СОЦИОЛОГИЧЕСКИЕ НАУКИ

SOCIOLOGICAL SCIENCES

ALIENATION ON CHARWOMEN
CREATED BY SOCIAL EXCLUSION

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Abstract. Women imprisoned with their feminine roles within the borders of their own house, have attempted to break the taboo rules of patriarchal culture in order to be able to fight for their lives, even though they are isolated from the public order. Since the life of a woman who was exposed to both physical and psychological pressures as well as economic violence, suffered from financial difficulties and became the subject of misery, could not undergo a completely different transformation in her working life, the domestic labor of women has evolved into a profession. This profession, where she can live and practice in a socio-cultural sense and earn money in return, is "charwoman". Women's job choices focused on the occupations they thought were closest to them. This research supports the literature and shows that more than half of the women prefer domestic chores and house cleaning as their job. However, this situation brought along some difficulties for women both in social life and in the business life that they started to be a part of it. Charwomen have difficulty in gaining a place and identity in the society due to the work they do, and they are socially excluded. In this context, alienation will form the problem area in this research and will be interpreted with the support of research data.

Key words: feminine roles, economic violence, charwoman, alienation

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Научная статья

СОЦИАЛЬНОЕ ОТЧУЖДЕНИЕ ДОМРАБОТНИЦ, ОБУСЛОВЛЕННОЕ СПЕЦИФИКОЙ ПРОФЕССИИ

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Аннотация. Женщины, находящиеся в плену своих женских ролей в границах собственного дома, пытаются нарушить запретные правила патриархальной культуры, чтобы иметь возможность отстаивать свои права, даже если они изолированы от институтов общественного порядка. В течение поколений женщины подвергались физическому, психологическому давлению, а также экономическому насилию, они страдали от финансовых трудностей и нищеты. Не имея возможности получить профессиональные навыки, женщины были вынуждены трансформировать домашний труд в профессию. Так появилась профессия домработницы, с которой женщина может самореализоваться в социокультурном плане и получать заработную плату. Выбор женщин был сосредоточен на профессиях, которые они считали наиболее близкими. Данное исследование подтверждает выводы ученых и показывает, что более половины женщин предпочитают работу по дому. Однако эта ситуация повлекла за собой определенные трудности для женщин как в общественной, так и в деловой жизни, частью которой они стали. Домработницам трудно завоевать достойное место в обществе и обрести идентичность из-за низкого статуса выполняемой ими работы, что приводит к их социальной изоляции. В этом контексте социальное отчуждение становится проблемной областью данного исследования.

Ключевые слова: женские роли, экономическое насилие, домработница, отчуждение

Introduction

Work, as a social activity that ensures the continuity of life, is considered as one of the most central areas of human life, the history of which goes back to the existence of humanity [Keser, 2005: 361]. When the concept of work is examined, the relationship between the individual and the task is understood. The important thing here is that the working conditions and individual characteristics harmonize with each other and reach a point of balance. The meaning and value of the work has been determined by the economic, social and cultural development of each society in the process of social change [Tınar, 1996: 3]. In this context, different meanings have been attributed to the work by social scientists and various definitions have been made.

According to Grint, the concept of work in most sociological studies refers to gainful occupation. According to him, work is "filling time with productive activities" [Grint, 1998: 14]. According to Sabuncuoğlu and Tokol, work is defined both economically and socially. Economically, work is the physical and mental effort that

an individual undertakes in order to maintain his life or raise it to a certain level. Socially, on the other hand, work is the individual's interaction with other individuals while performing a job and the effort to live with them [Sabuncuoğlu, Tokol, 1991: 4]. Based on this definition, working is also a socialization process for the individual [Kelly, 2000: 9]. As a result of this interaction and socialization that takes place in a hierarchical order, the individual reaches a certain status and gains a place in the society. According to Özen, work is a source of identity. The role of the job is very important in creating a sense of belonging and identity of the individual [Özen, 2005: 100].

Although being able to work seems like a way to gain a place in society and have an identity, the quality of the work done has an undeniable effect [Erkan, 2000: 135]. Every profession can bring person in money, but not status and identity. In this context, the difference between being an employer and an employee draws attention. This difference makes itself felt in some occupational groups. The profession of charwoman, which is one of the situations in which being an employer and working under the employer's order are most sharply separated from each other, will set sample for this research. It will be examined why women in this occupational group who come to clean our homes choose this job and how they are affected by this job.

One of the forces that activate women to achieve certain goals is the motivation to work, and this motivation is not primary innate, but in a secondary position, it is one of the learned motives in social life [Tınar, 1996: 6]. Considering that there are some taboo value judgments and roles attributed to women in society, it is expected that women will only be at home. While this expectation is in question, it is remarkable how women learn about their motivation to work from social life. According to Dökmen, women are expected to play their roles by adhering to the scenario written by the society. These roles are called gender roles. Gender role is a gender-related role that society defines and expects individuals to fulfill [Dökmen, 2010: 29]. Dökmen states that women are emotional, more sensitive, love and understand children, know how to cook and are self-sacrificing; emphasizes the general idea that men are also independent, cold-blooded, brave, strong and work outside the home. This is actually thought of as the division of labor within the family. Since the fertility feature given to women serves the patriarchal system, women cannot be thought of outside the home, and the gender-based division of labor imprisons women in the private sphere, that is, their home [ibid.: 104]. However, Kalaycıoğlu and Tılıç state that women can break the narrow stereotypes of the gender role assigned to them and this is a remarkable development and explain how and why the view towards women's work has changed in society as follows:

"…The idea that the most suitable place for a woman is the home and the most suitable job is to take care of her children and to do the chores of her own house has a culturally significant value in Turkish society. Accordingly, it is the man who will run the house. However, it is very difficult for the man, who is the head of the family, who has migrated to the city, has no savings and does not have the qualifications to be employed in the job market, to find a job that can earn enough income to cover all the expenses of the house. In this situation, many family heads face a dilemma. They realize that if their spouses also find a job, they can improve their economic situation. In this way, women begin to carry a value in the public sphere as well as in the private sphere…" [Kalaycıoğlu, Tılıç, 2001: 32].

Women's job choices focused on the occupations they thought were closest to them. A research shows that more than half of women prefer domestic chores and

housekeeping as their job [Onat, 1993: 158]. According to Gardiner, in the literature, domestic work should also be considered as a profession, although there is no financial return in return [Gardiner, 1975: 49]. In this context, studies on determining the price of housework continue in Turkey. In the high-income areas of the cities, when it is possible to have someone else do the domestic work for a price, the demand for women's labor who has migrated to the city and cannot find employment in any other way increases. In the unjust order of the rich and the poor, the grouping between the houseowner and the housekeeper and the gap between individuals bring up the problems that the charwoman will experience spiritually.

Increasing and chronic unemployment, difficult living conditions, economic crises pushed women's labor out of the regular-permanent business sector [Kalaycıoğlu, Tılıç, 2001: 46]. Women have faced some difficulties both in social life and in the business life that they started to be a part of. One of these difficulties is alienation. In its most general framework, alienation describes the alienation of individuals from each other or from a certain environment or process [Marshall, 1999: 798]. Alienation is the name of a differentiation, a transformation in people. This transformation emerges and develops according to the quality and degree of human relations in daily life and communication with his environment [Doğan, 1998: 367]. According to Oskay, it is a fact that limitations are imposed on working women in their working life. Moreover, she has adopted the social role patterns transferred to her in the socialization process so much that her current position, which has the negative effect of patriarchal ideology in both work and family life, is perceived as what it should be, even though it is rebelled from time to time [Oskay, 1994: 124]. Stuck between the limitations drawn by the social environment on the one hand and the feelings of rebellion and acceptance she experiences on the other hand, the woman withdraws psychologically and becomes alienated from herself. Although working allows people to prove and express themselves, it can be said that this opportunity creates social and economic limitations for women under the pressure of patriarchal tendency.

In addition to the alienation of women from her environment and herself, another undeniable fact is the social exclusion and psychological loneliness of the charwoman. According to Silver, social exclusion refers to a process that shows individuals or groups who are completely or partially excluded from the social order of which they are a part. The inability of the individual to get a share of the humane living conditions and the inadequacies caused by the low quality of life cause her to always be in the background [Silver, 1994: 532]. According to Çakır, for women who cannot take their share from sustainable development at the humane level, there is an economic exclusion as well as isolation from social relations [Çakır, 2002: 86]. In terms of country conditions, it can be thought that sudden changes in the population ratio, in other words, population increases and decreases begin to pose a threat to welfare [Vasilieva et al., 2021: 263]. According to Gökbayrak, the low level of education of women migrating from rural to urban areas and therefore their inability to meet the qualifications required by the urban labor market, in an environment where there is a gendered division of labor, women work in the informal sector, with low wages, without any social security, and unsafe work conditions [Gökbayrak, 2002]. In the face of these impossibilities, women who have accepted to work as a charwoman as a profession to earn their living are not able to observe their social rights and remain in the marginalized and despised section of society.

Problem

The problem to be addressed in this research is; is about the difficulty of finding a place and identity in the society due to the work they do and the social exclusion of charwomen. This problem will be evaluated together with the alienation created by social exclusion on charwomen.

Considering the rapid migration from the village to the city and the fact of increasing urbanization, it was not enough for men to work in difficult living conditions and women sought ways to earn money [Kalaycıoğlu, Tılıç, 2001: 32]. While in this search, being a charwoman has started to settle as a new field of work. This business area has become the savior of every woman who has trouble or cannot find time to do her own housework. According to Özyeğin, the fact that women who earn money through household chore, earn tax-free income has created a serious problem. Tax-free earnings brought them social insecurity. The living conditions of charwomen, who do not have social security and organization, have become more difficult due to the fear of being fired at any moment. Charwomen who have somehow entered the business life have become the victims of the complexes of the women they work for and have become workers or even slaves. No matter how well they do their job, being humiliated, keeping the forks, spoons and plates separate and not being allowed to use the same toilet with their owners also reveals the psychological loneliness and exclusion experienced by charwomen [Özyeğin, 2005: 131].

According to Kalaycıoğlu and Tılıç, the profile of charwomen consists of the group that is mostly uneducated, unskilled in business life, who has taken up cleaning the house, which is one of the rare jobs they can find in order to contribute to the budget of the house. Although they want to work at a desk job, they have to do this job due to socio-economic differences. Since this obligation of charwomen becomes a responsibility on behalf of themselves and their families, every difficulty and trouble in their lives turns into learned helplessness and they are content with just accepting the conditions [Kalaycıoğlu, Tılıç, 2001: 122]. The conditions under which the charwomen are struggling to survive in the society, the lack of identity and exclusion they experience, the impact of the education opportunity they missed because they could not be rich and wealthy, will be examined and a different life will be tried to be interpreted from the perspective of the charwomen.

Aim and importance

In this research, which is aimed at charwomen, the issue will be tried to be clarified with some questions in order to better understand the problem to be addressed and to eliminate possible misunderstandings. The questions about the charwomen do and how they are affected by this work are as follows:
— What are the problems experienced by charwomen?
— What are the strategies of charwomen to cope with these problems and troubles?
— What is the source of these problems according to the sample?
— What is the characteristic of the sample?

It is an undeniable fact that it is necessary to work and earn money in order to be a part of society and to sustain life. The important thing is what effect a woman who has realized this necessity has in her life when she takes up a profession to earn money. It should be scrutinized what this title of "charwoman" carried by the women who aim to contribute to the livelihood of their home, adds to them in a spiritual sense. In this context,

it is important how charwomen are seen, how they are affected and how they perceive themselves. Each member of the society is a value for the society and for herself. However, this value is shaped by the role of the individual in society. Although the role of an charwoman is valuable and meaningful in her own small world, the same woman can be seen as worthless, disidentified and socially excluded in society.

Considering that the patriarchal structure and perspective are reflected in the social roles of women, the worthlessness and subordination of women undeniably imprison women in a small life within four walls. However, a woman should not be devalued because of the feminine roles imposed on her because she has the right to live as a part of society. For this reason, it will be emphasized that a woman who has chosen "being charwoman" in order to stand on her own feet and contribute to the livelihood of her home deserves to live humanely, to be treated equally with men as well as with their genders, and to exist with her identity without being excluded.

Approach and assumptions

Individuals are a product of their own ideas and the society in which they live. Based on this fact, it should be considered that objective information and conclusions cannot be reached independent of the influence of the society and time. In this case, society should be approached with a critical attitude.

According to Habermas, a critical theorist, everyone should have an equal chance to argue and question life. Thus, each individual should be able to criticize the situation she is in without blindly accepting it [Habermas, 1988: 56]. According to Horkheimer, critical theorists must get to the source of our knowledge and our shared humanity. In this context, according to Hegel, the real is rational. Frankfurt School thinkers, who adopt critical theory, argue that what is real must be rational. Accompanied by these views, it is thought that all members of a rational society exist to create and transform their environment and participate as a whole in this creation and transformation process [Horkheimer, 1975: 245].

It is predicted that the critical perspective will yield better results than other approaches, as it integrates each individual into the society and defends the integrity, and critical theory has been adopted in this research. The assumptions of critical theory, including feminist values and approaches, are discussed as follows [Habermas, 1988: 56]:

"...Some people (women) in society have remained on the strange and oppressed side and have become in need of support. However, no individual (women) should be excluded, on the contrary, each of them should be able to actively participate in public discussions and sharing in order to defend their rights and interests..."

"...Critical theorists, who argue that a rational society or a rational social existence has not yet emerged, point to the goal to be reached when making such a society the goal of critical theory. The goal is "emancipation of individuals (women)"..."

"...It is aimed to initiate a radical social change for the liberation of the individual (women). Since the existing and imposed social order from the past neglects the individual (women), their inherent capacities should be discovered and a democratic order should be established in the society..."

"... It should be possible to act in a way that does not create discrimination between individuals (women). It is thought that there is a need for art, utopian thought, fantasy and imagination, in order to bring the suppressed emotions and movements of the individual to the surface..."

Research method

During the shaping of this research, a certain way was followed. According to the way followed, it was aimed to collect data suitable for a scientific research. First, the subject selection was made, and then a methodical design approach was made by focusing on the problem of the research. After the data collection phase was completed, the data obtained were processed and analyzed. The findings were interpreted and the research was created within a certain framework in order to inform others.

In this research, the perceptions of charwomen towards the work they do and the society's perception of charwomen are examined; the fact that charwomen are excluded from the society and alienated from the society has been tried to be examined by using descriptive research method. The methodological orientation of the research was established in a quantitative and qualitative manner. It was tried to get consistent and correct answers to the questions created by one-on-one interviews with the participants. Since this research, which deals with a social problem, was created by the information obtained from the real lives of the participants, it was tried to establish a sincere communication with the open and closed-ended questions asked to them, without too much contact with their private lives and confidentiality, and without allowing the facts to be hidden.

This research required a sample of charwoman. For this, samples were selected from different areas in Ankara, including the middle class, upper class and upper-middle class. It was thought that the residential areas would show a relative homogeneity and each of them could be separated according to social class. When choosing from the middle and upper-middle class neighborhoods, it was primarily taken into account that these could represent different groups of charwoman. It is thought that the class differences of the employers (homeowners) living in these neighborhoods will be reflected in the wages and workloads of the charwomen and the attitude of the employer woman towards the charwomen. Probabilistic sampling was preferred, assuming that it would better represent the universe due to the subject, problem and purposes of the research.

Findings and discussions

Charwomen participating in the research think that the only duty of a woman is housework. In accordance with the understanding of femininity imposed on them by the social order in which they grew up from their childhood, a woman should do housework perfectly, be the woman of her house, the mother of her child and the wife of her husband. It has been proved with a high rate as 80 % that this thought is dominantly formed by the answers given to the research question.

Charwomen do not want to live on the money their husbands earn, and they think that standing on their own feet with their own earnings gives confidence. No contrary view was put forward within the scope of this research, and all the charwomen representing the sample expressed the idea that earning money gives confidence. On the otherhand charwomen do not see the best job they can do as a woman as household chore. For this reason, the idea that household chore is not a good profession has emerged for women who want to earn their own income. A high rate of 60 % shows this opinion. The total rate of those who think that being a charwoman and doing housework is a good profession has a rate of 30 %, and those who

do not have an opinion on the subject and abstain have a share of 10 %. Another result that coincides with the fact that the charwomen participating in the research do not accept their work as an ideal profession focuses on the fact that women feel excluded because of the charwomen profession. In this context, the sample's perception of exclusion stemming from the charwomen profession was found to be high. The rate showing this perception of exclusion is approximately 83,4 %, those who do not express their opinions are 3,3 % and the rate of those who do not have the perception of exclusion is 13 %.

Charwomen cannot share common areas with their landlords or in other words with their employers (houseowners) in the environments they work. According to the results of the research, there is a thought that charwomen cannot share common areas with the people whose houses they clean and are seen as inferior. This idea comes up with a high rate of 76,7 %. Those who hold the opposite view have a share of 23,3 %. Even though they do all kinds of work as required by their profession, the women who participated in the research think that they do not get paid for their efforts, and they even admit that they just work for full their bellies. This idea was reflected in the data with a high rate of 93,3 %. On the contrary, those who think that they do not work only for full their bellies have a low share of 6,7 %. Another point that the charwomen are not satisfied with the lack of social security. The vast majority of charwomen agree that they do not have social security and cannot organize out of fear. Women who agree with the lack of social security reveal their thoughts with a rate of 96,7 %. Those who do not agree with this constitute a small part of 3,3 %. All of the charwomen who participated in this research thought that they were born unlucky, and that this unfortunateness continued throughout their lives and pushed them from despair to being a charwoman. There was no contrary opinion, and the percentage of those who agreed with this opinion was reflected in the data as 100 %.

Charwomen advocate equality in the name of human life conditions. In this context, they put forward the idea that there should be equality between people and that charwomen should not be excluded because of their profession, and they did not express an opinion to the contrary, and the percentage of those who agreed with this opinion was reflected in the data as 100 %. Charwomen think that their wages should be fairer in return for their labor. At the same time, they want to discuss and regulate their working conditions with their employers. According to the results of the research, this thought is the common thought of charwomen, and there was no opposite opinion and it was reflected in the data with the answer "agree" as 100 %. All of the charwomen participating in the research have a mood that suffers from living anxious and worried about the future. For this reason, all of them want to work without fear of being fired and do not advocate a contrary opinion.

Charwomen attribute their problems arising from the household chore profession to the fact that they do not read on time. They can't create a skilled labor force today, as they can't have education due to poor living conditions and impossibilities. For this reason, they think that the problems they experience stem from their illiteracy and lack of qualifications. It is understood from the 100 % data that there is no opinion to the contrary. Charwomen participating in the research argue that the individual is first raised and brought up in the family order and is greatly influenced by her family. In this context, almost all of the women working as charwoman think that the family has a large share in personal development, education and career choice. While the rate

of those who agree with this idea is 96,7 %, those who disagree constitute the minority with a rate of 3,3 %. Most of the women participating in the research are between the ages of 20—30. The rate of this is 56,7 %. Women between the ages of 41 and 50, who represent the minority, work as a charwoman in order to provide for their households on their own, due to the inability of their husbands to work. The rate of those in this age group is 6,7 %. The majority of the women who participated in the research live in the apartment and their spouses are also the doorkeepers of the apartment they live in. The proportion of people living in slums is undeniably large. The houses of those who say they live in a house with a garden are among the old houses in the slum area. For this reason, it would not be wrong to say that charwomen gather in areas where squatting is intense. It is reflected in the data with a rate of 43,3 % living in an apartment building, 20 % living in a house with a garden, and 26,7 % living in a slum. Most of the women participating in the research are married. In fact, while most of them do their household chore, their spouses also work as janitors and earn their living in the same way. The number of woman whose marital status is married with a high rate of 83,3 % is reflected in the data.
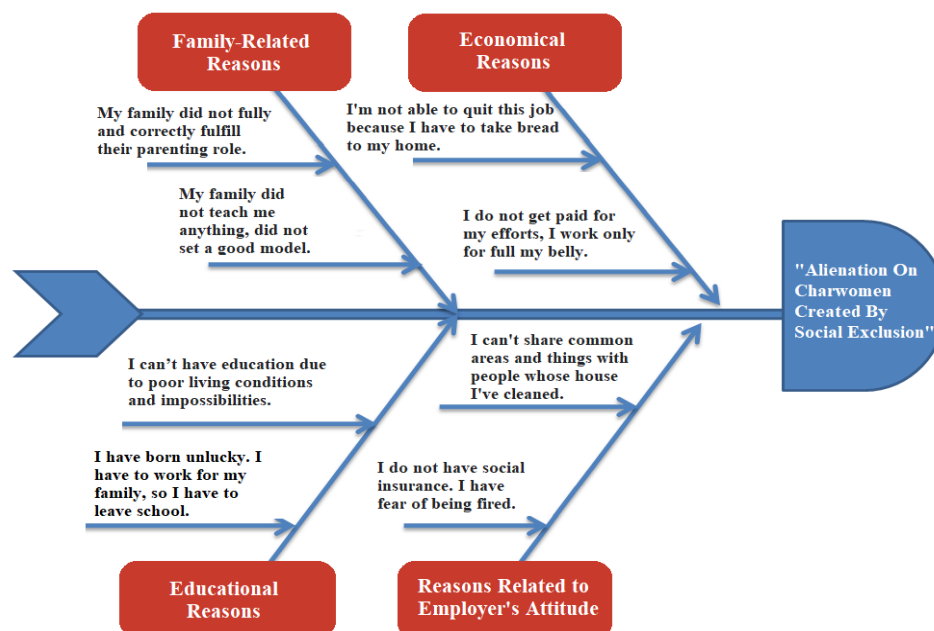
The education level of the women who participated in the research is low. The rate of primary school graduates among illiterate, literate, primary, secondary or high school graduates has the highest rate with 66,7 %. This ratio can be interpreted as a ratio that supports the legitimate complaints of many charwomen who complain about their low education levels. The socio-economic status of the women who participate in the research is at the lower-middle income level. The majority of charwomen have a lower-middle income level. While the ratio of families living at this income level is 60 %, low-income families are seen with a ratio of 40 %. But the general opinion is that the income level is lower than the fair level.

Social exclusion of charwomen and strategies for coping with this problem

The fact that charwomen feel powerless and excluded because of their work shows their perception of exclusion and is therefore considered as the dependent variable. In order to interpret the exclusion perception of charwomen, the dependent variable will be associated with the independent variables and the significance of the relationship between the dependent and independent variable will be discussed by a diagram of Ishikawa.

The social exclusion experienced by charwomen is examined in the context of 4 reasons as Family Related Reasons, Educational Reasons, Economical Reasons and the Reasons Related to Employer's Attitude. The Ishikawa Model showing the cause-effect relationship also takes us to the source of the social exclusion and alienation experienced by charwomen.

While questioning the life they live and the profession they are doing, the women participating in the research attribute the feeling of being excluded to their families. In this context, charwomen think that the family has a great influence and share in personal development, education and career choice. There is a significant relationship between the feeling of exclusion and powerlessness of charwomen and the failure of their families to fulfill their roles and responsibilities, as they think that they cannot give their life the direction they want and are satisfied with today because they do not receive the necessary attention and support from their families.

Family-Related Reasons

Economical Reasons

My family did not fully and correctly fulfill their parenting role.

I'm not able to quit this job because I have to take bread to my home.

My family did not teach me anything, did not set a good model.

I do not get paid for my efforts, I work only for full my belly.

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I can't share common areas and things with people whose house I've cleaned.

I can't have education due to poor living conditions and impossibilities.

I have born unlucky. I have to work for my family, so I have to leave school.

I do not have social insurance. I have fear of being fired.

Educational Reasons

Reasons Related to Employer's Attitude

The social exclusion of charwomen by a model

Affected by the self-fulfilling prophecy cycle of the lower income group, women could not go to school to support their families living on the poverty line and had to work to contribute to the household's budget. The fact that women are uneducated has also been the most important obstacle for them to work in qualified jobs in business life. According to them, individuals who are born lucky have good education opportunities and do not even have career anxiety thanks to the job opportunities offered by their families. However, individuals born unlucky cannot develop themselves in terms of qualified job opportunities, as they miss education opportunities while struggling with poverty. A woman who cannot develop herself works in unskilled lower class jobs and earns little. Since she earns little, she cannot find the opportunity to direct her education. This cycle of poverty also becomes destiny, causing individuals to become polarized within themselves, and exclusion from society becomes inevitable for poor charwomen.

In order to cope with the exclusion problem of the women participating in the research, it is seen that they have demands primarily to provide fair wages and humane working conditions. In this context, there is a significant relationship between being able to get a fair wage, talking about working conditions with their employers, and being against being forced to work like slaves. Another problem that the charwomen participating in the research expressed in order to cope with the exclusion problem is that they do not have social security. Charwomen, who can't organize out of fear, want to organize in order to live without fear, to have social security and to defend their rights when necessary. As the charwomen whose demands are not met, they can't find a place in the society safely, their perception of exclusion is also high. In this context, there is a significant relationship between the demand for social security and the right to organize by women who do not have social security. Charwomen participating in the research

are willing to work for only full their bellies because they do not have social security and cannot be organized. Because if they tend to quit their job because they don't make much money, they will face a serious problem such as being unemployed and not being able to bring bread home. Since such a situation is more difficult to remove and compensate, charwomen submit to their fate and continue their profession with the psychology of learned helplessness. However, if they had social security and had confidence that their future would be guaranteed, they would have found a solution to the problem of exclusion. Charwomen participating in the research do not deny the difficulty of their profession, but they continue to do this job because they have to bring bread home. Considering that most of them have one or more children, they have to eliminate the difficult aspects of being charwoman in order to provide for the family and to meet the needs at a minimum level. Instead of experiencing the sadness of not being able to bring bread to the house, they are willing to continue working as a charwoman and excluded. However, charwoman demands to live under equal conditions and has the desire to exist without being excluded. However, the classification and polarization in the ongoing social order cannot prevent charwomen from being an excluded group. As long as the obligation to bring bread to the house continues, the charwomen will be condemned to continue this job despite their exclusion.

The perception of exclusion of charwomen varies according to their inability to share common areas with the people whose houses they go to clean and to be seen as inferior. Situations such as the fact that charwomen cannot share the same environment with the people whose houses they go to clean, can't sit at the same table, or use the same toilet strengthen the perception of exclusion of charwomen. The perception of exclusion of charwomen varies depending on their lack of social security and their inability to organize to seek their rights out of fear. Charwomen live in fear of losing their jobs because they do not have social security. Charwomen are left helpless, insecure and powerless because they do not have a mechanism to make their voices heard. As a result of this psychological pressure, it is an inevitable result that charwomen feel excluded.

Conclusion and recommendations

With the settlement of societies, "housework" has emerged and has always been important in terms of individuals' reproduction of themselves. According to Kalaycıoğlu and Tılıç, although the economic activities of the family were included in the definition of housework before industrialization, today it is mainly understood the total labor spent to prepare themselves for the next day, shared among family members. Housework has, in many ways, become more technical and machine-intensive with the development of industrialization and technology. Despite this, it was still a type of work that mainly required manual labor. On the other hand, it is the woman at home who bears the most burden among family members; that is, they are spouses, mothers, daughters or female relatives [Kalaycıoğlu, Tılıç, 2001: 153].

According to Dökmen, there are things that need to be done in order to maintain daily life at home. There are many jobs available, from cooking the food to washing the clothes and sewing the rips, cleaning the house, putting the garbage in front of the door. The variety and frequency of these jobs will of course vary from house to house and according to the preferences of those who do these jobs, but one thing that does not seem to change is that women and men do not take equal responsibility

at home in the execution of these jobs. Women are always held primarily responsible for the execution and follow-up of these works [Dökmen, 2010: 194].

According to Renzetti and Curran, housework includes more than eighty tasks but is not included in specialized work. Housework is constantly repeated, never completely finished; even on holidays. Housework is related to privacy and housework does not have strict work schedules and provides autonomy to the doer. For this reason, it is done by some women by being loved and satisfied. But over time, like everything else, the nature of housework and the autonomous role of women in housework have also changed. Houses have grown, furniture has increased, and meals have begun to be eaten on rich tables. As a result, the work of women who are responsible for doing all housework has increased and diversified. Women chose to do these jobs for money, with the help of other women, and unpaid, self-autonomous housework turned into paid work [Renzetti, Curran, 1992: 53].

Along with industrialization, which determines the direction of change in social life and individual roles, it is noteworthy that women will participate more in the workforce and the position of women in the division of labor at home will change. Considering the social roles of women and men, it is seen that only women are employed both at home and outside the home. On the other hand, when the constant role of women in housework and the social role imposed by their environment are considered, different femininities emerge.

According to Kalaycıoğlu and Tılıç, some women are employed in jobs with high income and status outside the home. But it is another fact that these women are women who have already inherited a high status and education from their own families. The first effort of women, who find a relatively higher place in the labor market, is to alleviate their domestic responsibilities that may adversely affect their work outside the home. The result from this; it is not that housework is no longer understood as a woman's duty; it's just another woman taking over these jobs instead of the woman in the house. In other words, middle-upper and upper-class women want to be able to get other women to do their housework, in exchange for money, in order to at least equalize their position in economic life with men. In this way, the time they will spend on jobs with higher income and status increases and they can participate more in social activities [Kalaycıoğlu, Tılıç, 2001: 154]. In areas where high income earners live in cities, when it is possible to have someone else do the domestic work for a price, the demand for women's labor who has migrated to the city and cannot find employment in any other way increases. In the unjust order of the rich and the poor, the grouping between the houseowner and housekeeper and the gap between individuals bring up the problems that the charwoman will experience spiritually. Although working allows people to prove and express themselves, it can be said that under the pressure of patriarchal tendency, this opportunity creates limitations for women at various social and economic levels. In addition to the alienation of women from her environment and herself, another undeniable fact is the social exclusion and psychological loneliness of the charwoman.

In this research titled "Alienation On Charwomen Created By Social Exclusion", the importance of their families, education inadequacies and the scarcity of alternatives to cling to life are of great importance for women to choose being a charwoman as a profession. This is also seen in similar studies. The womanhood of a woman who thinks to work in a job with a high status and income and to transfer the housework to another woman is shaped by the family and social order in which she grew up.

On the other hand, the social order who finds the education of girls unnecessary; integrates them with the roles of mother, wife and mistress of the house, women are condemned to atrophy and become worthless. In this research conducted with charwomen in Ankara, the perception of exclusion of charwomen varies depending on their inability to share common areas with the people whose house they go to clean and their humiliation. The exclusion and feeling of powerlessness of charwomen who remain in the lower strata of the social order that stratifies people alienate them from themselves and their environment. The fact that charwomen do not have any social security and do not organize out of fear has also imprisoned them in their own destiny and left them helpless. Learning about desperation, many charwomen have come to a position of unconditional submission without changing the conditions. Since some women find this job through acquaintances and relatives, they continue this job by ignoring their own unhappiness and helplessness and not embarrassing those they know.

In the profession of charwoman, which is pregnant with this unjust living conditions, which is a bleeding wound of the society, first of all, fair wages and humane working conditions should be provided in order to cope with the problem of exclusion of charwomen. A woman in the position of a host employer should be able to act equally without forgetting that the person she cleans is a woman of the same sex. Different femininities should not make us forget that a woman is a woman no matter what job and condition she is in. For charwomen, social security should be accessible and attainable, not inaccessible, and there should be no fear of tomorrow. Families have a huge share today so that future generations will not be humiliated and regretful individuals tomorrow. Families should support the education and development of girls and should not withhold sufficient and necessary incentives. When a girl becomes an adult, a sentences like "My parents did not teach me anything, no one guided me", should not be said. Although the profession of charwoman is not enough to meet all needs, the fact that women earn and earn money gives women confidence. From this point of view, the idea that "earning money gives women confidence" dominates, and this situation is also seen in other research with the same result. In this context, the conclusion we have reached is that doing household chore has turned into a material return. Women do not deny the difficulty of their work and its moral costs, but because they have to bring bread to the house, they continue to do this work and instead of not being able to bring bread to the house, they turn their work into financial gain.

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