the subject that only men discuss. With her novels, for the first time, she portrayed an alternative “model woman” to the woman prototype that had been displayed in Ottoman novels. (Canbaz, 2005: 6)

While talking about women's rights, Fatma Aliye drew attention to the equality of men and women for the first time. She was educated as the daughter of the Ottoman pasha of the period, but later married to someone older than herself. She was reading books and educating herself, hiding from the person she was married to. She developed herself in the field of literature and wrote novels with the permission of her husband, who tore up her books, but because of the bigotry of the period and it was considered shameful for women to be interested in literature, she could not print the first work she wrote under her own name and published it with the signature of "a lady". She started publishing her books with the support of male authors who later discovered her:

Although Fatma Aliye is considered a feminist it's a wrong that to see her as a feminist. Although her views about women's rights are advanced according her era, the most of them are realized for today's Turkey. She looks at women's rights in an Islamic framework. The women in Islam have got the all rights that must-have according to her. Inequality between women and men based on so long ago. In very ancient times, it means the eras that mankind lives in the cave, men and women made the division of labor, when the women full her responsibilities staying at home, the men hunt. The men who go out and fight wild animals both strengthened physically and so to speak became the breadwinner person. The first gender inequality appeared at this period. Fatma Aliye bases the situation in that the women in her era on such an anthropological basis. How unjust or just in her this view is not known but Fatma Aliye thought so much about women's rights and had entered literary debate. (Demir, 2013: 1060)

Refet is a realistic story about a little girl's struggle to study, stand and live, being homeless and penniless with her mother, who was humiliated by everyone around her and all her relatives after her father died. At the end of this struggle,

Refet will become a teacher, a successful and strong female figure. This is the female figure Fatma Aliye wants to see everywhere. Muammer Gürbüz, a writer, emphasized that Fatma Aliye uses characters in her works in which women are educated and have economic security and powerful as she wants to see in real life:

Fatma Aliye, who looks at the social events of her period with the eyes of a woman, focuses on the concepts of family, marriage, concubine, equality, and naturally feels justified. Emphasizing that women should be especially educated and saved from the darkness of ignorance, the author states that religion is misunderstood and applied, and that there are no verses, hadiths or rulings that prevent education in Islam. She argues that educated women will have economic security, so they will not be bought and sold by men like a commodity, they will not have to marry they do not want and will not face the problem of sharing their house with another woman. (Gürbüz, 2001: 108)

After the death of her father, Refet and her mother were ostracized by their relatives and had to change cities with her mother. Expelled from her father's house, Refet and her mother were subjected to many humiliations, even if they were not expelled from their relatives' house in Istanbul. Although Refet and her mother, who were weak and sick with a feeling of humiliation, were relieved for a short time, they struggled with hunger and diseases again after a while. The following excerpts from the novel Refet show the difficulties Refet and his mother experienced:

As the back of Refet was buried by the punches she ate, so did the poor mother. It's like her liver is coming out of her mouth. (p. 18) also They don't take mother-daughter to the table as an insult. (p. 11)... and sometimes they don't give the leftovers to the mother-daughter but spill them to the dogs (p. 18), she is well-intentioned to try to get along with them. She has the strength to endure up to a point. The woman, who was munis like a lamb until today, was cut into a lion with the feeling. She roared before her house name... (p.19) (Gürbüz, 2001: 111)

The mother, who sells her belongings and does everything she can to help Refet study at school, is actually one of the strong women in the book. Binnaz, who did not go to school but struggles for her daughter to go to school, is the character who wants to convey the messages Fatma Aliye wants to give in the novel. With the strength she got from her mother, Refet finishes her school with the first place and becomes a teacher. The strong woman figure Refet, lost her mother but has reached her profession. When a relative of Refet, Mucip, who heard that she was lonely and she became a teacher, wanted to take her away and get married, Refet refused him with reasonable words, as if he wanted to buy her like an item, as can be seen from the book excerpt "This girl is my business it will be very useful!" (Aliye, 2007: 131) The following excerpt from article by Muammer Gürbüz tells Refet's self realization and strength:

Because you are ignorant!... Refet replied, "She feels the justified pride and strength of being educated and having a profession. She neutralizes a rich, wealthy person in front of her with an education weapon. The author states that women can change their destinies, that poverty and desperation will not be their destiny, and therefore all impossibility." She emphasizes that they should study and have a profession despite their education. If Refet had not struggled with life, she would have been thrown into a corner where life would have been slapped like her other fellows. Another point to be noted here is that Refet continues her struggle with dignity. She did not go to misways to feed herself and she never put this idea in her mind. (Gürbüz, 2001: 113)

This message, which is intended to be given to many women today, is the same in all societies. As seen in all three books, sexist prejudice has been seen in many societies, ages and at different times and continues to be seen. In many societies, women are seen as a commodity to be bought and used under the name of 'male dominance', believing that they have no value on their own, and it is not desired to be successful in remarkable professions in the society.

Men who think that they can't "speak" to women who earn their money by living their own life, or that they are always right, respond psychologically to denying women's freedom. This situation subconsciously leads to the idea that it is wrong for women to come to a good place in society and therefore to a sexist attitude. This is an unconscious state of defense. Anna Freud and Sigmund Freud explained this situation with defense mechanisms. In other words, it is the situation where some unwanted thoughts and experiences are unconsciously prevented by psychological suppression, rejection, or emergence in another way. Analyzing defense mechanisms under many sub-titles, Anna Freud tried to understand the causes of behavior with these subtitles. In *The Ego and The Mechanisms Of Defense*, she explained her defense mechanisms as follows:

It is comparatively easy to discover the defense mechanisms to which the ego habitually resorts, so long as each is employed separately and only in conflict with some specific danger. When we find denial, we know that it is a reaction to external danger: when repression takes place, the ego is struggling with instinctual stimuli. The strong outward resemblance between inhibition and ego restriction makes it less certain whether these processes are part of an external or an internal conflict. The matter is still more intricate when defensive measures are combined or when the same mechanism is employed sometimes against an internal and sometimes against an external force. We have an excellent illustration of both these complications in the process of identification. Since it is one of the factors in the development of the superego, it contributes to the mastery of instinct. (Freud A. , 1966: 109)

It is customary for individuals who have grown up with different cultures and characters in society to maintain certain prejudices. So much so that individuals have acquired these prejudices without questioning them. The causes of prejudiced thoughts such as sexist attitudes and behaviors can be associated with the habits

learned as a result of the culture and experiences of the society. But other than that, the reasons for such behaviors can be explained by psychological reasons. For example, In an article, it is explained the causes or consequences of some behaviors with defense mechanisms:

Classical psychoanalytic theory argues that parental anger and hatred, aggression towards the significant other, incestuous ideas, traumatic childhood memories, and the like are too terrifying to reach consciousness. The ego (self) tries to reduce or completely prevent anxiety by pushing these thoughts into the unconscious. (...) There are many methods that the ego, consciousness uses to prevent these deepest desires and thoughts from appearing. These methods are called defense mechanisms. (Callak, 2019: 12)

Anna Freud states that especially unconscious (subconscious) elements direct behavior. The Repression of the subconscious, which is one of the defense mechanisms, is the repression of feelings and thoughts that are not allowed by the moral aspect of the personality, called the super-ego, and the repression of requests from the lower self, striving for this repression, and the emergence of a false perception. In other words, repressing the real feelings and thoughts that he does not want to appear creates a wrong perception of the world in the person. When sexist attitudes and behaviors are considered, it can be concluded that the prejudices that most of the society accept without reason are actually caused by repressed emotions. It is seen that especially male individuals repress the sense of self they create as a result of the patriarchal impositions of the society and the thought of not being humiliated by other people with the world they have subconsciously created. The behavior of humiliating women and seeing themselves superior is the result of repressing the fear of exclusion and humiliation by the male-dominated society.

Anna Freud exemplified repression behavior as follows:

Our comparison of the mechanisms of denial and repression, fantasy formation and reaction formation has revealed a parallelism in the methods adopted by the ego for the avoidance of unpleasure from external and from internal sources. We trace the same parallelism when we study another, simpler defense mechanism. The method of denial, upon which is based the fantasy of the reversal of the real facts into their opposite, is employed in situations in which it is impossible to escape some painful external impression. Instead of perceiving the painful impression and subsequently canceling it by withdrawing its cathexis, it is open to the ego to refuse to encounter the dangerous external situation at all. It can take to flight and so, in the truest sense of the word, "avoid" the occasions of unpleasure. The mechanism of avoidance is so primitive and natural and, moreover, so inseparably associated with the normal development of the ego that it is not easy, for purposes of theoretical discussion, to detach it from its usual context and to view it in isolation. (Freud A. , 1966: 93)

In her work Refet, Fatma Aliye gave examples from the society, especially with her humiliated female characters. Refet, her mother's relatives who act with the idea of "They do not have a father or a husband!", the male characters who think

they are doing him a favor by taking Refet under their protection, and a character who wants to marry her by asking her as if he has bought an item, reflected the real face of the society of the period. The strong female character Refet, who survived with her own success, set her own path and reached her goals without needing a man and never thinking of getting married, as in the quotations in the work:

The author, who cannot hide his femininity feelings in the novel, reflects women as helping each other. At one point, the author makes women feel more pity and compassion than men. Fatma Aliye creates a very idealistic type. Refet is very important in terms of being one of the first examples of our novel in terms of type. Because she has also struggled with negativity. She is far below its peers both in terms of body, having wealth and beauty. But she has a beauty of soul and determination to read that is superior to her peers. (Gürbüz, 2001: 113-114)

3.4. Interpretation of the Books' Titles

The Bell Jar, *The Color Purple* and *Refet* works are identical with their titles and the stories they contain. *The Bell Jar* is a world in which Esther feels stuck, and although this world is glass, no one can realize her despair and she is drowning in this bell jar, where she feels helpless due to her psychological problems. It is these psychological pressures that Esther feels at suicide attempts. This lantern is her own stuck world in this world where millions of people live, where she thinks no one can understand her. The work, which Sylvia Plath wants to reflect her own life experiences and feelings, is the mirror of the author.

Alice Walker tried to explain both her own world and Celie's difficult life with the name *The Color Purple*. The color purple, which inspires spiritual abilities and enlightenment, also symbolizes the feminist movement and equality of rights.

In the work, Walker, who tells about Celie's self-realization and defending her rights at the end of the work, who was seen as a worthless and humiliated object in the patriarchal and male-dominated world, reflects that she is the pioneer of women's rights movements with the name she thinks for the work. At the same time, the purple color, which represents realism, reflects the social conditions in terms of the realism of the events in the work.

Fatma Aliye, who named Refet after the main character, tells the story of teacher Refet, who grew up as a strong and merciful woman. Refet means 'mercy' in Turkish. However, Refet and her mother are always humiliated and insulted in the

work. Sometimes they could not even find a bread and faced the danger of freezing from the cold. With this irony, Fatma Aliye tried to explain the unfair point of view and inequality to the women of the period.

Suggestions for Researchers

In order to contribute to the study, researchers can produce analyzes with other social and psychological studies that cause the perception of sexism. In addition, researchers can conduct research on other psychologists and scientists from whom they can benefit from their work and contribute to the study. They can benefit from other psychological causes of sexism and the views of other psychologists. Researchers can carry out new studies in the future in terms of sociological research in terms of sexist attitudes.

CONCLUSION

Sexist attitudes and behaviors that have been seen and are seen everywhere in every region of the world, in every country, prevent especially women from taking a successful place in society. A sexist attitude is a perception, ideology or way of thinking and living that favors one group (usually men) over another group (usually women). In male-dominated and patriarchal societies, behaviors that prevent women's freedom, self-development and self-realization are observed. From past to present, many women's exposure to humiliation, violence and harassment reveals the psychological state of societies.

In a period when slavery and racism were experienced, in her work *The Color Purple* Alice Walker shared with the reader the difficulties of being black and being a woman, the humiliating life she lived until she came to the transformation in the inner world of the main character, Celie, and the life she was only breathing through, seeing herself as worthless. In her work, *The Bell Jar*, Sylvia Plath describes Esther's survival process in psychological turmoil in the bigoted world of the period, when her view of women was humiliating enough to prevent women from living a free and successful life. In her work *Refet*, Fatma Aliye told the reader a story about the humiliation of women living without a father and husband in a certain part of the society, and how they made their own lives valuable by finding the strength to reach success and happy ending together without giving up.

The main subject of all three works is 'women'. In *The Bell Jar*, Esther experienced a psychological depression with the effect of the mother archetype and the people she knew on her experiences and the effect of her behavior, completely rejected the male-dominated society and wanted to get away from every environment where she felt and heard male dominance. The absence of a father figure in her life and the fact that she was angry even with her mother for this reason weakened her belief in the life she lived. In Alice Walker's *The Color Purple*, the experiences of Celie, who is discriminated against and humiliated because she is both a woman and a black woman in a male-dominated world, is told. In this difficult life, she was subjected to violence and rape, married at a young age, and always had to work. She never lost faith in her heart, but she went through a lot of

pain until she found her own strength in life. Being raped by the person she thinks is her father (stepfather) has led to a hateful attitude towards men. In Fatma Aliye Topuz's work called *Refet*, the social limits of being 'fatherless' (without a man) of a girl who lost her father, and the humiliating situations she lived with her mother were explained.

In fact, in three works, all three women grew up without a father and faced many problems in a male-dominated society that could not accept the female figure trying to stand strong alone. In all three works, Celie, Esther and Refet witnessed the lonely and difficult struggles of their mothers, faced the experiences of the 'lonely female' prejudices of the patriarchal society and faced many problems for their own transformation in their struggle for survival. The fact that they had the same perspective on life eventually led to the realization of their own strengths and the successful outcome of their transformations. In all three works, Celie, Esther and Refet never trust male individuals with the influence of experiences and the psychological effect of family figures.

These three women, who grew up seeing the damage of the patriarchal order, hate this order and reject the male-dominated society. Despite the period and time in which they lived, the different cultures of the societies and the differences of the geographies they lived in, all three women in the works faced the same problems, humiliated, experienced psychological problems, lost their relatives and families, and ultimately realized themselves and had a life they achieved with their own success.

According to some psychologists, these behaviors can be conscious or unconscious. These theories and ideas cause the conscious/unconscious attitudes of the oppressive members of the other group that they try to justify on the basis of their gender. In the study, the reasons for these attitudes, which change depending on the psychological state of individuals in social life, culture, age, period, society and especially families, were analyzed. It is emphasized that in societies where male dominance is justified, women's work should be limited to housework. In these societies, women's place is in the kitchen, and their most important duties are housework and taking care of their children. The attitudes of individuals who think

in this way have been examined and analyzed in terms of the works and ideas of psychiatrists with their psychological aspects.

In the study, the sexist attitude is discussed with the process of change from the past to the present. When examined in terms of herd psychology or group psychology, it has been concluded that sexism is the result of a social majority. With many articles and quotations from the works of the authors, it has been concluded that group psychology affects the perspective of societies. It is a reflection of the male-dominated culture that the traditions and rules of the society impose restrictions on women's lives.

The fact that traditions are more common in underdeveloped countries affects the welfare level of the society negatively. In addition, it was thought that the level of development of the society changed the perspective of women, and therefore, women had an effect on the development of the society in a cycle. In developed societies, women's education level and freedom are given importance: In undeveloped rural areas, women and self-realization are not given the opportunity. In addition, it was concluded that the change from past to present varies from country to country by associating the perspective on women with the way and culture of families raising their children.

It can be said that the level of development can be determined according to the history of the society and its perspective on women. The roles and duties of women and men in the family also show the place of women in society. The persistence of the sexist attitude in the past from very ancient times to the present shows that the discriminatory perspective continues and that women are still not seen as equal to men. The prejudice that sexism is effective in career choices and that women are not suitable for every profession is common in societies. It has been concluded that especially women writers were not considered important compared to male writers until recently, and the works of women writers were not read much in patriarchal societies.

The patriarchal society, which acts with the idea that the place of women is only in the kitchen, has prevented women from acquiring a profession for centuries and they were not even allowed to go to school, especially in rural settlements.

Giving examples from the female writer Fatma Aliye, it is mentioned that even a pasha's daughter was not allowed to write, and that she wrote secretly with her husband's permission much later, with difficulties.

The perception of sexism is analyzed in psychological and social aspects with examples from Alice Walker, who was exposed to racism and misogyny, and Sylvia Plath, a writer who had to live in a sexist society, and her works. The existence of a sexist attitude even in the most developed countries indicates that this situation varies according to the cultural situation in societies and the way families raise their children. It has been concluded that family members, the parents' way of raising their children, the degree of closeness or distance from the mother or father, behavioral changes or any trauma cause the perspectives on male-female relations and each other to vary.

When examined with psychological aspects, it can be thought that life experiences, a negative life, and childhood traumas cause negative behaviors. When the causes of misperceptions in societies are examined, it is concluded that these are directly related to the psychological states of individuals. It has been concluded that past experiences and traumatic events are the underlying cause of every behavior of individuals. It has been seen that the hidden desires lying in the subconscious are effective in shaping the behaviors.

It has been observed that parental attitudes, especially in childhood, have an effect on the personality and character of individuals in the future. The attitudes and behaviors of the characters in *The Bell Jar*, *The Color Purple* and *Refet* novels were examined psychologically, especially in the context of sexist attitudes.

Psychologists such as Carl Jung, Sigmund Freud and Anna Freud have investigated human behavior and psychological states that cause false perceptions through their works. Carl Jung and his archetypes were examined and the effects of these archetypes on the behavioral differences of individuals were investigated. Focusing on group psychology with the idea that the behavior of the majority of the society, not the individual, is followed in individual and social behaviors, Jung emphasizes the influence of culture and family. Carl Jung's works and articles were examined and his quotations were used. Sigmund Freud emphasizes that instinctive behaviors occur unconsciously. The works and articles of Freud, who tried to

determine the psychological limits with the analysis of unconscious states, were used and his psychological analyzes were examined.

Woman, which is the subject of all three works, has been examined within the framework of three main works under the title of sexist attitude. The characters and their psychological states are interpreted by quoting from the novels *The Bell Jar*, *The Color Purple* and *Refet*. The similarities of the authors of the books with the protagonists were analyzed and the similarities of their lives were studied. Finally, in the study, the titles given by women writers to their works and their similarities with their subjects were interpreted.



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2. Sexism in Meridian by Alice Walker and So Far from God by Ana Castillo
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LİSANSÜSTÜ TEZ ORJİNALLİK RAPORU

14/04/2023

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**A PSYCHOLOGICAL APPROACH TO SEXIST ATTITUDE IN SOCIETY THROUGH ALICE
WALKER'S *THE COLOR PURPLE*, SYLVIA PLATH'S *THE BELL JAR*, AND FATMA ALİYE'S
*REFET***

Yukarıda başlığı/konusu belirlenen tez çalışmamın Kapak sayfası, Giriş, Ana bölümler ve Sonuç bölümlerinden oluşan toplam 66 sayfalık kısmına ilişkin, 14/04/2023 tarihinde tez danışmanım tarafından TURNITIN intihal tespit programından aşağıda belirtilen filtreleme uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 7 (Yüzde yedi) dir.

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