**1.1.Family**

Family is usually defined as a group of persons related by marriage or blood ties, or even by adoption—and also by the family bond. Psychoanalysis contains an implicit concept of family. It emphasizes the functions of each family member and the prescriptions and prohibitions governing the relationships between them, which influence conflicts, fantasies, and the psychic agencies. The family has many purposes: providing for its members’ material and psychic needs and conceiving and developing the child until his accession as a subject. Each parent transmits a legacy that the child will have to negotiate in connection with its wishes. The family also has a function in terms of play, creating the space and time for leisure and reverie.(I.D.P, 2005)

The English ethnologist Esther Goody, in her book Parenthood and Social Reproduction: Fostering and Occupational Roles in West Africa, theorized about parenthood for the first time. She distinguished five groups of functions that individuals can or must take on in order to be considered as parents of children:

1) conceiving or engendering

2) raising, feeding, protecting

3) instructing, educating

4) considering oneself responsible forwhat the child does

5) endowing the child at birth with a status, a name, and a group of rights and duties(Goody,1982). In different societies, these various functions may exist in combination or separately; adult responsibilities vis-a-vis the child are thus susceptible of broad variety of dissociation and division the case of adoption is a classic example(IDP, 2005).

The miracle of parenting is that mothers and fathers make such creativity commonplace; indeed the father ‘to be’ will discover such creative connections every day. The fortuitous prospective father is able to come upon such an expression precisely when it is least biologically accessible and yet most emotionally necessary. Indeed, the capacity to create such a visceral bodily exprience with his distant fetus is assuredly the hallmark of a man capale of touching the miraculous world forever lying outside his control(Diamond,1992).

In this study, I would like to explain the concept of Fatherhood and motherhood. Father and mother is the most important concepts for the child’s psychic life according to psychoanaylsis. And different theories is developed about fatherhood and motherhood by psychoanalysts. I will explain these theories in order and in first place, I will start to explain with concepts of fatherhood according to psychoanalysis.

**1.2.Fatherhood**

According to Longman English dictionary, Father means; mainly a male parent. Other uses are a priest especially Roman Chatholic Church and the father to something similiar to procreator like the man who was responsible for starting something: George Washington is the father of our country(Longman English Dictionary, 2009). In antoher dictionary have similiar explanations about father’s means(Büyük Türkçe Sözlük) The first psychoanalysts viewed the father as the central figure in mental life. Early formulations by Freud, Ferenczi, Abraham and others focused on the major role of the castration complex as the major organiser for emotional growth (Etchegoyen, 2002).

Becoming a father, much like becoming a man, is its self a prodigious task too easily and deveptively signified by a circumscribed and observable event. Thus, we are led to believe that one ‘’becomes’’ a father when one’s female partner has given birth to the jointly conceived baby. Simple enough, or so it seems. In fact, however, becoming father, just as in becoming a man, is a lengthy, often, subtle, and highly complex process of development and maturation(Diamond, 1992).

**1.2.1.Oedipus Complex**

Freud discovered the Oedipus Complex through his own self-analysis, as recorded in hisletters to Fliess (Freud 1950). In letter 69, Freud wrote “the possibility remained open that sexual phantasy invariably seized upon the theme of the parents” (Standard EditionVolume 1:260) and in letter 71 (Vienna 15 October) he says “I have found, in my own case too, falling in love with the mother and jealousy of the father” (Standard EditionVolume 1:265). Freud lays the basis of Oedipus Complex with these definitions. He thought it to be a universal intrapsychic conflict, a nuclear organising phantasy in sexual development, and of great significance to emotional growth(Etchegoyen, 2002).

According to Oedipus myth, Oedipus was the child of Laius and Jocasta, the ruling couple of Thebes. Eager for future-knowledge, Laius journeyed to the oracle at Delphi who gave him the most unwelcome news that his newborn son would grow up to kill his father and marry his mother.Perturbed by this news, Laius gave his new son to a herdsman and ordered him to be killed.. However, destiny cannot be avoided that easily and Oedipus survived, rescued by a peasant in the employ of king Polybus of Corinth. The peasant took the infant to his master, who adopted him gratefully since he and his wife Merope had been unable to conceive. Polybus and Merope raised Oedipus as their own, but one night at a public feast, a drunken man shouted at Oedipus that he had no idea who his father was. Although his adoptive parents implored Oedipus to ignore the man's ravings, he could not put his mind to rest, and Oedipus resolved to travel to the Oracle at Delphi and ask her the identity of his parents.Resolving that this should never come to pass, Oedipus did not go back to Corinth, to those he believed to be his parents, but rather headed for Thebes. On his journey, Oedipus came to a crossroads and was faced with a carriage driving the opposite direction. The driver struck Oedipus to get him to move out of the way, but this enraged the young man, who proceeded to fight and kill the driver and the man he was transporting - King Laius. Having unwittingly fulfilled half of the prophecy, Oedipus carried on to Thebes.Thebes was effectively cut off from the outside world. When Oedipus came to Thebes, the Sphinx asked him her riddle, which he was able to solve. The story goes that she went mad and threw herself off a cliff, thus freeing Thebes from her fearsome influence.

The people of Thebes were so grateful to Oedipus that they proclaimed him their king, since Laius had been mysteriously killed on the road. They also suggested that he marry his widow, Jocasta, to solidify his position as ruler of the city(www.ancientgreece.com/s/GreekMytths/Oedipus , 22.04.2012).

Thus, Oedipus Complex would became apparent with myth of Oedipus from Ancient Greece. Fatherhood was considered to have had a phylogenetic origin, recapitulated by ontogenesis(Freud, S. 1912-13a). Having murdered the violent and jealous primal father, the sons discover the symbolic paternity of the father in the work of mourning, made up of ambivalance, guilt, and idealization. Retrospective obedience and the renunciation of the father’s omnipotence are at the origin of the social contract of law.

Freud argued that the recognition of sexual difference had significant, though not identical, consequences for the boy and the girl. In his paper “On the sexual theories of children” (1908) Freud argued that children of both sexes believed that both men and women have a penis. “Little Hans” (1909) describes the clinical application of this theory and with it the significance of the castration complex as the inevitable outcome of the Oedipus Complex. From then on, the castration complex becomes an established idea referred to in “The infantile genital organisation” (1923), “The dissolution of the Oedipus Complex” (1924) and “Some physical consequences of the anatomic distinction between the sexes” (1925). Freud revised his theory of infantile sexuality in the 1920s. In addition to the oral and anal organisation of the libido there is also a genital infantile organisation (1923), characterised by “the fact that, for both sexes, only one genital, namely the male one, comes into account. What is present, therefore, is not a primacy of the genitals, but a primacy of the phallus” (p. 142,).

He referred to the importance of the phallic phase, which undergoes repression due to the castration threat: “Now it is my view that what brings about the destruction of the child’s phallic genital organisation is the threat of castration” (1924: p. 175). In the same paper, he argued that there was a difference in the sexual development of the boy and the girl: “the girl accepts castration as an accomplished fact, whereas the boy fears the possibility of its occurrence” (p. 178).

The castration threat terminates the Oedipal conflict for the boy who is forced out of fear to abandon the wish to possess the mother in rivalry with father. He abandons the wish to possess the mother, in rivalry with the father. For the girl, the awareness of castration the lack of a penis confirms the threat of castration and initiates the Oedipus Complex. She is forced to give up the wish for a penis in relation to the mother as the first love object. Instead the little girl turns to the father as her love object, wishing for babies as a substitute for the penis. Eventually, this wish is given up, leading to the resolution of the Oedipal situation for the girl(Etchegoyen, 2002)

The development of the Oedipus Complex can be seen in the Freud’s writings. To summarize the Oedipus complex. According to Freud, the peak period for the experience of the Oedipus Complex lies between the ages of three and five years, that is, during the phallic stage; its decline signals entry into the latency period (Laplanche, Pontalis, 1973) and The complex's effects on the structuring of the personality–on the constitution of the different agencies, particularly the super-ego and the ego-ideal (Laplanche, Pontalis, 1973). They stress the existence and the effects of a complex relationship with two elements–the mother and the child–rather than three as in the Oedipal situation. They seek to identify fixations to this relationship in the most varied psychopathological structures(Laplanche, Pontalis, 1973).

After the basic structure of Oedipus Complex, Ross implies importance of father in oedipal phase; The major point is that a boy’s father is present from the start in two guises, analogous to those of the mother. There is a ‘good father’, who is ‘there’ to be loved, imitated and introjected, and who makes himself avaliable for the boy’s developing gender identity. And there exists in the boy’s experience a ‘bad father’, who is absent, frustrating, punishing, tough or rivalrous- a stereotypal ‘he-man’. A father’s physical and emotional availability to his son, to the family in general and to the child ‘s mother in particular will influence the way a boy understands the primal scence and the attitudes he projects on to both its participants. If the father seems remote, somehow hostile or authoritarian, his son may very well seize on sex as an altogether sadistic act more or less isolated from familial love and contrive for himself a variety of violent or fearful fantasies about it.

But where the father presents himself as a relatively caring, tender and bening figure, able to absorb his son’s hostilities without openly or implicitly threatening retaliation, then a boy will experience his as a nurturing presence, which offsets his more violent conceptions of intercourse that spring partly from his own phallic impulses. A boy may then intuit the more sensuous, pleasurables, indeed creative and generous aspect of the father in his sexual role(Ross, 1977)

After the Second World War, there was a shift in perspective. The evolution of psychoanalytic knowledge, including object relations theories and direct observational studies on child development, resulted in an increased interest in the mother-child dyad in the 1940s and 1950s, and in the study of motherhood as a developmental phase. Melanie Klein, Anna Freud and Margaret Mahler wrote about the baby’s early dependence on the mother and conflicts over separation and individuation. In the 1960s, Bion, Winnicott and Bowlby made further contributions to the significance of the early mother-baby relationship/ attachment as the bedrock of mental health.

This emphasis on the role of the mother was balanced most recently by Lacan’s “return to Freud” which emphasised the role of the father (the Law of the Father) in structuring the unconscious. Slowly a number of papers and books, mainly from America, began to emerge: Cath et al. (1982,1989), Lamb (1976), Abelin (1971, 1975). These studies use observation of actual fathers and an attempt to conceptualise the father’s direct relationship with the child, as well as the father’s role outside the mother-child dyad. The reasons for this apparent “paternal deprivation” (Biller 1974) are unclear. Lansky (1992) suggested that the relationship to the mother and father is not symmetrical. The close emotional bond and caretaking functions involved in mothering are most easily apprehended. Fathering, instead, is “more context—and system dependent” (Lansky 1992: p.4). In other words, mothering may be connected with the biological immaturity and dependency of the newborn. Fathering may be more culture-dependent and be mediated by the mother’s relationship to the father. (Etchegoyen, 2002).

After Freud exploring the Oedipus Complex, Melanie Klein explains diffrent way Oedipus Complex. Melanie Klein more focused mother-infant relationship than father role. She had almost neglect to father role. In “Early stages of the Oedipus conflict” ([1928] 1975) Klein postulated that the Oedipal situation starts at weaning(Etchegoyen, 2002). Freud said the Oedipus Complex starts third or fourth years of age but according to Klein, During the analsadistic stage of libidinal development, in the second year, she believed that both the boy and girl showed an interest in the mother’s body and its contents—initially faeces, but later on differentiated as other part-objects, such as babies, breast, penis, etc. The child’s awareness of the father’s penis as a special content inside the mother is part of the Oedipus Complex. The boy wishes to destroy the father’s penis to take possession of the mother’s body. The girl identifies with the mother’s body to receive the father’s penis. The combined parental figure the fantasy is of the mother containing the father’s penis, in permanent intercourse is a source of anxiety for both sexes. The early Oedipal configuration is thus related to the mother’s body and its fantasised contents such as milk, food, the father’s penis, and babies as part-objects(Etchegoyen, 2002).

After Klein,Wilfrid Bion extended the classical concept of the Oedipus conflict in two directions. First, he referred to the significance of the Sphinx in the myth ([1959] 1961: p. 162), as representing man’s curiosity about himself, a precursor of psychoanalytic insight. Second, he thought that arrogance underlay the problem of incest represented by Oedipus’ boast to pursue the truth at all costs.

In “Elements in Psychoanalysis” ([1963] 1977) Bion used the Oedipus myth to describe different elements of the Oedipal situation: the sexual dimension and an emotional preconception which bound “the various components in the story in a manner analogous to the fixation of a scientific deductive system by their inclusion in the system” (p. 45). This preconception present in the baby’s mind will be realised by coming into contact with parental figures, real or substitute. This “private Oedipus myth” is a precursor of knowledge of psychic reality. It enabled the infant to understand his relationship to the parental couple and to adapt to reality(Etchegoyen, 2002).

Winnicott’s contributions to psychoanalysis centred on infant development and the fundamental role of the mother. He argued that “the infant and the maternal care together form a unit” ([1960] 1990: p. 39). For Winnicott the concept of the mother as the facilitating environment is fundamental to the baby’s development. Good enough mothering ([1968] 1991: p. 141): “includes fathers, but fathers must allow me to use the The importance of fathers 24 term maternal to describe the total attitude to babies and their care. The term paternal must necessarily come a little later than maternal”. *Winnicott held that the father’s role in early infancy was to support the mother in her state of primary maternal preoccupation, to enable her to provide a holding environment and to avoid unnecessary impingements on the baby* (Etchegoyen, 2002). Like Klein, though with a different theoretical framework, Winniccott’s model is “mother centred”.

After these psychoanalytic theories, Lacan returned to the early Freud of the Interpretation of Dreams (1900) and The Psychopathology of Everyday Life (1901), works which described the language of the unconscious and the role of language as the “talking cure”. There are, however, important theoretical differences between Freud and Lacan. For Lacan the unconscious is structured as a language and it is the father who introduced the “law of the language system”, fracturing the illusory link between mother and child. Language is what distinguishes the Subject from the Other (Etchegoyen, 2002). Lacan was concerned with the study of unconscious language structures, not with instincts or with the development of the ego as an organ of adaptation to internal and external reality.

Lacan shared Freud’s view that the Oedipus complex is of fundamental importance in the structuring of the personality and of human desire. In 1936, he described the “mirror stage” (see [1949] 1966) as a formative moment in the development of the ego. It occurs between the ages of 6 and 18 months, when the infant is able to recognize his image in a mirror. Although the mirror stage is prior to the Oedipus complex. We look at the language of psychoanalysis mirror stage is ‘’ a phase in the constitution of the human individual located between the ages of six and eighteen months.

Though still in a state of powerlessness and motor incoordination, the infant anticipates on an imaginary plane the apprehension and mastery of its bodily unity. This imaginary unification comes about by means of identification with the image of the counterpart as total Gestalt; it is exemplified concretely by the experience in which the child perceives its own reflection in a mirror. The mirror phase is said to constitute the matrix and first outline of what is to become the ego.(Laplanche, J, Pontalis, J.B. 1973). Also important stiation, This approach might be compared to Freud's own views on the transition from auto-erotism –which precedes the formation of an ego–to narcissism proper: what Lacan calls the phantasy of the ‘body-in-pieces’ (le corps morcelé) would thus correspond to the former stage, while the mirror stage would correspond to the onset of primary narcissism. There is one important difference, however: Lacan sees the mirror phase as responsible, retroactively, for the emergence of the phantasy of the body-inpieces. This type of dialectical relation may be observed in the course of psycho-analytic.(Laplanche, J, Pontalis, J.B. 1973).

Returning to Lacan description of the Oedipus Complex; the penis has an important role to play in oedipus complex. The intrusion of the real in imaginary preoedipical triangle transforms the triangle from something pleasurable to something which provokes anxiety. The question posed by Oedipus is where the real phallus is located, the answer to riddle is that it is located in the real father. *The imagianry* phallus is perceived by the child as an object of the mother’s desire, as that which she desire ahead of the child, thus the child seeks to identify with this object. The Oedipus and the castration complex imply the renunciation of the attempt to be the imaginary phallus. The phallus which circulates between mother and child posits the first dialectic in the child’s life which, thought imaginary, frames the *symbolic*. An imagianry element is mobilized the phallus becomes an imagianry signifier.(Lacan, J. 1956-1957).

The footsteps these information, Lacan describes three stages in the developmental Oedipus Complex. First, the paternal metaphor acts intrinsically on account of the primacy given to the phallus by culture. Then, the father intervervenes as the one who deprives the mother: to her he adresses the message ‘’ You will not reintegrate your product’’ child as phallic object. The child recives ‘’a message on the message,’’ in the form of ‘’ you will not sleep with your mother’’ that liberates an deprives him of the object of desire. Form the alternative ‘’To be or not to be phallus,’’ he can move alternative ‘’ To have it or not have it.’’ The third moment – the exit of the oedipus complex- requiers the intervention of the permessive and generous father who, preferred over the mother, gives birth to the idea of ego. It is in this context that the problems of becomeing boy or girl – of the inverted Oedipus complex are raised(Lacan, J. 1957-1958).

The symbolic castration constitutes the “Law of the Father”. It represents a momentous change in psychological organisation, a passage from the Imaginary (dyadic) to the Symbolic order where the presence or absence of the phallus determines the difference between the sexes. When it has occurred, the child painfully accepts that he is not the phallus and that the mother has no phallus. This realisation establishes the phallus as a symbol, the first signifier. It implies a substantial structural change: a shift from an empirical fact, the lack of a penis, to a signifier, the phallus as a symbol of the differences between the sexes. Lacan calls this mental structure “The name of the Father” (nom-dupere) or the “paternal metaphor”. This metaphor is the “Law of the Father”, which binds the individual to the symbolic order. In other words, the father’s role in rupturing the mother-child union is to introduce the law of the language system, under which the child becomes a subject and enters culture. (Etchegoyen, 2002).

After Lacan another psychoanalyst who is Kristeva said about concept of father; The imagianry father provides the support necessary to allow the child to move into the Symbolic. This is a move from the mother’s body to the mother’s desire through the mother’s love(Oliver, K 1991). Kristeva then detailing the concept of imaginary father. Kristeva’s imaginary father is a combination of the mother and father named as the father-mother conglomerate. It has no sexual difference but has the characteristics of both masculine and feminine. (Oliver, K. 1991).

According to Michael J. Diamond: Fathers are psychically present, even in fatherless children, and the nature and construction of each son’s paternal imago play essential role in traversing the ‘’seven ages’’. Paternal import goes far beyond the well-accepted oedipal influence with its triangular dynamics represented by Jocasta, Laius, and Oedipus. We are beginning to understand the need for fathers or their surrogates to serve as containers, protectors, facilitators, models, challengers, initiators, sanctioners, and mentors throughout the life cycle, and there is considerable cross-cultural evidence that negligence, absence, or the lack of active, involved fathering is related to many individual, social, and familial ills( Diamond, M.J 1998). Also Calvin Colarusso gave some evidences that supports Diamond. In Colarusso’s In The Evolution of Paternal Identity in Late Adulthood, Colarusso said; ‘’Like all relationships and identities, fatherhood is not a static experience, but one that evolves and changes throughout the life cycle, subject to continuous internal and external forces’’(Colarusso, C.A. 2002). Michael J. Diamond speaks to very important point about fatherhood in his article. He said; ‘’ For fathes with sons in particular, parenting causes considerable emotinal turmoil as competitive struggles with their sons reawaken old narcissistic injuries and confilicts. Fathering is frequently unsettling since men are typically unaccustomed to complex affective, relational upbringing and profound depth of feelings not easily put into words that are evoked by their children. Yet, fathering may also be restorative because fathers eventually have an opportunity to reconnect with their own fathers and the sense of generativity. At the same time, they are afforded additional accasions for working through their own unresolved issues which occurred at comparable developmental periods to those arising for their sons (Diamond, M.J. 1998). We would like to see this article, intergenarational posts is very important in concept of the family. In these concept Fatherhood does not occur spontanously.In his article, The mother (or her substituve), acting as ‘’gatekeeper’’ to fatherhood, is of particular signifiance, as she may support or obstruct the father’s active engagement as well as the nature of her son’s attachment to him(Diamond, 1998). The point to be emphasized here is the mother’s consious and unconscious attitudes toward the father. The internalized father always an amalgamition of fact, fantasy, and familial cultural folklore, influences the son from infancy through senescence.

Hamlet’s ghost-father, protecting him from his regressive maternal yearnings, exemplifies the generality of the father representation in a need-fulfilling, idealized, and distorted countenance. Another important concept is ‘’watchful protectiveness’’ about fatherhood.

Michael Diamond in Boys to Men: The Maturing of Masculine Gender Identity through Paternal Watchful Protectiveness explicates the realtionship between the father’s function as the primordial ‘’protective agent’’ of the mother-infant dyad and his information of a developing sense of his own ‘’manhood’’(Diamond, 1997). The archiac and universal wish to tbe tended to, protected, and provided for is experienced in both imagianry and cultural relationships with others throughout the life span. A father providers a timely and nurturing holding enviroment for the mother and the developing fetus, infant, and small child during the period when the mother-child relationship, characterized by primary attunement, is essential for the development of what Bowlby(1988) termed a ‘’secure base.’’ In serving as the dyad’s original ‘’protective agent’’ the father shields the mother from impingement and interference from without, while she carries, bears, and suckles their infant. Otherwise Winnicot has similiar think about ‘father shield’ in The theory of the Parent-Infant Relationship (Winnicott, 1960, Diamond, 1997).

The role of triangulation, the addition of a father representation to the representation of infant and mother, in creating psychic distance has been expanded on and extensively applied in psychoanalytic writings on the father’s role. Lebovici (1982), for example, suggested that within the dyadic fantasies of an omnipotent mother the projection of the child’s anger is likely to serve to make the mother seem even more dangerous, while desire for closeness with her may evoke the threat of regressive fusion. This issue is also taken up by Greenspan (1982), who points to the specific vulnerability of children with absent or unavailable fathers who thus lack the assistance of a third in their struggle to emerge from the dyadic drama with ‘an imagined phallic aggressive mother’ (p. 135). The father is necessary to support the child’s aggressive drives and to help him mourn the loss of the earlier phase-specific relationship to the mother. The importance of this function is highlighted in cases where the mother is over-invested in the child, who may be forced to carry the burden of the mother’s own sexual and aggressive conflicts. (Etchegoyen, 2002).

Also Kramer described a type of father-son relationship like M.Diamond. Often the marriage was sterile or unloving, and the father’s relation with the son occupied too important a position. The father, usually a successful but totured man, felt that he could not match his own father’s success. In treating such men, Kramer found serious problems both with self-esteem and masculinity. Each father, in his conscious wish for a son, hoped to rework his life. The son was experienced as an extension of himself, ambivalently loved and hated, who served as the paternal object by a complex mechanism of projective identification, reversal of roles, and rationalization. Each responded with anger and depression to his son’s growing up and away from him, but was also conflicted about closeness(Kramer, Robert, 1978). Blos goin futher concept of father-son relationship:’’ My analytical work had convinced me that early isogender experiences not only dominate and shape the father-son relationship at infancy, but influence critically the boy’s creation of his self and object world for a lifetime. This complexity of the son-father relationship has always been known, even if never sufficiently illuminated(Blos, 1984). After Blos Manninen also wrote about father-son relationship. She has looked different angle to father-son relationship; ‘’when the man and the woman become father and mother, they want a baby, who, through its well-being, is proof of the state of psyche where the self is its own ideal. In its infant narcissism ‘’His majesty the Baby’’, an expression of Sigmund Freud(1914) proves to its parents that what they have created is a success. With their care and empathy, the parents try to feed and secure the happiness and satisfaction of the child, and when identifying with the baby, themselves are able to experince, in mature adult form, feelings of their own lost symbiotic paradise( Manninen, 1993). The boy resembles the father more than girl does, so the attachment and the identification of the father with his son is more powerful when he tries to satisfy his own wishes relating to masculinity. With this masculine alliance, the son grants the father the imperishability of the father’s masculinity, his most important achievement, and hence grants him what the gods have promised through the age: eternity(Manninen, 1993). When the son provides sooting homoerotic surrender to his father, the father does not become destructive in his fear of losing, perishing and falling into oblivion. If the son’s phallic masculine potency is in the father’s control, it is not threat for the father(Manninen, 1993).

Also Abelin has emphesized early triangulation. Abelin developted new structuralistic model of early normal child development based mainly on Spitz’s three organizers and on Piaget. He postulated that the third organizer, around eighteen months, consist of an early triangulation in which the toddler identifies with the rival father’s wish for mother; this is the only way in which a symbolic mental image of self can originate; the child is separate from the mother and desperatley longing for her. This third organizer assures the transition from sensorimotor, here-and-now functioning, and from mirroring one-to-one interaction to symbolic representation of more than one object in space, including the self. The period before the organizer he called ‘’mirror stage’’. In psychosis, maturational and family factors converge to prevent early triangulation. Paternal discord is associated with splitting, lack of ego synthesis, poor symbolization, and poor reality testing. Core gender identity also tends to be disturbed. From this model, it follows that the normal toddler must have established specific morroring object ties with both mother and father before eighteen months. We keep going to Abelin and see Abelin’s theory more closely. Abelin distinguished between the two levels, the mirroring levels and that his presence is a precontidition for gender appropriate transition to the symbolic realm for the boy. On the symbolic level, the image of the father enters during the phallic-oedipal stage and may be distorted by fantasy and defense and be exaggerated into of the intruder, castrator, or policeman. Only in man is the father internalized into the psychic structure. It is the truth of the father-mother realtionship that is internalized. Thus, sexual triangulation is the psychological birth of man; the self engendered by father and mother, and with it the explosion of symbolic thought( Kramer, Prall, 1978). We can see the Abelin’s model of development is mixing of Mahler’s model of development and Lacan’s structualist model.

If we look the work of Mahler breifly, we will see the Abelin’s theory about normal development of normaling child. Employing rigorous emprical research methods to study of infants and mothers, Mahler was able to directly observe that which Freud could only reconstruct. Blos(1984) wrote ; ‘’ As a first consequence of psychoanalytic infant research the pre-oedipal mother moved prominently to center, eclipsing oedipality in the etiological determination of mental disturbances as they became manifest later in life.’’

In Mahler writings, In fact, it was Mahler, the theorist most responsible for drawing attention to the pre-oedipal mother-infant relationship as the primary organizer of psyhic experience, who came to recognize the father as playin an important, if secondary, role in child development. Mahler suggested that the father, unlike to mother, enters the infant’s consciousness from outside. Because of this the father is able to assume an unambivalent and supportive position during the separation-individuation period. As a representative of the outside world, the father is uniquely suited to offer the child acompelling alternative to reegulfment and regressive symbiosis with the mother. The extrasymboitic orgin of the father makes him a ‘’knight in shining armor ‘’ in his child’s eyes, an uncontaminated figure with whom the child can romp and play(Liebman, Abell, 2000).

Mahler study about, The Father, by providing for his partner’s erotic and emotional needs, is thought to support the process of seperation-individuation by lessening the mother’s libidinal impetus for maintaining the symbiotic relationship beyond its normal limits. In adition to determining wheter the child might be used as an alternative object of gratification, the father, by fıstering a protective and supportive enviroment, facilitates separation-individuation by reducing maternal anxiety. The child burdened with anxiety transmitted from the mother, will hardly feel inclined to leave the safe harbor of symbiosis.

In Liebman and Abell’s The Forgotten Parent No More: A Psychoanalytic of Fatherhood, they are disguss about the father as emotional buffer. I want to mention that breifly. ‘’ Psychoanalytic theorists have proposed that the father is ideally suited to facilitate his child’s organization and modulation of agressive impulses. One of the best predictive factors of a child’s ability to delay gratification is the father’s presence or absence form the home. The father was increasingly appreciated as having tremendous influence in the areas of separation-individuation, core gender identity, and the modulation of affect.

At the same time, he was most often cast in the role of ‘’first stranger, ‘’ who enters the diadic maternal orbit from the outside, as an ‘’uncontaminated’’ novel object.

Most recently, the view of the father as the original ‘’other,’’ who enters the child’s inner representational world from after, has been challenged.

The secondary role assigned to the father has increasingly been seen as a cultural artifact of the traditional family structure, which has valued the father primarily for his instrumental, financial competence rather than for his capacity to provide emotinal nurturance within the home. It has been argued that if the father has appeared to the child as a glimmering figure on the horizon, this is not because of any feature inherent in his sex, but because this is the position that society has assigned to him(Horney, 1922; Tuttman,1986) This explanation seems like critising to based on phallocentric explanation in psychoanalysis by similar to Feminist approach in psychoanalysis.

After that feminist explanation. Yogman discovery of the Pre-oedipal father. Yogman with the use of split-screen video recordings, has demonstrated that infants and fathers interact in more fluid, unconstrained ways than was previously believed.

Infants have been found to be very active and ingenious solicitors of their father’s attention from as early as the first 6 months of life. In summarizing the implications of Yogman’s research, Cath has written the following;

*Not only does the infant help the adult to develop appropriate responses, but the processes of mutual recognition and regulation by the infant and parent begin much earlier than attachement theory had previously suggested. What this means sipmly is that infants are cable of eliciting competent, loving caretaking not only from female, but also male adults(p. 472.)*

After all explanation of early stages of development. That stages effect projecting to another important stages of development that adolescence period. Adolescent sexuality, with it’s psychosocial and physiological impingements, induces a resturcting of personality in an effort to heed the imperative call for well-defined sexual identity. Various aspects of identity are reeled in and forces to coalece into unified whole.

Blos has suggested that the diadic father-son relationship, which has been retained throught the phallic stage and latency , can no longer remain unresolved.

The adolescent male must both recognize and resist the regressive pull of the pre-Oedipal father, who for so long has afforded him protection and gender identity and has allowed him to share in his glory, real or imagined. Blos(1984) has described the way in which the frenzied eroticism and aggressivity typical of adolescence may in part represent a heightened struggle to pull free of the pre-oedipal father. For true resolution of the pre-oedipal relationship to occur, the idealized father of early diadic period must be slowly relinquish in favor of the adult ego ideal

**1.3.Motherhood**

According to Oxford English dictionary, Motherhood is ‘’ woman in relation to a child or children to whom she has given birth or denoting an institution or organization from which others of the same type derive as modifier.’’(Oxford Dictionary)

Freud (1895, 1896, 1918) refers to the helpless newborn who needs another person to satisfy its needs (thirst, hunger) and to put an end to internal tension. In this way, the child gives rise to the action that will invest it narcissistically. The mother has a decisive infl uence in the structuring of the newborn’s psyche, for she appears as the object of the self-preservation drives in her role as a nurturing mother, and as the object of the sex drives that stimulate the libido (De Litvan, 2006)

Deustch(1925) explain detailed in ‘The Psychology of Women in Relation to Function of Reproduction’. She says; Psycho-analytic research discovered at the very out set that the development of infantile libido to normal heterosexual object-choice is women rendered difficult by certain peculiar circumtances.

Then she clarify to difference of female sexuality. The girl has addition to this a two-fold task to perform: (1) she has to renounce the masculinity attaching to the clitoris:(2) in her transition from the ‘phallic’ to ‘vaginal’ phase she has to discover a new genital organ.

The woman has to discover this new sexual organ in her own person, a discovery which she makes through being masochistically subjugated by the penis, the latter thus becoming the guide to this fresh source of pleasure. This newly-discovered organ must become for woman ‘the whole ego in miniature’, a duplication of the ego. Deutsch explain the psychology of woman according to periods of psychosexual development.

The first phase is Oral phase is auto-erotic, that is to say, it has no object either narcissistically, in the ego, or in the outside World. And yet we know that the process of weaning leaves in the unconscious traces of narcissistic wound. This is because the mother’s breast is regarded as a part of the object’s own body and, like the penis later, is cathected with large quantities of narcissistic libido. Analysis of patients shows us that in a certain phase of development the unconscious equates the paternal penis with the maternal breast as an organ of suckling. This equation coincides with the conception of coitus characteristic of this phase as a relation between the mouth of the mother and penis of the father and extended into the theory of oral imprenation. In the sadistic-anal phase the penis loses its significance for phantasy-life as an organ of suckling and becomes an organ of mastering. In this phase the passive aim is achieved throught the anüs, while the column of faces becomes the active organ of pleasure. The birth-phantasy of this phase is that of the ‘anal child’. In the phallic phase of development the clitoris attracts to itself a large measure of libido which it relinquishes in favour of femnine vagina only after strenuous and always decisive struggles. Obviously, This transition from the ‘phallic’ to the ‘vaginal’ phase must be recognized as the hardest task in the libidinal development of the woman. In the wawe of development occurring at this puberty this erotogenicity of the whole body increases fort he libido which is forced away from the clitoris flows back to the body as a whole. In transformations which take place at puberty libido has therefore to flow towards the vagina from two sources: (1) from the whole body, especially from those erotogenic zones that have the most powerful cathexis, (2) from clitoris which has still to some extent retained its libidinal cathexis.

The difficulty lies in fact that the clitoris is not all ready to renounce its role, that the conflict at puberty is associated with the traumatic occurrence of menstruation and this not only revives the castration-wound but at the same time represents, both in biological and the psychological sense, the disappointment of a frustrated pregnancy. The task of conducting the libido to the vagina from two sources. First libido must be drawn from the whole body. Here we have a perfect analogy to the woman’s breast, which actively takes possession of the infant’s mouth and centers the libido of the whole body in this organ. The second operation accomplished by the penis is carrying libido to the vagina. As the clitoris formerly played its masculine part by identification with the paternal penis, so the vagina takes over its role by allowing one part of its functions tobe dominated by an identification with the penis of the partner. Both these component-insticts develop their full activitiy only in that ‘extension’ of the sexual act, pregnancy and parturition. In light of all these explanation, in sum; Pleasure shift from clitoris to vagina, narcissistic libido as a whole body means being a woman Deustch(1925).

At the same year, Freud wrote an article about Psychical Consequences of the Anatomical Distinction Between the Sexes. In this article, Freud said that: In little girls Oedipus complex raises one problem more than in boys. In both cases the mother is the original object: and there is no cause for suprise that boys retain that object in the Oedipus complex. But how does it happen that girls abondon it and instead take their father as an object? In pursuing this question I have benn able to reach some conclusion which may throw light precisely on the prehistory of the Oedipus relation in girls and continues to Freud. That the child takes the newly found source of pleasure in exchange for the recent loss of the mother’s nipple- a possibility to which later phantasies seem to point. Be that as it may, the genital zone is discovered at some time or other, and there seems no justification for attributing and psychical content to the first activities in connection with it. But the first step in phallic phase which begins in this way is not the linking-up of masturbation with the object-cathexes of the Oedipus complex, but a momentous discovery which little girls are destined to make. The notice the penis of a brother or playmate strikingly visible and of large proportions, at once recognize it as the superior counterpart of their own small and inconspicuous organ and from that time forward fall a victim to envy for penis.

Later in Freud’s theory elaborates in his article: A little girl behaves differently. She makes her judgement and her decision in a flash. She is without it and wants to have it. A girl may refuse to accept to fact of being castrated may harden herself in the conviction that she does possess a penis, and may subsequently be compelled to behave as thought she were a man.

... A third consequence of penis-envy seems to be loosening of the girl’s relation with her mother as a love-object. At all events of clitoris is a masculine activity and that the elimination of clitoral sexuality is a necessary precondition for the development of femininity. Now the girl’s libido slips into a new position along the line-there is no other way of putting it of the equation ‘penis-child’. She gives up her wish for a penis and puts in place of it a wish for a child and that purpose in view she takes her father as a love-object.

After all of these, Freud definition of effect of Oedipus Complex between boys and girls; In girls the Oedipus complex is a secondary formation. The operation of the castration complexes precede it and prepare for it. Whereas in boys the Oedipus complex is destroyed by the castraition complex, in girls it is made possible and led up to by the castration complex( Freud, 1925 ).

After this article, In 1931, Freud again wrote another article on the same subject name of Female Sexuality. In this article, Freud also mentions differences anatomic factors between boys and girls: First of all, there can be no doubt that the bisexuality, which is present, as we believe in the innate disposition of human beings, comes to the fore much more clearly in women than in men. A man after all, has only one leading sexual zone, one sexual organ whereas a woman has two: the vagina -female organ proper- and the clitoris which is analogous to male organ. We believe we are justified in assuming that for many years the vagina is virtually non-existent and possibly does not produe sensations until puberty. It is true recently an increasing number of observers report that vaginal impulses are present even in these early years. In women therefore, the main genital occerrence of childhood must take place in relation to the clitoris. Their sexual life is regularly divided into two phases, of which the first has a masculine character, while only second is specifically feminine.

Thus female development there is a process of transition from the one phase to the other, to which there is nothing analogous in the male. One thing that is left over in men from the influence of the Oedipus complex is a certain amount of disparagement in their attitude towards women, whom they regard as being castrated. She acknowledges the fact of her castration, and with it, too the superiority of male and her own inferiority, but she rebels against this unwelcome state of affairs. Her relation to her mother was original one and her attachment to her father was built up on it and now in marriage. For the main content of her development to womanhood lay in the carriying over of her affective object attachemnt from her mother to her father. After all, much more specific motive for turning away from the mother arises from the effect of the castration complex on the creature who is without a penis. At the end of this first phase of attachment to the mother, there emerges, as the girl’s strongest motive for turning away from her the reproach that her mother did not give her a proper penis(Freud, 1931 ).

According to Bibring, In his article name is Some Consideration of the Psychological Process in Pregnancy: He said that, Pregnancy, like puberty or menopause, is a period of crisis involving profound psychological as well as somatic changes. These crises represent important developmental steps and have in common a series of characteristic phenomena. In pregnancy, as in puberty and menopause, new and increased libidinal and adjustive tasks confront the individual, leading to the revival and simultaneous emergence of unsettled conflicts from earlier developmental phases and to the loosening of partial or inadequate solutions of the past. This disturbance in the equilibrium of the personality is responsible for creating temporarily the picture of a more severe disintegration. However, it is well known that these crises are equally the testing ground of psychological health, and we find that under unfavorable conditions they tend toward more or less severe neurotic solutions(Bibring, 1959).

In Preconceptive Ambivalence and External Reality, Feder has emphasized importance of the before pregnancy. He quotes from Freud emphasizes the importance of this phase.Freud sencenteces is ‘’ Like so many young married women, she had been far from pleased when she became pregnant: and more than once she allowed herself to wish that child in her womb might die.’’

Feder mentions prospective parent’s ambivalence affective. This is one of the simplest, mildest, and most frequent examples we have gathered from large numbers showing that the parents’ ambivalence as external objects determine the child’s psychological and characterological destiny, eventually sensed, incorporated, and repeated and perpetuated by the hurt child, now turned parent, throught out generations (Feder, 1980).

In Emotional Aspects of Infertility and its Remedies; Pines said that; Pregnancy, the final stage of identification with her own mother, rooted in a bodily identification with her, contributes to the fulfilment of a girl child’s ego ideal which contains her own maternal self in identification with her fertile mother(Feder, 1980).

In Pregnancy –Procreative Process, The ‘’Placental Paradigm,’’ And Perinatal Therapy; Raphael-Leff said that; Pregnancy is a strangely disorienting process. An expectant mother in actually recreates her origins within the internal space of her own body: heavy with child, she, like all pregnant counterparts before her, carries a fetüs within her womb as she herself was carried within her mother’s pregnant body. Having conceived, a woman is thus catapulted into a paradoxical experience at one and the same time primordial and universal yet intensely individual, subjective, timebound and culturally specific. Entering the arena of maternity, she re-encounters there personal residues of childhood progenetive fantasies, riddles of sexual difference, oedipal jealousies and primal scence passions as well as generic anxieties about clashes between generational life forces and tyrannicidal powers and the age old female corporeal mysteries of formation, preservation, transformation and separation. Pregnancy confronts her with the bizarre situation of having two people in her body, one inside the other(Raphael-Leff, 1996).

Faure-Pragier looks different way to Freud’s theory of female sexuality. She’ theory is like this; the wish for a child fits with a hope for autonomy from the mother whom they feel so omnipotent and who invests exclusively no one else then their daughter. Then she goes on her theory. Then could we say that it is the penis envy which is lacking in those sterile women? It is not that either, but the penis envy is not for them a stage that makes them move towards the father and femininity.

It is, instead, the expression of the refusal of femininity. Since they can not admit a passivity which would still submit them to their mother, and which they fantazies as ‘passivation’, they try to escape from it by flying into a so-called masculine activity which is highly defensive. For them, the possession of the penis is not the sign of phallicism which is rather attributed to maternity. Their demand for phallicism which would soothe their narcissism expresses itself in a refusal of femininity at the benefit of a wish for maternity which would provide them a mean for equalizing the mother.

In The successful development of the feminine-maternal She said that: Freud states that the love for the father is linked to the recognition of the mother’s castration: but this castration Works only if the mother accepts the fact that she needs the father in order to reach completion. She has to recognize also her daughter’s femininity. By an identification with a mother who is not omnipotent any more but who is able to desire her husband, the daughter be comes able to move towards her father. This latter must achieve to both separate mother and daughter and recognize her daughter’s attractiveness as a woman.( this is what is missing in Freud’s theory) (Faure-Pragier, 2003)

Lasky submitted the lerner’s opinions like this about ‘penis envy’. For example, has pointed out that when adequate information about the body is either unavailable or poorly integrated- such as when a mother teaches her child that she has a vagina but does not clarify its relationship with the labia, vulva, introitus, and clitoris- active forms of penis envy may result. The term penis envy has also acquired a generic meaning with regard to situations like this. It refers not only to the wish to have a penis but also to a wish to have ‘’permission’’ to have female sexual organs, and eventually, as an adolescent and an adult, to be a sexually operative female.(Lasky, 2000)

Lasky said that to based on Bernstein and Chasseguet-Smirgel; ‘’ She said, In the body of her infant daughter, a mother can see her own past self: the body is known and familiar, one with which she can have total identification. In contrast, a boy can be only be experienced by a woman as different from herself; there cannot be the deep biological understanding of the male body experience that a woman has with her daughter.

The mother’s experience of her daughter as like herself, and her experience of her son as different, is overtly and subtly communicated to her children.’’ (Lasky, 2000)

After looking at the developmental point of womanhood. Now, What is meaning of motherhood to the psychoanalytic perspective?

Every human being enters theworld totally dependent on others for his [or her] well-being. In most instances this dependence is on a primary caretaker, usually the infant’s mother. The infant begins life in a state of complete emotional fusion or symbiosis with the mother(Kerr and Bowen, 1988). So this means motherhood similiar to care.

In Mothers’ Ambivalence with Their Babies and Toddlers: Manifestations of Conflicts with Agression, Hoffman said that at the review of literature ‘’A distorted yet popular version of some classic psychoanalytic formulations of maternity emphasizes the idea that maternity is the ultimate aim of womanhood, and so a mother should not be ambivalent toward her child, and should sacrif ice her own wishes on the child’s behalf Hoffman, 2003).

In When Daughter Becomes Mother: Inferences from Multiple Dyadic Parent–Child Groups, Hoffman based on Dahl said that; “the hallmark of adult female psychic organization lies in the daughter’s capacity to permit continuing reverberations within herself of the representations of the tie to the mother in her ongoing intrapsychic dialogue with her mother”(Hoffman, 2004).

In Scales for Measuring College Student Views of Traditional Motherhood and Fatherhood, Dr.Whatley said that ‘’Feminism, dual career marriages, and more egalitarian role models may altered adherence to traditional conceptions of motherhood and fatherhood. This study reports the development of two scales to measure traditional views of motherhood and fatherhood, the degree to which college students’ views are traditional, and the degree to which man and women differ in their views.’’ (Whatley and Knox, 2004).

According to feminist thought. In Thoughts on the Constructions of Maternal Representations, Schwartz, the following quotes from exact Ruddick, ‘’ I am suggesting that, whatever difference might exist between female and male mothers, there is no reason to believe that one sex rather than the other is more capable of doing maternal work(Schwartz, 1993).

**1.4.The Aim of The Study**

The aim of this study is , translation of TFS and TMS into Turkish and investigate their reliability and validity.

.**2.METHOD OF THE STUDY**

**2.1.Participants:**

In Near East University, 275 college students is chosen for sample with random selection method. In this study, the student was to be the only condition for participation. Demographic Scale, Notification Form, Fatherhood Scale, Ambivalent Sexism Inventory, BEM Sex Role Inventory and Self Assessment: Traditional Motherhood and Fatherhood Scales were given to sampling by a researcher for reliability context.

**2.1.2.Instruments:**

**2.1.2.1.Ambivalent Sexism Inventory:**

The Ambivalent Sexism Inventory (ASI) measures hostile and benevolent sexism with 22 self-report items for which respondents rate their agreement on a 6-point Likert scale ranging from 0( disagree strongly) to 5( agree strongly). Examples of hostile and benevolent sexism items are, respectively, "Most women interpret innocent remarks or acts as being sexist," and "Women should be cherished and protected by men." Confirmatory factor analysis with 3 samples (two student samples and one community sample) found that a two-factor solution (hostile and benevolent sexism) with component scales produced adjusted goodness of fit indices that ranged from .82 to .90. Internal consistency reliability analyses across three university and one community sample produced coefficient alphas ranging from .80 to .92 for hostile sexism and from .75 to .85 for benevolent sexism (Glick & Fiske, 1996). The ambivalent Sexism Inventory adaptated into Turkish by Sakallı-Uğurlu(2002). In Turkish version of ASI, respondents rate their agreement on a 6

ponit Likert scale ranging from 1(disagree strongly) to 5(agree strongly) (Sakallı-Uğurlu, 2002).

**2.1.2.2.BEM Sex Role Inventory:**

The BSRI is reported to have an acceptable level of reliability. Bem reported two types of reliability coefficients: internal consistency and testretest based on two Stanford samples. The internal consistency reliability coefficients were .80 and .82 for the Femininity subscale

scores and .86 and .86 for the Masculinity subscale scores, respectively. The coefficients reported in several empirical studies were also within this range (e.g., Matsui, 1994). The test-retest reliability coefficients reported by Bem (1974) were .82 for females on femininity, .94 for females on masculinity, .89 for males on femininity, and .76 for males on masculinity (with a 4-week interval, 28 males and 28 females). The Bern Sex Role Inventory (BSRI) adaptated into Turkish by Kavuncu (1987). With this purpose, 40 BSRI items (20 masculine and 20 feminine) were administered to 479 females and 510 males to determine factorial structure, item properties, validity and reliability of the BSRI. Cronbach alpha coeficients were .73 for Feminity Scale and .75 for Masculinity Scale(Dökmen, Z. 1999).

**2.1.2.3.Fatherhood Scale:**

Fatherhood Scale (FS), a 64-item instrument designed to measure the type of relationship a male adult had with his father while growing up. The FS was validated using a convenience sample of 311 males. A series of factor analysis resulted in 13 factors accounting for 75% of the variance. Factors with high correlations that were theoretically related to other factors were combined resulting in nine subscales measuring positive and negative paternal engagement, fatherhood roles, and paternal emotional responsiveness. The subscales attained high levels of internal consistency reliability, with alpha levels ranging from 0.80 to 0.96. The scale has an overall reliability of 0.98, and showed preliminary evidence of differentiating between groups of men on self-esteem and intimate partner violence.

Nine subscales were developed for the testing of the FS:

1-Positive Engagement

2-Positive Emotional Responsiveness

3-Negative Engagement

4-Moral Father Role

5-Good Provider Role

6-Gender Role Model

7-Androgynous Role

8-Accessible Father

9-Responsible Father (Dick, 2004)

Fatherhood Scale adaptated into Turkish by Üstünel(2006).

**2.1.2.4.Self Assessment: Traditional Motherhood and Fatherhood Scales:**

This Scales was developed by Dr. Whatley and measures thought about traditional motherhood and fatherhood. The Traditional Motherhood Scales have 18 items and The Traditional Fatherhood Scales have 10 items.

In TMA, the cofficient of variation for Factor I was .24. The reliability (internal consistency) was .89. Scoring of the scale involved assingning a number from 1(strongly disagree) to 7(strongly agree adding) adding the items and dividing by 18.

In TFS, the cofficient of variation for Factor I was .31 and the reliability(internal consistency) was .84. Scoring of the scale involved assingning number from 1(strongly disagree) to 7(strong agree), adding the items and dividing by 10’’ (Whatley and Knox, 2004).

**2.1.3.Data Analysis**

The data collected was studied with SPSS 15.0. Reliability was evaluated with internal consistency and split halves method. To identify the internal consistency of the scale the relationship between the scores of each item and the total scores of the subscales was evaluated with Pearson Correlation and Cornbach Alpha’s was calculated. With the split halves method every subscale was divided into two parts according to odd and even item numbers the total scores was evaluated with Spearman-Brown correlation coefficients.

The validity of the scale was evaluated with criterion related scales. For criterion related reliability of the study each subscale was with the scales which are previously adapted to Turkish. The Cornbach Alpha coefficients were evaluated with TMS and TFS and criterion related scales.

**2.2.RESULTS**

**2.2.1.Characteristics of Participants**

**Table 1: Socio-demographic Characteristics of the Individuals**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Variables | N | % | Mean | Std |
| **Age** |  |  | 21.41 | 2.42 |
| **Gender** |  |  |  |  |
| Female | 170 | 61.8 |  |  |
| Male | 105 | 38.2 |  |  |
| **Nationality** |  |  |  |  |
| TRNC | 67 | 24.4 |  |  |
| Turkey | 199 | 72.4 |  |  |
| Others | 9 | 3.3 |  |  |
| **Where do you live** |  |  |  |  |
| Villiage | 19 | 6.9 |  |  |
| Town | 18 | 6.6 |  |  |
| City | 150 | 54.7 |  |  |
| Metropol | 88 | 31.8 |  |  |
| **The Classification of the Sample** |  |  |  |  |
| Fresman | 129 | 46.9 |  |  |
| Sophomore | 42 | 15.3 |  |  |
| Senior | 58 | 21.1 |  |  |
| Graduate | 17 | 10.5 |  |  |
| **Definition of Family** |  |  |  |  |
| Matriarchal | 24 | 8.9 |  |  |
| Patriarchal | 66 | 24.4 |  |  |
| Democratic | 181 | 66.8 |  |  |
|  |  |  |  |  |
| **Financial Support for Family** |  |  |  |  |
| Mother | 10 | 3.6 |  |  |
| Father | 129 | 46.9 |  |  |
| Both of Them | 134 | 48.7 |  |  |

**Table 1: Continue**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Variables | Frequency | % | Mean | Std |
|  |  |  |  |  |
| **Parents Marital Status** |  |  |  |  |
| Married | 250 | 90.9 |  |  |
| Divorced | 25 | 9.1 |  |  |
| **Alive(Mother)** |  |  |  |  |
| Yes | 273 | 99.3 |  |  |
| No | 2 | 0.7 |  |  |
| **Alive(Father)** |  |  |  |  |
| Yes | 260 | 94.5 |  |  |
| No | 15 | 5.5 |  |  |
| **Number of siblings** |  |  |  |  |
| None | 26 | 9.4 |  |  |
| 1 | 117 | 42.5 |  |  |
| 2 | 62 | 22.5 |  |  |
| 3 | 26 | 9.5 |  |  |
| 4 | 16 | 5.8 |  |  |
| 5 | 12 | 4.4 |  |  |
| 6 | 4 | 1.5 |  |  |
| 7 | 3 | 1.1 |  |  |
| 8 | 5 | 1.8 |  |  |
| 9 | 2 | 0.7 |  |  |
| 10 | 1 | 0.4 |  |  |
| 13 | 1 | 0.4 |  |  |
| Total | 275 | 100 |  |  |

The Sample consisted of 275 undergratude and graduate students. The average age of the sample was 21.41(SD=2.42). The majority of the participants were women (170 of 275 or 61.8 %).In this study, Nationality of participans are TRNC (N=67, 24.4 %), Turkey (N=199, 72.4 %), Others(N=9, 3.3 % ). The majority of the participants were grow up a city (N=150, 54.7 %). Another participants were grow up villiage (N=19, 6.9 %), town (N=18, 6.6 %) and metropol (N=88, 31.8 %). The classification of the sample was Fresmen (N=129, 46.9 %), Sophomore (N=42, 15.3 %), Senior (N=58, 21.1) and Gratuate students (N=17, 10.5 %). In this study, Definition of the participants family were matriarchal (N=24, 8.7 %), Patriarchal (N=66, 24 %) and democratic (N=181, 65.8%). In participants family, Mother (N=10, 3.6 %), Father (N=129, 46.9 %) and both of them (N=134, 48.7 %) financial support for family. Parents marital status of the participants were married (N=250, 90.9 %) and divorced (N=25, 9.1 %). The majority of mothers of the participants were alive (N=273, 99.3 %). The number of the participants siblings were None(N=26, 9.4 %), one (N=117, 42.5 %), two (N=62, 22.5 %), three (N=26, 9.5 %), four (N=16, 5.8 %), five (N=12, 4.4 %), six (N=4, 1.5 %), seven (N=3, 1.1 %), eight (N=5, 1.8 %), nine (N=2, 0.7 %), ten (N=1, 0.4 %), thirteen (N=1, 0.4 %).

**2.2.2.Reliability of the Self-Assessment: Traditional Motherhood Scale and Traditional Fatherhood Scale**

**2.2.2.1.Self-Assesment: Traditional Motherhood Scale**

The internal consistency of SA:TMS was found to be .93, which indicates that the scale has a good internal consistency.

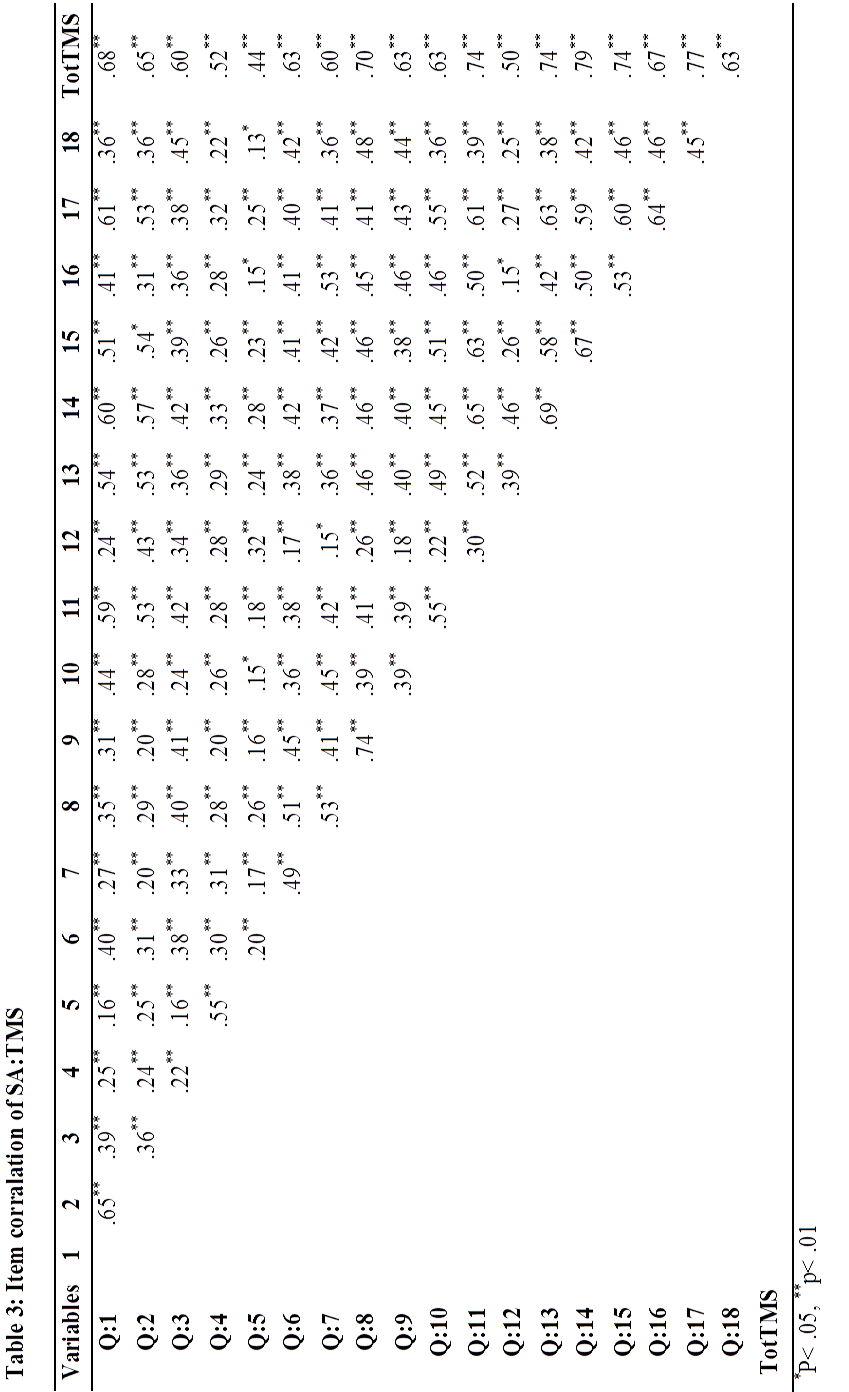
When the reliability of the subscales of the SA:TMS were examined, it was found that each had considerably good and similiar internal consistency.Specifially, the alpha coefficients of the subscales of the SA:TMS were found as follows: .94 for In the Internal Reality, Motherhood for People and .96 for In the External Reality, Motherhood for People(see Table2).

**Table 2: TMS Total and Subscale Cornbach-α Values**

|  |  |  |  |
| --- | --- | --- | --- |
| Subscale | α | M | SD |
| In the Internal Reality, Motherhood for People | .94 | 44.79 | 9.57 |
| In the External Reality, Motherhood for People | .96 | 49.67 | 12.24 |
| Total Traditional Motherhood Scale | .93 | 94.47 | 20.09 |

The split half reliability for the SA:TMS was found to be .88 (First 9 questions, Last 9 questions)

Table 3 shows significant correlations among the items and Total point of SA:TMS. The results show that there are significant correlations between item/item total score of SA: TMS.

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**2.2.2.2.Self-Assessment: Traditional Fatherhood Scale**

The internal consistency of the SA:TFS was found to be .83.

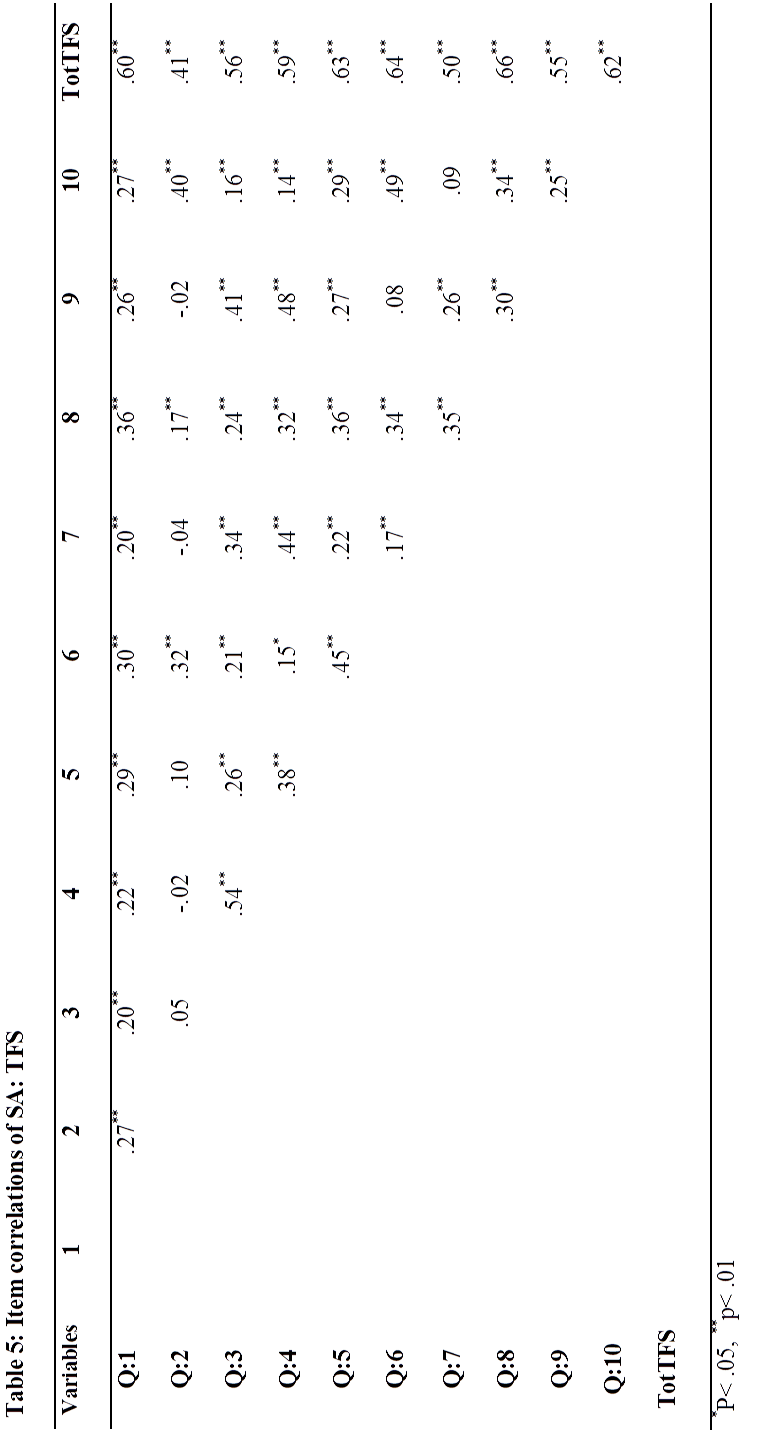
When the reliability of the subscales of the SA:TFS were examined, it was found that each had considerably good and similiar internal consistency. Specifially, the alpha coefficients of the subscales of the SA:TFS were found as follows: .85 for In the Internal Reality, Fatherhood for People and .90 for In the External Reality, Fatherhood for People(see Table4).

**Table 4: TFS Total and Subscales Cornbach-α Values**

|  |  |  |  |
| --- | --- | --- | --- |
| Subscale | Α | M | SD |
| In the Internal Reality, Fatherhood for People | .85 | 7.8 | 4.9 |
| In the External Reality, Fatherhood for People | .90 | 24.24 | 8.03 |
| Total Traditional Fatherhood Scale | .83 | 30.3 | 10.63 |

The split half reliability for the SA: TFS was found to be .80. ( First 5 items, Last 5 items)

Table 5 shows significant correlations among the items and Total point of The SA:TFS. The results show that there are significant correlations between item/item total scores of SA:TFS.

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**2.2.3.Split Halves Method of Self-Assessment: Traditional Fatherhood Scale**

SA:TFS score was divided into two variables. Odd numbers’ questions scores were created in first variable. Even numbers questions scores were created in second variable. The relationship between odd an deven numbers were examined with paired sample t-test. Correlation between odd and even numbers scores was found(r= .59, p˂ .01). Comprasion between odd and even numbers questions scores were presented table 6.

**Table 6: Comprasion between Odd and Even numbers questions score of SA:TFS**

|  |  |  |  |
| --- | --- | --- | --- |
| Variabels | N | M±SD | r p |
| Odd numbers | 275 | 12.86±5.73 | .59 .000 |
| Even numbers | 275 | 17.43±6.16 |

**2.2.4.Split Halves Method of Self-Assessment: Traditional Motherhood Scale**

SA: TMS score was divided into two variables. Odd numbers’ questions scores were created in first variable. Even numbers questions scores were created in second variable. The relationship between odd an deven numbers were examined with paired sample t-test. Correlation between odd and even numbers scores was found(r= .89, p˂ .01). Comprasion between odd an deven numbers questions scores were presented table 7.

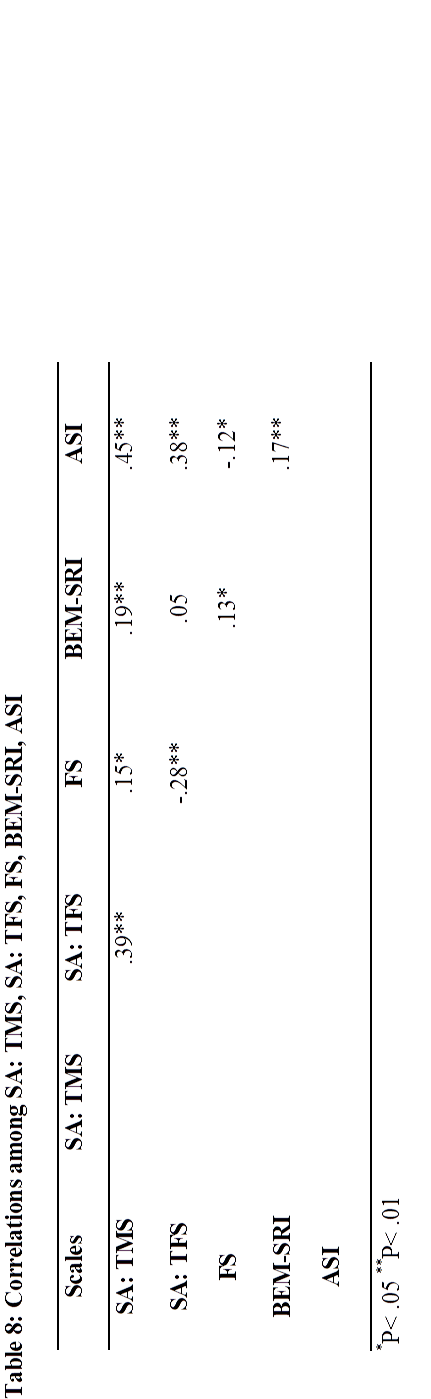
**Table 7: Comprasion between Odd and Even numbers questions score of SA:TMS**

|  |  |  |  |
| --- | --- | --- | --- |
| Variabels | N | M±SD | r p |
| Odd numbers | 275 | 47.61±10.38 | .89 .010 |
| Even numbers | 275 | 46.86±10.26 |

**2.2.5.Validity of SA:TMS and TFS**

**2.2.5.1.Criterion Related Validity**

In order to determine the criterion validity of the SA:TMS and TFS, correlations between FS, BEM-SRI and ASI were examined. As expected, total ASI scores were found to be positively associated with SA:TMS scores(r= .45, p˂ .01). Also, total score of SA:TMS was found to be associated with BEM-SRI(r= .19, p˂ .01). Total FS scores were found to be negatively associated with SA:TFS(r= -.28, p˂ .01). Also, total SA:TFS scores was found to be associated with ASI(r= .38, p˂ .01). The all correlations between SA:TMS and TMS, FS, BEM-SRI, ASI scores were presented in table 8.

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**2.2.5.2.Factor Analysis of Self-Assessment: Traditional Motherhood and Fatherhood Scales**

**2.2.5.2.1.Factor Analysis of SA:TMS**

Factor analysis was conducted to determine the factor structure of the 18 items of SA: TMS using an oblique rotation principal component analysis. The initial solution yielded four factors with eigenvalues larger that 1, which explained 65.57% of the variance. When the sree-plot was examined, it was found that the distribution of the items supported two factors solutions which is different result from the original study. Thus, Second Factor analysis was examined. Two factors explained 52.33% of the variance. These factors were as follows: In the Internal Reality, Motherhood for People, In the External Reality, Motherhood for People.

The first factor. *In the Internal Reality, Motherhood for People* consisted of 8(Q9, Q8, Q7, Q16, Q6, Q18, Q10, Q3) items. In First Factor, factor loadings of all items are larger than .40 and its measures people thinking considering personal perception about motherhood.

The second factor. *In the External Reality, Motherhood for People* consisted of 10(Q1, Q2, Q4, Q5, Q11, Q12, Q13, Q14, Q15, Q17) items. In Second Factor, factor loadings of all items are larger than .40 and its measures people thinking considering act, society, traditions about Motherhood. Factor loadings were presented table 9.

**Table 9: Factor loadings of the SA: TMS**

|  |  |  |
| --- | --- | --- |
| Factors and items | Factor 1 | Factor 2 |
| **Factor 1: In the Internal Reality, Motherhood For People**  (variance explained of 43.75%) |  |  |
| Q:9. I feel that all women should experience  motherhood in some way. | **.78** | .08 |
| Q: 8. Motherhood is an essential part of a  female's life. | **.78** | .18 |
| Q:7. A mother is needed in a child’s life  for nurturance and growth. | **.73** | .11 |
| Q:16. The presence of the mother is vital to the child  during the formative years. | **.69** | .28 |
| Q:6. Motherhood brings much joy and contentment to a  woman. | **.65** | .22 |
| Q:18. Women instinctively know what a baby needs. | **.60** | .28 |
| Q:10. Mothers are more nurturing. | **.55** | .36 |
| Q:3. Motherhood is what brings women to their fullest potential. | **.47** | .36 |
| **Factor 2: In the External Reality, Motherhood for People**  (variance explained of 8.57%) |  |  |
| Q:2. A mother knows more about her child, therefore being the better parent. | .14 | **.80** |
| Q:14. Mothers are more lenient toward their children. | .41 | **.73** |
| Q:1. The mother has a better relationship with her children. | .33 | **.68** |
| Q:13. Mothers spend more time with their children. | .41 | **.66** |
| Q:12. Mothers are more sympathetic to children who have hurt themselves. | .02 | **.64** |
| Q:11. Mothers have a stronger emotional bond with their children. | .47 | **.61** |
| Q:17. Mothers play a larger role in raising children. | .53 | **.59** |
| Q:15. Mothers are more affectionate toward their children. | .51 | **.57** |
| Q:5. Mothers should stay at home with the children. | .06 | **.47** |
| Q:4. A good mother should stay at home with her children for the first year. | .22 | **.44** |

**2.2.5.2.2.Factor Analysis of SA:TFS**

Factor analysis was conducted to determine the factor structure of the 10 items of SA:TFS using an oblique rotation principal component analysis. The initial solution yielded two factors with eigenvalues larger that 1, which explained 51.13 % of the variance. When the scree-plot was examined, it was found that the distribution of the items supported two factors solutions which is different result from the original study. These factors were as follows: In the Internal Reality, Fatherhood for People, In the External Reality, Fatherhood for People.

The first factor. *In the External Reality, Fatherhood for People* consisted of 4(Q4, Q3, Q7, Q9) items. In First Factor, factor loadings of all items are larger than .40 and its measures people thinking considering act, society, traditions about Fatherhood.

The second factor. *In the Internal Reality, Fatherhood for People* consisted of 6(Q1, Q2, Q5, Q6, Q8, Q10) items. In Second Factor, factor loadings of all items are larger than .40 and its measures people thinking considering personal perception about fatherhood. Factor loadings were presented table 10.

**Table 10:** **Factor loadings of the SA:TFS**

|  |  |  |
| --- | --- | --- |
| Factors and items | Factor 1 | Factor 2 |
| Factor 1: In the External Reality, Fatherhood for People  (variance explained of 34.45 %) |  |  |
| Q: 4. The father's main contribution to his family is giving financially. | **.83** | .05 |
| Q: 3. Fathers should never stay at home with the children while the mother works. | **.71** | .10 |
| Q:7 Fathers do not take a highly active role in their children's lives. | **.68** | .11 |
| Q: 9Most men make horrible fathers. | **.66** | .05 |
| Factor 2: In the Internal Reality, Fatherhood for People  (variance explained of 16.67 %) |  |  |
| Q: 10. Fathers are very controlling. | .10 | **.75** |
| Q: 6. Fathers expect more from children. | .13 | **.75** |
| Q: 2. Fathers should be the disciplinarian in the family. | -.2 | **.70** |
| Q: 1. Fathers do not spend much time with their children. | .29 | **.53** |
| Q: 8. Fathers punish children more than mothers do. | .45 | **.49** |
| Q: 5. Fathers are less nurturing. | .44 | **.47** |

**2.2.6.Analysis of Between Demographic Scales and Total Scores of Self-Assessmen: Traditional Motherhood and Fatherhood Scales**

**2.2.6.1.Self-Assessment: Traditional Motherhood Scale**

Comprasion between demographic questions and total scores of SA: TMS were examined. Comprasion between Number of Siblings and Total Scores of SA:TMS was statisticaly significant in Student t-Test, (p= .000, see table 11).

**Table 11: Comprasion between Number of Siblings and Total Score of SA:TMS**

|  |  |  |  |
| --- | --- | --- | --- |
| Number of Siblings | N | mean±S.D | t p |
| 0-2 | 143 | 90.41±18.84 | -3.532 .000 |
| 3-13 | 131 | 98.83±20.62 |
| Total | 275 |  |  |

In this table, The higher the number of siblings 0-2(90.41±18.84) and 3-13 (98.83±20.62) total score of SA:TMS is rising.

**Table 12: Comprasion between Nationality and SA: TMS**

|  |  |  |  |
| --- | --- | --- | --- |
| Nationality | mean±SD | F | P |
| TRNC | 86.11±19.44  (n=67) | 8.806 | .000 |
| Turkey | 97.5±18.97  (n=199) |
| Other | 89.55±30.94  (n=9) |
| Total (N) | 275 |  |  |

The mean scores of the TRNC, Turkey and others were compared with One Way ANOVA and multiple comparisons to explore a significant interaction with in the age groups were done with Tukey. The significant difference between the groups were found only in TRNC and Turkey(F=8.806, p= .000 see table 12).

**2.2.6.2.Self-Assessment: Traditional Fatherhood Scale**

Comprasion between demographic questions and total scores of SA: TFS were examined. Comprasion between Gender and Total Scores of Self-Assessment: Traditional Fatherhood Scale was statisticaliy significant in Student t-Test p= .000 (see table 13).

|  |  |  |  |
| --- | --- | --- | --- |
| Gender | N | M±SD | t p |
| Female | 170 | 27.67±10.44 | -5.47 .000 |
| Male | 105 | 34.55±9.56 |
| Total | 275 |  |

**Table 13: Comprasion between Gender and SA: TFS**

Student *t* test showed that the difference in total scores of SA:TFS between Female (*N* = 170, *M* = 27.67±10.44) and Male (*N* = 105, *M* = 34.55±9.56) was statistically significant.

Comprasion between Number of Siblings and Total Scores of SA: TFS was statisticaly significant in Student t-Test(see table 14).

**Table 14: Comprasion between Number of Siblings and Total Score of SA:TFS**

|  |  |  |  |
| --- | --- | --- | --- |
| Number of Siblings | N | m±S.D | t p |
| 0-2 | 143 | 27.72±11 | -4.191 .000 |
| 3-13 | 131 | 32.91±9.33 |
| Total | 275 |  |  |

In this table, The higher the number of siblings 0-2(M=27.72±11) and 3-13(M=32.91±9.33) total score of SA:TFS is rising.

Also Comprasion between nationality and and Total Scores of SA: TFS was significant with one way Anova(see table 14).

**Table 15: Comprasion between Nationality and SA: TFS**

|  |  |  |  |
| --- | --- | --- | --- |
| Nationality | mean±SD | F | p |
| TRNC | 26.67±11.44  (n=67) | 6.308 | .002 |
| Turkey | 31.68±9.94  (n=199) |
| Other | 26.77±13.24  (n=9) |
| Total (N) | 275 |  |  |

The mean scores of the TRNC, Turkey and others were compared with One Way ANOVA and multiple comparisons to explore a significant interaction with in the age groups were done with Tukey. The significant difference between the groups were found only in TRNC and Turkey(F=6.308, p= .002 see table 15).

**3.DISCUSSION**

In this study, The internal consistency of SA: TFS was found to be .93. In the original study the internal consistency of SA:TMS was found .89. In this study, The results shows that there are significant correlations between all subscales and The Score of TMS. According to Split halves method, reliability score was found to be .88. For odd-even numbers Scales of reliability score r= .89, p= .010. The internal consistency of SA: TFS was found to be .83. In the original study the internal consistency of SA:TFS was found .84. In this study The results shows that there are significant correlations between all the subscales and Score of TFS. According to Split halves method, reliability score was found to be .80. For odd-even numbers scales of reliability score r=59, p= .000 . All these result does not exsist excepts over scales scores. In this study, For Factor analysis, TMS has two factor. In the original study, TMS has one factor. In this study, Also TFS has two factor. In original study, TFS has one factor.

For Criterion related validity, The assessment packet contained ASI, BEM-SRI, FS. ASI was chosen because of ASI was used for the original study, also ASI measured patriarchally. FS was choosen for TFS because of subscales of FS measured father role. BEM-SRI was chosen because BEM-SRI measured man and women role . As expected, total ASI scores were found to be positively associated with SA: TMS scores(r= .45, p˂ .01). Also, total score of SA: TMS was found to be associated with BEM-SRI (r= .19, p˂ .01). Total FS scores were found to be negatively associated with SA: TFS scores(r= -.28, p˂ .01). Also, total SA:TFS scores was found to be associated with ASI(r= .38, p˂ .01). Cut off score of TMS is 5.24 and TFS is 3.03.

**4.CONCLUSION**

The goal of the original study was to create two scales that would objectively permit the assessment of traditional attitudes toward motherhood and fatherhood(Whatley, Knox, 2004) The goal of the this study was to TMS and TFS translation into Turkish with reliability and validity. The alpha reliabilities and the inter-item correlations indicate that the instruments offers good beginning evidence of the TMS and TFS internal consistency. TMS and TFS has produced excellent reliabilities for theoretical purposes on subscales and acceptable reliabilities for comparing groups. TMS and TFS offers an instrument for continuing research on fatherhood-motherhood and social scientists.

In TMS score, There is no significant differences between man and female. According to total score of TMS, There is a differences in views toward traditional motherhood with males having more traditional view of motherhood ( scoring an average of 5.40 with a standard deviation of 2.05) than females having a less traditional view of motherhood ( scoring an average of 5.15 with a standard deviation of 1.96). This result different from the original study. In original study, there is significant differences between man and female for statisticaly significant and total score of TMS.(Whatley, Knox, 2004).

In TFS score, There is a statisticaly significant between man and female. There is a differences in views toward traditional Fatherhood with males having more traditional view of fatherhood ( scoring an average of 3.45 with a standard deviation of 0.95) than females having a less traditional view of fatherhood ( scoring an average of 2.77 with a standard deviation of 1.04).

In regard to men having more traditional views of fatherhood than women, this finding may reflect an embedded patriarchal culture of male views toward the role of the father in family(Whatley, Knox, 2004). This result is consistent with the original study.

Power sides of this study are split halves method, odd-even numbers method internal consistency for each subscales was examined for TMS and TFS reliabilities. In original study, These methods does not exist. In this stuy has a 275 college student. This sample is bigger than original study’s sample.

Study of limits, After these study, sample can be much more bigger than this study’s sample for reliability and validity. In factor analysis, TFS’s questions are Q8 and Q5 were understood mutual.

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**APPENDICES**

**APPENDIX A: Informed Constent**

Elinizde bulunan bu form Yakındoğu Üniversitesi Sosyal Bilimler Enstitüsü Uygulamalı(Klinik) Psikoloji Yüksek Lisans programı tarafından Yakındoğu Üniversitesi öğrencilerinin Geleneksek Annelik-Babalık düşüncelerini ölçen bir ölçek geliştirmek amacı ile hazırlanmıştır.

Kimlik bilgileriniz bu araştırmada tamamen gizli tutulacaktır. Bu araştırma tamamen bilimsel amaçlarla yapılmaktadır. Bu araştırmanın uygulama sırasında veya sonrasında herhangi bir problemle karşılaşırsanız lütfen uygulamacıya bildiriniz.

Araştırmaya katılmak tamamen gönüllüdür Lütfen bütün soruları dikkatlice okuyup cevaplandırınız. Lütfen hiçbir maddeyi boş bırakmayınız

Katılımınız için teşekkür ederim

Yüksek Lisans öğrencisi Psikolog Engin Serdar ALTINBİLEK

**APPENDIX B: Demographic Information Form**

**1- Cinsiyetiniz:**

1. Kadın b- Erkek

**2-Uyruğunuz**:

a-KKTC b-TC c-Diğer

**3- Yaş:**

**4- Doğum Yeriniz**:

5-Nerede büyüdünüz:

a-Köy b-Kasaba c-Şehir d-Büyük Şehir

**6-Kaçıncı Sınıftasınız :**

a-1.sınıf b-2.sınıf c-3.sınıf d-4.sınıf e-Yüksek Lisans

**7-Ailenizi nasıl tanımlarsınız:**

a-Anaerkil b-Ataerkil c-Demokratik(Eşitlikçi)

**8-Ailenizde parayı kim kazanır**:

a-Anne b-Baba c-Her ikisi de

**9- Kendinizi nasıl bir kadın/ erkek olarak nitelendirirsiniz?**

**10- Ebeveynleriniz medeni hali nedir**?

a-Evli b-Boşanmış

**11-Anneniz hayatta mı?**

a-Evet b-Hayır

**12-Babanız hayatta mı?**

a-Evet b-Hayır

**13- Kaç kardeşsiniz? :**

**APPENDIX** **C: BEM Sex Role Inventory (Turkish Version)**

Aşağıda verilen özelliklerin herbirinin sizi tanımlama bakımından ne ölçüde uygun olduğunu düşününüz. Her bir özelliğin karşısına size uygunluğunu

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hiç uygun değil | Genellikle uygun değil | Bazen uygun değil | Kararsızım | Bazen uygun | Genellikle uygun | Her zaman uygun |

anlamına gelmek üzere numaralandırınız.

|  |  |  |  |
| --- | --- | --- | --- |
| Ağırbaşlı, ciddi |  | İdealist |  |
| **Ailesine karşı sorumlu** |  | **İncinmiş duyguları tamir etmeye istekli** |  |
| Anlayışlı |  | Kaba dil kullanmayan |  |
| **Baskın, tesirli** |  | **Kadınsı** |  |
| Başkalarının ihtiyaçlarına duyarlı |  | Kendi inançlarını savunan |  |
| **Boyun eğen** |  | **Kendine güvenen** |  |
| Cana yakın |  | Kuralcı, katı |  |
| **Cömert** |  | **Lider gibi davranan** |  |
| Çocukları seven |  | Mantıklı |  |
| **Duygularını açığa vurmayan** |  | **Merhametli** |  |
| Duygusal |  | Namuslu |  |
| **Erkeksi** |  | **Otoriter** |  |
| Etkileyici, güçlü |  | Riski göze almaktan çekinmeyen |  |
| **Fedakar** |  | **Sadık** |  |
| Girişken |  | Saldırgan |  |
| **Gönül alan** |  | **Sevecen** |  |
| Gözüpek |  | Sıkılgan |  |
| **Haksızlığa karşı tavır alabilen** |  | **Sözünde duran** |  |
| Hassas |  | Tatlı dilli |  |
| **Hırslı** |  | **Yumuşak, nazik** |  |

**APPENDIX** **D: Self Assessment: Traditonal Motherhood and Fatherhood Scales**

**Kendini Değerlendirme: Geleneksel Annelik Ölçeği**

Bu araştırmanın amacı öğrencilerin geleneksel annelik hakkındaki görüşlerini değerlendirmektir. Her maddeyi dikkatlice okuyun ve hangisine inandığınıza karar verin. Doğru ya da yanlış cevap yoktur, bu yüzden gerçek tepki ve fikrinizi işaretleyiniz. Her cümleyi okuduktan sonra, aşağıdaki derecelendirme ölçeğinde katılma durumunuzu belirtiniz.

1 2 3 4 5 6 7

Kesinlikle Kesinlikle

Katılmıyorum Katılıyorum

1. \_\_\_Annenin çocuklarıyla daha iyi bir ilişkisi vardır.
2. \_\_\_Anne çocuğu hakkında daha fazla bilgi sahibi olduğu için daha iyi bir ebeveyndir.
3. \_\_\_Annelik bir kadını en yüksek kapasitesine ulaştırır.
4. \_\_\_İyi bir anne çocuklarının 1 yaşına gelene kadar onlarla evde kalmalıdır.
5. \_\_\_Anneler çocuklarıyla birlikte evde kalmalıdır.
6. \_\_\_Annelik bir kadına mutluluk ve hoşnutluk ( gönül rahatlığı) getirir.
7. \_\_\_Bir çocuğun yaşamında anne bakım ve büyüme için gereklidir.
8. \_\_\_Annelik bir kadının yaşantısının gerekli bir kısmıdır.
9. \_\_\_Tüm kadınların, bir şekilde, anneliği yaşaması gerektiğini düşünüyorum.
10. \_\_\_Anneler daha fazla bakım vericidir.
11. \_\_\_Annelerin çocuklarıyla olan duygusal bağları daha güçlüdür.
12. \_\_\_Anneler kendilerini inciten çocuklara daha anlayışlı davranır.
13. \_\_\_Anneler çocuklarıyla daha fazla zaman geçirir.
14. \_\_\_Anneler çocuklarına karşı daha hoşgörülüdür.
15. \_\_\_Anneler çocuklarına karşı daha duygusaldır.
16. \_\_\_Annenin varlığı bir çocuğun gelişim yıllarında çok hayatidir.
17. \_\_\_Anneler çocukların yetişmesinde daha büyük rol üstlenirler.
18. \_\_\_Kadın içgüdüsel olarak bebeğin ihtiyaçlarını bilir.

**Kendini Değerlendirme: Geleneksel Babalık Ölçeği**

Bu araştırmanın amacı öğrencilerin geleneksel babalık hakkındaki görüşlerini değerlendirmektir. Her maddeyi dikkatlice okuyun ve hangisine inandığınıza karar verin. Doğru ya da yanlış cevap yoktur, bu yüzden gerçek tepki ve fikrinizi işaretleyiniz. Her cümleyi okuduktan sonra, aşağıdaki derecelendirme ölçeğinde katılma durumunuzu belirtiniz.

1 2 3 4 5 6 7

Kesinlikle Kesinlikle

Katılmıyorum Katılıyorum

1. \_\_\_Babalar çocuklarıyla fazla zaman harcamazlar.
2. \_\_\_Babalar ailede disiplini sağlayan kişi rolünde olmalıdır.
3. \_\_\_Annenin çalıştığı sürede babalar hiçbir zaman çocuklarla evde kalmamalıdır.
4. \_\_\_Babanın aileye temel katkısı sadece ekonomiktir.
5. \_\_\_Babalar daha az bakım verendir.
6. \_\_\_Babalar çocuklarından daha fazla şey bekler.
7. \_\_\_Birçok erkek kötü babadır.
8. \_\_\_Babalar çocukları annelerden daha çok cezalandırır.
9. \_\_\_Babalar çocukların hayatlarında etken role sahip değildir.
10. \_\_\_Babalar çok fazla kontrol edicidir.

**APPENDIX E: The Fatherhood Scale (Turkish Version)**

Yönerge: Çocukluk ve ergenlik döneminde babanızla ilişkiniz hakkında düşününüz. Onun hakkında düşünerek, her sorunun önündeki çizgiye 1 ve 5 arasında bir sayı vererek her soruyu cevaplayınız. Babanız veya büyürken babanız olarak nitelendirdiğiniz kişiyle ilişkinize ait algılarınızı en iyi yansıtan sayıyı seçenekler arasından seçiniz.

1= Hiçbir zaman

2= Nadiren

3= Bazen

4= Sık Sık

5= Daima

\_\_\_Babam ödevlerime yardım ederdi.

\_\_\_Babam benimle kişisel problemlerim hakkında konuşurdu.

\_\_\_Babam bana iyi bir kız/oğlan olduğumu söylerdi.

\_\_\_Babam önem veren bir insandı.

\_\_\_Babam okul konferanslarına katılırdı.

\_\_\_Çocukluğumda babama çok yakın hissederdim.

\_\_\_Ergenlik dönemimde babam ve ben bir şeyler yapardık.

\_\_\_Babam benimle vakit geçirmekten hoşlanırdı.

\_\_\_Babam popoma vururdu.

\_\_\_Ergenlik dönemimde babama yakın hissederdim.

\_\_\_Babam anneme vurdu.

\_\_\_Babamın bana önem verdiğini bilirdim.

\_\_\_Babam çocuk olarak benden utanırdı.

\_\_\_Babam bana geri kavga etmeyi öğretti.

\_\_\_Babam giysi ve oyuncak gibi ihtiyacım olan şeylere sahip olduğuma emin olurdu.

\_\_\_Babam bana kitap okurdu.

\_\_\_Babam maddi olarak bize imkan sağlardı.

\_\_\_Babam duygularımı inciten şeyler söylerdi.

\_\_\_Babam hissettiğimi söylemem için beni cesaretlendirirdi.

\_\_\_Babam okul ödevlerime ilgi gösterirdi.

\_\_\_Babam bana sarılırdı.

\_\_\_Babam iyi bir adamdı.

\_\_\_Başım derde girdiğinde, babam beni fiziksel olarak cezalandırırdı.

\_\_\_Babam doğruyu yanlıştan ayırmayı öğretti.

\_\_\_Babamın annemi dövdüğünü gördüm.

\_\_\_Babamı ağlarken gördüm.

\_\_\_Babam ailenin ekmeğini kazanan kişiydi.

\_\_\_Babam problemlerimi çözmemde bana yardım etti.

\_\_\_Babamla her şey hakkında konuşabilirdim.

\_\_\_Babam benimle camiye(kiliseye) gitti.

\_\_\_Babamla spor yaptığımı hatırlıyorum.

\_\_\_Babam anneme evi temizlemesinde yardım ederdi.

\_\_\_Kötü hissettiğim zaman babam beni rahatlattı.

\_\_\_Ben büyürken babamın daima bir işi vardı.

\_\_\_Babam kendimi özel hissettirdi.

\_\_\_Sinirlendiğim zaman babamla olanlar hakkında konuşurdum.

\_\_\_Babam ve ben birlikte iyi zaman geçirirdik.

\_\_\_Babam dünyada olan şeyler hakkında benimle konuşurdu.

\_\_\_Babam bana karşı sevgi doluydu.

\_\_\_Babam tarafından istismara uğradım.

\_\_\_Babam bana cinsellikten bahsetti.

\_\_\_Babam yemekte Allah’a şükrederdi.

\_\_\_Çocukken eğer bir şeyi yanlış yaparsam babam bana bağırırdı.

\_\_\_Babama karşı sıcak duygulara sahibim.

\_\_\_Dünyada olan şeyler hakkında benimle konuştu.

\_\_\_Babam bana adam olmanın neye benzediğini öğretti.

\_\_\_Babam benim oynadığım spor olaylarına gelirdi.

\_\_\_Babam ve ben birlikte iyi zaman geçirirdik.

\_\_\_Babam ve ben birlikte iyi zaman geçirirdik.

\_\_\_Babam bana önemli değerler kazandırdı.

\_\_\_Babam beni doktora götürdü.

\_\_\_Babam kibar bir adamdı.

\_\_\_Babam beni anladı.

\_\_\_Babama onu sevdiğimi söyledim.

\_\_\_İhtiyacım olduğu zaman babam etrafımdaydı.

\_\_\_Babam beni dövdü.

\_\_\_Babam kaba bir adamdır.

\_\_\_Babam kızar ve benden hoşlanmadığını söylerdi.

\_\_\_Babam yer aldığım okul aktivitelerine gelirdi.

\_\_\_Babam Allah’la ilgili benim konuşurdu.

\_\_\_İncindiğim zaman babam ilgi gösterirdi.

\_\_\_Babamın kardeşlerinden birine vurduğunu gördüm.

\_\_\_Babam yemek yapardı.

**APPENDIX F: Ambivalent Sexism Inventory(Turkish Version)**

Lütfen her bir ifade ile ne derece hemfikir olup olmadığınızı ifadenin yanındaki boşluklardan birini işaretleyerek ( X ) belirtiniz

1 2 3 4 5 6

Kesinlikle Katılmıyorum Kesinlikle Katılıyorum

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Ne kadar basarılı olursa olsun bir kadının sevgisine sahip olmadıkça bir erkek gerçek anlamda bütün bir insan olamaz. |  |  |  |  |  |  |
| 2 | Gerçekte birçok kadın “esitlik” istiyoruz maskesi altında ise alınmalarda kendilerinin kayırılması gibi özel muameleler arıyorlar |  |  |  |  |  |  |
| 3 | Bir felaket durumda kadınlar erkeklerden önce kurtarılmalıdır |  |  |  |  |  |  |
| 4 | Birçok kadın masum söz ve davranısları cinsel ayrımcılık olarak yorumlamaktadır |  |  |  |  |  |  |
| 5 | Kadınlar çok çabuk alınırlar |  |  |  |  |  |  |
| 6 | Karsı cinsten biri ile romantik ilişki olmaksızın insanlar hayatta gerçekten mutlu olamazlar |  |  |  |  |  |  |
| 7 | Feministler gerçekte kadınların erkeklerden daha fazla güce sahip olmalarını istemektedirler |  |  |  |  |  |  |
| 8 | Birçok kadın çok az erkekte olan bir saflığa sahiptir |  |  |  |  |  |  |
| 9 | Kadınlar erkekler tarafından el üstünde tutulmalı ve korunmalıdır |  |  |  |  |  |  |
| 10 | Birçok kadın erkeklerin kendileri için yaptıklarına tamamen minnettar  olmamaktadırlar |  |  |  |  |  |  |
| 11 | Kadınlar erkekler üzerinde kontrolü sağlayarak güç kazanmak hevesindeler |  |  |  |  |  |  |
| 12 | Her erkeğin hayatında hayran olduğu bir kadın olmalıdır |  |  |  |  |  |  |
| 13 | Erkekler kadınsız eksiktirler |  |  |  |  |  |  |
| 14 | Kadınlar is yerlerinde problemleri abartmaktadırlar |  |  |  |  |  |  |
| 15 | Bir kadın bir erkeğin bağlılığını kazandıktan sonra genellikle o erkeğe sıkı bir yular takmaya çalışır. |  |  |  |  |  |  |
| 16 | Bir yarısmada kadınlar erkeklere karsı kaybettikleri zaman tipik olarak kendilerinin ayrımcılığa maruz kaldıklarından yakınırlar |  |  |  |  |  |  |
| 17 | İyi bir kadın erkeği tarafından yüceltilmedir |  |  |  |  |  |  |
| 18 | Erkeklere cinsel yönden yaklasılabilir olduklarını gösterircesine sakalar yapıp daha sonra erkeklerin tekliflerini reddetmekten zevk alan birçok kadın vardır |  |  |  |  |  |  |
| 19 | Kadınlar erkeklerden daha yüksek ahlaki duyarlılığa sahip olma eğilimindedirler |  |  |  |  |  |  |
| 20 | Erkekler hayatlarındaki kadın için mali yardım sağlamak için kendi rahatlarını gönüllü olarak feda etmelidirler |  |  |  |  |  |  |
| 21 | Feministler erkeklere makul olmayan istekler sunmaktadırlar |  |  |  |  |  |  |
| 22 | Kadınlar erkeklerden daha ince bir kültür anlayısına ve zevkine sahiptirler |  |  |  |  |  |  |