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Gender Roles About Being a Woman in Some of Turkish Folk Songs

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Abstract

In this study, the problems of gender in our society with emphasis on how the songs of women in traditional texture have been investigated. This is a compilation of research. In this study, the woman in a sexual commodity songs forced marriage, marriage at a cost, given the remote locations (forced migration), issues such as those of the child and the age of the person with a great marriage is examined. The aim of this study is to highlight wrong with the songs of the reinforced traditional gender roles and to create awareness of the need to have a life equally justice and gender roles of women as individuals no different than men. In this study, document analysis method which is one of the qualitative research methods is used. In the research, "he sift the flour on the roof", "high-high hills, they set up house", "bayburtu the gutters", "ancestors I get rid of my" karacaoglu the song "homesickness songs like" folk songs were studied.

Key words: Gender roles, Woman, Turkish Folk songs.

INTRODUCTION

Gender roles are created due to physiological differences men and women, and this situation also affects social gender roles which is one of the patterns formed society culturing result where they live (Çetinkaya-Kodan 2013, Aksoy, 2006; Parashar, Dhar, Dhar, 2004).

Acculturation process extends to the other side of intergroup relations on one side of the individuals and family relationships; It includes psychological and socio-cultural harmony. In particular, cases of acculturation actually is needed to underline that there is a social psychological phenomenon. Because acculturation is caused between groups and human relations and its dynamics reveals the process of adapting the individual and group level (Kağıtçıbaşı, 2014). By virtue of this reason, working values constitutes the most effective of scientific way which is about understanding of characteristics of the culture (Schwartz, 2006). In particular, gender-specific characteristic values, resulting from the interaction of individuals in the community, gender roles, have appeared as an important issue that is needed to work on. In this context, the term gender in society expresses to be male or female and meaning and expectations imposed by the culture; cultural structure often includes psychological features found on the biological structure of the individual. Social gender is a trait psychosocial which characterizes individuals as feminine or masculine (Rice, 2002; Dökmen, 2010). Values are concepts, guiding the behavior of people, allow us to evaluate people and events and describing their assessment through their behaviors. Cultural values, depending on their severity is defined as the principles guiding a person or a group of life. The dominant values in society might be sometimes the most central feature of the culture (Morsümbül, 2014).

In our society, gender stereotypes and accordingly judgments and discrimination are showing up themselves. Discrimination, prejudices and stereotypes are behavioral expression. According to gender stereotypes, it is believed that women are more emotional and more sensitive, and they love their children and children in terms they understand, they also know how to cook, so they are

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altruistic. The men are independent, calm, brave, strong, and so they work outside the home. Women give birth and they raise their children, and are much more at home, also they know well how to cook, clean and so on. Furthermore, they have to struggle to understand their spouses and provide for the needs of children primarily. The men do for every dangerous job, and go fighting, war, they also do hard works and then they provide the livelihood of their homes. These features reflect the society's stereotypes (Dökmen, 2010).

As might be expected, when looking from the traditional society past to present, the position of women in society has always been after men. Social gender roles shows narrowing of social expectations of gender roles of women and men's function. Parallel to this previous statement, when social expectations match up with social gender, it keeps down men and women to comply with these expectations. Woman's body, the outer surface of the interpretation and representation is the internal framework of the structure and regulation (Turner, 2001). In the consumption of society, mechanisms has been running for protecting the body and manipulating the view of the body. While this process is distinguishing itself in various forms from body cosmetic to the health sector, as a process brings the debate on issues such as beauty, health, sexuality. Once social judgments accepts to be a virgin, to give birth in certain quantities, to be attractive, to be healthy as a norm, except for these circumstances, it may repress individuals by tagging as an ignorant, immoral, awkward and even unfruitful. Apart from it, claiming alternative lifestyles lead to unhappiness or personal weaknesses arising from the exceptions is one of the most common threat used to comply with the norms of the individual. This is where people can't feel lonely, socially "different" people can share the experience appears to be in social or institutional solidarity network gains importance (Elçik, 2013).

When the article examined in the theoretical context, the eye catcher is seen as references mostly perception for women to maternity and child care, housework, to provide for the needs of her husband etc., the terms of affective characteristics are observed to have an emotional and sensitive nature. While the men bring more economic income, which may require force to solve problems, preservatives and so on. It is observed that the reference made, also in rough terms emotional features bold, brash and so on. We see these social references directly or indirectly, discrimination and inequality between men and women, while only causing a house and other discrimination in many areas related to non-discrimination in this life. Besides, this discrimination is observed in areas such as; music videos, television, commercials, children's books, newspapers and magazines, but it has an important role in influencing for people to maintain gender stereotypes judgment and their prejudice (Dökmen, 2012). Especially about music and music videos made were determined to show men and women in the context of stereotypes.

It was determined that these music videos affect perceptions of women (Franzoi, 2012). The perceptions about being a woman in these videos that women are displayed as emotional, irrational, inducing, as frivolous; in contrast, men are sexually aggressive, demanding adventurous. When it is considered that gender roles affect various areas of society, it can be said that one of important phenomena that it is affecting the culture is the art.

The traditional life styles shows itself in folk music. When interpreted folk songs with lyrics describing the woman, it seems certain songs is about woman as an object to show female sexual themes and ownership on gender; motherhood, honest, loyal wife, woman who sent to a place which far from her home etc.

In this study it was aimed to investigate the perceptions of the gender roles about women in the Turkish folk music songs. When the literature was searched, these songs supported and reinforced the traditional gender roles in being women in the society. For that reason, some of the Turkish songs analyzed by doing content analysis to disclosure to typical roles or stereotypical themes.

METHODS

In this study, the descriptive analysis method was used. This method is an a as a qualitative research technique in the field of social sciences. The findings were organized and interpreted by researchers. The data are supported by the literature and the findings are based on the literature. These folk songs which are anonymous were chosen by the researchers considering their words.

Some of the song is displayed as an object of the female sex;
Dam üstünde un eler

Dam üstünde un eler
 Tombul tombul memeler
 Zalım oy gelin zalım zalım zalım
 Memeler baş kaldırmış
 Memeler baş kaldırmış
 Kavuşmuyor düğmeler
 Zalım oy gelin zalım zalım zalım

İndim derelerine
 Bilmem nerelerine
 Yanan dudaklarımı
 Sürsem memelerine

indi yaliya indi bayburdun dereleri
 kız nerede büyütün o goca memeleri
 ziganadan aşağı arabam durakladı
 habu sevdali gönüm maçkada gonakladı

When we study the words of the songs, they are contained in a message that woman's breasts are seductive, and the woman is a cruel for men who suffer, because of showing their breasts. early marriage is a social problem in many countries today reached a consensus on. any social problems identified in a society is a process of threatening the interests of some sense of personal and social values. It can create social problems for greatly disadvantaged in society. presence of marriage under girls 18 years of age in a society and to continue with the status of tradition that can be regarded as a social problem threatening the position of women in society (Burcu, Yıldırım, Sırma, Saniyaman 2015). Also the women who is unable to live sexuality, expresses her sadness and the expectations explicitly in the songs. Women, they have expressed obviously and sincerely this condition in the songs that they are happy in no way when they are sometimes "children" referred to age, she is mated with an old man, sometimes the "child" of a man mated in age. In this situation women have the following strings in the song were expressed also in the background in women's social status, such as the lack of a say in the song has occurred.

In some cultures, marriage may be with decision of parents not the girls' in the communities where we live, and also, we may see the example of it the tradition we call it- the cradle of the indentation- in societies like ours. While girls mature physically, socially and mentally and not think to get married, families make decisions about the future for these girls and are forced to get married. Even the material provisions of this decision is concerned. In this case, by adversely affecting the lives of people who love someone else, it leads to them to experience miserable lives. We see the social situation in the following words of songs:

Example 1: a song for girls to be married with the promise of forcing of their parents, with not their own decisions (Kaya, 1999);

"oğlan güzel amma gönül sevmiyor
 anam kardeş şu halime koymuyor
 ele karşı ben ne yapsam olmuyor
 namus bir gün değil, atam kurtulam..."

Example 2; being mated by the family of the girl in exchange for compensation which is the subject mentioned in songs;

Karac'oğlan der ki geldim kapına
 mail oldum cemâline yapına
 baban senin ne istiyor tapuna
 para ile geldim satın almaya..."

Example 3; to be given away through the marriage of girls from another city or to another country and live in the city to be given about the song being forced to migrate indirectly mentioned;
 Yüksek yüksek tepelere ev kurmasınlar

Yüksek yüksek tepelere ev kurmasınlar
 Aşrı aşrı memlekete kız vermesinler
 Aşrı aşrı memlekete kız vermesinler
 Annesinin bir tanesini hor görmesinler
 Annesinin bir tanesini hor görmesinler
 Uçanda kuşlara malum olsun
 Ben annemi özledim
 Hem annemi hem babamı
 Ben köyünü özledim

When we consider the words of songs, it is expressed girls missing of families who sent to distant places by marrying at a young age.

"ağ elime mor kınalar yaktılar
 kaderim yok gurbet ele sattılar
 on iki yaşında gelin ettiler
 ağlar ağlar gözyaşımı silerim..." (bir Yörük kızının yaktığı türkü - Denizli)

For example 4; song for women who are forced to marry with children or with older men;

Ey aşk sana geldim
 Anne büyüt beni
 Ninni, masallarla dizlerinde uyut beni.
 Ey aşk vurur musun, kor gibi durur musun?
 Ben daha küçüğüm desem, kıyar mısın bana
 Feryadımı duyar mısın?

As may be seen from the song, in developing societies, our daughter may not obtain the democratic privileges which may be given as soon as being born such as; human rights, equality, freedom, in addition, it may not given to women natural rights such as; education, economic independence and the opportunity to marry whoever they want and to establish the life they want and that is why we see the oppression of women under gender roles.

RESULT and DISCUSSION

It is considered that in patriarchal and developing society, gender awareness of women will contribute to raising awareness about. In this context, women and girls effective it would be to work towards gender-awareness training for children is thought to be made. In addition, this work of art and the arts (folk songs) via a lag of gender and women in particular is highlighted cases of pan-cultural reflections. In different studies of arts and creating a positive impact of the arts and community awareness survey that can be made in this regard. This study aimed to recognize itself by changing the angle of a woman's self-concept. By studying other areas where women are in the background, women should make conscious of this and should be provided its outlook for change in a positive way, drama for the establishment of Rügen supported this point of view of women and gender-themed research can be applied to adolescents and college students.

This study is a study to show gender awareness in society of women that the song is how exposed to discrimination. in addition, seen as sexual objects for women on developing gender awareness, forced marriage to be, forced marriage, the selling price is charged issues from high school, university students to working women, and should be performed on all women of different socioeconomic levels. In addition, women in the training which will be held on gender roles as well as particularly male participation should be ensured, for men such as preventing violence theme training and anger, feelings of control content psycho-educational programs should be prepared. Along with it, in music lessons in the curriculum of educational institutions such as the kindergarten, which prepares middle and high school, the teachers' activities aimed at increasing awareness of gender will be beneficial to use in their classes.

Patriarchal society in which taught women gender roles are a focus for keeping situations like being forced marriage without the right woman said, again, the marriage of money without the requests and being sent by marrying the remote location (another city or another country), children with the people in age to be married to the great people of the age. Accordingly girls should be married off without

consent and do housework and fulfill works outside the home, even they must look after at his wife's family. All of them come up to the present, continuing to live in songs.

In this study, it has been investigated problems of women in traditional patterns for gender in our society, how this case is highlighted. Unlike gender, the social biological is a concept to express men and women's social and identifying the cultural, community of the way to distinguish between these two species, to describe social roles in all social systems. It is realized that social gender a central role in all social systems (classified and patriarchal). So social gender is analyzed in many other areas such as; paid work, family, politics, daily life, economic development, law, education. In this study, the subjects about women's sexual theme in songs, forced marriage, marriage at a cost, given the remote locations (forced migration), children's age and the age of those of people with major issues such as the marriage was discussed. The use of women's bodies as sexual themes are so regarded that as a sexual being sexualization of women is often enough for a woman.

For example, in a coffee house or a place where men commonly spend their times, even the presence of a woman sitting the public parking can be perceived as a sexual person calls. There are so many countries in women's social space means that they may be family or religion (eg sacred places) it is. In some cases, sexual harassment, sexual harassment of women in Turkey to man "being met at the bar" That is the reason for the rise against him as an obstacle in the fight against all. Women's knowing their bodies and learning effort is also surrounded by shame and fear. either in her body or in relationship with someone else's body the role which is attributed to her is passivity. It is therefore not a pleasure to sexuality, women are advised as a service (Acts, 2013). This situation is also observed in some of the songs in the cultural sector in developing countries like ours.

SUGGESTIONS

In this study shown that how to the Turkish folk songs exposed to discrimination in the gender awareness in society of women. The current study has also some limitations. First of all, In the study, only some folk songs were evaluated as limited in terms of gender. In the future, gender roles can be examined in terms of other types of music. The study is limited to descriptive analysis and should be done in future studies with descriptive and content analysis. In future research, studies should be carried out on how gender roles play a role in education, politics and economy.

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