SYBOLIC VIOLENCE
IN TERMS OF
GENDER

SYBOLIC VIOLENCE IN TERMS OF GENDER

PROJECT NO: 2020-3-TR01-KA205-096725

GENDER

ALL EQUAL

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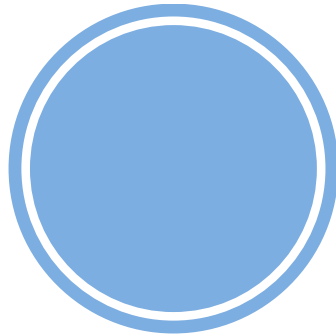- HAFSA İREM YÜKSEL
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CONTENT

1.What is Symbolic Violence? Why was such a project needed?
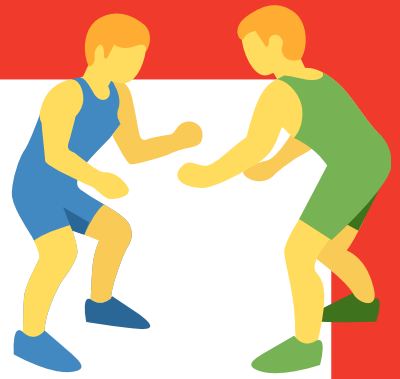
2.Examples of Symbolic Violence

3.Analysis of The results of the Symbolic Violence survey in Turkiye

4.What did we do so far in this project?

6.Project Team

What is Symbolic Violence? Why was such a project needed?

CHAPTER 1

What is symbolic violence?

Symbolic violence includes the non-recognition of acts in which individuals and groups are regularly marginalized and dominated by society. This violence is symbolic and submissive individuals see this violence as natural. Gender violence is perhaps one of the most prominent forms of symbolic violence.

For Bourdieu, "the case of gender domination demonstrates better than any other that symbolic violence occurs through an act of cognition and misrecognition that lies beyond or under the control of consciousness and will" (Bourdieu 1992: 273-274).). Essentially, women have been subjected to violence against themselves and their bodies due to pre-existing structures of cultural reinforcement and domination. This violence becomes symbolic as women subconsciously accept these forms of oppression and are unaware of what will happen

if they reject these roles. Women are often unemployed, their only source of survival in the patriarchal-based structure of symbolic violence. These frightening scenarios question their state of subjugation. First of all, because in Tribal culture women's genitals were disgusting or repulsive (Bourdieu 1992: 339-340), it's frightening to think that this is happening today. This is of course an extreme example. It seems that women, their parents, grandparents, etc. do not recognize the violence to which they have been subjected throughout their historical past, accustomed to or subjugated by oppression. For this reason, it is considered 'symbolic' violence. Something that most both men and women are not aware of.

Symbolic violence is practiced through the imposition of gender- based cultural norms and behaviors. Women are taught that "something" can happen to them if they decide to walk alone at night, dress a certain way, or act carelessly: fear becomes normalized and accepted mental state. This means, as women, they are held responsible for any violence they may encounter, which creates fear and even terror – this fear or terror creates for them a "mental map of prohibited areas" and elicit conditioned responses such as: In a taxi at night or with an escort feeling the need to return home; To walk faster or even run if they hear footsteps behind them; Self-censorship unconsciously on social media and other online platforms; Deciding not to go out or dress a certain way out of fear of what might happen to them

While women are made to feel responsible for the violence we experience, they are also never provided with strategies and resources (other than the above conditional responses) to address this violence, enjoyment, and occupying space or freedom, in our actions and speech, in our bodies and sexualities, etc. By creating prohibited spaces and situations for women, symbolic violence takes away our fundamental right to security and free movement; Complicating this issue further is the impunity that is often afforded to our attackers – often they are not questioned, but rather pathologized as "crazy" or unable to take control or responsibility for their actions.

An examination of media in terms of symbolic violence is published in the website t24.com.tr

"Evaluating 773 advertisements in 26 monthly women's and men's magazines in terms of whether they contain elements of emotional, economic and sexual violence, Yaşar University Graduate Student Asuman Özer and Assoc. Dr. Ebru Gökaliler's work achieved remarkable results.

Stating that violence takes place in different patterns in advertisements as in all areas of life, Assoc. Dr. Gökaliler said, "Symbolic violence, also referred to as covert violence, appears everywhere. The phenomenon of symbolic violence encountered in the family, in friendships, and in the online world is also frequently featured in advertisements. For example, social role stereotypes such as making all individuals look beautiful, jealousy towards the opposite sex within the scope of emotional violence, limiting the work done by women and men, women's responsibility for housework and childcare, and the use of technological and automotive products for men are imposed. Assoc. Dr. Gökaliler said that they are examining whether the text and images used in the advertisements contain hidden violence."
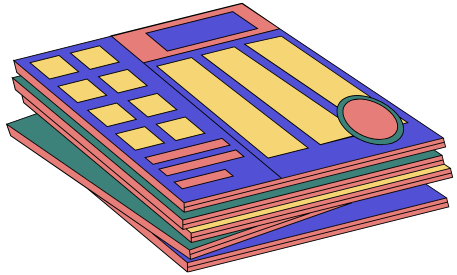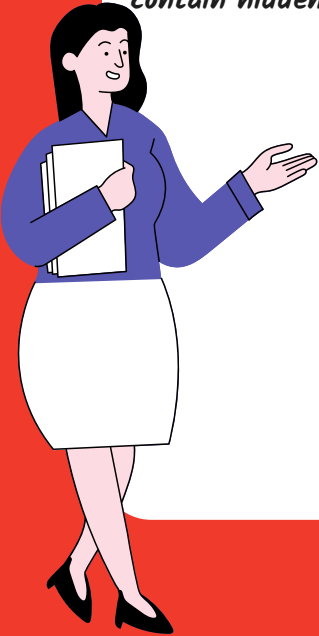
EXAMPLES OF SYMBOLIC VIOLENCE

CHAPTER 2

1.Comparison between friends at school

"Ayşe got a low score in the exam whilst Fatma got a high score in the same exam. When the teacher asks a problem in the lesson, they both raise their hands, but the teacher always gives Fatma the floor. Ayşe starts to think: Because Fatma is hardworking, the teacher gives her a say.' In this case, Ayşe legitimizes her failure and sees Fatma as successful. The person sees the use of symbolic violence as legitimate.The school itself is an area where violence is legitimated and internalized by the student. This violence is reflected to the students, from the teacher to the desk, with all the instruments of the school. Bourdieu's concept of symbolic violence is reflected in many areas of life, from education to the media, from daily life practices to power relations between men and women." (Cantürk,2020)

In this example, one of the two students with the same gender is exposed to symbolic violance and the victim does not know that it is symbolic violance, even the school does not realize what they do is symbolic violance.

2.Symbolic violence exists in social groups. Unisex names are often a joke between friends in social gatherings. When meeting a female person who is named "Yaşar", two friends in the group looks at each other and laughs mockinly. Because they think the female person has a male's name. By the data of TÜİK (Turkish Statistical Institute) 224,556 male and 52.108 female person has the name Yaşar and it is an unisex name. This event forces the female person to use her second name if she has or to change her name completely because of the reactions of others. The violence here is not physical but it is definitely a symbolic violence.

3.The chores are usually the responsibility of the women of the house. We often see the praising of dad's for doing the same things every mother do. like putting his child to bed, cleaning, doing the dishes regularly. It should be surprising that mothers don't get the praise for doing the same things. Unfortunately what people do is the opposite, bringing the mother down because she could not cook for the day, or missed a spot when cleaning.

4. The house economy is usually a burden for the male. When both the dad and the mother is working in the house, dad contributes more to the house account. Sometimes the women in the house keeps all her salary to herself and it is considered to be okay, probably because the women do not even need to work in most people's point of view.

5. Cooking is a male's job only when it's professional. We mostly see that famous chef's are males, they are in commercials and the chef's in famous restaurants are male in majority. While forcing female people to cook at home, society does not allow females to raise in that sector. A man cooking at home can easily ben turned on to someting we make fun of. But those same people who makes the jokes, loves to eat at a famous restaurant with a famous chef who is a male.

6. Professions that have gender roles, football is considered to be a masculen sport. We would not see a parent who are forcing their daughter to got play the sport football, but they would force her to play volleyball. It is also common that the parents does not allow their daughter to play football and tries hard to guide her towards playing volleyball.

7. Driving is the duty of males. While driving as a family, the man of the house takes the drivers seat, without having a discussion about it. This situation creates a pressure for males and the women is considered to be insufficient.

8. Families are encouriging their sons to be more dominant while they are encouriging their daughters to be more submissive and easy-going.

9. The fact that families are choosing toys for their kids based on their gender
Mostly; parents buy dolls for their daugthers while they buy cars for their sons.

10. The fact that women want to marry people who are taller then them is an example of symbolic violence

11. The fact that most commercials are highlighting women body even though the product they are representing is irrelevant with gender is an example of symbolic violence. (for example selfcare and makeup commercials)

12.Certain jobs are considered "male jobs". For example being a soldier and being a police is considered that way. If we ask kids that go to middle school or high school whether they want to be a soldier or not we can see symbolic violence depending on their gender.

Analysis of The Results of The Symbolic Violence Survey in Turkey

CHAPTER 3

THIS STUDY WAS CONDUCTED TO ANALYZE THE FACTORS THAT CAUSE SYMBOLIC VIOLENCE FROM THE DATA OBTAINED FOR THE ERASMUS+ PROJECT ON SYMBOLIC VIOLENCE IN TERMS OF GENDER.

ABSTRACT

Symbolic violence, according to Pierre Bourdieu, is a concept that is ingrained in a particular social order. It is violence that is established as a role and duty for everyone in the society and is accepted without hesitation. Without using any physical force, this scenario is truly experienced. Power and violence share the same place. Only the manner in which it exercises this power and the kind of the violence it produces varies. The manifestations of space, habit, capital, and most significantly, symbolic violence, are seen every day. The analysis of symbolic violence, which is the meeting point of the field that imposes its own rules on those who are a part of its structure, the habitus present with elements like habits and life practices, and the capital that holds the power, is included.

1. Introduction

Symbolic violence and its elements, which are more and more striking day by day, have been chosen as the subject of this study. The reason for working on this concept is that it is related to all types of gender and violence. Since it is not possible to fit this concept into a field or anything, we tried to examine it with the part that is exposed in daily life.

1.1. Data description

Data set consist of 26 variables and 551 observations. All variables are categorical. Each observation corresponds a person living in Turkey and variables give information about the responsibilities or properties of those people. The following tables contain the variables used in the analysis and their information.

NAME	TYPE	DESCRIPTION
Gender	Categorical	A variable with 2 levels indicating the gender of a person.
Age Status	Categorical	A variable with 3 levels that indicates the comparison of the persons mother's and father's age.

Mom Education	Categorical	A variable with 5 levels that indicates the education level of persons' mother.
Working status	Categorical	A 3-level variable showing the employment status of the participants' parents
Income(both working)	Categorical	A 3-level variable showing the comparison of the income of the participants' parents
CookingMom	Categorical	A 5-level variable that indicates the frequency of mothers cooking at home
Dishes Mom	Categorical	A 5-level variable showing the frequency of washing dishes at home by mothers.
Clening Mom	Categorical	A 5-level variable showing the frequency of mothers cleaning at home.

Laundry Mom	Categorical	A 5-level variable showing the frequency of mothers doing laundry at home.
Ironing Mom	Categorical	A 5-level variable showing the frequency of ironing by mothers at home.
Childcare Mom	Categorical	A 5-level variable showing the frequency of mothers taking care of children at home.
I can marry somone who has lower income then me	Categorical	A 5-level variable showing the importance participants attach to the level of education in marriage.

1.Aim of the study

The aim of this study is to determine the factors that cause symbolic violence whether in marriage, social life or work life, measuring the effect of people's status income on this situation. Using this data, this project also aims to find useful goverment policies.

2. Methodology/Analysis

For analyzing the data R-Studio is used. By using the program exploratory data analysis is conducted, and for further investigation it is proceeded to confirmatory data analysis. Hypothesis testing, chi square tests and fisher's exact test is used. Contingency table and probability tables are used for visualization.

3. Results and Findings

Descriptive Statistics

Chart showing how often the mother is responsible for the dishes

Frequency Values
- Usually
- Sometimes
- Rarely
- Never
- Always

41.6%
35.4%
16.2%
4.5%
2.4%
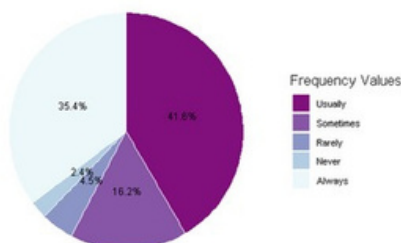
The chart shows that the rate of the mothers whom are responsible for the dishes at home is much greater.
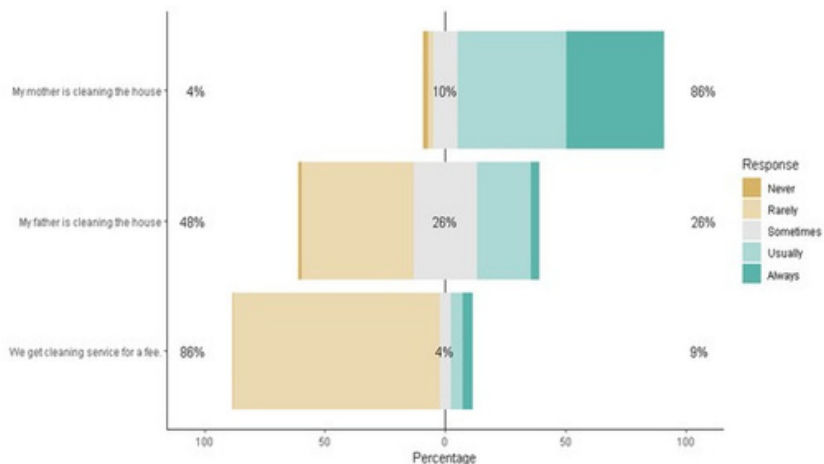
When it comes to the cleaning at home, the results are quite alike with the previous chart. Most of the participants states that their mothers are usually or always responsible for cleaning.
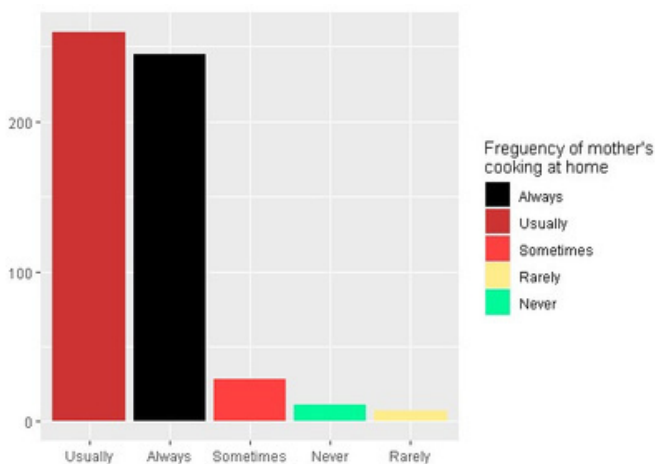
The vast majority of participants states that their mothers are always or usually responsible for the cooking at home.

The Pie Chart of Mothers Education Levels

Legend:
- Graduate (red)
- Undergraduate (yellow)
- High School (green)
- Primary School (cyan)
- Literate (blue)
- Illiterate (magenta)

Values: 21.6, 4, 4.2, 3.8, 40.7, 25.8
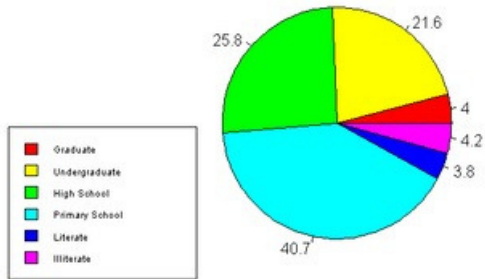
Almost half of the participants mother has an education level below high school.

By this data, we figured that if the mother is highly educated, her responsibilities on the chores gets decreases

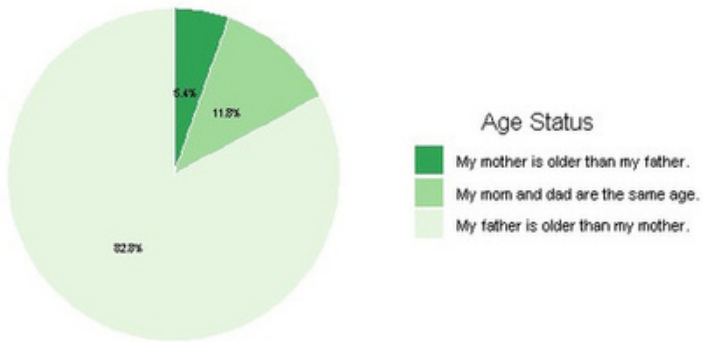# Age Status of Parents

5.4%
11.8%
82.8%

Age Status

▣ My mother is older than my father.
▣ My mom and dad are the same age.
▣ My father is older than my mother.

Looking at the graph, it is seen that the fathers of the vast majority are older than their mothers.

Chart Showing The Importance Given to Age in Marriage

16.2%
13.1%
24.7%
19.6%
26.5%

Would you marry someone younger than you?

▣ Strongly.disagree
▣ Strongly.agree
▣ Partially.Agree
▣ Disagree
▣ Agree
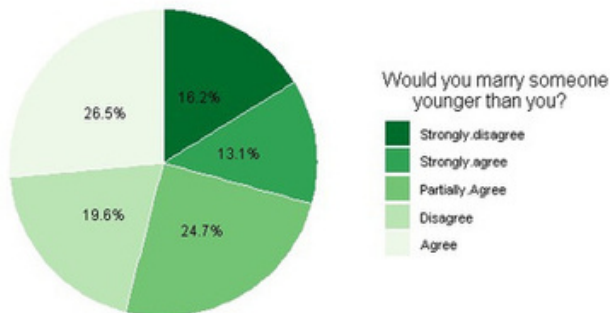
According to the graph of the importance given to age in marriage, the majority does not seem to have reached a common decision. The reason for this may be a general difference of opinion between the sexes or that people of the same sex think differently in different age or status situations.

Comparison of Parents' Heights

Height Status
- My mother is taller than my father.
- My mom and dad are the same height.
- My father is taller than my mother.

3.3% 1.1%
85.7%
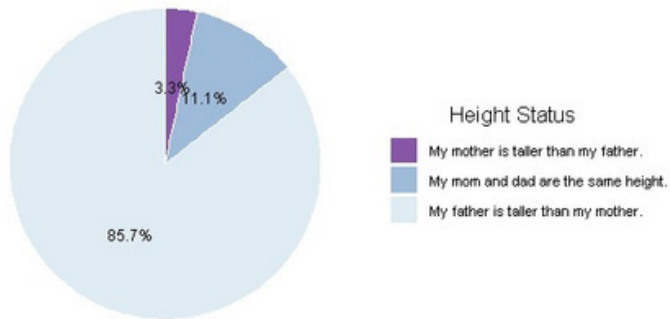
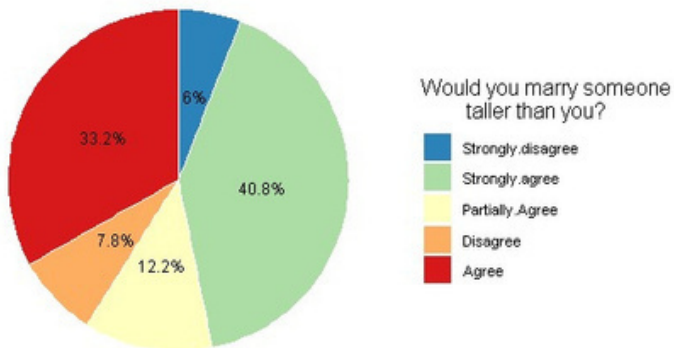The comparison of the parents' heights shows in the pie chart that the majority of the participants (we assume they represent the country) have a taller father than their mother. It is seen that this majority is 85.7% of the participants.

Chart Showing The Importance Given to Height in Marriage

Would you marry someone taller than you?
- Strongly.disagree
- Strongly.agree
- Partially.Agree
- Disagree
- Agree

6%
33.2%
40.8%
7.8%
12.2%

Based on this pie chart, it can be concluded that most people are mostly in agreement of marrying someone taller than them.

A.Explanatory Data Analysis

There are data-related research questions in this section of the study, and these questions have been addressed by using the appropriate statistical techniques. The results are represented below.

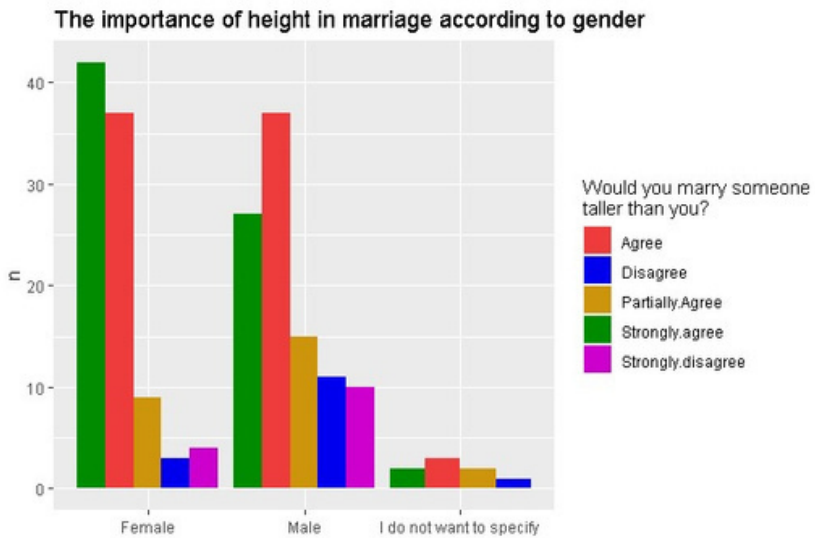C.l Does the importance given to height in marriage differ according to gender?

Figure 1 Box Plot of the importance of height in marriage according to gender

Based on this graph, It is seen that females tend to agree/strongly agree with marrying someone taller than them. But to make sure statistical test called fisher's exact test is applied.

H0: There is no mean difference.
H1: The means differ from one to another.

First the levels recoded as "Strongly disagree"=1, "Disagree"=2, "Partially Agree"=3, "Agree"=4, "Strongly agree"=5.
The calculated mean for female is 4.391975
And the calculated mean for male is 3.292453
And the fisher's exact test results' p-value is 0.0004998

Fisher's exact test, p-value = < 0.001
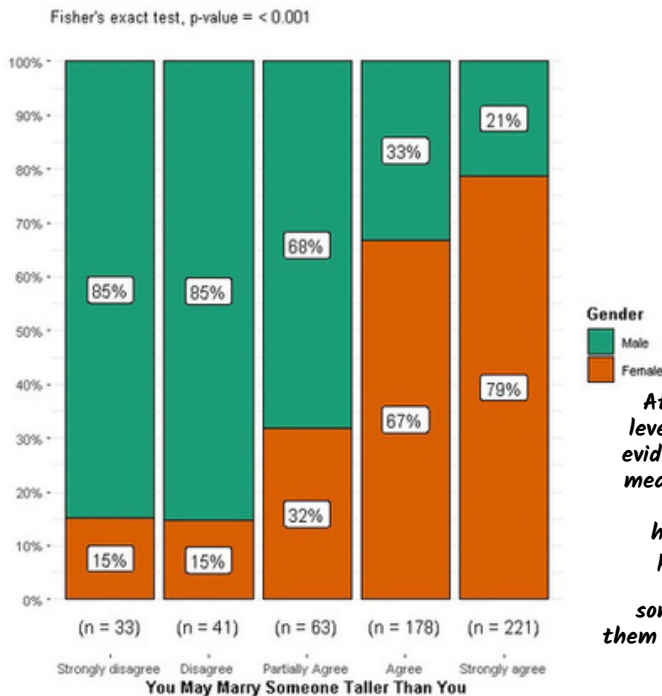
At 5% significance level there is enough evidence to reject H0 means that Contrary to what the hypothesis states, people's attitudes towards marrying someone taller than them change according to their gender. (p<0.05)

C.2 Does the importance given to age in marriage differ according to gender?
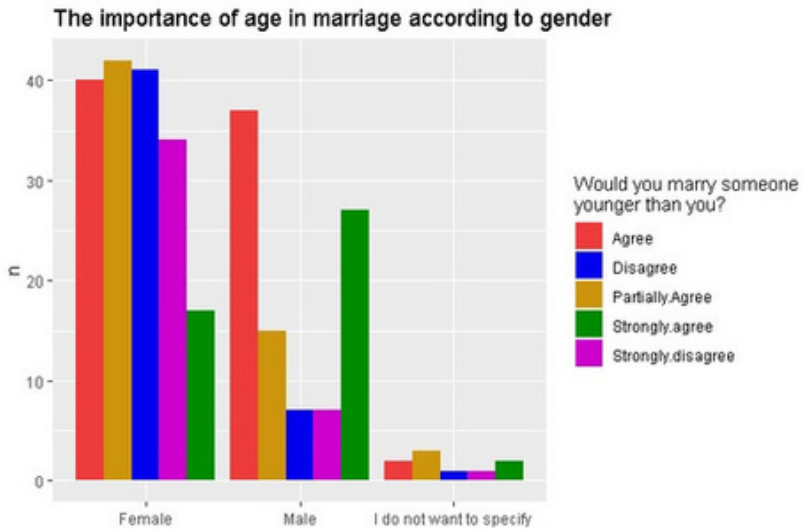
Figure 2 Histogram of The Imortance Of Age In Marrage According To Gender

Here strongly agree and strongly disagree options are giving more information. The options disagree and strongly disagree are chosen less by male. When it is added up it does not even make the 20 percent of the male participants. If someone were to look at the females' responses, they would see that the strongly disagree and disagree options were chosen more often than the males which is almost half of the female data in total.
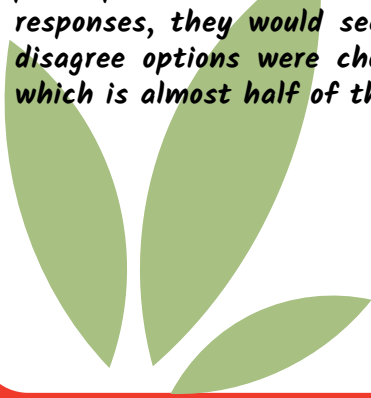
C.3 Is there a relationship between the education level of mothers and the frequency of their involvement in child care at home?

Frequency of mothers' childcare

Education Level	Never	Rarely	Sometimes	Usually	Always
Illiterate	2	0	1	7	13
Literate	1	0	2	4	14
Primary School	24	6	12	78	103
High School	10	6	19	63	44
Undergraduate	10	0	22	51	36
Graduate	2	1	8	9	2

Graph of the frequency of taking care of children by education level

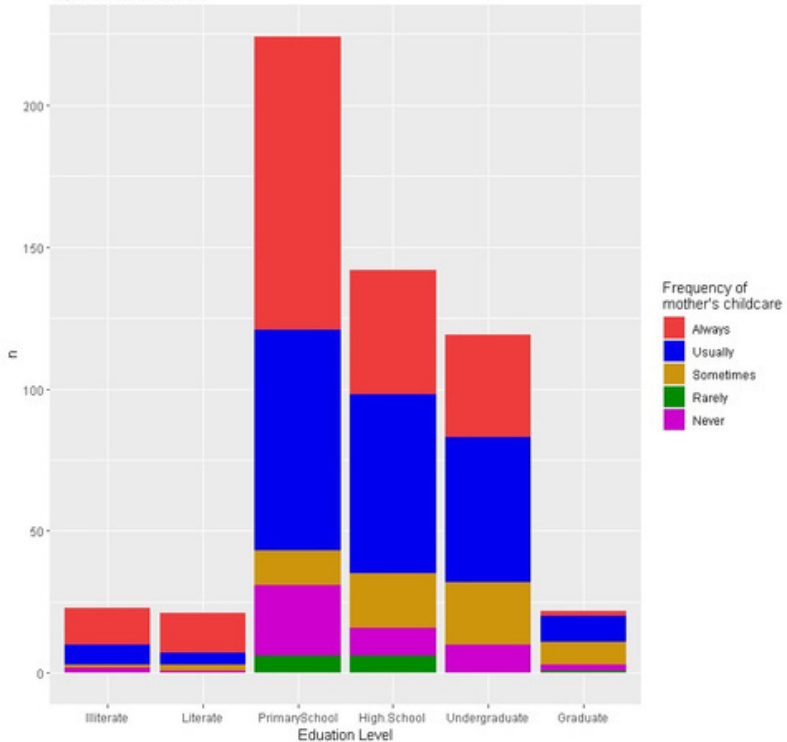The proportion of those choosing "always" and "usually" in the Graduate and Undergraduate columns is less than the general.

C.4 Is there a relationship between the education level of mothers and the frequency of their involvement in cooking at home?

First, in order to see the general situation it is better to look at their probability contingency table.

```
                      Frequency.of.Mothers.Cooking.at.Home
Education.Level Always Never Rarely Sometimes Usually
   Graduate        0.18  0.00   0.05      0.09    0.68
   High.School     0.42  0.01   0.01      0.06    0.50
   Illiterate      0.57  0.00   0.00      0.00    0.43
   Literate        0.81  0.00   0.05      0.00    0.14
   PrimarySchool   0.49  0.03   0.01      0.03    0.44
   Undergraduate   0.35  0.03   0.00      0.09    0.53
```

·Those whose mothers are illiterate did not choose any other option than "always" and "usually".
·There is a negative relationship between the education level and the frequency of mothers cooking at home
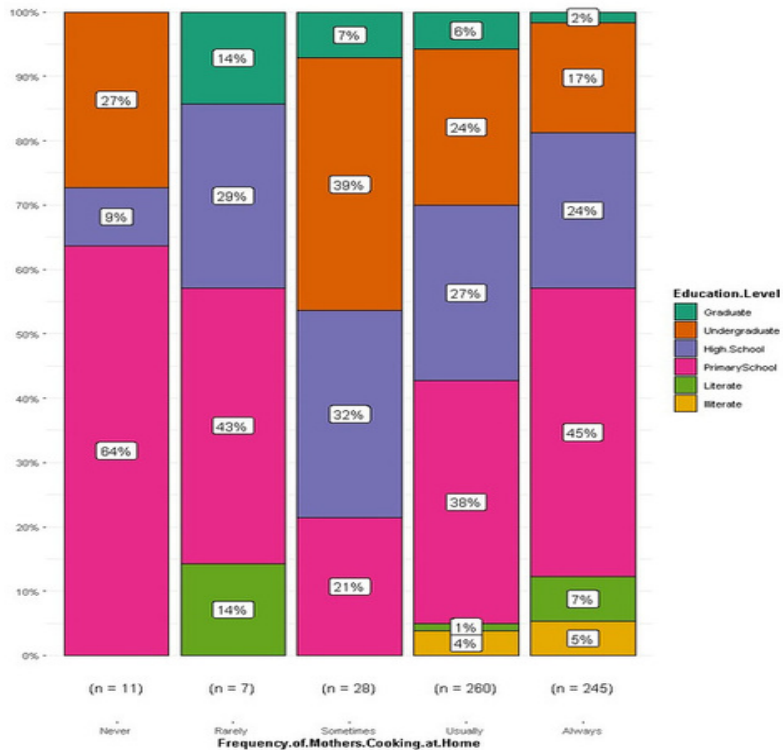Fisher's exact test was applied to prove the statistical relationship between them and visualized with the ggplot2 commands, which is the Rstudiio package.
Here are the hypothesis;
H0: The education level does not effect the frequecny of mothers' cooking at home.
H1: When mothers education level increases the responsibility of them getting less.

Fisher's exact test, p-value = 0.002

Education.Level
- Graduate
- Undergraduate
- High.School
- PrimarySchool
- Literate
- Illiterate

	Never (n = 11)	Rarely (n = 7)	Sometimes (n = 28)	Usually (n = 260)	Always (n = 245)
Graduate		14%	7%	6%	2%
Undergraduate	27%		39%	24%	17%
High.School	9%	29%		27%	24%
PrimarySchool	64%	43%	32%	38%	45%
Literate		14%	21%	1%	7%
Illiterate				4%	5%

Frequency.of.Mothers.Cooking.at.Home

This hypothesis is rejected because the p value of Fisher's exact test falls outside the 95%
confidence interval, that is, it is smaller than the alpha value(0.05). This means that the level of education affects how often the mother cooks at home.
One can also see that those whose mothers are literate or illiterate are grouped under the
"usually" and "always" options.
If these mothers do not have an academic capital, it can be interpreted that their
responsibilities at home increase. To make sure, another capital, the income affect is checked.

C.5 Does income level of mothers affect frequency of their cooking at home ?

Income Comparison	Never	Rarely	Sometimes	Usually	Always
My father has more income	0.01	0.00	0.10	0.56	0.33
My mother has more income	0.04	0.04	0.12	0.56	0.24
My parents' income is almost equal.	0.00	0.04	0.09	0.56	0.31

·People whose mother has more income choose «never» , «rarely» and «sometimes» options more than the others.
Hypothesis test is used to see the relationship between these two variables and again fisher's exact test is used.

Here are the hypothesis;

**H0: The income situation of a mother does not effect the frequecny of her cooking at home.**

H1: When mother earns more than father the responsibility of her getting less.

Fisher's exact test, p-value = 0.472

Income Level

- My parents' income is equal.
- My mother has more income.
- My father has more income.

Frequency of mothers cooking at home
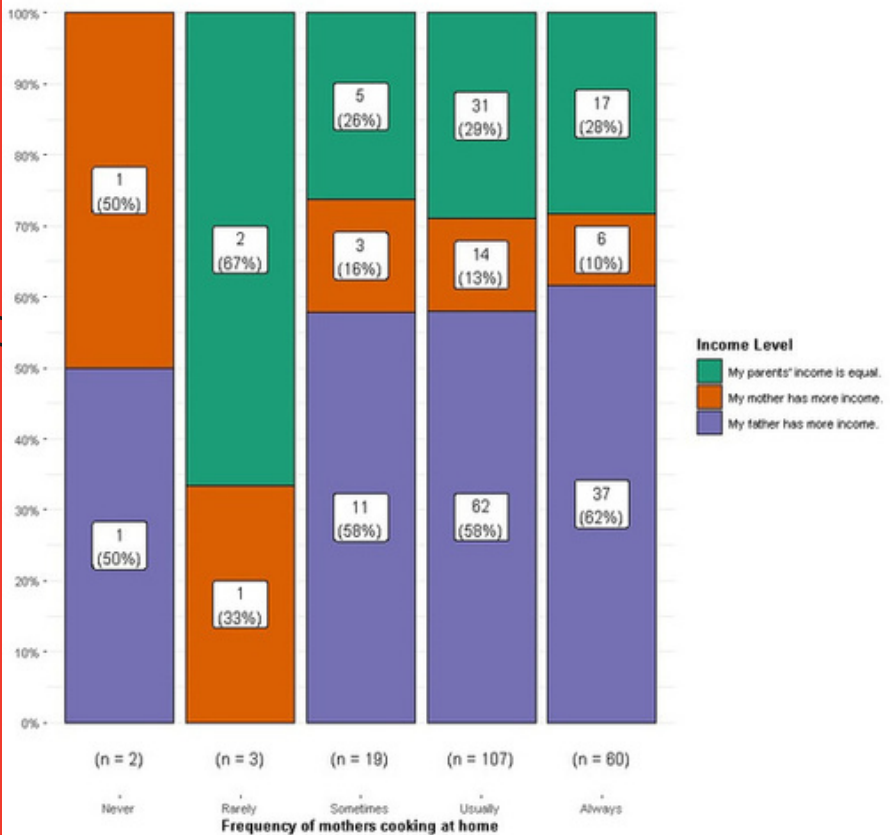
There is not enough evidence to reject the null hypothesis which claims that the income situation of a mother does not effect the frequecny of her cooking at home. Since the p value for fisher's exact test is more than significance level(0.05) the null hypothesis is not rejected.
Here is another visualisation of this comparison;

Graph of Graph of Mother's Cooking Frequency at Home by Income Level
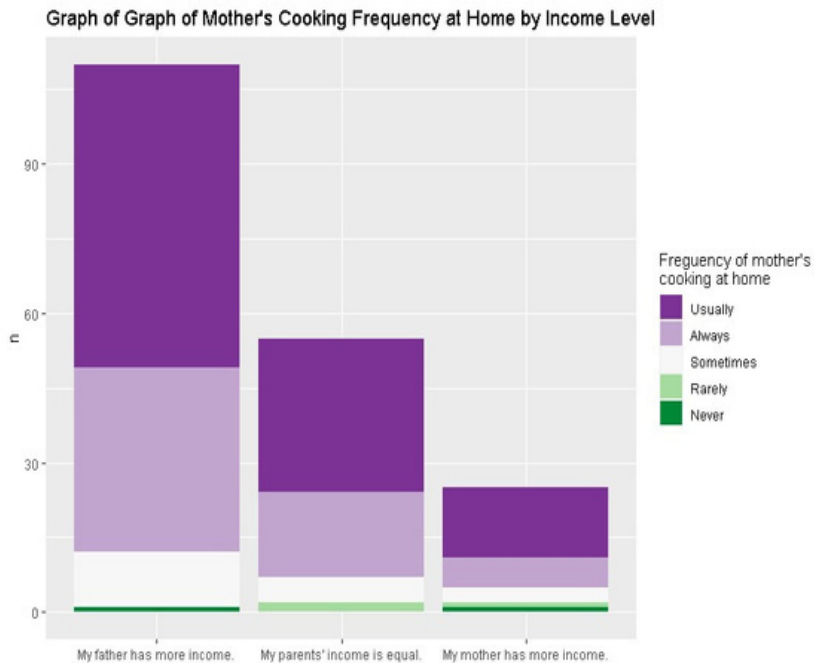
By looking at the graph, one can not also draw any conclusion since there is not much difference in the proportion of frequencies in each column.

4.CONCLUSION

This study was mostly conducted to examine the changes in responsibilities at home based on the financial power or status of mothers in the household. In addition, the elements of symbolic violence that are applied and unwillingly exposed by the society when it comes to marriage are examined. As a result, if we consider the household, it was concluded that when the education level of the mother increased, her responsibilities at home decreased, and on the contrary, it was seen that the income status of the mother did not have much effect on these responsibilities. When it comes to marriage, the importance given to height and age is more on the women's side. Fisher's exact test and hypothesis tests were used throughout this analysis process. RStudio was used to visualize and analyze the studies.
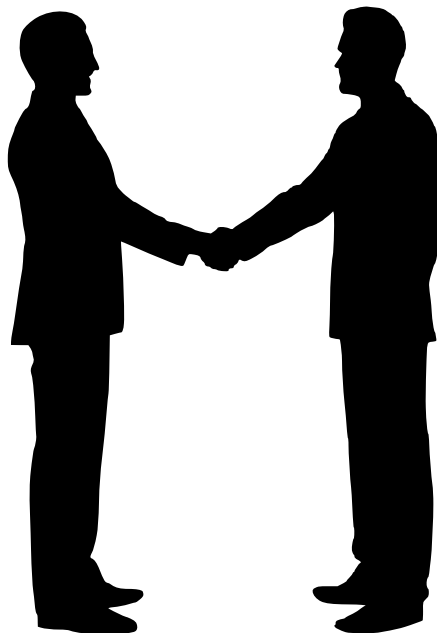
What did we do so far in this project?
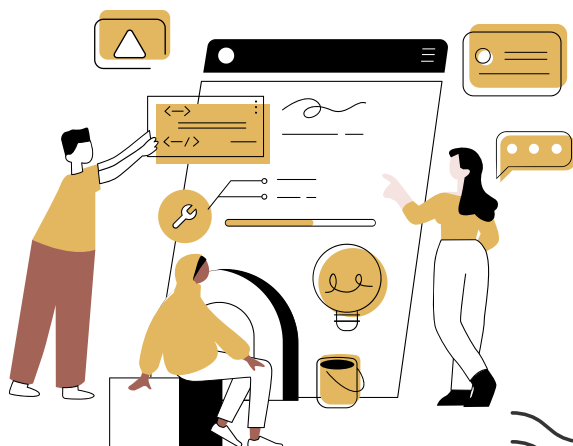
First TPM

Turkiye hosted the first tpm of the project in Ankara. The ltt and tpm dates were arranged in this meeting. An Ankara

trip was arranged. The part icipants visited Anıtkabir and Hamamönü.

First LTT

Turkiye hosted an ltt for symbolic violence in terms of gender. The groups made presentations about symbolic violence in their countries. Participants learned about symbolic violence and with group activities, they had a chance to talk about the subject on a personal level. The participants had fun cultural nights to get to know everyones culture.

Second TPM

The second tpm was hosted by Portugal. Evaluation of the project and the short films each group is going to shoot were discussed in the meeting. The group also had a cultural trip in Portugal.

Second LTT

Portugal hosted the second ltt for the project. The teams were Portuguese, Turkish, and Romanian. We used theatre to tell what we understood from the symbolic violence, we gave examples. Some examples were stuff that we experienced and did not realize was symbolic violence until we talked about it in the project. We had an activity where we shot short video clips about symbolic violence. When we watched them all, we found out that symbolic violence is everywhere in our lives and we do not even know about it.

Dissemination meeting

This meeting's point was to talk about symbolic violance to people who did not participate in to the trainings. It was carried out on another project by the previous participants. They talked about what symbolic violance is and their feelings about the topic. The participants who presented also talked about their experiences.

The listeners were asked to find an example for symbolic violance, and everyone gave an example about physical violance towards women specifically.

Also; we realized that when we ask the participants to talk about symbolic violence examples they all gave examples of physical violence.

In addition to the presentations made within the scope of the project, the project teams got the opportunity to evaluate symbolic violence. Symbolic violence became even more concrete with the stories of individuals who had encountered this type of violence before. In the continuation of the project, we moved away from the conceptual framework of symbolic violence and took action to put things into practice. Each group dispersed within itself and made short films and played sketches. The short films made and the sketches played were examples of symbolic violence. Thus, symbolic violence was revealed in all its reality and dimensions that the limits could reach.

The sharp rejection of symbolic violence by every gender, every nation and every thought system brought the project partners together at the same point, while providing the opportunity to see the perspectives of different minds. During the project, with the definition of symbolic violence, each segment growing up in different cultures looked at symbolic violence from a different perspective and gave the participants perspectives of this type of violence. While there were those who approached symbolic violence through the biological sex of the person, there were also those who approached the biological sex of the person through the roles assigned.

Opinions differing in terms of what all this symbolic violence is, its dimension that comes to life in the person, and the points it wants to address have opened new doors for each of us. The purpose of each of the presentations, the sketches we made, the short films we made, the conversations on symbolic violence, was to reveal the implicit violence of the so-called returns of our gender assigned to us today, which is accepted as the 'must have' by almost everyone around us. Both the presentation contents and the examples represented a series of present-day realities of symbolic violence. The symbolic examples of violence, in which each of the participants in the project would not have difficulty in finding a piece of themselves, contributed to the audience in this sense.

Our content, which supported the theoretical and practical stages of our project, was different and interesting, attentive and purely purposeful, meeting the expectations of the participants about what symbolic violence is. In addition, today's reflections of symbolic violence and the patriarchal system's feeding of all kinds of violence were also in the focus of attention of the participants. Thus, every participant who left the project was equipped with useful information to raise awareness. In addition to being against all forms of violence, our aim was to get away from every stereotype that we unwittingly endorse today and that has been normalized for generations. At this point, the aim of the project was to find the optimal solution to symbolic violence, to know that we do not have to approve anything we do not want, and to remember not to underestimate the power of saying no. As a matter of fact, it was to gain the ability to evaluate symbolic violence in this way, without forgetting that the freedom of man is not to do whatever he wants, but to do nothing he does not want.

We have achieved a strong harmony in our project together with the participants we have influenced and all our group mates, from whom we can once again embrace the power of equality. The outputs of our project, which was carried out together with our group friends who believed in the necessity of making freedom dominant not only in language but also in every aspect of life, served our aims before the project. It was important to be able to talk about violence today, where the awareness of the ugly face of violence is increasing day by day but never reaching a sufficient level. Through this project, we talked about those that are not voiced, normalized and tried to be covered up. So much so that we not only talked but taught and learned at the same time. We shared the insistence of being equal and remaining equal in our world where the best investment to be made in our future is without doubt equality. As a matter of fact, our project has become a project where young minds who believe in the voice of freedom meet, talk and take an important step for change against the undeniable power of violence from the past.

Social Media Accounts and Links Related to Our Project

Our Web Site

https://symbolicviolence.com/

Instagram address of the project
@symbolicviolence2021_

Instagram address of our Portuguese partner
@embaixadadajuventude

Instagram address of our Romanian partner
@universitateaovidius

Twitter addresses of our Turkish partners
@PsychologySoci4
@der_soze
@odtumebiva
@FarkDanismanlık

PARTNERS

ODTÜ-MEBİVA

Legal Representative : Abdullah Cengiz Makas
Project Coordinator : Prof. Dr. Zekiye Demir

To work to meet the professional and technical needs and problems that METU graduates may encounter after graduation; preparing the necessary infrastructure for this; To ensure the continuation of relations with METU and each other; realizing social, cultural and economic cooperation among foundation members; and to contribute to the scientific, social and economic development of the country.

Psychology Society

Legal Representative : Servet Akın
Project Coordinator : Beste Aydın
Expert : Mehmet Özer

Psychology Society is a youth group that consists of students who are studying in psychology, psychological counseling guidance and law departments of universities. Psychology Society consists of members who have taken part in TÜBİTAK and Erasmus+ projects. They have taken part in different volunteering projects and social responsibility activities before.

Fark Danışmanlık

Legal Representative : Faruk Akçe

Project Coordinator : Beyzanur Güner

Fark group embodies project intentions and aspirations of all kinds. They also help students on their education journey by measuring the efficiency, effectiveness and sustainability of education with pre- and post-tests.

Sözeder

Legal Representative: Kemal Kaplan

Project Coordinator : Doç. Dr. Harun Şahin

Söze-der is short for Söğütözü intelligence and social development association. Söze-der was established in Eskişehir, Turkey and they help volunteers to participate in Erasmus+ projects.

Embaixada da Juventude

Legal Representative : Paula Rocha

Project Coordinator : Gabriel Manea

Embaixada da Juventude aims to boost the development of young people through national and international projects that facilitate access to a range of experiences, opportunities and knowledge for young people and the local community.

Ovidius University of Constanta

Legal Representative : Dan-Marcel Iliescu

Project Coordinator : Denis İbadula

Ovidious University of Constanta is a university and they also provide an oppurtunity for their students to participate in Erasmus+ projects. They have financed two Erasmus+ projects so far.

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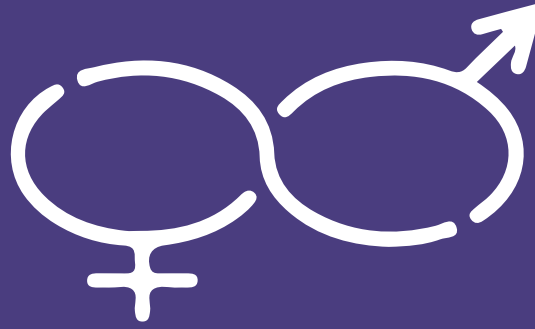
GENDER

ALL EQUAL

SYBOLIC VIOLENCE IN TERMS OF GENDER

PROJECT NO: 2020-3-TR01-KA205-096725

ODTÜ - MEBİVA

PSYCHOLOGY SOCIETY

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