



## A Study on the "Classical History" of Female Psychology

**Assoc. Prof. Kursat Sahin Yildirim**

**St. Clements University Vice Dean and Lecturer**

To cite this article: Kursat Sahin Yildirim, Volume 4, No. 8-5, 2022, p. 153 – 173. - 0099-0001-2209-0108.

Our studies are in a format accredited, approved, and supported by EAALS - European Academic Studies and Laboratory Services. EAALS offers all our works, services, and publications to the world scientists at the stage of carrying our control, accreditation, and support processes to the international platform. ("CURRENT SCIENCE") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia")

ISSN: 2667-9515

Barcode: 977266795001

Editors Group:

Concessionaire: Tsisana Kharabadze

Dr. Ugur Ugural

Niyaz Bokvadze

Prof. Sabrina Corbi

Prof. Samantha Lewes

Assoc. Prof. Osman Doruk

""• Current Science Multidisciplinary Academic Journal with Review Panel is a monthly multidisciplinary academic"" ("CURRENT SCIENCE") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia")

journal with a multi-science peer-review." ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia")

- The magazine is published monthly.

""The magazine will be at the subscriber's address in the first week of the month."" ("CURRENT SCIENCE") ("CURRENT SCIENCE") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia")

- The journal continues to be included in all international rankings and registrations. Quality articles and publications accelerate this ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia") process. ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia")



""• Response or rejection time for applications varies between 30 and 90 days."" ("CURRENT SCIENCE") ("CURRENT SCIENCE") ("Scientific Studies - Current Science Georgia") ("Scientific Studies - Current Science Georgia") ("Scientific Studies – Current Science Georgia") ("Scientific Studies - Current Science Georgia")



## Abstract

The "classical history" of women in psychology, St. Thomas University's Ann Johnson: "The contributions and lives of female psychologists have been excluded or minimized for many years in traditional explanations of the field. After the infusion of feminist criticism and analysis into psychology in the 1960s and 1970s, it finally began to change. At that time , their contributions, and their lives were revived, and historians began to document the life stories of female psychologists." According to Johnson, the "first generation" of female psychologists has received more attention over the past few years; however, information on "second generation" female researchers (who received doctoral degrees between 1906 and 1945) is difficult to find. Johnson also saw that historians tend to focus on psychologists who work as academics and not on those who work in applied psychology. As a result, little is known about women working as applied psychologists in the early and mid-20th century. Mildred Mitchell and Georgene Seward, clinical psychologists working in military settings, are two exceptions to this rule. However, there are a few more (an experimental psychologist who challenges traditional gender roles with experimental research in his book *Sex and the Social Order*). Johnson concluded that our criteria for deciding who should be considered a role model among women in psychology needed to be rethought and we needed to examine new role model categories such as career flexibility, work-family balance, and perseverance. At the beginning of her presentation, "Feminism in Psychology," a professor at York University named Alexandra Rutherford saw that "overtly feminist stories about the past of psychology" have not been explored as extensively as other aspects of psychological history. In every presentation, Rutherford



underlined that feminism has appeared throughout history in various guises, depending on the era. Her presentation is structured around the "waves" of feminism to keep the focus on feminism as a political movement and how that political movement "influenced some of the women who made her way as psychologists at the time." Her speech was edited this way to focus on feminism as a political movement.

**Keywords:** *Women's Psychology, History of Women's Psychology, Psychology, Sub-branches of Psychology, Women in Psychology*

## 1. Introduction

In the first wave of feminism, the individual efforts of a small number of women also affected the field of psychology. These women were "trying to do better science to combat socially sanctioned beliefs about women that were deemed true," and their work had an impact on the field. Feminism began to hide in what Rutherford called "between the waves"; however, women continued to challenge discriminatory behavior despite a less obvious and visible gender agenda. During the second wave of feminism that occurred in the late 1960s and early 1970s, feminist psychology appeared as an institutionally accepted discipline. The same time also saw the formation of the Association for Women in Psychology in 1969. During this time, there were several successful challenges to institutionalized sexism, as well as challenges to male-centered psychological theories. She also said that feminist empiricism is still applied today in the form of gender differences research.

## 2. Interspersed Excellent Reviews

Anne Treisman, APS Secretary, and Eleanor Maccoby, an APS Fellow and Professor of Psychology at Stanford University, provided excellent reviews, interspersed with many colorful stories, of how their careers have progressed. It refers to the difficulty of finding a job in the same place as one's husband, such as the "two bodies problem" faced by women today. Maccoby explained how often throughout his life he an unwitting agent of social change was.

Maccoby, in general, did not experience the same feelings of discrimination as Treisman; instead, he focused on doing outstanding research. She said she didn't want to be a role model



just because I was a woman. Like any good researcher, he wanted attention to be given to scientific findings.

### 3. The Birth and Development of Female Psychology

The birth and development of women's psychology in the late 19th, 20th and early 21st centuries were related to women's social and professional positions and concerns. We begin our narrative with studies of female psychology that were produced shortly after the emergence of scientific psychology in Western Europe and North America in the late 1800s. Next, we supply a broad overview of developments that took place up to the beginning of the 21st century. Although treatises on female subjectivity have been written throughout history, we begin to tell with this work. While female psychology in its early forms focused largely on the gender differences underlying women's predetermined social roles, the scope, institutional presence, and philosophical underpinnings of the field changed and grew dramatically during the second third of the 20th century. This was due to several factors, including advances in technology, increased access to information, and a better understanding of women's experiences. The psychology of women and gender has come a long way since its emergence in the late 19th century. This movement was driven by political, epistemological and methodological advances and expanded to encompass the diverse interests of its increasingly diverse practitioners and constituents. When first trying to describe the historical object, the task of outlining the beginnings and progression of female psychology may seem easy, but this assumption is quickly dispelled. If considered solely as a field of study or an institutional subfield within psychology, female psychology would be artificially separated from the gender milieu and political roots in which it developed. Considering that female psychology, both as a subject and as a professional discipline, was almost entirely created by women, it is impossible to separate the emergence and development of female psychology from the women who developed it and the sexist contexts in which they work. This was often a response to subjective experiences of sexism or a keen awareness of pervasive sexist assumptions about women. In addition, the development of the field is inextricably linked with the historical progression of women's position, as well as the expanding awareness of gender-based behaviors and the influence they have had in the field of psychology.



Because trying to distinguish between actors, context, and objects of study is not only impossible but undesirable, it is necessary to decide to embrace this reflexivity and use it to outline our thinking. "Given that psychology is a reflexive science—a science that involves generating accurate statements about a class of objects (people) of which the observer is a member—then the dual consciousness of women as women and scientists can take even more complex forms," Morawski said. and Agronick (1991) wrote in their discussion of feminist work in experimental psychology. They called this complex state "double consciousness" (p. 569). In this case, our historical description of female psychology leads us to introspect how female scientists and A. Rutherford and B. York Universities, both found in Toronto, Ontario, Canada, have exploited. Handbook of Gender Research in Psychology, JC Chrisler and DR McCreary, DOI 10.1007/978-1-4419-1465-1\_2, C Springer Science+Business Media, LLC, 2010.

#### 4. Gender Politics and Basic Definition of Science

In the past hundred years, gender politics and the basic definition of science have undergone significant changes, and A. Rutherford and L. Granek have successfully negotiated this double awareness. In retrospect, studies that could be classified as "female psychology" were already being done quite early in the history of the field (see Milar, 2000). This was partly because, compared to other fields of science, the new field of psychology had from the very beginning accepted a higher proportion of women into its professional ranks, and that proportion of women continued to grow at a faster rate. More than in other scientific fields during the 1920s and 1930s (Furumoto, 1987; Hogan & Sexton, 1991; Rossiter, 1982). This does not mean that psychology is any less sexist; rather, it meant that psychology as a nascent field could not afford to turn away talented members because it was still in its infancy. It was rare for women to rise to positions of leadership or prominence equal with their overall numbers, whether in academic institutions or professional associations (see Bryan & Boring, 1946; Mitchell, 1951). At a time when psychology was becoming more professional, first-wave feminism was gaining considerable momentum and social and political visibility. The origins of first-wave feminism in the United States can be traced back to the historic Seneca Falls Convention of 1848. Gender role assumptions and societal expectations about the behavior of people have been put into rigid perspective by activities in the environment. The fight for women's suffrage, as well as the



increase in the number of women taking part in industrialized employment and pursuing higher education. Another cultural phenomenon of this period known as the "New Woman" was instrumental in severely undermining the true religion of femininity, which for decades served to firmly set up women's place in society. The New Woman of the Progressive Age has been described as "challenging established gender relations and the distribution of power". He was financially independent and had an elevated level of education (Smith-Rosenberg, 1985; p. 245). Because of their gender and level of ability, first-generation female psychologists have often found themselves in a position to use science to challenge traditional notions of gendered roles. These women exemplify the New Woman perfectly and often find they can do so. Given that male co-workers applied these biases to themselves as well as to women in general, their labors relentlessly served personal, political, and professional ends, although these goals were sometimes not explicitly said. Historian Rosalind Rosenberg (1982) said of the work of women social scientists in the late 19th and early 20th centuries, "Their articles... revealed how the fundamental basis of women's self-awareness has changed" (p. xiv). In the first part of this chapter, we show how a considerable number of leading American female psychologists of the first generation have used the methods and concepts of their field to engage in a variety of feminist activism. Based on a periodization proposed by Scarborough (1994), it is necessary to focus first on the time from the beginning of psychology's development as a scientific subject to the immediate aftermath of World War I. It is another subject of research to touch upon a discussion of the events that took place between the early 1920s and the early 1970s, a time which, although with some notable exceptions, was more notable for its lack than for the development of female psychology.

## 5. Important Criticisms of Psychoanalytic Theory

For example, it should be noted that during this time both Karen Horney and Clara Thompson made important criticisms of psychoanalytic theory. These critiques emphasized the importance of social, cultural, and environmental variables on women's psychological development (for a review of their contributions to women's psychology, see Denmark & Fernandez, 1993). Next, it is necessary to discuss the changes that have occurred from the early 1970s to the present. Our coverage is necessarily selective and puts more emphasis on questions of definition, epistemology, and method rather than focusing on subject areas (for other recent historical





reviews of female psychology, see Rutherford & Pickren, 2008; Marecek, Kimmel, Crawford, & Hare-Mustin, 2003). ). During this time, with the rise of the women's liberation movement, women's psychology as a separate research area began to be fully expressed and the explicit use of the term "feminist psychology" gained common validity. This is also when the term "feminist psychology" came into widespread use. According to recent research by Stewart and Dottolo (2006), "The development of feminist psychology began in the 1970s" (p. 493). While the institutional trappings of feminist psychology such as textbooks, journals, organizations, courses, and conferences certainly began and proliferated at this time, we (like others; see O'Connell & Russo, 1991) clearly understand that the term "feminist psychology" has yet to be coined. though it did inform early research on female psychology. Because feminism is a social movement that tries to improve the position of women. It is noticeably clear that it is in the process.

## 6. The Beginnings and Growth of the Study of Female Psychology

In the last two decades, there has been a shift in the close relationship between 'female psychology' and 'feminist psychology'. Although Scarborough and Furumoto (1987) show that several first-generation female psychologists were prevented from enrolling in graduate programs because of their femaleness, most of these women nevertheless received education and training in institutions restricted to men. Mary Whiton Calkins, for example, was a visitor at Harvard University when she attended classes there and was able to meet all the prerequisites for the degree. Christine Ladd-Franklin attended Johns Hopkins University, although women were not allowed to enroll there at the time. Margaret Floy Washburn was the first woman to officially earn a doctorate. This was after an earlier unsuccessful attempt to get a job at Columbia, which did not accept female students until 1900. These pioneering American female psychologists of the first generation stood apart from their peers in many ways. Each was white, attended a Protestant church, and was of either Northeastern or Midwestern descent (Scarborough & Furumoto, 1987). However, they also differed among female scientists since, unlike the more advanced sciences such as physics and chemistry, psychology had not yet developed strictly separate fields of study for male and female scientists. This made it easier for psychology to attract women to the field. Between 1880 and 1910, a distinct, gendered labor market appeared for women with a higher education in the natural sciences. Rossiter (1982)



explores several causes of this phenomenon and does it perfectly. Women often accepted positions as research assistants, were relegated to service occupations, or had to take teaching-dominated occupations in women's institutions as an alternative to competing with men for university positions or government jobs. Although most first-generation American female psychologists were limited to working in women's colleges, the term "women's work" was not strictly defined.

After that it went back and forth a bit more between Jastrow and Calkins. According to Jastrow, the findings of Calkins' research are unreliable because of the methodological differences that exist between his work and his. He claimed they didn't and argued that any attempt to distinguish between male and female intelligence was "useless and impossible because we could not completely eliminate the influence of the environment." He believed that this was due to our inability to cut the influence of our environment (p. 430). This debate eventually became known as the "community debate" and was one of the first efforts by female psychologists to challenge common scientific and cultural beliefs about gender differences (see also Tanner, 1896). Helen Thompson-Woolley, who received her PhD in psychology from the University of Chicago in 1900, is best known for writing the first thesis in psychology focused on the differences between the sexes. His work was titled "The Mental Features of Sexuality" (Thompson, 1903). She conducted a review of the scientific literature on the status of gender differences , and her work was supported by a particularly progressive academic and professional environment in Chicago. Based on his findings, he concluded that there was more confusion and contradiction than scientific substance.

Subsequently, he conducted an empirical assessment of the motor and sensory abilities of a group of fifty students, 25 female and 25 males, from the University of Chicago (for a detailed discussion of this study and its context, see Rosenberg, 1982). Thompson-Woolley did not present the results of each test in terms of means; instead, he plotted the distributions of both men and women and noticed that the curves almost completely overlapped in each case. Also, although there were few reliable mean differences between the two groups (for example, in motor ability and puzzle solving), the people looked more alike than were different in most tasks. This was true even for tests of admittedly crude emotionality, a trait considered highly gendered. In tasks that differ reliably, Thompson-Woolley strongly cautioned against hereditary interpretations and argued strongly for consideration of the fact that children, women and men





socialize differently and consistently encounter radically different environments and social expectations. Thompson-Woolley also advocated for consideration of the ways in which boys and girls, women and men socialize differently and constantly confront radically different environments and social expectations.

For too long, a disproportionate amount of credit has been given to psychologists such as Sigmund Freud, BF Skinner, John B. Watson, and other philosophers for their contributions to the field.

Unfortunately, the important contributions made by female psychologists are sometimes overlooked in scientific studies of psychology. However, there was a considerable number of women working in psychology who made significant contributions and helped shape the expansion of the discipline of psychology.

## 7. Where Have All the Women Been in the History of Psychology?

This may seem so because of the prevalence of male thinkers on lists of key pioneers in early psychology, but the truth of the matter is that women have made significant contributions to the field of psychology since it was first developed. By some estimates, there were about 12% of female psychologists working in the United States in the early 1900s. However, many of these women who were pioneers in psychology had to contend with significant prejudices, obstacles, and challenges. Many of the women were not allowed to work with male students, were rightfully stripped of their diplomas, or had trouble securing academic positions that would enable them to do research and publish their findings. Although women are often subject to great prejudice for being women, they have made many important contributions to the field of psychology, many of which are pioneers.

Sigmund Freud is probably the first name most people think of when they hear the word Freud. On the other hand, Anna Freud, the daughter of the famous psychiatrist Sigmund Freud, was an important and well-known psychologist in her own right. Anna Freud not only contributed to the development of her father's views, but also helped expand the field of child psychotherapy and influenced the thinking of other individuals such as Erik Erikson. His contributions to the



field of child psychology include raising awareness of the importance of the idea of defense mechanisms and increasing the number of people interested in the subject.

## 8. Our propositions

Our first proposition is the fact that without considering the biology of the woman, the most suitable for her cannot be defined. The second is the fact that the roles assigned to women by cultural and traditional transmissions should be redefined according to the data of the day. Our third proposition is the necessity of reviewing the consequences of the negative course of our mental health on women's psychology, despite the socio-cultural values brought by modernism. It is also important to brainstorm where the woman's comfort lies. The fourth is to prove that feminism, which encourages wars between men and women, tries to right the wrong with the wrong, against the male-dominated culture that offers women to be second class. "The average man is superior to the average woman." thought was Aristotle's thesis.

The same thesis was defended by Nietzsche, one of the theorists of materialism. "Well, what is the alternative to this situation today? Is it the abilities and skills of the gender that make a person superior?" We thought that the questions should be asked. (12, 57, 58) Awareness of Difference The differences in personality structures are quite clear between men and women. This is natural and a requirement of the genetic algorithm. Knowing that both sexes should be different from themselves is the first step towards a healthy relationship. Otherwise, we want him to feel what we feel or to want what we want. This is neither possible nor correct and necessary. Because people are not created uniformly. It is a sign of immature personality to expect the other person to treat us the way we treat the person we love. Some express love by talking, while others express it by giving gifts. Again, some show their love with helping behavior, and some with physical contact, that is, touching. Knowing these differences results in emotional awareness, and therefore setting up good relationships.

## 9. Analysis of Psychological Differences



Women value more aesthetic concerns, love, communication and beauty. Love and harmony are more important to them. The pleasure that a man gets from winning the race or the goal scored by his favorite football team, the woman feels in the moment of closeness and sharing.

The most important gift that spouses can give to each other is to make them feel safe. It is also a way of honoring the other person. Understanding, expressing and changing emotions takes priority in women's psychological needs. Men, on the other hand, can always think solution oriented. However, the secret of this is hidden in different genetic algorithms and it can be corrected with effort. As a result, a person who acts by the psychological nature of the person by considering the genetic structure will achieve happiness more easily.

- ***Why Do Women Talk More?***

The action that makes the human brain work the most is to produce words. The linguistic features of words are written in the left brain, the meaning part in the right brain, and the emotions are written in the depths of the brain. While producing words, they should all work together. We see that this trait is superior as a biological tendency in women and female animals. The key features of the psychological dynamics of speech are as follows. The Role of Gender Recent developments in genetics reveal the importance of human biology in gender formation. Discussions on academic platforms strengthened the thesis that "behaving in accordance with the genetic algorithm is in the interest of the person, and the teachings created despite the genes harm people". Inheritance from genes is effective in the formation of sexual orientation of people and the consolidation of gender roles. Genes want, even command, to do what is written for them. A person's gender identity is formed because of adding cultural doctrines on top of biological elements. Gender identity in humans is formed in the years before starting primary education. We know this from the tastes of children and the differences in their play.

Although the social position of women and the social status of women have experienced many difficulties throughout history, it is difficult to say that there has been a serious development in this regard. Peoples' perspective on women differed in the light of their cultural values. When we look at the role of women in past societies, we see that there are quite different approaches.



- *Ancient Greek Woman*

For example, the ancient Greek woman was extremely active and free in the social life, especially in the entertainment life. This period is a period in which it is recommended that young girls, women or men go naked until the age of 25 and where rules dominate. Dressing is mandatory after the age of 25. In ancient sculptures, the sexual orientation of women was highlighted. But later, the issue of women was discussed a lot between the people of Isparta and Athens. For example, Aristotle's ideas about the second-class view of women helped to combine "stereotypes" about the female sex. In fact, Aristotle, who attaches immense importance to the development of the mind, says that a small community of masters and masters is superior to a large community of slaves. Thus arises the so-called Idas "aristocratic class.

While Aristotle thinks that the community of slaves should be governed, he positions the woman as the helper and complement of the man. Meanwhile, he is in favor of not giving rights to inheritance. So, Id Aristotle accuses the people of Isparta of being reactionary and despicable because of the rights they give to women. Spartans, on the other hand, are a warlike society and they think the opposite of Athenians about women's rights. When they go to war, they hand over their commercial business to women to take care of themselves.

Savings are left to women when they are not on site. This situation caused many Athenians, like Aristotle, to criticize them. In addition, at the height of Greek civilization, there was no privacy between men and women, and the fact that the two sexes were too intertwined made incest common. The "Odipus" or "Electra" complex is the product of this process. This became a legend in the literature and later formed the source of many scientific data, especially the Freudian view. As a result, this lifestyle adopted by the Greek civilization led them to dissolve and disappear. In the Romans, the system was founded on male domination.

Since the woman was considered a slave in Rome, she had no legal ability. For this reason, he does not have the right to speak in marriage or any other contracting. He is also inherited. A woman who has no legal rights is considered under guardianship in de facto role. It is thought that a woman in the category of children, dementia and mental patients should not be able to manage herself and make personal decisions, so decisions should be made on her behalf. Women in Rome are also very unlucky in motherhood. The mother leaves the child she gave



birth to at the feet of the man. If a boy takes that child in his arms, it means he accepts him as a son.

But if the child stays where he is, he is entrusted to the god of war, who awaits either a merciful human heart or death. In the laws of Hammurabi, the woman is at the level of a proper animal. In the Hindus, the mysterious community of centuries, the woman is considered absent all her life. When her husband dies, she must be attached to a man from her relative. Or the tradition of killing the widow, which continues in some parts of India, has been a sign for centuries that the Indian woman has no right to life after the death of her husband. In Judaism, the woman is the servant of the man. According to Jewish belief, man is superior to woman and woman should serve him. The reason for this is that they believe that Eve led Adam astray.

For this reason, women are considered cursed. In the Torah, "Woman suffers from death. A good person in the sight of Allah is the one who gets rid of the woman. I found one good man among a thousand men, but I could not find a good one among women." phrase is included. Ideas from ancient Greek philosophy, the laws of Hammurabi, are embodied in this distorted Torah. The Christian view of women is not much different from Judaism. Although Christianity considers women to need tutelage, it characterizes her with the words "dirty being". For this reason, it is said in the Qur'an that celibacy is more honorable than marriage. Knights, priestesses and priests do not marry as a requirement of this belief. Because getting married is "going to Satan's door." This is reinforced by the thesis that women's beauty should be avoided and that her strife and pride are the weapon of Iblis. In response to this rigidity of thought, the Renaissance and the Reformation appeared centuries after the advent of Christianity and even Islam.

However, even these changes did not at once ensure the recognition of women as individuals and the improvement of their social rights in the West. Until the beginning of the twentieth century, a single woman was thought to be incapable of making a contract without her guardian's consent, and was considered limited, just like a mentally ill person . The situation was reversed when the violations of women's rights, which were so disastrous in the West, began to change in countries such as England, Canada and France in the early 1900s.

## 10. Accepting Women as Individuals



For example, the recognition of women as individuals in Canada took place in 1929, which is a very recent date. The affirmation of female individuality in the West occurs for the first time in England, and it also happens in an interesting way. As is known, in English, the words "he" [the pronoun "he" for men] and "she" [the pronoun "for women"] are used to distinguish between the genders. A woman practicing law in Canada in the early 1900s, after she became a judge, was told that she was not an individual, that she wrote "she" rather than "he" in the law. Women were able to have equal rights with men after the legal struggle they started on this event. Unlike the twenty-first century, women have been despised by men in the West in past ages.

Men have enslaved the other sex, whom they consider to be weak in thinking abilities. The situation of the woman, who could not seek her rights because she was not free, changed only after 1938, even in a big state like France. If we examine the social position of women in the last religion, Islam, especially Hz. We see that they were continually active in the society at the time of Muhammad. It is wrong to think that the Ottomans imprisoned women at home. But traditional printing continues in this age, changing shape. Is it an advantage for a woman to exist with her sexual orientation and decide her social position in this way, or is it a better position to take care of the society by opening soup kitchens, schools and hospitals? One of the biggest characteristics of women is that their empathic communication is stronger than that of men.

The fact that the empathy ability is higher in women is mostly reflected in her success in child education and cooperation. The Ottomans used this empathy skill of women in the field of social solidarity and gave women a role in this field by activating the institution of religious donations. However, in the West, especially in the Middle Ages, women were referred to only by their sexual orientation and were not included in other social identities in any way. It is difficult to see active women in science, culture and art in the Middle Ages.

In response to this, the sexual freedom movement appeared in the West in the later periods. Human history is like a growing human being. Especially in cultural development, societies are more likely to meet mistakes. Just as the mistakes made by a child in his childhood end in adulthood, the mistakes of humanity decrease as he matures. Humanity, which is currently in its adulthood, should be evaluated by considering the cultural accumulation it has bought so far. However, there is a crucial point to be emphasized here: The modern woman, who wants





to be remembered for her human values, gave immense importance to the development of the mind and sanctified it. Exalting her faculties of logic and reasoning, the woman acted against her biological nature and perceived dealing with emotions as weakness. He acted contrary to his biological nature because there were more emotional cells in the female brain. The biggest proof of this has appeared in recent years as the importance of our emotions in our lives has been understood. As the society succeeded in leaning on its emotions along with its reason, the value of women in the social role began to increase. The indispensability of women as an element that gives love and fulfills humanity's need to be loved has been proven. Although an analogous situation was experienced in the Ancient Greek Age, the immaturity of humanity and the lack of communication resulted in the loss of the rights gained in a brief time. These rights can be continued within the framework of today's legal model if we can see women as "human" apart from their sexuality. If the mistakes made by the Greeks in the Ancient Age are not made, that is, if family-oriented approaches in social life are strengthened by making their presence felt by female thinkers, a society in which both sexes can be happy will be formed. A union can be formed in which men and women can remain independent without being selfish, and no one will show superiority to anyone else. Doing this is possible by performing role sharing in an effective way. Humanity currently has this level of maturity. In fact, relevant discussions are a good sign, as they will develop and move humanity forward. Evaluating a person's humanity and gender identity at the right points brings the right things to society.

For women to realize their own management, they need to be aware of their identity and properly recognize themselves and the society. The point that humanity has reached now is the fact that "men and women are not two entities that are at war with each other, they are two beings that complement each other". It is a special ability. He sees that the five senses cannot detect the child or his loved one. While trying to understand the feeling of motherhood, it is necessary to understand this feeling with its biological dimension. In the mothering tendency, there is the implementation of a program written in both the emotion and the brain. After the child is born, the program written in the mother's brain comes into play and now the mother experiences emotions accordingly. For example, puerperal depression occurs during this period. This process is more pronounced in some women, as their brains decrease serotonin.

## 11. Neurobiological Sampling



Serotonin is the chemical of the cells that governs the mood of the person. If this substance decreases in people, a depressive tendency appears. Postpartum psychosis in single mothers, "I will not be able to take care of my child!" fear occurs. For this reason, in our traditions, the puerperant woman is not left alone for 40 days. This conclusion has been reached by experimentation. Especially in the first children, the mother says, "I will not be able to take care of the child, I will not be able to be a good mother to him; if the child's breathing stops ?" carries such fears. In fact, because of these fears, he cannot sleep when he should. But if someone is with him, "There is someone looking after my child." he can sleep soundly.

In case of not sleeping, the serotonin in the brain decreases even more and the person cannot feel safe. Mothers can easily be endangered for their offspring during this period. It is the same in animal mothers as it is in human mothers. This feeling may be thought to be related to the activation of the genetic program in the brain. Although it is not possible to separate female psychology from human psychology with clear boundaries; It would be proper to say that evaluations require a unique perspective in terms of the working rules of the brain, social and family roles, motherhood and sexuality.

Karen Horney was a prominent Neo-Freudian psychologist noted for her interpretation of female psychology. He is best known for his work in this field. When Sigmund Freud famously suggested that women experience "penis jealousy," Horney said that men suffer from "womb jealousy" and that all their actions are driven by the need to overcompensate for the fact that they cannot have children. Horney 's argument was that men's actions stemmed from the need to overcompensate for the fact that they could not have children. Opposition to Freud's theories was a crucial factor in increasing interest in female psychology. Among his many contributions to the field of psychology, two of the most important are the theory of neurotic desires and the idea that individuals can play an active role in keeping their own mental health. Within the discipline of psychoanalysis, the Kleinian school of thought is recognized as one of the most influential schools of thought in use today. As strong advocates of women's rights, Christine Ladd-Anne Franklin's early influence helped pave the way for her later success as a female pioneer in psychology. This early influence not only helped her achieve success in her field despite the significant obstacles she faced, but also motivated her later work for women's rights in academic settings. Ladd-Franklin was interested in a wide variety of subjects, some of which were psychology, logic, mathematics, physics and astronomy. He opposed Edward Titchener,



one of the foremost male psychologists of the time, who did not include women in his group for experimenters and produced a theory of color vision that had a significant impact in the field. His thesis was called "Logic Algebra" and he received his degree from Johns Hopkins University. At the time, however, the university did not allow female students to pursue doctoral degrees. After that, he continued his education in Germany with Hermann von Helmholtz and Arthur Konig, where he researched color vision for a while. 9 Eventually, he decided to adopt Helmholtz's theory of color vision and developed his own theory instead. Finally, in 1926, after nearly 44 years of working on his doctoral thesis, Johns Hopkins University awarded him his rightly earned doctorate.

She is known not only for her contributions to the discipline of psychology, but also for her leading role as a woman in an industry traditionally controlled by men. Her contributions to the field of psychology were made at a time when women were often discriminated against and excluded from academic positions because of their gender. Despite this, he has set up himself as a well-known researcher, author and speaker. His main scientific interests were in the cognitive abilities of animals as well as basic physiological processes. He had a significant impact on comparative psychology and was fundamental to the development of the theory of motor cognition, which suggested that the movements of the body influence the mind. The name Eleanor Maccoby is likely to be well known to everyone involved in the study of developmental psychology. His groundbreaking research in the psychology of sexual differences has had a significant impact on our current knowledge of topics such as the socialization of sexual differences, biological factors that contribute to sexual differences, and gender roles.

## 12. Conclusion

His work on women's mental processes is another of his important contributions to the field. It was a common belief at the time that women could not compete with men mentally and should be treated as if they did not exist when they got their period. These assumptions were challenged by Hollingworth, and the results of his study showed that no matter what day of the month they were born, women are just as intellectual and competent as men. His various achievements are arguably more impressive considering that he not only had to contend with significant hardships



due to gender discrimination, but also passed away at the age of 53. He was interrupted exceedingly early, his influence and contributions to the field of psychology were remarkable. Her work on female psychology showed that women should be treated equally.

### 13. Resources

- Andreasco, NC: Brave New Brain (Trans.: Yıldırım B.Ooğan), Reading UsYaşmlan, İSTANBUL. 2003.
- Baker, C.—Silwi, P.: The Relationship Between Mole Sexual Dysfunction and Belief in Zihlgerd's Mydis. World Behavior Therapy Congress 5-10 Eept. 1988, Edinburgh.
- Bireda, M.K1 Love Addiction (Trans.: Meltem Erkmen), Epsüon Yay, İSTAN—BUL, 2001.
- Ciensliaw, Tl, GoldbergIp, Sexual Aspects of Neuroscience, Ctenshowl, Goldberglp (Ed.) SemelPharmacology, New York WW:No11en, Comp.1996.
- Cooper, CL.: Stress, MedicineamdHealth, Handbook CRP Press, Inc. 1996, Boca Foton, New York, London, Tokyo.
- Danuisio Akemi: Umtly of Knowledge, theConvergence of Feminist methods in social research. New York: Oxford University Press.
- Reynolds, AL, & Constantine, MG (2004). Feminism and multiculturalism: Parallels and intersections.
- Journal of Multicultural Counseling and Development, 32, 346– 448. Riger, S. (1992). Epistemological debates, feminist voices: Science, social values, and the study of women. AmericanPsychologist, 47, 730– 740.
- K.Freedheim (Ed.), Handbook of psychology, Volume 1: History of psychology (pp. 249–268). Hoboken, NJ: Wiley.
- Marecek, J., Kimmel, EB, Crawford, M., & Hare-Mustin, RT (2003). Psychology of women and gender. in D.
- Martin-Baro, I. (1994). Writings for a liberation psychology. Cambridge, MA: Harvard University Press.



- Mednick, MTS, & Urbanski, L. (1991). The origins and activities of APA's division of the psychology of women. *Psychology of Women Quarterly*, 15, 651–663.
- Milar, KS (two thousand). The first generation of women psychologists and the psychology of women. *American Psychologist*, 55, 616–619.
- Mills, S. (2003). Michel Foucault. London: Routledge.
- Minton, HL (two thousand). Psychology and gender at the turn of the century. *American Psychologist*, 55, 613–615.
- Mitchell, MB (1951). Status of women in the American Psychological Association. *American Psychologist*, 6, 193–201.
- Moane, G. (1999). Gender and colonialism: A psychological analysis of oppression and liberation. New York: Plenum.
- Reid, PT (1993). Poor women in psychological research: “Shut up and shut out.” *Psychology of Women Quarterly*, 17, 133–150.
- Reinharz, S. (1979/1992). Reid, PT (1988). Racism and sexism: Comparisons and conflicts. In PA Katz & DA Taylor (Eds.), *Eliminating racism* (pp. 203–221).
- Roets, G., Reinaart, R., & Van Hove, G. (2008). Living between borderlands: Discovering a sense of nomadic subjectivity throughout Rosa's life story. *Journal of Gender Studies*, 17, 99–115.
- Rosenberg, R. (1982). Beyond separate spheres: The intellectual roots of modern feminism. New Haven, CT: Yale University Press.
- Rosenthal, N. B. (1984). Consciousness-raising: From revolution to re-evaluation. *Psychology of Women Quarterly*, 8, 309–326.
- Tarhan, N. : *Women's Psychology*, Timaş Publishing House, 2002, İstanbul.