

'Women' in Public and Private Spheres in The Context of Modern Feminist Theories From Ancient Civilizations To The Present

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Abstract

Throughout the historical process, in many of the different civilizations, a gender-oriented approach, such as the lack of housing of women or girls in social life, has led to ideas that transform women into nothingness in everyday life. However, for the first time in the public sphere, women's influence in the social sphere with the realization of the industrial revolution did not prevent the woman from being placed in a secondary position. The feminist movement, which advocates the denied rights of women in male-dominated societies, fills an intellectually important gap in the social sphere. On the other hand, the common goal of the feminist movements that come together to prevent women from being pushed to the second plan within the social structure is to restore the honor and pride of the oppressed woman. Especially, even though the different feminist movements that emerged after the industrial revolution tried different ways in terms of practice and method, the goal they wanted to reach was to carry the power of the woman to the public sphere with her hand. This research focuses on women's participation in the public sphere as well as their private sphere, and examines the role of women in society in the context of feminist theories with historical and contemporary headings.

Keywords: Public / Private sphere, Feminism, Industrial revolution, Woman

Kadim Medeniyetlerden Günümüze Modern Feminist Kuramlar Bağlamında Kamusal ve Özel Alanda 'Kadın'

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Öz

Tarihsel süreç içerisinde farklı medeniyetlerin bir çoğunda cinsiyetçi yaklaşım, kadın veya kız çocuklarının toplumsal yaşam alanında barındırılmaması gibi kadını gündelik yaşamda bir hiçliğe dönüştüren düşüncelere rastlanmıştır. Bununla beraber sanayi devriminin gerçekleşmesiyle kadının toplumsal dönüşüm içerisinde kamusal alanda ilk defa bu kadar etkili olması yine de kadının ikincil konuma atılmasına engel olamamıştır. Erkek egemen toplumlarda kadınların yadsınan haklarının savunuculuğunu üstlenen feminizm akımı sosyal alanda düşünsel anlamda önemli bir boşluğu doldurmaktadır. Öte yandan toplumsal yapı içinde kadının ikinci plana itilmesini önlemek için bir araya gelen feminist hareketlerin ortak gayesi ezilen kadının onurunu ve gururunu geri kazanmasını sağlamaktır. Özellikle sanayi devrimi sonrası ortaya çıkan farklı feminist hareketler pratik ve metod yönünden farklı yollar denese de varmak istedikleri hedef kadının gücünü kadının eliyle kamusal alana taşımaktan ibarettir. Bu arařtırmada, kadınların özel alanlarının yanı sıra kamusal alana katılımı üzerinde durulmakta ve kadının toplum içindeki rolü tarihsel ve güncel başlıklar eşliğinde feminist kuramlar bağlamında incelenmeye çalışılmıştır.

Anahtar Kelimeler: Kamusal/Özel alan, Feminizm, Sanayi devrimi, Kadın

Introduction

From the past to the present, the woman has always been confronted with a state of oppression, being held in the background and always under the rule of someone. However, in primitive times, women were respected in society when we go back to the past compared to today. The fact that the man did not have any superiority over women and the excessive division of labor in the production activities carried out brought the woman to almost the same degree as the man in this period. In fact, a matriarchal structure prevailing in this period appears to emerge. On the other hand, if we say that it is a period in which women live their best years when they are not subjected to any gender discrimination, it is a proper phrase. Of course, this woman's reputation did not last long. After the primitive period, the patriarchal structure in which the male domination is embodied in the social field manifests itself. In these periods when the matriarchal structure came to an end, there were times when father nobility occurred and hegemony of men in every field of society was in question. The division of labor between men and women was strictly separated in this period. The woman has now taken on more responsibilities in the home and has been involved in basic activities such as childcare and cooking. Of course, in these societies, women also experienced these processes. Although ancient civilizations such as Indian, Greek, and Egypt came to mind, the main task of the woman was limited to the domestic space, making children, taking care of her, cleaning the house, serving her husband, under her husband's domination or as a sexual object. Moreover, the fact that she had no rights in the old societies and that the women were always under male domination was not very good.

With all these developments, the realization of the industrial revolution can be regarded as the periods when women found their place in the public sphere for the first time. Weaving started with the industrial revolution and working activities in iron / steel factories included women in the social production process. With these developing processes, the industrial revolution has created a great change in the social structure.

The migration of people from villages to urban areas has provided the transition from the traditional family structure to the nuclear family structure. But with all these developing processes, it cannot be said that the industry provides much benefit to women. Because the long working hours, the labor force and low wages of women working in the outside and private areas of the women were very weary. These places, which lacked hygiene, also threatened the female body and health.

Together with all these developments, feminist movements, which are womens rights defenders who see the oppression of women and stand against it, appear. The main common points of feminist theorists who deal with women in different dimensions are women. Each advocates equality between men and women by offering different views on women. According to feminism, men and women should be equal and women should be included in public spaces where men can enter.

With the feminist movements, it is seen that women who have gained many political, social and legal rights in the public sphere are still not on par with men. All the state policies implemented are inadequate in this field. Because this gender phenomenon in society had already given certain roles to women. Women working all day in different sectors in the public sphere have also been the subject of discussion of feminist theory as a result of working at home and receiving no wages in return.

Today, in the distinction between private and public spheres, it is determined that womens place is completely private sphere. Although it is in a modern age, it is seen that women are excluded from participation in the public sphere. In the context of gender, womens roles are pushed to the private sphere as always. Although women can actually do the basic work they do at home in shoes of their men, the society, in other words, the culture, has basically attributed this to women.

Subject of The Research

Gender-based discrimination has always existed from the past to the present. Female / male inequality is a condition that has survived from primitive societies to the present day. However, although many legal arrangements have been made for equality between men and women, it has re-

mained inadequate even in practice and the woman has always been secondary. Women came to the public sphere with the industrial revolution which was the turning point in which they started to be active in the public sphere, but even in this period they were not very effective in the social structure and always maintained their lives under the hegemony of men. As it is seen in different societal structures, although women are in secondary position, they always serve to men, give birth to children, clean the house and shape their lives within the framework of similar cases.

Throughout the research, the importance of women from the past to the present, the position of women in primitive social structures and the view of women from different civilizations, the importance of women in the distinction of public and private spheres within the framework of feminist theories are discussed and evaluated. The subject of this research is to reveal the role of women in the social structure and the degree of influence of women as the dominant actor in the framework of feminist findings from past to present.

Purpose of The Research

Women who started to be influential in the public sector with the industrial revolution were also used as a means of exploitation and took part in working conditions by spending more time / labor for less salary than men. The woman who works in these conditions cannot get her money and also when she comes home, she has to serve her husband in the same way and to take care of daily tasks such as house cleaning, laundry, washing up and child care. At this point, the main purpose of feminist theories is to reveal the importance of women and to eliminate the inequality of women / men.

The main objectives of this study are to determine the problems stemming from the gender of women in working life and in the managerial positions in the public sector, to question the effect of women in public sphere, to examine the position of women from past to present and to examine what kinds of problems faced by men under the hegemony of them. However, it aims to reveal the value and importance given to women in different types of society.

However, the study focuses on the problems faced by women in social life, their gender, socioeconomic status, womens problems and their position, role in education, family, economy, and the barriers to women in the inclusion of women in the public sphere.

Importance and Methodology of Research

This study was conducted in order to show the limitations of women in public sphere and how sexist approaches pushed women to a special area and consequently the necessary parameters were emphasized.

In the literature readings, it was emphasized that the incidence of women in institutions such as education, politics and economy was examined by considering the working conditions followed and similar cases.

Since the resources and information that we can reach in the research are sufficient, the subject which has been searched for literature in order to form the theoretical and conceptual framework of the research has been researched with various theories and has been revealed with all its subtleties. In the literature survey, the socioeconomic characteristics of women, working conditions and periods in the public sphere, and the position of women in terms of gender inequality were tried to be determined. In this way, it is made possible to reveal the relationship between certain variables in womens studies or to make womens problems visible from womens own voices by making literature search.

The conceptual framework has been established within the scope of the main title of the process of womens participation in the public sphere and its position in the public sphere. Depending on the conceptual framework, the place of women in the public sphere, the reasons that pushed it to the public sphere, the status of women in society, the story of the woman from the historical perspective and the sub-headings within the context of the values attributed to women by the gender are discussed. In addition, discrimination, inequality, power relations, conflict of home / work harmony, domestic responsibilities and the problems encountered within the framework of the sexist approach were tried to be examined.

Conceptual and Theoretical Framework

Women Before the Industrial Revolution

When we look at the first life forms of humanity, it is possible to say that primitive life is dominant in societies. Social structures, human interactions and lifestyles have survived with certain changes. Historically, when we go back, we see a social structure dominated by the primitive way of life. There is no consensus among the authors as to almost every important issue about primitive society, when hunting began, and when people switched from a purely gathering economy to a hunting and gathering economy. For this reason, it is seen as the right attitude to accept that the defense vehicles have been developed from attacking to hunting and gathering at a time when they were developed to the level of attack vehicles (Şenel, 1982).

In primitive societies, people lived in a nomadic way of life by hunting and gathering (Kaya, 2009). Cultural data from this age, far from production, where hunting and gathering are essential, are usually cutting and piercing tools created by carving natural materials such as lighter stone, animal bones and wood (Kapanoğlu, 2006). People have lived in this way for a long time. The social structure was tried to be continued with the tools and materials produced within the framework of primitive methods. During this period, the first social division of labor between the sexes emerged as hunter men and gathering women, even if not as strictly separated as it is today; this division of labor led men and women to perform different jobs and functions, and consequently to develop different emotions, thoughts and behaviors, in short, to develop different knowledge and cultures (Şenel, 2012). By hunting, gathering food, and developing certain actions against predators, the woman, like all members, had the opportunity to participate equally in the common activities of life. In primitive society, women took their place in equal equality with men in equal life. In these societies, hunting is usually the job of men, but women hunt when necessary; men also participate in the collection of plants, which are the work of women (Demirkaya, 2009). In time, mankind has changed from nomadic lifestyle to settled order. The domestication of animals, the utilization of animal power in agriculture and thus the transition to settled

life through the development of agriculture, the opening of new fields of activity such as mining and fishing have led to significant changes in the economic, social and political structures of societies (Kaya, 2009).

Women in Post-Agricultural Feudal Society

Feudality is a latin word derived from the words feud, feodum or feudum. It is also said to derive from the word fief of Germanic origin. All legal and social definitions of feudality are defined as the formation of feudal property on land or land under the rule of a top manager according to the word fief (Erez, 2017). In feudal society, the people are divided into classes and at the top are the king, the nobles attached to him under the king, the clergy called the clergy under the nobility, and below them the working / slave class called the serfs (Yılmaz, 2015). The existence of these classes created an inequality in society and social structure. This rising phenomenon of exploitation has made the senator extremely strong and made the serfs even more impoverished and dependent on the senator (Öksüz, 2011).

In the feudal social order, the serfs have the right to use not only property but also property on the land and the means of cultivation, and women are also directly involved in the work (Kaya, 2009). In addition, the need for people to participate in production meant that women had more children (Ofset, 1990). Because the economic structure of the feudal system is based on agriculture, which means that more manpower was needed for the functioning of agricultural activity, which made the woman a means of exploitation because of her fertility. However, women not only give birth to children in social life, but in the Middle Ages, although their effectiveness in daily life changes from time to time, they mostly take some roles on household chores (Tenik, 2016).

Women and the Status of Women in Ancient Civilizations

Women in Ancient China's Society: When the historical time periods and different social structures are examined, it is seen that the value given to women varies. At this point, when we consider Chinese civilization in

terms of women, it is seen that the value given to women is not very heart-warming. In Chinese society, a woman had to be under the influence and authority of a man for the rest of her life, the man would buy the woman who would marry by giving them precious gifts (Aksoy, 2017). In this way, they attributed the woman a value measured by material. In the Chinese, women were not considered as human being. Most of the time, girls were not given names, they were called "one, two, three" (Gündüz, 2012). In fact, a Chinese proverb expresses women not as an individual but as a means of sustaining the human race: Never trust a woman unless you give ten sons (Çiftçi, 1998). When we take this proverb into consideration, the woman is seen only as a sexual object, and the real responsibility of the woman is that it does not go beyond anything other than giving son to men. When we take this proverb into consideration, the woman is seen only as a sexual object, and the real responsibility of the woman is that it does not go beyond anything other than giving sons to men (Sevinç, 1987).

Because Chinese society is a male-dominated society with a traditional family structure, it does not give its women the necessary value, ignores that it is the other half that complements it, has always dismissed, dismissed and ignored it. For centuries he had expected her to obey him without question and without question (Kapanoğlu, 2006).

Women in Ancient Greek's Society: Looking at the structure of Greek society; within the concept of the people, women and foreigners are also partly free people, with the concept of democracy, but they lack political rights (Akkoc, 2014). Thus, when we consider the phenomenon of women in Greece, there is no contradiction to what is seen in the Chinese social structure, but different from China every Athenian woman was under the protection of a male relative called Kyrios or her husband until she married (Özli, 2016). This shows that the woman has to be tied to her husband and has to continue her life under the domination of the man. Inequalities in gender roles in ancient Greece and the fact that women are seen as second-class citizens are mentioned by many sources (Atılğan, 2013).

In ancient Greek society, the husband could beat his wife at any time and give it to someone else as a gift. The woman's freedom was taken away and deprived of all civil rights. Shee couldn't claim any rights (Kara, 1998). In ancient Greeks, there is nothing respectful about women. The

woman, who was no different from the goods, could be inherited or be donated to someone, just like any other property (Gündüz, 2012).

Women in Ancient Roman's Society:The Romans' common beliefs about women are that women are naturally subordinate. The paterfamilias, which were under no influence, had absolute power over family members (Doğancı and Kocakuşak, 2014). It had a very strict patriarchal family structure. The father could have killed or sold his son and wife. As the only authority was a father, children could not acquire property in their fathers' health, and he led the religious rituals in the houses (Karaköse, 2009). The reason that the father was so sovereign was above all to ensure that family members showed full loyalty and devotion to traditions and customs, and to show absolute obedience and love to the state and the gods (Özçelik, 2009).

The place of men and boys in Roman society is higher and more dominant than women and girls (Aslıtürk and Dikyar, 2017). In this respect, the property and person of the woman who came under the rule of her husband would belong to her husband. Because, under sovereignty, the woman, if any, would lose her rights (Erişgin, 2013). The Romans did not care about their daughter's training and education. The most important feature of women was that they were serious and competent in household management. The daughters stayed at home until they were given to the husband, they twisted yarn and cloth tissues under the supervision of their mothers (Gündüz, 2012).

Women in Ancient Turk's Society:The social position of women in ancient Turks is much different than other civilizations. There was a strong relationship between the importance given to women and family institutions in the Turks (Tellioğlu, 2016). Although the structure of the Turkish society has a patriarchal structure in the texts, the value given to women and the absolute dominance established on women are not in problem. Because there are tremendous differences between the practices in different societies where patriarchal family type exists and the Turkish family system (Onay, 2012). Since the family is the most important social unity in the old Turkish society, the woman who forms the basis of the family has been placed in a high order (Eroğlu, 2016). Therefore, the value given to

the family is given to women in the same way. This is because women have always been in an important position in Turkish society with their responsibilities in the family, which constitute the basis of the family and ensure the continuity of the lineage and also keep the family members together, undertake the obligations at home.

In this respect, the value given to women in Turkish society is realized. As a result, when we look at Turkish societies today, what makes the family institution so strong is that the foundations of the family structure are intact.

Women in Ancient Egypt's Society:The Ancient Egyptian Civilization is the first civilization in the world that links the formation of the family to the rules and sets the principles of marriage into written laws (Babila, 2015). Ancient Egypt treated women better than other civilizations. Gay Robins, in his book *Woman in Ancient Egypt*, states that women living in Ancient Egypt were more advantageous in terms of political, economic, social and domestic roles in the context of the social status of women from other communities in the Mediterranean basin at that time (Şahin & Toprak, 2016). In ancient Egypt women often married and gave birth to children. If they didn't want to get married, they could work in the temple, serve the gods, or be a dancer (Beauer, 2014). This shows that the real estate could own land, borrow money, sign contracts, open divorce proceedings and be a witness in the courts (Karaca, 2015). Based on these examples, we see that women in Egypt are involved in almost every aspect of society.

Women in Ancient Indian's Society:Since the woman has a weak character in the Indian tradition, the Manu Law obliged her to be attached to her father in her childhood, to her husband in her youth, to her son or to one of her husband's relatives after her husband's death (Şahin, 2017). According to the religious understanding of the time, the woman was the symbol of evil; she could be sacrificed for the gods when necessary (Bahadır, 2005). On the other hand, in the Indian conception, the main purpose of marrying is to have a son who may be the heir to the father and who can continue the family religion to forgive his father's sins. Boys are considered bliss for the family and girls are disasters (Gündüz, 2012). The old

Indian woman had no right. The woman's respectability was attributed to her burning down on the body of her dead husband (Kara, 1998). When her husband died, her sons or brothers did not assume this tutelage, so the woman would be killed and buried next to her husband in case she would not be able to live on her own (Tellioglu, 2016). On the other hand, women who could not gain a place in the field of law in the old Indian law, did not have the right of inheritance was the husband's captive at home (Sevinç, 1987). Therefore, as it can be clearly stated, we can easily express the idea that the value given to men is more than the value given to women since men are always in an important position in Indian society.

Women After the Industrial Revolution

The Industrial Revolution is a shift from the mode of production based on man and animal power to the mode of production dominated by machine power (Küçükcalay, 1997). In its simple meaning, the Industrial Revolution is the replacement of human, wind, water and animal energy of steamships and machinery, where new craft, workbenches and workshops produce new energy source steam power in new technical inventions and machines (Erkan, 2010).

On the other hand, there have been many developments that have enabled the Industrial Revolution of the 19th century to take place. For example, the colonization in the 16th century and the Age of Enlightenment and ultimately the French Revolution played an important role in the realization of the Industrial Revolution. In these periods, especially in England, Germany and France, a dynamism is observed in every field (Güzel, 2014). Until the industrial revolution, humanity was dependent on the energy provided mainly by plants and animals. Plants are used as nutrition and fuel, animals as nutrition and mechanical energy (Başer, 2011). The process of industrialization, which makes intensive labor division and capital accumulation inevitable, has brought not only production relations but also a great social transformation (Kenan-Ören, 2012).

Although mechanization began, it did not lose its labor force, especially in order to meet the increasing demand for production in the first industrial revolution, women and children started to work and working conditions became more severe (Arslan, 2017). Abuse of labor has been felt by

the employment of children and women workers in unhygienic workplaces, long working hours, low wages, and jobs that are incompatible with their physical and mental development (Mahiroğulları, 2005). Thus, age and gender have no discrimination in terms of labor (Dereli, 2015).

On the other hand, it is seen that major health problems arise as a result of the heavy working conditions of women working in factories. The effect of factory work on the female body is completely typical. The deformities resulting from the long working time are much more serious in the woman, partly due to improper posture and the development of hip bones, and in part the flexion of the lower part of the spine, resulting in frequent deformities in the hip (Marx, 2013). Under these circumstances, it is not difficult to understand the possibility of working women facing these and similar health problems.

An Overview of Women in Feminist Approaches

The root of the word feminism comes from Latin. It is derived from the word *femine* which means woman. Therefore, from a narrow point of view, feminism emerges as something that concerns women (Türkoğlu, 2015). Feminism, which has been associated with the women's movement in modern use and the effort to promote the social role of women, is a political term of the 20th century invention that has become part of everyday language since the 1960's (Atan, 2015). Feminism in its most general sense; It argues that there is an inequality between men and women in the economic, political and sociocultural field and aims to eliminate this inequality by revealing the reasons (Çetinel & Yılmaz, 2016). From a female point of view, it focuses on researching the inequalities between men and women in society and focuses on how men dominate social relations and how women are restricted (Polat, 2017).

The feminism movement, which gained meaning as a women's movement, aimed to emphasize the importance of women's roles in the context of gender and to reveal the gender roles of women under male hegemony (Dikici, 2016). The main claim of feminism is to end the inequality between women and men, to stand against all kinds of sexism, sexual exploitation, oppression, and to end masculine domination (Sezgin, 2016). In the light of all these, the feminist approach argues that women cannot control

themselves in making decisions that will guide their lives in practice (Aktaş, 2013). The feminist movement has developed feminist theory with the aim of making the invisible history of women visible, producing ideas for the future, questioning patriarchal power and preparing an intellectual ground for their struggles (Özdemir, 2017). When we look at it from this point of view, more than one theory has been developed which advocates different views on women and which is centered on women.

Enlightenment Liberal Feminism

Liberal feminism emerged as a women's movement in the late 19th and early 20th centuries. This social and political struggle by women, also called first wave feminism, has developed more European-centered (Yüce, 2007). According to the basic thesis of liberalism, the distinction between men and women exists as a difference between the sexes (in creation). Liberalism therefore distinguishes between gender roles based on the difference from creation (Göçeri, 2004). Liberal feminists believe that the state is neutral to groups in society and that women, as men of interest or repression groups like men, need to develop their activities to address and represent gender inequality (Kartal, 2016). The liberal understanding, which is the cornerstone of the struggle for women's rights, argues that women should have the potential to develop themselves as an individual by opposing being limited to the private sphere (Yıldız, 2013). According to liberal feminists, men and women are not ontologically different: the souls and rational abilities of men and women are the same. According to them, the reason for the injustice of women is their gender, social conditioning and discrimination which pushes them to ignorance (Şerbetci, 2013). For liberal feminists, it is important to eliminate the political inequality of women and the inequality between women and men in social issues such as the lack of access to social services in need. Equal education, equal job opportunities, equal pay for equal work symbolize liberal feminism (Tunç, 2013). According to liberal feminists, gender difference is insignificant, as physical appearance, such as height and weight, is not important for rational individuals. Therefore, liberal principles should be implemented without gender discrimination and will be sufficient to eliminate women's inequality (Ataman, 2009).

Cultural Feminism

The current in the liberal wing of the women's movement, which can be regarded as the cultural reflection of liberalism, is cultural feminism. Cultural feminism was born in response to enlightened liberal feminism (Göçeri, 2004). Feminists with this view focused on a broader cultural transformation rather than political change. Cultural feminists emphasize the importance of critical thinking and self-development, as well as the intuitive and often collective aspect of life (Kılıçdemir, 2016). Cultural feminism argues that women are peace-loving, cooperative and anti-violent and aim to create a feminine culture with these characteristics (Deniz Tansel-İliç and Yıldırım, 2018).

Cultural feminists believe that the formation of gender identity stems from the problem of social construction rather than biological differences (İmançer, 2015). From this point of view, unlike liberal feminism, those who advocate the theory of cultural feminism, instead of emphasizing the similarities between women and men, emphasize the differences of feminine qualities and care about cultural change rather than political change. In this context, 19th century cultural feminist theory advocates matriarchy and women's culture (Öğüt, 2017).

Marxist Feminist Theory

Another feminist theory effective in feminism is Marxist feminism. From a Marxist feminist point of view, women are secondary producers in consumption, although they are fundamental producers (Şenkal, 2016). Marxists argue that gender difference is not very effective in oppressing women, and insists on the fact that class difference is the reason women are in bad situations (Kahraman, 2014). In terms of the elements of class definition, it is not possible for women to form a single class in terms of their position in social production, their place in property relations and their consciousness. Women are in a relationship of friends, siblings, spouses or motherhood with both the workers and the men of the bourgeois class. Therefore, it cannot be said that women form a class other than these two basic social classes (Demir, 2014).

By establishing a relationship between the labor that women spend in the home and the capitalist economy, the material basis of women's oppression has been tried to theorize. This discussion was attempted to demand the payment of housework as a feminist strategy in those years (Güneş, 2017). Marxism, which has similar characteristics to socialism, has fought for the interests of the exploited working class, while defending its own class and interests, and has been in contradiction only with this aspect. Because what we call feminism includes oppressed women whose labor is ignored (Çiçek, 2016).

Socialist Feminist Theory

Socialist feminism is a young branch of feminism born in the 1970s. Socialist feminists have sought to synthesize between these two, essentially avoiding the problems of Marxist and radical feminists (Demir, 2014). Socialist feminists try to defend women's rights with emphasis on class and gender. This group, which seeks social change, says that they are not satisfied with the current equality debate (Altınbaş, 2006). In this context, Socialist feminists cannot stop questioning the gender roles that exist in society. These feminists explain the main reason for the oppression of women in capitalist society, depending on the fact that women are the property of men (Baştan, 2015). Socialist feminists argue that women's work at home is effective in the survival of the capitalist system. Because women are not paid for their work at home, capitalism's rate of profit would decline if they were paid (Hanay, 2008). Within these views, socialist feminists basically emphasize the status of women in oppression, the analysis of the relations between the family institution and capitalism, and the relationship between housework and alienation (Çakır, 2008). If expressed more clearly; Socialist feminists deal with the situation of women in capitalist networks of economic relations, including labor and the family (Çak, 2010). Therefore, according to socialist feminists, the solution to the pressure applied to women is to change the economic system. With the change of the economic system, women will not be economically dependent, marginal and exploited (Alptekin, 2006).

Radical Feminist Theory

Radical feminism was developed between 1960 and 1970 by activist women who were discriminated because they were women in radical male organizations, even if they passionately served the same idea (Kaylı, 2007). Radical feminism argued that the oppression of women is a universal phenomenon that constitutes the origin of all forms of oppression, and that regardless of class, racial, ethnic differences, women are subjected to male oppression just because they are women (Varol, 2014). Radical feminism is based on the rejection of the patriarchal approach and the idea of male domination that is effective in community life. For this reason, radical feminists saw the origin of gender discrimination in American traditional values (Örnek, 2015). According to this approach, western culture is based on masculine values and the exclusion of women. Radical feminists argue that male domination, which enables women to be suppressed through fertility and gender control, is based mainly on the patriarchal notion (Güriz, 2011). Radical feminists do not believe that the pressure on women can be lifted gradually. They believe that patriarchy is a systematic phenomenon and that gender equality can only be achieved through the destruction of the patriarchal order (Çavuşoğlu, 2015).

Existential Feminist Theory

Simone de Beauvoir's book called 'Second Sex' is described as the most influential feminist work of the twentieth century. The book, published in 1949, precedes both the emergence of feminist philosophy and the mass feminist movements of the 60s and 70s, which Beauvoir later joined (Stone, 2007). Simone de Beauvoir, who was influenced by Sartre's existential philosophy, applied this approach in philosophy to the problem of women and pioneered the formation of an existentialist feminist approach (Çavuşoğlu, 2015). After this definition, if we return to Beauvoir's main views while trying to explain woman on existential feminism, Beauvoir finds woman's body inherited alienated by depriving of her creative activities. She states that the body is the tool we hold in the World that the male body facilitates free creative activities and that the female body is restrictive (Doğan, 2012). For this reason, Beauvoir draws attention to the

biological and physical differences between men and women and the consequences of these differences. Women are weaker and weaker than men. The physical structure of women is conducive to giving birth (Yıldırım, 2019). This situation, explained by Beauvoir as a woman's biological maternity duty, led to the woman being kept inside the home area by being obliged to be the mother, and thus making her the keeper of the inner area and confining it to the private area. Therefore, the life of a woman is one-dimensional compared to the multi-dimensional life of a man (Kalın, 2016). In line with these views, De Beauvoir argues that the woman excluded from history and confined to the home space is the second sex, the other of the man (Altınbaş, 2006).

Concepts of Public and Private Sphere

In the transition process from traditional to modern society, the public sphere, which was discussed in connection with the social, political and economic developments in the West, emerged as a result of the division of life into public and private as envisaged by the modernity project of the late 18th century. The origin of this distinction is based on Antiquity age (Bahçeci, 2018). From the basic views on the public sphere, according to Jürgen Habermas, by the concept of public sphere, we first of all mean an area in our social life in which something similar to the public can form. All citizens are guaranteed access to this area. In every conversation in which private individuals gather by forming a public body, a part of the public sphere becomes an asset (Çalışkan, 2014). The public sphere emerges as a citizen sphere, and all activities and individuals outside the public sphere are involved in the private sphere. The public sphere is the sphere of participation of equals, which symbolizes an event in which only citizens can participate. As it is understood, the public sphere is a place of public appearance and negotiation, which is an area that brings people together and divides them into many sub-public spaces.

On the other hand, explaining the concept of private sphere, individuals, family, friends, such as the relationship with people starting from the area of traces, all other than that at a point where the individual alone privacy area, extending to the sexuality of a user makes it necessary to scan (Özşekerli, 2016). In other words, Arendt sees the private sphere as

an area deprived of the objective relationship of separation and separation through the realm of being seen and heard by others through a world of something common, and the possibility of achieving something more lasting than life itself (Yersel, 2015).

The separation of private and public spheres in the current sense was made possible by the emergence of national and regional states and the shaking of the foundations of feudalism with the beginning of capitalist economic developments in the 18th century (Dağtaş, 1999). In this respect, it is closely connected with the transformation of the concepts of individual and subject between the private and public spheres in the 18th and 19th centuries (Özgül, 2012). Therefore, if we talk about the distinction between public and private spheres, it is possible to see that both concepts have different meanings and serve different purposes. Therefore, the public and private spheres should be kept separate and evaluated with different criteria (Özkan, 2017). The private sphere demands greater freedom and autonomy, while the public sphere needs justice and solidarity. While the problem of social order in the public sphere was solved by the creation of signs, the problem of looking and growing in the private sphere was tried to be solved even if it was not solved by adhering to transcendental principles (Sennett, 2010).

The Nature and Exclusion of Women in the Perspective of Private and Public Spheres

With the separation of public / private spheres that emerged with the transition to modern society, individual freedoms started to be mentioned (Aslantürk and Turgut, 2015). From a historical perspective, the duality of the private sphere / public sphere is observed to date back to the ancient Greek period, and biology has been used to date as a way to legitimize the existing social distinction between man and woman and to hold man as the ruler (Ersöz, 2015).

Regardless of a woman's status or wealth, her primary role was to take care of the family she served or served. Caring for family members required a lot of endless jobs (Duby and Perrot, 2005). Social stereotypes that identify women with emotionality, weakness, and the private sphere appear to adversely affect and prevent women's participation in public life

from business to politics (Dağ, 2016). On the other hand, the biological, physiological and anatomical differences of the female body, led by the anatomical structure that makes it possible to give birth to children, have caused women to socialize differently from men and to be placed in a low status in society (Öztürk, 2012). In our own cultural tradition, it was assumed that the roles and roles bestowed on men and women were closely related to the abilities based on anatomy (Rayna, 2014). According to this view, anatomy is not a destiny, the person is connected to the world through his own body, while the male body facilitates free creative activities (because it does not face a social sanction and is not restricted to menstruation or pregnancy), the female body is a restrictor for the woman (Canay, 2004). The views that make women's natural space home, which somatize women and say that women are weak and fragile due to their biology and that it is only suitable for reproductive and child care, are very strongly linked to the naturalistic views that became dominant in the 19th century. The naturalistic view was accompanied by a biology of the period that fully sexualized the woman with a level of meaning that made social inequalities normal (Köse, 2009).

It should be acknowledged that gender roles are the most important determinants of women's inequality in employment as in other areas (Gül Erdost, Altun, & Yıldırım, 2016). Studies conducted especially in western societies show that the socialization patterns of men and women and the gender roles attributed to them differ. Accordingly, while women are expected to be sensitive, emotional, compassionate, helpful, dependent and altruistic to social relations, men are expected to be competitive, individual, successful, independent, rational, pragmatist and sovereign. These opposing roles are often adopted by men and women in the face of various transitions and changes over time, and as a result they reflect the personality traits appropriate to those roles attributed to them by society (Çiftçi, 1998).

Therefore, as much as the cultural structure is effective in determining gender roles, the physical differences of individuals are also important. Because, we can see that the roles assigned to women and men in the society or the division of labor per women and men are determined according to their biological differences. It is possible to say that the woman is in

the background against the man (Bingöl, 2014). The aforementioned phenomena constitute a small part of the available findings on the social positions of men and women and the relationships surrounding different forms of sexuality (Cornell, 2016).

Women exist in the private sphere because of their ability to give birth and nutrition, which has determined the difference between men and women in society. In the complication and routine of everyday life, women were far from political. Such a distinction allowed men to gain more power and authority in all societies (Çiftçi, 1998). Being a woman brings very strange problems to an autonomous person today (Beauvoir, 1993). Cultural realities and beliefs about women and men change our self-perception, interests, and behavior, represented in the inequalities, advertisements, conversations, minds, expectations or behavior of others, or adapted to our minds by the environment (Fine, 2011). Therefore, it is not surprising that women always adopt domestic roles and are confined to private spaces. On the other hand, limiting women to the private sphere makes it easier for women to be supervised, subjecting women to men and causing women to be seen as the property of men (Ersöz, 2015). As a result; leaving the periods and peoples aside, where the main law provided women with an enormous position of social power, the status of the female sex was the situation of the oppressed, the second-class people, the inferior sex (Krupskaya and Pieck, 1996).

Therefore, all these phenomena cause women not to be very influential in the public sphere, but they remain limited to the private sphere and women's public gender roles continue to be excluded from the public sphere. The real equality of men and women can only be realized after the abolition of the exploitation of both by capital and the transformation of private households into public industry.

Conclusion

Despite the burden of society, women have always been in the background in the social structure from the past to the present and have been on the agenda for all ages. By simplifying the role of women in society, it is actually trying to reduce women's potential to succeed. Therefore, there

may be more than one effect in society that pushes women out of the public sphere, and the most important fact is that gender and culture are the main actors. Within the cultural structure, women are pushed out of society by creating a perception that they are fragile, naive and weak. According to feminist theorists, the main factors that push women out of the public sphere and do not equate women with men are the sexist approach in society. Because the stereotyped roles that exist in society express the opinion that pushing women into more private sphere.

Due to the biological structure of the woman, she was more likely to give birth to children and made her more dependent on home. Society pushes women out of the social structure by assigning sexist roles such as looking after children, cleaning the house, ironing, washing dishes. On the other hand, as a result of the industrial developments, as a result of the social developments, women became involved in the production process for the first time by gaining a place in the public sphere. Of course, with the industry, many rights are given to women in the public sphere and it is seen that women have started to be effective in the sphere of social life. However, the oppression of women with certain rights could not be prevented. Because, with the industrial revolution, the women who started to be effective in the public sphere were included in the capitalist processes and women's labor power was ignored and exploited. According to feminist theorists, the lack of consideration of the domestic labor of women working in the public sphere exploited women more.

As a result, together with the sexist approaches seen in the society, women are pushed from the public sphere to the private sphere, but certain gender roles such as childcare and taking on household responsibilities are given to women.

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