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FAITH-BASED WELFARE PROVISION TO WOMEN IN KONYA

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ABSTRACT

FAITH-BASED WELFARE PROVISION TO WOMEN IN KONYA

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The main objective of this study is to examine faith-based welfare provision in Konya from a gender perspective. FBOs' assumptions and ideology about the nature of women's poverty and the mechanisms FBOs use to alleviate women's poverty is discussed. Women, and especially single women, take priority in receiving assistance from FBOs in Konya. The reasons for giving priority to women are based on patriarchal and religious reasoning. Women are prioritised for their caretaker roles as well as their symbolic status in Islam as the representatives of community order. All assistance-seeking women are not able to benefit from FBO assistance. The ones who comply with the standards set by FBOs can receive assistance, but other groups are left outside of their support mechanisms. These criteria are shaped by patriarchal assumptions and expectations.

FBO welfare provision to women plays an important role in the survival of poor women. However, these organisations' poverty alleviation strategies do not contribute effectively to the long term betterment of poor women's material conditions. FBO assistance cannot be regarded as having a long-term transformative capacity because it fails to address women's real socio-economic disadvantages. Moreover, FBOs as gendered institutions can cause problems relating to their surveillance of and the restrictions they place on women.

Keywords: Women Poverty, Welfare Surveillance, Honor, Faith-Based Welfare Provision

ÖZ

KONYA'DA KADINLARA İNANÇ TEMELLİ REFAH SAĞLAMA

Tekten, Zeynep Serap

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Bu çalışmanın temel amacı Konya'da kadınlara inanç temelli yardım sağlama pratiğinin toplumsal cinsiyet boyutlarını incelemektir. İnanç temelli yardım kuruluşlarının kadın yoksulluğuna bakışı ve kadın yoksulluğunu azaltmada kullandıkları mekanizmalar tartışılmıştır. Konya'da kadınlar, özellikle yalnız kadınlar, inanç temelli yardım kuruluşları tarafından öncelik verilen gruplar arasındadır. Kadınlara öncelik tanınmasının ataerkil ve dini nedenleri mevcuttur. Kadınlar genel olarak bakım rolleri ve İslam'da kadınların toplumsal düzenin sembolü olmaları nedeniyle öncellenmektedir. Buna rağmen yardım başvurusunda bulunan kadınların tümüne yardım verilmemekte ve inanç temelli yardım kuruluşunun koyduğu maddi ve manevi standartlara uyan kadınlar yardımdan faydalanabilmektedir. Koyulan bu kriterler ataerkil varsayımlara ve beklentilere göre şekillenmektedir. Konya'da inanç temelli yardım kuruluşları yoksul kadınların ayakta kalabilmeleri için önemli bir yardım mekanizmasıdır. Fakat bu organizasyonlar uzun dönemde kadın yoksulluğunu azaltmada etkili aktörler olarak görünmemektedir. Bu organizasyonlar kadın yoksulluğunun ataerkil temellerini dönüştürmeyi amaçlayan söylem ve pratiklere sahip değildirlere. Bunun yanında, bu organizasyonların kadınlara uyguladıkları denetimlerin ve refah gözetimi pratiklerinin sorun potansiyeli yüksek alanlar olduğu tespit edilmiştir.

Anahtar Kelimeler: Kadın Yoksulluğu, Namus , Refah Gözetimi, İnanç Temelli Yardım Kuruluşları

To My Mother

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CHAPTER I

1. INTRODUCTION

1.1 The Main Objectives of the Study and Research Questions

The main objective of this study is to examine faith-based welfare provision in Konya from a gender perspective. In order to broaden our agenda to include more social institutions and practices relevant for the perpetuation and reproduction of gender hierarchies (Kandiyoti, 1991, p. 315), this study traces the underlying assumptions of Faith-Based Organisations (FBOs) regarding poor women and their place in the family and society in large. With this aim, FBOs' assumptions and ideology about the nature of women's poverty and the mechanisms FBOs use to alleviate women's poverty will be discussed.

Various definitions of Faith-Based Organisations exist in the literature; this study takes the definition of a Faith-Based Organisation as "any organisation that refers directly or indirectly to religion or religious values, and functions as a welfare provider or as a political actor" (FACIT Project Proposal, 2007, p.6). Faith-Based Organisations may be formed for various purposes and the FBOs can be classified into different categories. This study takes FBOs in Konya which can be categorised as "faith-based charitable organisations" as its focus. These organisations are those which "mobilize the faithful in support of the poor and other social groups, and which fund or manage programs which tackle poverty and social exclusion"(Clarke, 2008, p.25).

The research questions of this study are: *how do the gender expectations and assumptions of FBOs affect their welfare provision activities? By which means do FBOs prioritise among the needy, and what are the gender dynamics in this process of selection? How do FBOs differentiate poor women from poor men? How do FBOs differentiate between deserving poor women and undeserving poor women? How do donors' concerns and expectations shape FBOs' definition of deserving poor women? What are the surveillance practices used by FBOs to differentiate deserving from undeserving women?*

In understanding the gender assumptions of FBOs, their articulation of women's poverty and the ways they work to relieve it, I conducted interviews with FBO volunteers and paid staff in Konya for two weeks. In total, I conducted interviews with 20 respondents from 12 different FBOs. The interviews consisted of semi-structured, open ended questions. The field notes are also used as an important data resource for this study. The shortest interviews lasted approximately one hour, but some interviews have lasted 3-4 hours. In the interviews, the respondent and I talked about womanhood and poverty in general and the connections between them.

1.2 The Arguments of the Study

The assistance provided by FBOs to poor women in Konya makes an important contribution to the survival of women and functions as an important safety mechanism in times of crisis. Women who experience family instabilities and do not have a sufficient safety network are usually left alone and in financial trouble. FBOs in Konya are one of the important assistance providers to those poor women who comply with the definition of deserving poor. In the absence of a well-functioning social security and social assistance system, FBO welfare provision to women plays an important role in the survival of these women. However, these organisations' poverty alleviation strategies do not contribute effectively to the long term betterment of poor women's material conditions. FBOs provide short-term poverty alleviation strategies for some

women but do not target the patriarchal causes of women's poverty effectively. Patriarchy is not targeted as one of the most important causes of women's poverty. On the contrary, patriarchy is reproduced by the discourses of these organisations. All of the FBOs are strongly in favour of patriarchal gender values and patriarchal assumptions about womanhood and manhood. Reliance on these values is believed to decrease family instability and, as a result, ultimately address the fundamental cause of women's poverty.

The main argument of this study is that gender assumptions and expectations regarding being a "proper" woman profoundly affect the aid provision activity of FBOs in Konya. These expectations are shaped by patriarchal values. The differentiation between deserving and undeserving poor women is affected by these values. The surveillance practices deployed by FBOs are shaped by patriarchal expectations and values. These include such practices as the use of "poverty evaluation teams" which make unannounced inspections of the houses of aid recipients, and collecting information from informal sources to differentiate between deserving and undeserving poor. Moreover, the mechanisms used to deter welfare dependence are also shaped by patriarchal values and expectations. In addition to assistance provision, FBOs also aim to promote the transmission of moral values to the poor. By emphasizing the importance of moral values on poverty, they set a strong connection between "family values" and the alleviation of women's poverty. These "family values" reproduce the patriarchal gender hierarchy within the family. FBOs share the discourse of "family values" with the state. The current discourse and policies of the government emphasise the importance of "family values" and support conservative values in family life. Aiming to promote values similar to those of the government makes FBOs' gender agenda more acceptable and FBO operation easier.

1.3 Significance and Contribution of the Study

Voluntary associations have proliferated and become very important actors for social policy in Turkey (Buğra, 2012, p. 27). Asking questions about the assistance provided by Faith-Based Organisations rather than secular voluntary associations has special importance for Turkey, where especially since the 1990s there has been a rapid proliferation of FBOs and the welfare services they provide. Understanding faith-based assistance with a special focus on its faith-related aspects will reveal the peculiarities of this form of assistance provision. Understanding FBOs apart from the state and secular organisations has a special importance for social policy studies in Turkey because of their increasing role in social assistance provision.

Another point that makes this study significant is the importance of gender in the provision of aid. "The poor" is not a homogenous category, and the gender of aid applicants is one of the important factors that affect relations between the assistance provider and the aid applicant or aid receiver. Therefore without asking questions regarding the gendered aspects of this form of provision, an analysis of FBO welfare provision in Turkey would be incomplete. The gender assumptions of welfare providers strongly affect the nature and the process of assistance provision; therefore, there is a scholarly need for an elaboration of the gender dynamics of faith-based welfare provision in Turkey.

Moreover, studying faith-based welfare provision within the special context of women's poverty has a great significance for the literature on women's poverty. Women in Turkey are among the groups most vulnerable to poverty, as is also the case elsewhere in the world. Therefore, the poverty alleviation and poverty elimination strategies of the major welfare providers regarding women's poverty deserve attention. Studying FBOs as popular and relatively new agents which see poor women as a target group will thus contribute to the women's poverty literature in Turkey.

Overall, while Faith-Based Organisations and the welfare provision of these organisations attract attention in Turkey, there is still a scholarly need for a study which exclusively focuses on the gender dynamics of faith-based welfare provision. The gender dynamics of the assistance provision processes of faith-based welfare will reveal that the poor is not a homogenous category in their relations with FBOs. This study is aware that gender is just one of the characteristics of the aid applicants. Race, ethnicity, age and other dynamics also shape relations between the aid provider and the aid receiver. Analysing the gender dynamics of the relation between the aid provider and the aid receiver will, however, also serve to contribute to the understanding of other possible points of differentiation.

1.4 Why Konya was chosen for this study

Konya has been described as the bastion of conservative-religious groups (Durak, 2012, p. 7). In addition to being known as quite conservative, Konya is important in terms of its capital accumulation. Konya is one of the most important centres of the rise of Anatolian capital (Durak, 2012, p.12). This fact is particularly important for this study because the *zakat*¹ of the conservative industrialists there makes up a very important share of FBOs' financial resources. Other than *zakat*, the *kurban*² and other religiously motivated charity donations are among the basic financial resources of the FBOs in Konya, though the *zakat* of the donors constitutes a relatively larger share than other forms of donations.

The "Food Banking System", which allows the industrialists and businessmen of Konya to lower their taxes while giving *zakat*, occupies a central place in the provision of aid. The food banking system was introduced in the

¹The Islamic religious duty of donating a certain amount of one's wealth for charitable purposes each year.

² To ritually sacrifice an animal in Islam, with a portion of the animal's meat distributed to those in need.

Turkish context in 2004, under the government of the Justice and Development Party. Food banking is the system in which tax incentives are granted to service providers, the producers or retailers who donate surplus food, goods or commodities which would otherwise go to waste. Instead of discarding these surplus foods or goods, they are donated to various charitable organisations, including Faith-Based Organisations, for the purpose of gaining a financial return in the form of a tax deduction while at the same time carrying out a religious duty. By means of the food banking system, *zakat* as a religious duty towards God is combined with the duty of paying taxes to the state, with the money then transferred to FBOs. In Konya, a religiously conservative centre of Turkish industry, the food banking system is extensively used for donations to Faith-Based Organisations because their religious character makes them a good candidate for *zakat*.

The religious character of Konya has a special importance not only because of the abundance of FBOs there, but also for the gender emphasis of my research. The blend of patriarchy and Islamic discourse about poverty, gender roles, family and marriage is significant in this conservative city.

The abundance of FBOs in Konya that provide social assistance to those in need also attracts the attention of researchers. As the Faith-Based Organisations and Social Exclusion in Europe Project has pointed out, Konya is an exceptional city in terms of FBOs (as cited in Aksürmeli, 2012, p.6). Konya, with its local sources of Islamist activism, is a unique city in terms of its FBOs' abundance and diversity. One study which exclusively targets the FBO market in Konya is written by Aksürmeli (2012). His study, however, does not target the FBOs' gendered character and the gendered consequences of their activities. Therefore, Konya is a worthy object of investigation for studying the FBO phenomenon in its different aspects. Konya, because of both its religiously conservative character and its status as an important industrial and commercial city, is a perfect candidate for research on the gender assumptions and expectations of FBOs.

1.5 Strengths and Limitations of the Study

The main limitation of this study is its restricted ability to present the heterogeneity of the FBOs in Konya. The *cemaats* (religious societies) and religious groups involved in welfare provision have different characteristics and practices, therefore speaking of complete homogeneity on any given issue is not realistic. They may have different interpretations on many issues. Some FBOs may have more conservative expectations and practices regarding poor women, while others may have more liberal discourse and practices. This is exemplified in the positions different FBOs take on the issue of women's employment, with some FBOs embracing the idea and others viewing it with scepticism. The patriarchal gendered division of labour in the family and society, however, is not criticised by any of these organisations.

Moreover, an FBO is also not a homogenous unit; in an FBO there may be divergent views on some issues. In some organisations, I was able to conduct different interviews with different respondents within the same FBO. Their answers were not always the same, despite the fact that they work for the same FBO. The age and the gender of the respondents are two important characteristics that make a visible difference for this study.

However, although the critique of treating the FBOs as a homogeneous category is right in many respects, the data of the study reveals that on gender issues most of the FBOs share a common patriarchal point of view. Also, in spite of the differences that may exist within a single FBO, the respondents' gender expectations are similar. The shared conservative tone of these organisations can be seen by paying attention to the patriarchal characteristics they share, such as having leadership positions dominated by men, and by the practices and patriarchal discourse of these organisations. There are always men at the top of these organisations, and men are listed as the main donors. Both of these important categories are dominated by men. The relations between women and men can also be observed in the interactions of female and male

staff/volunteers. Gender is an important element that regulates the relations between the staff and volunteers in all these organisations. The spatial features of FBO offices also reveal much about gender relations in these organisations. The executive bodies of all of these organisations consist of men, and women's spaces are clearly divided. Women's spaces are sometimes located on the upper floors of FBO buildings, sometimes they occupy a separate building and sometimes they are *hidden* as a separate room somewhere in the building. Although the strictness and the experiences may vary, in terms of the gender issue all FBOs share a certain common discourse and practice.

1.6 Structure of the Thesis

The thesis is composed of six chapters. After the introduction follow the methodology and literature review chapters. The two subsequent chapters analyse the field research data. The thesis ends with the conclusion chapter.

The introduction chapter (Chapter 1) of the thesis lays out the main objectives and arguments of the study. It clearly states the research questions of the study and explains the reasons for selecting Konya as the city in which to analyse relations between FBOs and poor women. It describes the significance of this study and its contribution to different aspects of social policy literature in Turkey. The introduction also offers a discussion of the strengths and possible limitations of the study, and an overview of the different sections of the thesis.

The methodology chapter (Chapter 2) presents the general characteristics of the method of the study, the sample selection, and the data collection. Also, the main limitations of the research are analysed in this chapter.

The literature review chapter (Chapter 3) presents the contemporary status of FBOs in the world and Turkey. In addition to reviewing the FBO literature in general, it also reviews the literature pertaining to the gendered aspects of faith-based welfare provision around the world and in Turkey specifically. In order to aid in comprehending the possible implications

of FBO surveillance of women, this chapter also includes a section addressing surveillance practices on poor women. Additionally, the welfare surveillance carried out by FBOs on those they serve is presented in this chapter.

Chapter 4, entitled “Deserving and Undeserving Poor Women for FBOs in Konya”, presents the findings of the field research conducted within the scope of this study. This chapter begins by presenting the findings firstly by referring to FBOs’ “sensitivity” to women’s poverty and their reasons for attempting to alleviate it. After reviewing these reasons, this chapter refers to the differentiation between “deserving and undeserving poor” women for FBOs. The criteria used to make this differentiation are analysed in terms of patriarchal assumptions.

The next chapter, Chapter 5, “The Surveillance of Poor Women in Konya”, continues to present the discussion of the interpretation of the data. It analyses surveillance practices as the main mechanisms for reaching those in need and for differentiating between the deserving and undeserving poor. This chapter also mentions the surveillance practices of FBOs as attempts to discipline poor women. The gendered aspects of the surveillance practices of FBOs as a disciplining mechanism are examined, and the peculiarities of gender in those processes are analysed.

In the conclusion, Chapter 6, the overall arguments of the study are reviewed and the potential and existing place of faith-based welfare provision in the alleviation of women’s poverty is discussed. Finally, it offers a critique of reliance on FBOs in dealing with women’s poverty.

CHAPTER II

2. THE METHODOLOGY

This chapter aims to present the main characteristics of the field work conducted for this study as well as to reflect the field research experiences of the researcher. The relations between the respondents and the researcher are presented as important factors that affected the data collection. The effect of gender and age characteristics are analysed in terms of their impact on the interaction between the respondents and the researcher.

2.1 The Characteristics of the Sample

Konya is home to a great number of different FBOs. Konya has many FBOs which have connections with different *cemaats* (religious societies) and communities. The exact number of FBOs in Konya that provide social assistance is unknown. I interviewed 12 FBOs that provide social assistance, including the major FBOs in this field. In total, I interviewed 20 respondents. The contact information of the FBOs was located via the internet. To reach FBOs, firstly I contacted them by telephone. In these calls I introduced myself as a research assistant and student at Middle East Technical University (METU) and explained my research interest. To reach the major welfare provider FBOs, I also used the snowball technique. In each visit to an FBO, I asked for the names of other FBOs which are prominent in the field of social assistance in Konya. Using the snowball technique, I had the chance to conduct interviews with relatively small FBOs in addition to major welfare provider FBOs. In addition to these

interviews, I also interviewed the head of the platform *Konya Sivil Toplum Kuruluşları* (Konya Civil Society Organisations), the membership of which includes the FBOs in Konya, and I took the names of major organisations which are functioning in the welfare provision area from the chairman of the platform.

The FBOs in my sample provide at least one of the following services: in kind assistance (coal, food packages, household items), running soup kitchens or cash assistance. I did not include organisations that focus solely on educational activities in my sample because they mainly target young students, providing them scholarships, and do not target female-headed family units. There are plenty of organisations which exclusively focus on giving scholarships but do not provide assistance to poor households, therefore this decreased the number of FBOs in my sample.

There are both small and relatively large organisations functioning in the area of welfare provision in Konya. Along with the FBOs whose scope of functioning is national, there are local organisations which only function in Konya. Some of the organisations also provide assistance internationally. All of the organisations I interviewed belong to Sunni traditions of Islam; there were no organisations following the Turkish Alevi or Shiite traditions in my sample. In Konya, which has a predominantly conservative Sunni population, the major welfare provider FBOs follow the Sunni interpretation of Islam. Their activities are sponsored by the Sunni population of Konya.

To label an organisation as faith-based and to include it in my sample I utilized several definitions and practical strategies. Two important indications of being a Faith-Based Organisation for this study were defining the basic motivation of the organisation in religious terms and using references to faith in explaining the purpose of the assistance provision activity. The presence of religious symbols in the buildings and offices of the FBOs was also treated as an indication of their faith-based motivation. The general discourse of the respondents in answering questions was also analysed in terms of its faith content.

The purpose of an organisation's involvement in assistance provision was usually explained by FBOs as "for the blessing of God"³, "to receive good prayers [from aid recipients]"⁴ and "for the next world"⁵, meaning they expect a reward after death. I interpreted these reasons as having religious motivations and as taking Islam as the reference point for their activities.

The religious symbols in the organisations' buildings also represent the faith aspect of these organisations. Although some organisations are more secularly decorated⁶, all of the organisations in my sample have Islamic religious symbols in their buildings. Some of these organisations use objects with religious symbols more abundantly than others. Calendars with prayer times⁷, photographs of the Kaaba in Mecca and pilgrims on Hajj, religious messages and posters including the ninety-nine names of Allah are all common symbols displayed by FBOs in their offices. Some of these organisations have very secular building entrances, halls, and executive offices. However, when we wander around other parts of the building, we find separate places like *masjids* (prayer rooms) for religious activities. Especially in the upper floors of the buildings, namely the areas used mostly by staff and volunteers rather than daily visitors, the display and frequency of faith symbols increase. There are more religious symbols in the areas or the rooms of the buildings which are used exclusively by women volunteers and women personnel. To sum up, I interpret objects such as religious books on the shelves, prayer beads, *sajjade* (prayer rugs), calendars with prayer times and visual images of religious places as representative of the religious identity of an organisation.

³Allah rızası için

⁴Hayır dua almak için

⁵Ahiretimiz için

⁶By secular decoration I am referring to the absence of decorative objects with religious symbols.

⁷These are called "*saatli maarif takvimi*".

Another tool used to label an organisation as faith-based and include it in my sample was the discourse of the organisations. I interpret making references to the Quran, hadith, prominent Islamic figures⁸ and Islamic morality as indicating the religious identity of an FBO. Usage of religious concepts like Ummah, *fitrat* (an individual's character), sin and good deed in their answers is another reflection of faith-based identity.

The dress codes in the organisations also reveal much about the faith identities of the organisations. Women's attire is especially reflective of the faith identity of an organisation. Wearing headscarves and long and loose overcoats to cover their bodies within the organisation is the usual mode of attire for female staff or volunteers in these organisations.

2.2 Data Collection and Analysis

A qualitative methodology was employed by this study in order to offer a richer description of faith-based welfare provision to women and to provide a more robust understanding of the influence of FBO gender expectations on the assistance provision process. Semi-structured, in-depth interviews were used as the primary method of data collection. Participant observation was also used in some parts of the research. At the request of an FBO, the list of interview questions used in this study was sent electronically to the FBO before the decision to grant an interview. Before each interview, one copy of the question list was provided to all of the respondents. Respondents were informed about the purpose and the scope of the research.

There were 24 questions on the question list (attached in the appendix). The majority of the questions were organized into seven parts. The first part aimed to understand the general characteristics of the organisation, like the organisation's primary goals and important sources of funding. The second group of questions were asked in order to understand the general

⁸Such as Omar, the second caliph of Islam.

characteristics of the assistance provided by the FBO, the type and scope of this assistance, the length and duration of this assistance, and how the FBO established and maintained contact with those in need of assistance. The third part consisted of questions regarding women's poverty, including its causes and solutions from the perspective of the FBO. In this section, I also intended to gain information about the surveillance practices and other disciplinary mechanisms FBOs used on poor women in their search for the deserving poor. The subsequent part included questions aiming to better understand the FBOs' conceptualization of the ideal family and the roles attributed to women and men. Data on poor women's roles in the family was mainly collected from these questions. The fifth part was prepared to understand the FBOs' views about state aid and other forms of assistance available to women. In the sixth part, respondents were asked questions regarding the "moral value transmission" efforts of FBOs. The main purpose of this section was understanding whether the FBO had an educational program and, if so, the nature of that program. The last set of questions, relating to FBOs' views on the matter of poor men's vs. poor women's employment, was asked both in order to identify differences in the way FBOs view women's and men's employment and to understand the place of work in their conception of the deserving poor.

2.3 Limitations and Barriers

2.3.1 Reaching out to FBOs

Securing appointments with FBOs was sometimes difficult, and a number of the organisations I contacted refused my request for an interview. Fortunately, the number of such organisations was relatively low.

Such cases of being denied a request for an interview did, however, provide useful information in terms of understanding the importance of the gender of the researcher in the field study. My gender played a great role in

being rejected by FBOs. The gendered aspects of these refusals were openly stated by the FBO staff I contacted. One person stated that being interviewed by me was not appropriate because I was a woman. He said, "If you were a man we would be pleased to welcome you". The absence of a proper place for hosting a woman was another reason offered by a different FBO. Having a "dergah-like", or in other words heavily religious, community was another reason for rejection. A visit by a young woman to their organisations was seen as a potentially uncomfortable experience by these FBOs because of their conservative membership and volunteer profile.

Although I had some difficulties with a few organisations, securing an appointment with the major welfare provider FBOs in Konya was possible and relatively easy. Especially after interviewing large organisations, I realized that these organisations were well acquainted with conducting interviews with researchers. These FBOs stated that other researchers had conducted interviews with them before for different purposes.

2.3.2 Talking about women with Islamist men as a young woman

Being a woman was the cause of a certain amount of tension during the interviews because most of my respondents were conservative men. Talking about women with Islamist men in the context of poverty was the most difficult part of the research process, because for them women's poverty is closely related to family values and, indirectly, to the roles of women and men in the family and society. Talking about issues like marriage, being a proper woman and wife, the *fitrat* (individual character) of women and men, the *shhvet* (lust) of men and the *iffet* (chastity) of women made some male respondents anxious because of the direct interaction with a female researcher while talking about these "sensitive" issues.

In our discussions about these issues, fear of saying something that would offend me caused some tension for the male respondents. At times, there were

silences after I asked my questions that I interpreted as my male respondents pausing to consider what to say without offending me as a woman who comes from METU, wears trousers, does not wear a headscarf and does not dress in an Islamic way in general.⁹ Phrases such as “please do not take it the wrong way” and “please do not take it personally”¹⁰ were used by many male respondents while talking about the behaviour of improper and undeserving women. When they elaborated on the problems of not living an Islamic life, a tension was experienced by the respondents because of the possibility of inadvertently referring to an aspect of my life.

Some of the male respondents stated that “what we are doing right now is actually *haram* (religiously forbidden), referring to their face-to-face interaction with me while responding to my questions. However, despite viewing this interaction as *haram*, they nevertheless allowed me to interview them. At first glance this seems contradictory: while they state this interaction to be *haram*, they still take part in it. I think this can be interpreted in different ways.

The first possible interpretation is that my interviewing them is important for their reputation among the other FBOs. All the FBOs that I interviewed asked what other FBOs I had visited. They sometimes referred to other FBOs positively or negatively. Some of them related gossip about other FBOs. Thus, rejecting a researcher investigating women’s poverty might damage an FBO’s reputation among other FBOs.

A second possible reason is that, by stating the problematic aspect of their interaction with me, they intended to convey the message that although they see the interaction of men and women who are strangers as unacceptable from a conservative point of view, they define the interview with me as an exception that is worthwhile because the reason for the interview is to talk

⁹Although I paid attention to my attire, I did not completely change my way of dressing while making the interviews.

¹⁰*Lütfen üzerinize alınmayın*

about women's poverty, which is seen as a societal problem that needs to be addressed.

Another possible explanation is that accepting my interview request was understood as a favour to me as a young woman student, as a *girl*. By stating that "what we are doing is actually *haram*" they intended to show to me that they cared about me. The fact that accepting my interview request entailed sacrifice on their part could thus be interpreted as an indication of their eagerness to help me in my work and to ease the process of my data collection.

Although some male respondents did not openly state the tension involved in meeting with me, they all seemed uncomfortable at least during the beginning of the interview. Some male respondents utilized different strategies to make me and themselves more comfortable during the interview. Some male respondents paid special attention to making sure that they were not alone with me in a room, and some other FBO staff and volunteers also made sure that I was not left alone with the male respondent. Other strategies employed on the part of FBO staff included creating fictitious pretexts for interrupting the interview, or having someone present in the interview room who was not actually involved in the interview. These were all strategies deployed by the FBO staff and volunteers to decrease the tension of face-to-face interaction. I think defining me as a *sister* or as a *girl* (instead of a woman) who needed help to complete her *homework* (instead of a thesis or research) also reduced the tension to a certain extent for them. As another example of a strategy to overcome the difficulties involved in meeting me for an interview, the head of a very conservative FBO, who was originally hesitant about my visit to his office, scheduled our interview to take place when he was attending an outdoor *kermes* (charity bazaar) of the FBO. We were surrounded by a lot of people, and the "problem" of being in a room alone with me was thus overcome.¹¹

¹¹However, even in this case, other members of the FBO showed some discontent about my interview with the head of the organisation.

Overall, the tensions and difficulties caused by the patriarchal structure of the organisations reveal much about my research interest because they give clues about the conservative, patriarchal nature of these organisations. The patriarchal organisational structure of the FBOs in some ways restricted my ability to collect data. On the other hand, encountering and experiencing the patriarchal nature of the way these organisations function was in and of itself very informative, and made its own contribution to my research.

2.3.3 Being a young and single woman

In addition to the dynamics of being a woman, being a young person also shaped the relations between me and the FBOs. The attention they paid to where I was staying while in Konya and my transportation needs are examples of their protective attitude towards me as a young woman. Some respondents asked about my accommodation and whether I was content with the security of the place. They stated that if I had any concerns about the security of my accommodation they could find a “safe” place for me to stay. Some respondents paid a great deal of attention to my transportation to and from their offices. Some of them would not let me return to my hotel by myself after sunset, and insisted on having their personnel drive me there instead. Sometimes they called a “trustworthy” taxi driver for me. All the attention paid to my security was shaped by both my gender and age. They saw my age as being insufficient for me to be able to protect myself as a woman.

My age and my marital status were a focus of inquiry on the part of almost all respondents, with the exception of young male respondents. For young male respondents, asking about my age and marital status could have been seen as unacceptable because of the possibility that I might “take it the wrong way”¹². However, middle aged men and women and young women all paid attention to my age and marital status. Even if my age and marital status

¹² Even if young male respondents did ask about my marital status, they were very careful to make it clear that it was an innocent question without any ulterior motive behind it.

were not asked directly at the beginning the interview, the subject would come up when we were discussing the family and roles and responsibilities in marriage, at which point I was either asked directly about my marital status or my respondents attempted to infer it indirectly. The absence of a wedding ring on my finger also revealed my marital status. When I stated that I was single, they added phrases like “you will understand what I mean” to their answers while talking about the ideal family form or responsibilities in marriage.

I think my status as a single young woman had a negative impact on certain respondents, especially older male respondents, because this status decreased my seriousness in their eyes. Being a *girl* (referring to being single and young) and a student meant, for them, that I was inevitably less serious in my attempts to understand and productively address women’s poverty than a mature man or woman (referring to being married) or an experience professor (as opposed to a student) would have been. Being married is seen as conveying maturity, and thus one’s marital status can influence respondents’ attitudes. Also, my being a student led some older men to understand my research as “homework” rather than a serious research project.

2.4 Interactions with Female Respondents

After my first interviews I realized the importance of the gender of the respondents. Unfortunately, it was not possible for me to conduct interviews with both a male and a female respondent at each organisation. Sometimes time restrictions prevented me from conducting interviews with women, while in other cases the FBOs’ patriarchal nature did the same. Some organisations could not manage to find an “appropriate” female respondent who would be able to “properly” represent the FBO’s views, in a reflection of the male dominated nature of the FBOs. In one organisation my request to interview a female volunteer in addition to a male one was met with the response that “they would

just say what we say to them”, meaning that female staff members would never have more accurate information on any issue than male ones.

However, some organisations have a very active “women’s branch” which deals very closely with poor women. These organisations also have a patriarchal character, such as the dominance of men in decision making positions the presence of gender segregated areas in their buildings. Nevertheless, having a women’s branch at least provided an area for female staff or volunteers to work. In these organisations, the members of the women’s branches made themselves freely available to me and I had the opportunity to conduct interviews with them in addition to those I conducted with the male respondents I met with in those organisations.

In those cases in which I had the opportunity to conduct an interview with both male and female respondents from an FBO, it became clear that the gender of the respondent had an effect on their approach to the issues. This difference goes beyond the personal characteristics of the individual respondents. The data collected from female respondents vividly reflects the difficulties that poor women go through in far more detail than does the data collected from male respondents. Examples of this include female respondents’ attention to problems women face like discrimination stemming from family instability or the death of husband. Another difference between the responses of male and female respondents was that male respondents were more prone to blame women for familial problems, especially in cases of family instability like divorce or abandonment. Female respondents, in contrast, were more inclined to have a balanced approach. For example, while male respondents tended to criticize women as being prone to rush into divorce, female respondents were more cautious in making this kind of generalisation. Although female respondents had a more empathetic approach than male respondents did towards poor women, both groups shared the same overarching patriarchal approach. Their definitions of who constituted the deserving poor were shaped by patriarchal assumptions and they shared the same general discourse as the

FBOs to which they belonged. The difference between the approaches of male and female respondents stems from a shared experience of womanhood that leads female FBO staff to identify with poor women in certain contexts. However, neither this shared experience nor female respondents' identification with poor women serve to break the overall patriarchal and biased nature of their views about poor women. Therefore, female respondents also approach the question of poor women's worthiness for aid with great caution.

2.4.1 The location of interviews with women

Another important point during my field work was how the gendered division of space in FBO buildings affected my work. The organisation of space also reveals the gender relations in the organisations which have women staff or volunteer. The executive bodies of FBOs consisted of men, and women's spaces were clearly divided. Women's spaces were sometimes on the upper floors of a building, sometimes located in a separate building and sometimes *hidden* as a separate room in a different part of the building. The kitchens of the organisations belong to women. After having built some level of rapport, women took me to "their" kitchens to have tea and to be "more relaxed." Mostly the executive halls belong to men, while the areas that deal with aid applicants are predominately female. The reason for this is that most aid applicants are female. These female application areas do not, however, exist in all FBOs.

I think the data collected in these "more relaxed" female areas more accurately represents the views of female respondents. The attitudes of female respondents in their own areas, like kitchens, seemed more relaxed, and I think this positively affected the way they spoke and acted.

2.4.2 Home visits with female respondents

In addition to interviews, another method employed for the purposes of data collection in this study was participant observation. I did not ask to

participate in the “home visits” made by the female staff and volunteers of the FBOs. Instead, some female staff members made some appointments with aid-receiving women and invited me to join. At my request, the aid-receiving women were informed about my presence on these visits. I was very careful not to intrude into the discussion and interactions between aid-receiving women and FBO staff. These visits contributed greatly to the data collection process because I had the opportunity to witness the hierarchical relations between the aid-receiving women and female FBO staff. I also realized that the aid-receiving households I visited with the FBO staff were carefully selected to show that FBOs assist woman who “really deserve” aid. The home visits on which I was invited were with women who had been receiving assistance from FBOs for a relatively long period of time, compared with aid recipients generally.

2.5 Final Remarks

When I first met with a respondent, I began by spending sometimes one to three hours building rapport with him or her. During this period they asked where my hometown was, which university I came from and why I chose Konya for my study. Being a research assistant and a student at METU had an influence on my respondents, sometimes a negative one and sometimes a positive one. Some were pleased because of METU’s academic reputation in Turkey, were eager to highlight the work of their organisations and the assistance they provide for the poor and seemed desirous of my respect and esteem for their work. I met again with some of them after our first interview and they asked me about my advisor’s views about their organisations. Some respondents held less positive views of METU, especially as a result of the Gezi Protests¹³. These generally tended to be uneasy at first. However, women’s poverty was understood by the respondents as being outside of “politics”, and this created a space for me to talk to and ask questions of even the more reticent

¹³ The Gezi Protests were the widespread protests in the summer of 2013 which began as an effort to protect Gezi Park in Istanbul and then grew into protests against the government more broadly. Many METU students were involved in the protests.

respondents. When I said that “my aim is not political, but rather poor women and their situation in society”, they seemed to relax and began talking about women, the family and poverty. The opportunity to discuss women’s poverty, described by respondents as a “great wound” in society, allowed respondents to open up and speak freely. Talking about women’s poverty is particularly important to the respondents because for them there is a connection between poverty in general, and women’s poverty specifically, and “moral corruption” in society. This assumed connection made them more willing to answer questions and talk about this issue.

CHAPTER III

3. LITERATURE REVIEW

3.1 Faith-Based Organisations in the World and in Turkey

Presenting a basic overview of faith-based organisations and faith-based welfare provision in the world and in Turkey is the basic aim of this section. Religious actors are becoming increasingly important in welfare provision. (Romanillos, Beaumont and Şen, 2012, p. 48). In both “developing” and “developed” countries, FBOs have gained importance because of their responses to the increasing poverty, inequality and social exclusion emerging as a result of structural adjustment policies (Clarke, 2008, p. 19). The consequences of neo-liberal policies are claimed to have a significant role in the proliferation of FBO welfare provision in the world, including in Turkey. FBOs become involved in welfare provision in a role either alternative or complementary to the state in this policy environment (Elander, Davelaar and Walliser, p.81, 2012). Countries such as Turkey, in which state welfare provision is not well established, have witnessed an increasing and urgent need for welfare provision as a result of such neo-liberal policies as reduced government social spending and privatisation of the economy. Increasing poverty in these societies, an outcome of the economic crises of the contemporary era, has created new space for FBOs, and increasing demand for welfare provision has encouraged FBOs to become involved in that sector.

FBOs, among other welfare providers, are celebrated by some groups of writers and politicians as having comparative advantages over other forms of welfare provision. Among the actors which deal with the problems of poverty

and social exclusion, FBOs have a special place. There is a growing literature about the comparative advantages of FBO welfare provision (Tadros, 2010). FBOs are presented as more efficient than other actors in dealing with poverty, and their intervention in such problem areas is seen as more rapid than that of the bureaucratic institutions of the state (Karatepe, 2011, p.234). Moreover, FBOs are also claimed to adopt a more holistic approach in their relations with assistance-receiving groups, which means that they do not just provide material assistance but also spiritual assistance, so they are also seen as beneficial for the spiritual dimension of well-being (Tadros, 2010, p.10). Another dimension that is stressed as an advantage of FBO welfare provision is their ability to build a special connection with the most marginalized and excluded segments of society and their capacity to better respond to poor people's values and needs (Tadros, 2010, p.11). Tadros also notes the positive role of FBOs in offering poor people, and especially poor women, a social network which they can use as a part of their daily survival strategies (ibid).

Moreover, FBOs are celebrated as part of a vibrant civil society and are said to have a positive role in the healthy functioning of society. The increasing role of faith-based organisations is supported with the claim that the loss of voluntary participation would cause social breakdown (Goode, 2006, p. 204). When FBO welfare provision is thought of as a part of the broader category of charitable assistance, efforts to limit this kind of activity are thought to harm the institutions of civil society by disempowering local communities and discouraging them from doing things for and by themselves (Prochaska, 2002). Charity motivated by religious impulses is claimed to be more effective (Prochaska, 2006, p.3, as cited in Dinham, 2009, p.121). Therefore, from this perspective, faith-based welfare provision has the upper hand compared to other type of charities. Although the voluntary sector as a whole is gaining importance in dealing with social exclusion and poverty, FBOs are seen as the leading actors among other voluntary sector participants.

Although the increasing role of FBOs in welfare provision is a worldwide trend, the sheer speed of this phenomenon in Turkey sets the country apart. Turkey is the country with the highest rise in FBOs over the last few decades (Göçmen, 2010). And in Turkey, especially since the 1990s, these organisations have increasingly become part of the nation's welfare sector (ibid). In Turkey FBOs have attracted attention with the Deniz Feneri Association (Karatepe, 2011, p. 226), as well as with TV charity programs. "Deniz Feneri", "Can Suyu", "İHH" and "Kimse Yok Mu" are examples of FBOs that have become very well known in Turkey. While all of these organisations vary in terms of the strategies they employ and the voluntary and donor groups they target, there is a common set of factors that have led to their emergence.

The current social policies in Turkey have a culturally conservative and economically liberal character. This fact serves to reinforce "Islamic traditions of charity", and one aspect of this is an emphasis on partnerships between public authorities and civil initiatives in the provision of welfare and social services (Buğra, 2012, p. 27). Thus, in Turkey voluntary associations have proliferated and become very important in social policy (ibid), to the extent that, at least in terms of welfare provision, local government bodies work more with FBOs than they do with any other type of organisation.

Beaumont (2008, p.2024) also notes that the entry of FBOs in Turkey into the welfare sector is relatively recent. FBOs enjoy popularity in filling the gap created by the state, but their efficiency in reducing poverty is debated (ibid). Moreover, Açar (2009) states that in Turkey FBOs have become useful in the neo-liberal policy environment by mobilizing the resources of private citizens to alleviate the effects of poverty and limiting the spread of a social rights perspective that would increase the social expenditures of the state.

Apart from the discussion of state retrenchment in the field of social services as a consequence of neo-liberal policies, the transformation of state-religion relations offers another perspective for explaining the proliferation of FBOs in a country. Analysing FBO proliferation in Turkey, Britain, Germany,

France and Sweden, Göçmen (2010) explains that in the special case of Turkey the rapid proliferation of FBOs is a result of the resolution of the conflicts between religion and state. Göçmen claims that the most important event in terms of the resolution of conflict between state and religion in Turkey was the electoral success of the Justice and Development Party, and that it was after this electoral success that FBOs had the opportunity to flourish more easily in Turkey.

Turkey, with its faith-based actors in the welfare provision area, has attracted the attention of researchers seeking to analyse the reason for the rapid FBO proliferation in the country. FBOs in Turkey have been analysed in terms of the reasons for their emergence, their discourse regarding poverty and the general characteristics of how they function. However, this phenomenon in Turkey has not been analysed through the lens of gender. Therefore, the following parts of this chapter are dedicated to presenting relevant studies and theoretical perspectives with regard to analysing FBO welfare provision from a gender perspective.

3.2 FBOs and Gender in the World

In order to understand the relationship between FBOs and poor women, it is necessary to analyse other charities that take faith as their starting point. Examples of Muslim FBOs from different contexts show that such FBOs tend to hold patriarchal and paternalistic views about women. Those patriarchal values shape all aspects of the process of assistance provision. Appropriate roles for women, their place in the family and the expectations of what constitutes proper behaviour are all shaped by patriarchal values and the deservingness of female aid applicants is judged according to these principles. Therefore, in trying to understand the relations between FBOs and female aid recipients, looking at FBOs around the world is useful.

3.2.1 Why FBOs target women

Previous studies have shown that women are one of the main targets of faith-based assistance. All welfare programs, whether governmental or non-governmental or faith-based or secular, tend to target women. However, FBOs (especially those affiliated with the Christian, Islamic, and Judaic faiths) have more incentives to direct aid to women because of religious sensitivities concerning caring for widows and orphans (Tadros, 2010, p.17). This religious sensitivity for caring for widows and orphans reflects a patriarchal perspective, with women and children viewed as dependent on men. In the absence of a male breadwinner, FBOs need to fill the gap created by the absence of the husband.

The absence of a male breadwinner is an important criterion for FBO support of poor women. Lundblad presents an example showing this tendency to support women without male breadwinners in the context of Zakat Communities in Palestine. Lundblad (2008, p. 205) says that according to the Palestine Poverty Report (1998, p.69) the programs of Zakat Communities are directed toward supporting families bereft of their male breadwinners. Lundblad's findings also suggest that women are not considered to be breadwinners even if they work. Both the Zakat Communities and Ministry of Social Affairs utilize the absence of a male breadwinner criterion, and see such women as deserving poor (Lundblad, 2008, p. 205).

Another reason for supporting women as deserving poor is their relation to the dependents of the household as the caregiver. Tadros' (2010, p.17) study on FBO welfare provision in poor urban communities in Egypt shows that gender norms and values regarding womanhood, namely that women's primary responsibility is caring for their children and that women have an inherently "sacrificing nature", produce expectations that women should take responsibility for seeking welfare assistance for the sake of their children. She argues that from this perspective, as some other researchers have observed, seeking assistance is essentially seen as a "woman's job" because of welfare

dependent and welfare deserving care roles. It is more acceptable for a woman “to stretch out her hand” than a man (Tadros 2004, p.314–317, as cited in Tadros, 2010, p. 17). With these expectations, FBOs view women’s applications for aid as more legitimate than men’s, and tend to direct assistance to women with dependents.

Although FBOs see women without male breadwinners as more deserving of aid and prefer to support women with dependents like children, not all single female dependents can receive assistance. There are certain criteria that women must comply with to deserve the assistance. In the formation of these criteria in Muslim organisations, patriarchal Islamic values are very prominent. In the next section, I present examples of setting criteria for receiving assistance from Muslim FBOs.

3.2.2 Setting standards and priorities

Aid is a vehicle through which the aid giver can attain dominance over the receiver (Bradley,2011,p.119). Examples of relations between FBOs and poor women serve to reveal that FBOs’ ability to determine who constitutes the deserving poor gives them the power to impose conditions on those who receive their aid. The faith dimension is particularly important for the relationship of domination between the aid provider and the receiver. In their study on missionary FBOs, Stirrat and Henkel (1997) argue that although all aid agencies, including FBOs and NGOs, have certain predetermined conditions for receiving aid, having a religious motivation and reference entails a different process, because people who are convinced that their faith holds all the answers to human existence are less likely to be open to other ways of living and being (as cited in Bradley, 2011, p.119). Therefore, it is likely that receiving the assistance provided by FBOs may be conditioned upon the recipient’s conformance to the expectations of the aid giver.

In Ghodsee's study (2007), the activities of orthodox transnational Islamic charities that target Muslim women are analysed in terms of the gender agendas of FBOs. A Bosnian journalist had revealed that 10,000 Bosnian war widows and orphaned children had received letters from Saudi charities in the late 1990s. These letters offered widows pensions on the condition that the women wear headscarves and send their children to Saudi-funded religious schools. Many of them accepted these offers because women in rural areas with very little education had very few job prospects (Prothero 2002, as cited in Ghodsee, 2007, p.534). In addition, the enrolment of one's children in these Wahabi-sponsored schools was a condition for receiving the aid. Ghodsee shows the implications of the gender agendas of Wahabi FBOs in Albania, Bosnia and Kosovo, where those FBOs aimed to influence women's dress and behaviour. As Vidal (2001) warns, there are a growing number of FBOs which advocate for a return to more conservative gender relations and more limited roles for women in public space (as cited in Ghodsee, 2007, p. 524).

Zubaida (1992) also points out that through the provision of social services, Islamist associations (like the Muslim Brotherhood) aim to Islamize the community by regulating religious observance and ethical and moral conduct. These organisations, which provide social services, place a strong emphasis on family morality and the dependency of women. Zubaida also argues that the Islamic associational tradition is patriarchal and authoritarian and that, though these organisations are reconstituted under modern conditions, their patriarchal values remain intact (1992, p.9).

Moreover, Tadros' study on FBOs in Cairo reveals that aid distributed to women is tied to their conforming to a set of beliefs and dress and moral codes. Those expectations may not be openly stated by FBOs, but women "know" that they cannot get the aid if they do not comply with a particular set of dress and behavioural codes (Tadros, 2010, p. 19).

As different cases from different contexts show, FBOs have predetermined criteria for assistance provision. Women who are seen as not

conforming to particular moral standards are excluded from the assistance these organisations provide. The criteria that set the status of women as either deserving or undeserving are shaped by patriarchal values. The differentiation made between widowed and divorced women is a good example of the patriarchal criteria of FBOs. As Tadros shows, FBOs in Cairo prefer assisting widowed women instead of other single women such as divorced ones. Tadros argues that assistance to such single/female headed households becomes more problematic if the assistance seeking women are seen as not complying with certain standards of moral and sexual behaviour (Tadros, 2010, p. 17).

Abromovitz's conceptualization of "family ethic" is particularly elucidating in understanding the process of distinguishing the deserving and the undeserving poor for FBOs. It should be noted that the goal of Abromovitz's study is grasping the gendered position of the state. However, "the family ethic" analysis is also very useful in understanding FBO welfare provision. Abromovitz states that "the family ethic became the basis for distinguishing between deserving and undeserving women" (1996, p.3). Tadros' finding that FBOs prefer to support widows instead of other single women, such as divorcees, can be analysed with the "family ethic" conceptualization. By excluding women who do not comply with this patriarchal family ethic, FBOs try to perpetuate these norms. Abromovitz states that the dominant family ethic (in the US) is based on subordinated women who are supported by the male breadwinner. She explains the family ethic which is imposed on women as follows:

It has made them the guardian of family and community morality, expected them to remain pious and chaste and tame male sexuality, and defined them as weak and in need of male protection and control (1996, p.3).

Because of the same "family ethic", widows with young children are seen as the deserving poor, "while the other single mothers are treated so harshly" (Abromovitz, 1996, p.3). Tadros' findings point out a similar kind of patriarchal family ethic that FBOs use for judging the deservingness of poor women. Women who cannot comply with these principles are left outside of the support mechanisms of FBOs.

Moreover, what differentiates the FBO experience from that of the state are the more conservative gender roles that an FBO may adhere to, based on traditional readings of Islamic principles. The emphasis on honour, which is prevalent in the Muslim context, can make the emphasis on more patriarchal values more intense.

In addition to patriarchal criteria to identify deserving women, the educational efforts of FBOs to impose values on and to discipline aid-receiving women are also present in the literature. What education refers to in this context is “moral” education which aims to transmit values to the aid receivers. Tadros (2010, p.21) points out that after relief and health services, education is one of the most popular activities provided by FBOs. She states that education is an important opportunity for indoctrination and the diffusion of ideology. Although Tadros does not suggest that all FBOs aim at indoctrination through education, the cases she cites show the exercise of “invisible power” by FBOs and FBOs’ engagement in “subtle religious conscientization” (ibid).

Another example of moral value transmission is presented in Goode’s study on FBOs in Philadelphia. Goode, in her study, refers to conferences organized by faith groups which encourage poor women to help men to restore their proper role in the household as the breadwinner. She states that “any critique of the negative effects of patriarchal gender relations” is absent in those conferences (Goode, 2006, p. 212). Those conferences can also be read as moral education attempts to discipline poor women. Self-discipline and the restoration and perpetuation of patriarchal and heterosexual family values are emphasised by those organisations (Goode, 2006, p. 212). Goode points out the strong patriarchal family values that some of the organisations are calling for, as a way of reforming individual morality (2006, p. 210). The restoration of patriarchal family values is regarded as indispensable in fighting against poverty because family values are seen as a way of self-reform. Therefore, the focus is on the moral characteristics of individuals rather than the structural problems that cause poverty (Goode, 2002, as cited in Goode, 2006, p. 212).

3.3 Surveillance of Poor Women

The processes of setting criteria and attempting to educate women to make them comply with the principles of FBOs must be accompanied by the practice of some sort of surveillance. As a whole these function as a way of disciplining poor women and of monitoring their lives and morality. Although the work of the authors referred to in the previous section does not specifically mention the surveillance practices of FBOs, all of the examples discussed include monitoring processes to determine the eligibility of women for aid. Therefore, all of these cases can also be read as a process of monitoring the sexual and moral conduct of women.

To understand the possible implications of surveillance practices, we need to look at studies on welfare surveillance and the gender aspect of welfare surveillance practices. Surveillance can be described as the “focused, systematic and routine attention to personal details for purposes of influence, management, protection or direction” (Lyon, 2007, 14). Welfare surveillance basically refers to the process of monitoring someone’s personal details in the context of welfare provision. Welfare surveillance entails a process that is more than just watching, it also aims at “managing and manipulating human behaviour” (Maki, 2011, p. 56).

There is a gap in the welfare surveillance studies which analyse the surveillance practices of FBOs on poor women. Welfare surveillance studies predominantly focus on state surveillance of poor women. Although the literature mostly focuses on the relation of poor women to state welfare agencies, the theoretical discussions are very useful in understanding the surveillance practices of FBOs on aid-applicant and aid-receiving women.

As different surveillance scholars have pointed out, surveillance is not practiced uniformly for everyone (Lyon, 2004; Gilliom, 2001, as cited in Maki, 2011). Gender is one important aspect that makes a difference in the practices

of monitoring. The feminist critique of welfare surveillance on poor women basically warns about the gendered characteristics of the monitoring mechanisms. Lewis (1992, p.169) also draws attention to a similar point by stating that single women with children are always considered as a problem for governments, and that stigmatisation, surveillance and administrative harassment are therefore widespread in the provision of assistance to those women.

The search for a man in the household of aid-receiving single women is a significant example of the surveillance practices specifically performed on poor women. Women who receive assistance because of the absence of a male breadwinner in their households are under the constant surveillance of not only the case workers but also the neighbourhood. Everyone who knows the assistance-receiving position of single women can use this information against them (Gilliom, 2001). As cited in Maki (2011), Mosher (2011) points out the gendered aspect of community surveillance, noting that most of the reports to welfare fraud hotlines in Canada come for reporting a single woman who is claimed to have an unreported “spouse in the house”. These welfare fraud hotlines are functioning as a means to control, discipline and regulate women’s intimate relations through fear (Maki, 2011 p. 55). To collect information about women’s personal details, databases and new technologies are used in addition to “traditional ‘face-to-face’ surveillance” (Maki, 2011 p. 56).

Moreover, as Chunn and Gavigan state, the deserving position of poor women is not stable and a deserving woman can become undeserving at any moment(2014, p.231). To constantly assess their deserving position, surveillance is practiced in different areas of their lives. For example, the houses of single mothers receiving social assistance are monitored in terms of “their cleanliness, their childrearing abilities, their personal lives, and so on” (Little, 1998, as cited in Chunn and Gavigan, 2014, p.231).

As these discussions show, the provision of welfare to women entails invasive surveillance practices in the lives of poor women. The relations of

women with the state welfare agencies are also patriarchal and an intense monitoring is practiced. In Muslims settings, however, the Islamic sensitivity regarding the behaviour and the honour of women makes the welfare surveillance issue even more problematic for women in certain respects. To oversee the honour criterion for a woman to deserve aid, the surveillance practices of FBOs can be very intrusive. This is especially so when there are no mechanisms in place to regulate and protect privacy rights. The regulation of personal lives and the invasion of privacy via traditional and modern monitoring practices are among the aspects that must be addressed in analysing FBO welfare provision to women. To fill the gap in the literature related to relations between FBOs and poor women in Turkey, this study focuses on the gendered aspects of FBO welfare provision in Konya.

3.4 Faith- Based Welfare Provision to Women in Turkey

There is no study which exclusively focuses on the relations of faith-based welfare providers with poor women in Turkey in the literature. However, there are a number of studies from which we can infer the assumptions, expectations and practices of FBOs regarding poor women in Turkey.

Buğra points out an important point about the construction of the status of women in relation to welfare in the Turkish case. She states that social assistance policies currently have a gendered character in Turkey (2012, p. 27). Like the disabled, women have a privileged status as the “deserving poor” in their relationships with welfare administrations (ibid). Not only do the central government and local municipalities target women with this same rationale of defining women as more deserving, so too do voluntary associations (ibid).

Women in Turkey are among the primary target groups of faith-based welfare provision. Women constitute the great majority of aid applicants and aid recipients of those associations (Işık, 2014, p.320). Women do not only constitute the great majority of assistance receivers, but also of aid applicants.

This is because the main factor behind the denial of aid to a family is the existence of a healthy man in the family. Men therefore force women to ask for aid and men are more reluctant to apply for aid from these organisations (Aksular, 2008, p. 59).

To receive aid a woman must be single or her husband's health condition must be very poor. If the man in the household is sick or disabled, the woman can receive assistance, but as Işık (2014, p.320) states, FBOs and *vakıfs* (private endowments that often have a charitable or religious focus) have a tendency to stop assisting the household when the male breadwinner begins to work. However, if the household is run by a single woman, the aid is not discontinued when she finds work (ibid). This reveals the dominant "family ethic" and assumptions of FBOs regarding ideal gender roles in a household. FBOs are careful not to disrupt the ideal division of labour in the family, with men as the breadwinners and women as the domestic caretakers. These criteria refer to gendered assumptions regarding the ideal roles of women and men in the family. This family ethic is shaped by patriarchal roles which are seen as "natural". Işık describes this assumption as follows:

The gendered assumption is that any man who is healthy is obligated to provide for his family no matter the circumstances and it is his fault if he cannot find a job; however, a woman, especially a widow with children, is vulnerable and should not work but take care of her children at home (Işık, 2014, p. 322).

Women have priority in receiving assistance, but the category of poor women is not a homogenous one. FBOs, just like other welfare providers, distinguish between deserving and undeserving poor women as well as more and less deserving ones.

Being single with children makes a woman more eligible for assistance. Because of this, the women who are supported by FBOs are usually single women with young children. As Tadros' study on Egypt points out, women are seen as the primary assistance seekers for their children because of their gender roles (Tadros, 2010, p.17). FBOs in Turkey share a similar assumption regarding

the deserving position of single women with children because of women's caretaker roles.

Moreover, among single women there is another significant differentiation according to the reason for the loss of the husband. Studies on FBO aid allotment in Turkey suggest that widows take priority over other single women (Açar, 2009; Aksular,2008; Göçmen,2010).Women who are in the position of providing for the needs of their families are not only those whose husbands have died. There are also divorced women, women who have been abandoned by their husbandsand women whose husbands are in prison.Yet FBOs in Turkey seem to privilege widows over these other groups. Açar's study on FBOs in Turkey suggests that FBOs categorise widowed women under the heading of an absolute poverty group (together with the disabled, the chronically ill and old people) which is given unconditional assistance (2009, p. 152). Aksular's (2008, p.83) study ofthe Deniz Feneri Association provides further evidence on this issue; this FBO similarly categorises widowed women as a primary target group, again together with the elderly, disabled people and small children "who have nothing" and cannot meet their daily needs.

When the reasoning behind this priority treatment of widows is questioned, several explanations arise regarding the deserving status of certain groups of women. The first possible explanation is about the status of widows and orphans in Islam. Jansen (2002, p.206) discusses the Islamic ethic concerning widows, saying that several Quranic verses urge the protection of widows and orphans. This is an important justification used by FBOs in explaining their attention to widows with children.

Apart from the Islamic ethic of concern for widows with children, another important factor which helps to explain the tendency of FBOs to support widows over other single women is their patriarchal "family ethic". Widows are considered as not having violated the patriarchal family ethic by divorce or otherwise destabilising the family. The death of the husband is an event over which woman cannot have any control. Women who are seen as the

“victims of circumstance” (Işık, 2014, p. 320) are preferred as the deserving poor. The death of the husband is considered among these circumstances, and therefore widows are prioritised in assistance provision.

Although being a widow is an important criterion in aid allocation, it is not the only one. Being a “model woman” (Işık, 2014, p. 320) is also expected from a deserving poor woman. Işık in her study uses a quotation to describe the ideal deserving poor for *vakıfs*. An ideal aid recipient is described as a woman who “was destitute after the husband died, but who tried to survive by cleaning floors instead of going down the wrong path.” (ibid). “Going down the wrong path” implies any illegitimate sexual behaviour of women with other men. This also shows that women’s sexual and intimate relations are among the areas that are regulated and monitored by FBOs in determining whether women deserve assistance.

3.5 FBO Surveillance of the Needy in Turkey

As discussed in the previous section, in order to distinguish between deserving and undeserving women, FBOs set some material and moral standards. To make the distinction between deserving and undeserving ones, and to find the most deserving poor, these organisations devote time and energy to monitoring these individuals. Monitoring practices are employed to make the poor “verifiable”, “visible” and “quantifiable”, especially for donors (Işık, 2014, p. 320, 322). The information collected about the needy by means of surveillance practices, to make sure that individuals receiving or applying for assistance are really in need, is shared with donors. To make the donor comfortable about where his/her donations go, the address and the name of the assistance receivers are provided by the organisations upon the request of the donor (Işık, 2014, p. 317). However, while the information of the assistance receivers is shared with donors, the information of the donors is kept anonymous. This practice highlights a problem regarding the privacy of the

personal information of the assistance applicants and receivers, and also reveals the hierarchical relations between FBOs, donors and assistance seekers.

Looking at the usual surveillance practices that FBOs employ to collect information is also useful in understanding the monitoring of poor women by FBOs. Studies on FBOs in Turkey note certain surveillance mechanisms employed for the purposes of verifying the information provided by aid applicants. Asking local shop keepers (such as a grocer or butcher), the headman of the neighbourhood, neighbours in the community and municipal representatives about the material conditions of aid applicants is a common practice (Açar, 2009; Aksular, 2008; Göçmen, 2010; Aksürmeli, 2012). Moreover, the homes of the applicants are subject to unscheduled visits to assess the conditions of the household. In these visits the FBO staff member or volunteer is authorized to visit all the rooms and look at all the parts of the house, such as the refrigerator (Aksular, 2008, p. 60).

Overall, the practices that FBOs employ to monitor the needy have been noted by different researchers, but none of them have taken the specific surveillance practices on poor women as the one of the main focuses of their study.

CHAPTER IV

4. DESERVING AND UNDESERVING POOR WOMEN FOR FBOs IN KONYA

4.1 Introduction

The data of the field research conducted in Konya reveals that that most of the assistance applicants and recipients are women. This chapter focuses on the gendered assumptions and practices of FBOs regarding the assistance provision process. Discussing the reasons why FBOs see women rather than men as more deserving assistance-receivers is one of the concerns of this chapter. Additionally, how deserving women are differentiated from undeserving ones is addressed with reference to the specific criteria of the FBOs. Donors, as the primary financial resource of these organisations, have a considerable impact on the definition of these criteria. Therefore, the significance of donors' expectations in criteria setting is also discussed in this chapter.

The aid-receiving process begins with an application, and this application is predominantly made by women. Therefore one of the aspects that needs to be clarified is how FBOs interpret and make sense of the fact that women are so dominant in terms of applying for assistance. For this purpose, an overview of FBOs' basic assumptions regarding women's poverty, women's assistance-seeking behaviour and the importance attributed by FBOs to the alleviation of women's poverty is presented in the next section.

4.2 The FBO Perspective on Women's Aid Applications

All respondents in this study mentioned that the majority of aid applicants are women. Respondents stated that between 70% and 95% of the aid applicants are women. How FBOs make sense of this phenomenon is one of the questions that need to be answered to understand the relations between the gender assumptions and assistance provision of FBOs.

Respondents referred to the loss or absence of a male breadwinner as the main reason for women dominating the application process. Lack of a stable source of income because of the absence of a male breadwinner was among the most frequently stated reasons for assistance seeking. The male breadwinner figure referred to for the assistance seeking women is usually the husband. There are various potential reasons for the absence of a male breadwinner. The death of the husband, divorce, abandonment, the husband being in jail or performing military service were among the most frequently stated reasons for the absence of a husband.

Having children was stated as another reason for why women apply for aid in such great numbers. Single women with children face a greater financial burden in the absence of a breadwinner. Respondents pointed out that most of the women who apply for aid have children. Having children also makes the financial situation of women more difficult because of the greater financial burden. Furthermore, the need to care for her children greatly limits a single woman's ability to seek and maintain paid employment. Female respondents repeatedly stated that divorced and abandoned women with children are among the most frequent applicants for aid. The families of divorced and abandoned women often refuse to support their daughters because they perceive the failure of the marriage as a source of shame to their family honour. The children born from these failed marriages are perceived as one of the signs of this shame, and therefore these women receive less family support and apply more frequently for aid.

Respondents also cited the fact that assistance-applicant women do not have a job which can sustain them as one of the reasons behind their applications for aid. Respondents did not view finding a job that would bring in sufficient income and social security as a realistic option for poor women. There are several reasons for this. Women are seen as psychically and mentally weaker than men, and are thus viewed as having a lower chance of finding employment. Because of men's "natural" capabilities, like strength and endurance, men are defined by respondents as more capable of working in many jobs. While men are defined as being able to handle every hard job, women are seen as unsuited for many jobs other than "women's jobs". Women's low levels of education were also stated as another reason for them not having a "good job".

The socially conservative atmosphere in Konya was also cited as a reason for women's poor employment prospects. Working outside the home was stated as a source of bad reputation for women, especially single women, in Konya. The number of "women's jobs", which are seen as appropriate for women, was stated to be quite low. Therefore women must apply for assistance more often than men.

Respondents also pointed out that the economic value of "women's jobs" is lower than that of men's jobs. Even if the needy women work, the income earned from irregular and informal women's jobs is not enough to sustain them. Therefore, they need to seek assistance to supplement their irregular income.

Childcare was also cited as a very big problem. Respondents pointed out that even if these women were to find a relatively better job, the problem of childcare would still arise. The women who apply for assistance usually have small children, but they generally do not have access to an affordable childcare service. Poor women cannot pay for childcare because of their financial problems. Moreover, since most of them have problems with their families, they

cannot leave their children with other family members while they work. These factors further decrease their chances of finding employment in decent jobs.

Along with the material reasons for the higher number of women's aid applications, respondents also noted a number of "emotional" reasons. According to the respondents, men's *pride* is another characteristic that makes poor men more reluctant to apply for assistance. Asking for aid was described as an activity which destroys the *pride* of a man. Women, however, are perceived as less proud (*gururlu*) in asking for aid. *Pride* is used as a male characteristic and respondents refer to "*erkeklik gururu*" (male pride). Asking for aid is considered to be a degrading activity for poor men because they are supposed to be able to support themselves and their families. Not being able to support their families undermines one of the important and defining tenets of being a "man". Women, in contrast, are not seen as the primary breadwinners of the family, so being unable to support the family and asking for aid because of this inability is not as shameful for women as it is for men.

In contrast to the pride of men, women are able to overcome their sense of pride and shame and request assistance to ensure the well-being of their household. Since women are responsible for the care of their children, respondents view it as only natural that women seek assistance more ambitiously than men in times of crisis. Women are viewed as having an altruistic nature; therefore, they are thought to come and ask for aid more often than men. One FBO official (male, age 60) stated his views on this issue as follows:

Women are more emotional. They are keener on the well-being of their families and children. Women cannot be unresponsive to the needs of their children. They can cry for them. Therefore, women apply for aid more than men. Men are arrogant. They do not want to come and ask for aid because they think that their pride would be hurt. Asking for aid is very difficult for a person in real need. Women can do it more easily for their families.

The analysis of how FBOs make sense of the assistance-seeking behaviour of poor women reveals the patriarchal assumptions of FBOs regarding womanhood and assistance seeking. Now, I would like to turn to the

matter of FBOs' specific attention to poor women. In the next section I discuss specific reasons why FBOs target poor women over other assistance seeking groups.

4.3 The Importance of Assisting Women for FBOs

After having reviewed FBOs' interpretations of women's poverty and women's intensive assistance-seeking behaviour, this section focuses on the reasons why FBOs view women's poverty as a particular problem. Two main points will be addressed in this discussion. The first one is women's symbolic position for the Islamic community as the "honour of the community". The second one is the patriarchal responsibility felt by FBOs towards poor women in the absence of a male protector. Actually, these two points cannot be separated easily from each other, for both the impulse to protect the honour of the community and to protect the women in the absence of a male are shaped by patriarchal assumptions about womanhood.

4.3.1 Women as the honour of the Islamic community

The data of this study reveals a religious reasoning behind FBOs' preference for assisting women over men. Most of the financial resources of these organisations are collected in relation to religion. *Zakat*, *kurban* and *sadaqah*¹⁴ are among the primary sources of FBO funding. The primary aim of such donations is stated as receiving God's blessing by means of charitable giving. Therefore, looking at the relations between women, Islam and social assistance is useful in understanding the religious reasons for assisting women.

When the respondents were asked the primary target groups of the FBOs, "women in need" was one of the first groups they mentioned. This priority attributed to women is also related to the symbolic status of women in

¹⁴A form of voluntary charity in Islam.

Islam and their role in the well-being of the Islamic community. When respondents explained the reasons for providing assistance to women, they made some Islamic references alongside noting the material needs and the disadvantaged position of women in society. The connection they make between women and the family is crucial to understanding FBOs' particular sensitivity to the plight of women. Women are seen as the keepers of the family, and the family is understood as the basis of society. Women are therefore seen as the symbols for both domestic order or disorder and broader community order or disorder. The case of women in absolute poverty is more problematic than men for FBOs in Konya because of the symbolic status of women in the Muslim community. One of the respondents put this sensitivity as follows: "And for us, as Muslims, refusing a woman's request for aid is more difficult." This difficulty of refusing a woman's request for aid was repeated by all of the organisations I interviewed. I interpret this difficulty of refusal not only as a sense of pity in the face of the more severe conditions faced by women, but also as a reflection of the symbolic status of women in Islam in relation to aid.

FBOs in Konya perceive the problem of extreme poverty among women as a danger to community order because women under extreme conditions are expected to "go down the wrong path¹⁵". It was repeatedly stated by the respondents that if the basic needs of a person are not met s/he becomes a danger to the community order by turning to illegitimate ways of meeting these needs. The primary danger that women create for the Islamic community is seen by FBOs in Konya as their improper sexual behaviour. Earning money from prostitution is referred to directly or indirectly as a consequence of not addressing the poverty of women. While the disorder potential of poor men is defined on the basis of terrorism and robbery, the source of disorder of women's poverty is the sexuality of women. At this point the symbolic importance of women's sexual behaviour becomes illuminating in understanding the aid provision of FBOs to women. If something is wrong with

¹⁵*Kötü yola düşmek*

the role or behaviour of the women, the entire social structure is expected to be negatively influenced (Bowen, 2004, p. 46). The “danger” of women’s improper behaviour may outweigh other possible effects of women’s poverty because of the symbolic importance of women’s sexuality. Bowen (2004) explains the symbolic importance of women in Islam as follows:

For conservative religious groups (including Muslim activists), women’s behaviour has become shorthand for the health of society. Moreover, women’s roles have become a mark of piety and religiosity. Men’s religiosity is judged by the demeanour of their women and the women’s conformity to ideal norms of behaviour. The well-being of the community hinges upon visible patterns of female conduct.

FBOs in Konya harboured a similar kind of anxiety regarding the behaviour of poor women in terms of the respectability of the Muslim community. Women’s poverty is seen as a factor leading to improper sexual contact between the sexes and thus as detrimental to community morality and order. Therefore, addressing women’s poverty has an important place in the protection of the morality of the Islamic community in Konya.

4.3.2 Patriarchal responsibility in the absence of a male protector

Another dynamic that affects FBO assistance to women is the assumption that women are naturally more vulnerable and weaker than men. Women who are under extremely bad conditions without any support from the Islamic community are seen as a shame to the community itself. In traditional Islamic interpretations, women are seen as more vulnerable compared to men and as needing the constant care of male relatives (Bowen, 2004, p. 54). Men are appointed as the ones responsible for the care and daily needs of women, in return for which women are expected to comply with the rules laid down by men (Bowen, 2004, p. 56). Bowen continues by stating that women bear the responsibility of caring for children, the maintenance of the home and obedience to their husbands, while men’s main duty is providing for the material needs of the wife and children (2004, p. 61-62). However, in cases

of a loss or absence of the husband and insufficient support from a woman's family, the basis for that kind of a patriarchal bargain is broken. Recipients of aid from FBOs in Konya are typically women with no male breadwinners and insufficient family support to maintain themselves. In the absence of the husband or father, who is deemed to be responsible for women's well-being, FBOs try to fill this gap by assisting women. In these cases Islamic support from FBOs enters into picture as the last resort of needy women in Konya. When the ideal prescriptions do not work, as in cases where women are "widowed, divorced or deserted" or when the husband or the family does not comply with the Islamic principles regarding the protection of women, the whole system collapses in terms of women's well-being (Bowen, 2004, p. 110). The role played by FBOs in this picture is as the representative of the patriarch in the protection of women and the regulation of their behaviour. As one respondent (male, age 28, volunteer) stated, the FBOs' "aim is to make them [the aid receiver household] not sense the absence of the father [from the household]".

However, FBOs do not present themselves as the ideal providers, but rather as temporary providers of aid to women in bad circumstances. Ideally, women, especially women with children, should be with their husbands. If the husband is absent, the family of the women should step in as guardians of the poor women. In the absence of a male patriarch among the family members, an FBO enters into play and tries to symbolically fill the gap occurring as a result of this absence. Although the amount of assistance provided by FBOs is usually not enough to satisfy all the needs of a household, the symbolic meaning of the act of aid giving in the absence of the male breadwinner means a lot for the respectability of the Islamic community in protecting "their women".

The kind of "responsibility" which I claim that FBOs have towards needy women is blended with patriarchal assumptions. With reference to the Islamic community, FBOs in Konya as patriarchal institutions place themselves in the position of protectors of the poor women. However, this protection is expected to be earned by means of modesty and proper behaviour on the part of poor women. A different, special kind of patriarchal bargain is set between the aid

receiver and the FBO. This bargaining process is carried out by imposing certain conditions on the aid receiver. In the next section, these conditions are analysed.

4.4 Dynamics of Patriarchal Bargain: Deserving and Undeserving Women

Assistance provision can be conceptualized as a bargain between the assistance provider and receiver. In the context of assistance provision to women in Konya, this bargain is a patriarchal one. Assistance is only deserved if the women conform to the patriarchal standards of assistance providers. Among women there is also a hierarchy that disqualifies some women and makes others ideal candidates. The undeserving women are left outside the support mechanisms of FBOs because they are deemed to fail to satisfy the material and/or moral requirements of this bargain.

In the selection process of deserving women there are some common criteria that almost every organisation in Konya refers to. These criteria are analysed in the following discussion. Criteria used to establish a woman's eligibility for aid include: the absence of a male breadwinner, severe economic problems and the presence of children, elderly or disabled persons in the household. Criteria that may indicate a woman's ineligibility for aid include: having a healthy male at home, owning property, having a stable income, engaging in begging of any kind, not being ashamed of asking for assistance, not struggling with honour for survival and not having proper behaviour.

In this section I analyse both the material and moral criteria FBOs use in deciding whether to provide assistance to women. I also examine women who are rejected as undeserving by FBOs and women to whom assistance provision is terminated after a certain period of time. The decisiveness of the moral judgments and the patriarchal expectations are presented in a discussion of the process of the disqualification mechanisms of FBOs.

It should also be noted that in the bargain between assistance receivers and FBOs, donors play a very significant role. The donors do not directly

interact with the applicants; therefore they are not involved in the bargain directly. However, their expectations and standards are indirectly projected onto the applicants through the mediation of FBOs. In addition to examining the financial situation of women, judging the morality and behaviour of women is justified on the basis of the FBOs' responsibility towards their donors. To fully grasp the process whereby a woman is deemed to fall into the category of deserving poor, some attention must also be devoted to the donor profile and donor's expectations.

4.5 Accountability towards Donors

The criteria FBOs use to distinguish between deserving and undeserving women are mostly justified on the grounds of responsibility and accountability towards donors. FBOs hold themselves responsible for finding the most deserving poor because of the religious nature of their financial resources. Topbaş states that (as cited in Işık, 2014, p.318) *zakat* must be channelled to those who are really in need, otherwise the *zakatis* rendered null. Thus, the responsibility of finding the deserving poor is transferred to the institutions when the *zakat* is donated to a *vakıf* or an association. Therefore, those institutions which collect *zakat* to distribute it to the needy deem themselves responsible for finding the most deserving poor and justify the setting of criteria as a means of assessing deservingness (Işık, 2014). FBOs in Konya also state that they are responsible for finding the most deserving poor. They differentiate themselves from secular organisations and state institutions on this religious basis. Especially compared to state social welfare assistance, FBOs state that it is this responsibility that distinguishes them from other organisations. Although in some respects their approach to women's poverty and their mechanisms of poverty alleviation are similar to those of other organisations, and especially those of local government authorities, the donor influence is much more apparent in FBO operations. They state their duty as finding "the poorest of the

poor and the neediest of the needy” because of the responsibility that they have towards their donors.

Respondents also point out donors’ tendency to compare the poor population in Turkey and specifically in Konya with the needy population in other countries. Most of the FBOs that were included in my sample also perform international aid activities. The tendency of donors to compare Turkey’s domestic poor with the poor in Africa, Palestine and other aid receiving areas was stated by the respondents. Some respondents described how they had to “convince” donors to channel their donations to poor women in Konya, rather than other people in other places. One respondent (male, age 40, staff) states the comparison as follows:

The donors want to help the ones who are really in trouble. We need to convince them to channel their aid to the local poor. Donors compare the local poor with the poor in Syria and needy in Africa.

Therefore, efforts to find the most “honourable and deserving” poor are justified for the continuation aid for poor women in Konya. FBOs believe that setting criteria is vital to making donors continue to donate to assist poor women in Konya. They think that by setting criteria they prove that some poor women in Konya are really in need and deserve to be assisted even if a comparison is made between them and poor people in other countries.

The tendency of the donors to draw comparisons between poor women with Turkish citizenship and the Syrian population is another reason that FBOs may need to convince them to keep their donations at home. A considerable amount of FBO aid from Konya is channelled to the Syrian population. As in the Turkish citizens’ case, most of the aid applicants among the Syrians are women. FBOs state that donors question providing assistance to poor women with Turkish citizenship, and may prefer to assist the widows of “martyrs” who lost their lives in Syria or the people displaced because of the war there. The Syrian Civil War is seen as a holy war for Islam, and Syrian women are therefore thought of as suffering for a holy reason. The donors’ desire to channel their aid to the most deserving poor makes Syrian women another comparison group for

donors. FBOs also legitimize their attempts to set criteria to find the most deserving poor among poor women with Turkish citizenship because of these comparisons of donors.

Many respondents stated that, in addition to their own criteria, they must also observe the donors' criteria as much as possible because this latter category holds great importance for the perpetuation of an FBO's financial resources. There are an abundance of FBOs in Konya. Each FBO needs to compete with other organisations for *zakat* or other kind of donations to meet their financial needs. Most of the time, there is not a significant difference between these two sets of criteria (criteria of FBO and donor) regarding finding the most deserving women. However, if there is a conflict between them, FBO staff tries to convince the donors.

The criteria used in selecting the deserving poor are strongly affected by patriarchal expectations because donors are predominantly conservative male industrialists and small entrepreneurs in Konya. As an example of the effect of the conservative male donor profile on criteria regarding the deserving poor, the differentiation between divorced and widowed women is striking. As one female respondent (age 28, paid staff) stated:

The donors want us to give their *zakat* to widowed women instead of divorced ones. They think the women must be to blame in a divorce. However, many divorced women really need aid.

Another female respondent (age 50, senior staff) points out a similar kind of concern:

There are some people [donors] who say that we encourage and promote family breakdowns. They say our aid [to women] can discourage widowed or divorced women from remarrying. This mentality also criticizes the state for its aid to woman. There are some people/donors who say that. But we need to tell them that this is not the case. We tell them that if we do not give aid to a woman who is alone with her children, the woman may resort to illegitimate ways like prostitution. We convince our donor of that. When the donors say by giving aid to divorced and widowed women you discourage remarriages and promote divorce we say this to them and they become convinced.

As the quotations and the discussions above suggest, FBO accountability towards the donors has a considerable effect on aid decisions and the criteria

used to select the deserving poor. The donors are predominantly conservative men and this affects the aid provision process. Now I would like to turn to the main common criteria that every FBO refer to in deciding on the deserving poor.

4.6 The Ideal Deserving Women and Undeserving Others in Konya

Although women are given priority in aid provision in Konya, poor women are not a homogenous category. The process of differentiating between the deserving and undeserving poor contains patriarchal elements. This section will analyse assumptions regarding proper womanhood and proper motherhood in order to understand the criteria of FBOs.

Guarding one's honour while a *mağdur* (victim) of an unexpected event like divorce, the death of one's husband, serious illness or disability is a key criterion used by FBOs to assess whether women are deserving of aid. In some organisations FBO volunteers and staff directly refer to the word *mağdur* (victim) while mentioning about the aid-receiving women. Feeling shame while seeking assistance and being thankful to FBOs are other important signs of being deserving and being a *mağdur*.

Being without a male breadwinner or being with a man who is unable to work are also among the most important criteria used to determine whether a woman deserves aid. In some cases the husband may not be absent or dead, but in those cases serious illnesses, disease or disability must be proven. Being together with a "lazy man" disqualifies the poor women from assistance provision. Although a husband's laziness is not necessarily something a woman can control, it profoundly affects the aid decision. If there is no male breadwinner in the household, the reason of for his absence also makes a difference in the assistance decision. There is an important distinction between being divorced and widowed. These two categories of women constitute the majority of assistance seekers and receivers. Widows are prioritised over

divorcees, but the latter category also has its own internal hierarchy in terms of the reason for the divorce.

Being an “altruistic women” and “altruistic mother” who prioritises the needs of her children and other members of her household is another important criterion for determining a woman’s deservingness. Supporting an altruistic woman is seen as indirectly supporting the other members of the household. However, there is also hierarchy among mothers for FBOs. Being a mother of a *yetim* (orphan) is clearly differentiated from other categories of womanhood and motherhood. Islamic references regarding caring for orphans and being a widow with an orphan set another criterion for the deservingness of the women.

Having proper behaviour and being a respectable and *honourable* woman are also reasons for FBOs to assist women. Being *honourable* mostly has connotations with the sexual behaviour of the women. Since these women are mostly alone, their sexual behaviour becomes more important.

Another important criterion stated by the respondents was a woman’s efforts to keep from becoming dependent on aid. Women who beg and rely on aid without “struggling” are seen as undeserving. The applications of “struggling women” are prioritised over others. Most of the time the sign of such struggle is that these women work, usually in low paid, insecure, temporary jobs. However, while women “struggle” to survive, the most important thing is protecting their *honour*.

In the following sections the above mentioned points regarding assistance for deserving women and undeserving women will be discussed and elaborated to better understand the assumptions of FBOs regarding poor women and women’s poverty.

4.6.1 Single women vs. women with a “lazy” man in the house

For FBOs, supporting “parasites” and encouraging “welfare dependency” are seen as dangers to the morality of the community. Because of this concern,

there is a strict rule for prioritizing single women over married women whose husbands are healthy. The most frequently stated reason for the rejection of married women's applications is explained as the "not undermining the morality of the poor" by making healthy men welfare dependents.

The women who are rejected because of being with "lazy" men constitute an interesting category of rejected applicants because the actual reason for their rejection is not their own qualifications but rather their husband's status. This also implies that the assistance provided to women actually targets the household/family as a whole and not the poor women individually.

To deter the application of women with "lazy men", there is a rigid principle regarding the aid application procedure. It is called the "come with your husband" principle. If the aid-applicant women's marital status is married (officially or unofficially), the applications of the women are not accepted until her husband personally presents himself or his inability to do so is officially documented (as in cases of serious illness or disability). If a serious illness or disability cannot be documented, the applicant woman is rejected immediately.¹⁶

Almost all of the respondents argued that "lazy" men are aware of the "compassion" and "good will" of FBOs towards poor women, and that they therefore send their wives to apply for FBO assistance. Therefore, FBOs claim to deter men who are thought to "abuse" FBO assistance provision.

Moreover, men who "abuse their wives" by sending them to FBOs are believed to have other unwholesome predilections like substance abuse and gambling. "The moral defects of lazy men" are understood as a set of values which depend on each other. Therefore, assisting a woman with a husband who

¹⁶I personally witnessed a conversation between an FBO staff member and an aid-applicant woman about the rejection of her application on the basis of her not having come with her husband. The aid applicant woman stated that her husband was sick and could not come that day. She was not provided with the application form because her husband's illness was not serious. Instead, she was told to return with her husband after he recovered.

has the capacity to work but who remains unemployed is likened to “feeding” a parasite who has bad habits. One respondent (male, age 65, the head of an organisation) put it as follows:

Why should I support the woman and the children of a *şarapçı* [wine drinker] so long? For the sake of his children and wife I may give support for a while but if he continues to be irresponsible I will stop the aid.

For FBOs, a man who is a welfare dependent “parasite” is problematic because of men’s responsibility for meeting the material needs of the family. FBOs try to perpetuate a family ethic which is based on the patriarchal division of labour in the family. For FBOs, the role of man as the breadwinner is a principle that must be adhered to for society to function. To avoid lazy men who “refuse to work”, the wives of such men must be disqualified from assistance. It is believed that if assistance is provided to these households, the men will never take upon themselves the responsibility of being the breadwinner of the family.

Moreover, there are economic concerns underlying the FBOs’ dislike of “lazy men”. The labour force of men in Konya is stated as very important and “laziness” is presented as a factor that harms the economic well-being of the city. FBOs’ concern for the labour needs of the region is understandable because most of the donors and the top level executives of the FBOs consist of the industrialists and tradesmen of Konya. One of the respondents (male, age 60, senior staff) described the relationship between welfare dependency and the male labour force as follows: “There is the labour needs of the industry in Konya. Because of laziness and the tendency to rely on aid, there is a shortage of labour supply.”

If the applications of the wives of these “lazy men” are accepted and assistance is provided with an exclusive focus on material need without taking account of the “moral aspects” of poverty, there is a fear that a labour shortage would arise in Konya. Unemployment or indecent working conditions are not considered to be problems people face in finding employment. Instead, the most

common explanations FBOs use to explain the presence of unemployed, healthy, able-bodied men in poor households are men “not liking jobs”¹⁷ and “refusing to work because of laziness”.

FBOs also emphasise the fear of the transmission of laziness to other generations. Similar to a “culture of poverty” discussion, FBOs refer to the importance of protecting the morality of the poor and inhibiting them from transferring unhealthy values on to next generations. Rejecting the application of married women with “lazy” husbands is seen as essential for this purpose. One case, related by a male respondent (age 50, the head of the organisation), succinctly explains this point:

There was a man who could work in some jobs but didn't. He would beat his wife. We said: “You [the aid applicant woman] will not go to work, and we will not give any aid. If necessary the landlord will throw you out of the house, this is the way that he will change!” You [to me] may say what is the fault of the children, but we should not give aid for these children's own good! Because the man is lazy, children should not learn that. It is worse for children to learn laziness than to be poor.”

In short, women with healthy husbands are disqualified from assistance. Being single or married makes a very important difference in this sense. Because of this “lazy men” criterion, many women's applications are rejected. This criterion for deserving aid exceeds the personal characteristics of the women themselves. The morality and the characteristics of their husbands are also a factor considered in the aid provision decision.

4.6.2 The reason for a husband's absence

In the previous section, the importance of being single as a factor that increases one's chances of receiving assistance was discussed. In this section, the different categories of being single are analysed in terms of their effects on FBOs' decisions.

¹⁷*İş beğenmeme*

One of the criteria that the data of this study reveals as having an effect on aid provision is the reason for the loss or absence of the husband. In aid decisions, FBOs treat the reason for a husband's absence as important because they feel it tells them much about a woman's general morality. Whether a woman has lost her family's breadwinner as the result of death or as the result of divorce makes a lot difference for FBOs. Moreover, widowed mothers have a different status for FBOs because of Islamic sensitivities regarding widows and orphans. Therefore, widowed women are given priority over others in receiving aid.

While some FBOs clearly state the distinction between being a divorcee and a widow in selecting the deserving poor, others do not openly declare this distinction to affect their aid allocation. One male respondent (age 55, senior staff) stated the difference between being a widow and a divorcee as follows:

There are two categories of women who have trouble with poverty. Both of these categories are husbandless but there is a difference between them. Divorced women are in this situation [poverty] because they have a role in the divorce. The woman herself also has a role in divorce. It is like she leads herself to this situation; she has at least some role in it. For some women knocking on the doors of FBOs may be preferable rather than "suffering from the husband". But, in the other case [widowhood], there is death. There is nothing that can be done about death. In this case there is nothing that the woman can do in case of death.

As the quotation suggests, while widowed women are seen as "blameless" for the absence of their husbands, divorced women are suspected to have violated the "sacredness" of the family union. Therefore, one important distinction between widowed and divorced women is about the family ethic of FBOs.

Another criterion that makes widowed women more deserving of aid than other single women is related to the status of orphans in Islam. This is important because FBOs see women with *yetim* (orphan) children seen as one of the most deserving categories of the poor. Among the poor, orphans and widows receive priority in terms of their eligibility for receiving *zakat* (Richardson, 2004, p. 158-162). Orphans in Islam constitute a category which deserves special protection (Baron, 2008, p. 13). The Prophet Muhammad, being an

orphan himself, represents the importance of orphan care in Islam, and the statements in Quran about orphans reinforce the importance of caring for them (Lundblad, 2008, p. 207). FBOs in Konya also employ the same kind of religious references in explaining the status of orphans and the responsibility of their organisations for protecting and supporting them.

The data reveals that for FBOs in Konya caring for orphans is a very important aspect of the assistance provided to women. Spending *zakat* for the care of orphans in some cases outweighs spending it for the poor women alone. In some cases respondents used the phrase “mother of *yetim*” instead of directly referring to the widowed women. Some FBOs’ main area of activity is caring for orphans, and while support for these children also benefits their mothers, the primary target is not the widowed women themselves. As one of the female respondents (age 45, paid staff) clearly stated:

[Widowed] women mostly receive aid for the sake of their children. The aid is not for the woman herself. Actually the positive discrimination is for the children; however, since the woman is the child’s caretaker, she also benefits from the aid. Having a *yetim* [a fatherless child] is a very important reason for giving aid to a woman.”

However, orphans are not the only fatherless children that FBOs encounter. Divorced women are also targeted for the sake of their children, just as in the case of widows. However, the priority they receive varies according to their children’s status. In many divorce and abandonment cases, children practically become fatherless and their financial situations are no better than those of orphans. On the contrary, as some female respondents stated, because of the sensitivity to orphans, neighbours and mosque communities attempt to address widowed women’s financial problems more often and more quickly than those of divorcees. Therefore, the number of such cases that FBOs need to address may be lower in comparison to those of divorced women because neighbours and mosque communities have already attempted to alleviate the problem. However, the children of divorced women and the children of other single women, whose fathers are also absent because of family instability, do not occupy exactly the same status as orphans, and this therefore affects the status

of their mothers as deserving poor as well. For FBOs, technically their fathers are still alive, so these fathers can and should shoulder the responsibility of caring for their own children.

Being a widow with a fatherless child does make widowed women more eligible for aid compared to divorced women, but these latter are not disqualified from receiving assistance all together. In addition to the hierarchy which exists between divorced and widowed women, there is another hierarchy among divorced women in terms of the reason for divorce. Who is to blame for the divorce is an important criterion for FBOs, and they try to ascertain this from women's behaviour as well as from the information that they gather from different channels.¹⁸ This is to say that simply being divorced does not disqualify a woman from assistance all together. However, divorced women are subject to greater suspicion in terms of their deservingness of the aid. Divorced women are also divided into two categories, as deserving divorcees and undeserving ones.

The reason for divorce is a criterion that is used to differentiate between deserving and undeserving divorcees. Divorce is seen as the consequence of a degeneration of Islamic morality and is seen as the biggest problem in Turkish society. Respondents constantly make references to hadith and the Quran to emphasise the importance of marriage and the evilness of divorce. Therefore, women who divorce because of "unjust reasons" are not seen as deserving poor.

Another important reason for paying attention to the reason for divorce is the belief among donors and FBO staff that assistance provision has an effect on divorce rates and family breakdowns. Providing assistance to divorced women is commonly argued to serve to promote divorce. The reasoning here is that providing assistance to women makes it easier for them to divorce by creating the expectation that FBOs will assist them in times of marital crisis. Therefore FBOs pay special attention "not to upset the marriage bond in society" with their aid. For this reason they claim to be careful in deciding which women meet their criteria as deserving poor. The following quotation from a

¹⁸The surveillance aspect of this process will be elaborated in another chapter.

respondent (male, age 50, senior staff) reflects the importance FBOs pay to the issue of divorce:

The women we give aid to usually do not divorce easily; the violence and irresponsibility [they face] must be at a terminal level. We give aid to the ones whose marriages are inevitably going to end; there is no aid for those whose marriage ended because of their "*keyif*" [on a whim]. We can say "no" to those women, but the state cannot say no. There is no violence, no beating, she [the woman petitioning for divorce] just says we cannot get along.

As the quotation suggests, being able to say "no" to women who divorce on a whim rather than out of necessity is stated as an advantage of FBO aid compared to that offered by the state. The "insensitivity" of the state and other organisations to not upsetting the marriage bond is criticized as failing to preserve sacred family values.

Although divorce is condemned, some legitimate reasons for a woman to end a marriage are defined on for the purposes of differentiating unjust reasons from just ones. "Small reasons" such as "just a slap on the face" or "not getting along with the mother of the husband" are unacceptable and women who divorce for such reasons are viewed to be less deserving of aid or in some cases are totally disqualified from receiving assistance. The marriage union is believed to be based on the patience of the woman. As long as there is not betrayal combined with severe neglect of the financial needs of the household or extreme violence, the marriage union should continue intact. Personal disagreements between the wife and husband that lead to severe conflict are not seen as "good reasons" to divorce. In these cases, the woman is generally invited to be patient and bear the responsibility of enduring the marriage, especially for the sake of her children. The conservative and patriarchal expectations placed on women for the continuation of the marriage reflect themselves in FBO assistance provision to poor women. Women who do not present themselves as having endured the marriage until the very last may be disqualified from assistance on the basis of ending their holy marriage bond on a whim. Desiring to make

unnecessary expenditures and demanding luxury goods¹⁹ are stated as the most commonly encountered unjust reasons for women to call for divorce. Some women are believed to divorce because their husbands are unable to buy them the things they want. The respondents state that if the husband works with honour but his income is not enough to satisfy the demands of the wife, the wife should be patient and thank God for the things she already has.

One respondent (female, age 50, senior staff) stated how these undeserving women “make themselves obvious”:

Some women give up easily when they do not find what they had hoped for [from marriage]. Some women make themselves obvious that they gave their marriages up easily. She [the aid applicant] says there is no other woman, no violence. When I ask, “Why did you divorce?” she says, “My husband could not give up his family. My mother in law intervenes in our marriage too much”. Then she says she married without the consent of her family.

Legitimate reasons for divorce are also noted by respondents. They offered a number of examples that are very telling about legitimate reasons for divorce. A husband’s attempt to kill his wife and violence resulting in serious injury to the wife or child are stated as legitimate reasons for breaking the marriage bond because the life of the woman or the child is at stake. A serious financial crisis resulting from a husband’s substance abuse or a husband’s refusal to work for the well-being of the household combined with his long-term substance abuse are other legitimate grounds for divorce.

4.6.3 Women’s altruism as a criterion

Being a woman who prioritises the needs of the other members of the household is a characteristic that is praised by the FBOs in Konya. For this reason, not spending money on personal “luxuries” is an important factor in being considered deserving of aid. Putting the needs of others before one’s own is defined as being *fedakar* (altruistic). *Fedakarlık* (altruism) is defined by FBOs as a rare quality which deserves admiration. However, being altruistic is not a

¹⁹Examples of unnecessary and luxury expenditures mentioned by respondents included new household furniture and household items, going to the hairdresser frequently and wanting to go on holiday.

gender neutral term. For FBOs, it is mostly women who are altruistic, therefore they are more trustworthy and deserving. This altruism is not explained as a social phenomenon but as the natural tendency of females to care about others. Because of this tendency to be altruistic, women are seen as more deserving and trustworthy aid recipients in general. In contrast to altruistic women, men are defined as having bad habits like alcohol, gambling, irresponsibility and lack of regard for the needs of others.

The data of this study reveals a belief among respondents that women become more altruistic when they become mothers. Motherhood is assumed to bring a natural tendency to protect one's children from any and all harm, whereas fatherhood is not perceived as conferring anything similar to men. Fatherhood and motherhood are also conceptualized as different in terms of intimate relations with one's children.

Women are seen as more caring and loving not only toward their children but also other dependents in the household, like elderly, sick and disabled family members. Several examples were related about women who never left their husbands when they became sick and disabled, but contrary examples were given about men who left their home when their wife or children took seriously ill. The same pattern of women's caring natures is also connected to women's relations with the elder members of the household. Examples include brides who do not leave their parents-in-law even if their husbands leave the household. Therefore, assisting women becomes important for the well-being of other vulnerable groups in society. For FBOs, providing aid to women also means supporting other dependents, and is therefore preferred over giving aid to men.

If, however, the woman is alone and young, which is to say if she does not have any children or elderly, sick, or disabled dependents in the household, in this situation she loses some of her priority in the provision of assistance. Very old women with sickness or disabilities do not lose their priority because they are unable to care for others because of their old age. However, an able-bodied

and young or middle-aged woman who lacks a child or other dependents to care for is not deemed to be as deserving as women with dependents. That is to say, the care-giving of the women is an important factor in determining their deservingness for aid.

In contrast to women who prioritise the needs of other family members over their own, women who fail to do so are condemned as being selfish. Such “egoistic women” are disqualified from receiving assistance. Special attention is paid to women’s moral qualifications and specifically to whether they are inclined to spend money on their personal needs or on their children’s needs. “Feeding the children before she eats” is the kind of behaviour expected from an altruistic mother, while making “unnecessary expenditures on herself” is the hallmark of an egoistic one. Women who are described as having the bad habit of *gösteriş meraklılığı* (being pretentious) are said to neglect the basic needs of the household like food but nevertheless spend money to show that they follow fashion. One female respondent (age 48, paid staff) complained about such women as follows:

I know some women who would cut their children’s throat²⁰ to buy a tablecloth. It is like a sickness. Be sure, she would buy that tablecloth even if she had another one in the house. If this tablecloth is fashionable she must buy it!

Respondents stated that a woman’s attire and her use of makeup when coming to file for aid help in detecting such women. Any display of ostentation displayed by a woman when coming to ask for aid attracts the attention of FBOs and leads to questions about a woman’s worthiness for assistance. The items in her household are also important for understanding a woman’s consumer habits and consumption patterns.²¹

²⁰This is a saying used to describe the neglect of children’s basic needs.

²¹ The issue of observing women’s consumption patterns will be analysed in detail in the next chapter.

4.6.4 Honourable women vs. women with an “illegitimate life”

The importance of women’s honour to FBOs appears in different contexts in analysing their assistance provision to women. In the differentiation of deserving women from undeserving ones “living honourably” is very important. Honour refers to women’s sexual behaviour and their intimate relations with men. “Not going down the wrong path” is praised by every FBO in explaining the ideal deserving women. Living honourably under any circumstances is the ideal set for the poor women.

Although it is an extreme case, some FBOs say that they sometimes encounter female sex workers as applicants. Some FBOs state that they do not view such women as deserving of aid because women must keep their honour at any cost. If an FBO discovers and is able to verify information that compromises a woman’s honour to this degree, they reject the application.

While a few FBOs state that there are some cases where they do offer assistance to female sex workers, these FBOs nevertheless agree that the priority in receiving aid belongs to women who live and work with “honour”. The number of cases in which FBOs assist female sex workers is very low. But respondents from these FBOs state that if a female sex worker applies for aid they provide assistance to them for a while. These FBOs claim that they give assistance to such women in order to deter them from working in this way. The primary aim is stated as making these women give up sex work. Therefore, after providing assistance, the woman is expected to stop sex work. To verify that she has done so, her behaviour is closely monitored after the aid decision. If she is determined to be continuing to engage in sex work then the assistance is terminated. One respondent (male, age 65, the head of the organisation) stated the aim of assistance provision and the conditions for the continuation of aid in such cases as follows:

Our principle is being fair. If we hear about an illegitimate situation about the woman, we prefer to assist her. We think she might have felt hopeless and [that is why she] began to do this. We support the idea of providing aid to those

women in the first place because they may regret what they have done and move away from it. However, if we see that they are using us, we stop the aid. We do not make what she is doing easier for her.

Overall, while some organisations reject providing assistance to such women altogether, for a few others supporting a woman who lives “an illegitimate life” is theoretically possible but not something desired. In exceptional cases in which a woman can be “saved”, providing assistance to her may be deemed acceptable. However, in practice the definition of a deserving woman does not include living an illegitimate life for any of the FBOs.

For FBOs, being a sex worker is not the only way of living in an illegitimate way. Even if a woman does not work as a sex worker, there may be other reasons why she is considered to be living an illegitimate life. One of the female respondents (age 45, paid staff) described such cases as follows: “having a boyfriend, bringing other men into the house under the guise of relatives, having a relationship without *nikah* [marriage]”. There is thus an effort to regulate women’s intimate relations with other men. Women who fall into the cases described by the respondent above are considered to have an immoral lifestyle and are disqualified from receiving aid. For FBOs, providing assistance to these women is problematic not only because of the honour sensitivity but also because it could lead to providing indirect assistance to the men in their lives. “Feeding the men” who have relationships with aid-receiving women outside of wedlock is considered tantamount to encouraging men to be “parasites”. Therefore women who are in “secret” relationships are disqualified from assistance.

Overall, having an “illegitimate life” is believed to harm women’s honour, and is thus unacceptable for FBOs. In this sense, it is a very important criterion for judging the deservingness of women.

4.6.5 Feeling shame while asking for aid and being thankful to FBOs

In order to be considered deserving, women are expected to feel shame when asking for aid. Asking for aid is thought to be difficult for every “honourable” person. Therefore, deserving women should be very ashamed about having to ask for assistance, while requesting aid without shame and pressing FBO personnel and volunteers for more material assistance is evaluated as improper behaviour. The women who seek out aid in an ambitious way are thought to be behaving improperly.

Another sign of being undeserving of aid is behaving “as if the FBO must serve her” (the aid applicant woman). The respondents referred to a group of women who asked for aid confidently, “as if it were their right”. Being thankful is expected from the aid-receiving women and the ones who do not seem grateful are not welcomed. One respondent (male, age 40, senior staff) described this behaviour as follows: “Some women come and talk to us as if we must give aid to them. They behave as if we are the one who must take care of them.”

In contrast to women who are thankful and feel indebted, women who are assertive in describing their need for and their deservingness of aid are disturbing for FBOs.

Another reflection of being undeserving is stated as women’s attention to the brands of the products which are provided in the form of in kind assistance. The “food market” case is a useful example of the provision of this type of assistance. Some FBOs have market-like units for the distribution of in kind aid. Aid recipients are allowed to take what they need in terms of packaged food, clothing, small household items and school materials such as notebooks, pencils and school bags from these units. The FBO personnel and volunteers related examples of women who are not content with the brands available in these markets. One female respondent (age 40, volunteer) described this kind of improper behaviour on the part of some women as follows:

There are some women who come and ask for certain brands. They may even ask why you do not bring them. There was a woman who would take clothing as aid. I showed what we had, and she turned and asked me, "Do you have brand X?" This brand is an expensive one but she can ask for it while we provide aid to her.

In short, the general attitude of assistance seeking women has a big impact on their receiving the assistance. Women who seem to feel the shame of "stretching out their hand" and who show gratitude for the assistance are given priority. Moreover, women who do not see FBO assistance as a right but rather as a favour granted to them by the FBOs have a higher chance of being categorised as deserving poor.

4.6.6 Engaging in an "honourable struggle" to deserve aid

FBOs in Konya state that raising "parasites" who do not contribute to the well-being of society and who abuse the resources of the community is a danger of assistance provision. They believe that the creation of a "parasitic culture" among the poor must be prevented. By the concept of "parasitic culture" they refer to a culture of aid dependency and being "irresponsible and lazy". Welfare dependency is condemned as a moral defect among the poor. Incentivising people to live without any special effort or sense of struggle on their part is seen as one of the factors "undermining the morality of the poor". For FBOs, not differentiating between the parasites and real deserving poor threatens to create a category of welfare dependents. The most important sign of welfare dependency for FBOs in Konya is defined on the basis of refusing to work in proper jobs or to make no attempt to become self-supporting. These "undeserving poor" are described as dependent on aid provided by different channels, like the government or voluntary associations even if they can be self-supporting. One other important criterion in judging the deserving position of a woman is thus her efforts to support herself without FBO assistance. However, the conservativeness level of FBO make a difference in certain aspects in

defining the acceptable forms of this struggle. But a great number of FBOs share similar “struggling” conceptualizations.

Being a hard working person is emphasised as a moral value for both poor women and men, but in different ways. There is an embedded distrust towards the poor in the criteria whereby FBOs judge the quality of a poor person’s “struggle” to make ends meet. For respondents, the poor have a tendency to rely on aid if the FBOs do not impose certain conditions, such as giving priority to poor women who try to work to provide an income for themselves, even if this amount is insufficient to sustain the household on its own. Poor women are no exception among the other needy groups, they also need to “struggle” for their survival.

While the need to be hard-working and to exert effort to support oneself is a condition imposed by FBOs on both male and female aid recipients, the conditions of proper work and the types of employment available differ for women and men. The emphasis on women’s honour differentiates the discourse of FBOs on the subject of women’s efforts to support themselves from their discourse about those of men. For a man, engaging in an “honourable struggle” to support himself connotes refraining from criminal activity and not deceiving others, for women it is first and foremost used as a concept associated with sexual behaviour and the intimacy with men.

In the light of this, two categories of women can be defined in terms of their efforts to support themselves. The women who do not attempt to find an “honourable” source of income are deemed to be undeserving. The second category consists of those women who struggle to earn an honourable living but remain poor. This second category of women is seen as more deserving and the assistance is channelled to them.

Poor women’s income earning activities are only encouraged and seen as acceptable under certain conditions. For FBOs, there are only certain jobs that an honourable poor woman can do. The primary thing that these women must pay attention to is the protection of their reputation as *namuslu* (honorable)

women while they struggle to provide for their families. For this reason, jobs that are “clean” must be found.

Working in night clubs and sex work are types of work which are absolutely unacceptable. Aside from such jobs, FBOs strictly define acceptable employment opportunities for men and women. Working night jobs or employment in heavy industry are examples of “men’s jobs” for FBOs. Cleaning jobs in “safe households”, making and serving tea in “honest businesses” and working in small factories where mostly women are employed are acceptable “women’s jobs”. Cake and biscuit factories are examples of these kinds of workplaces. Gender segregation in the workplace is strongly desirable for a woman’s job. Workplaces in which women and men work together are defined as problematic in terms of women’s reputation. Piecework at home is stated as one of the most widespread forms of women’s employment and this kind of job is again defined as a proper “woman’s job”.

Although FBOs make reference to the importance of hard work and finding safe workplaces, cases in which the FBOs find employment for aid applicants are not widespread and not systematic. Mainly, donors, who are usually the tradesman and the industrialists of Konya, ask for employees if they are in need of extra employees and proper applicants are channelled to the donors.

Although cases where FBOs find employment for applicants are rare, analysing the process of job referrals also provides clues about the patriarchy in those organisations in their relations with assistance-seeking women. While the criteria for referring a “proper” male applicant for a job are defined on the basis of his job history, skills and willingness to work, for women the criteria are more connected to “morality”. The morality word in this case is used in the sense of intimate relations between women with men. FBOs must be very confident that a woman will protect her honour, and only in that case she can be referred as a proper employee for a job. In this sense, being a proper employee has two important aspects for women: being very honourable and being very hardworking.

Furthermore, the definition of a “proper employer” for a poor woman is also shaped by patriarchal gender assumptions. In this context, the employer’s morality is also very important; the employer should be a trustworthy person, because the honour of the woman is very fragile in the absence of a husband or other male protector. If a needy woman is channelled to a male employer, the male employer is also referred to as someone who should protect her. The woman becomes a kind of ward (*emanet*) of the male employer. As one respondent (male, age 55, assistant chair of the organisation) stated, he feels that he needs to be able to “trust both the employer and the employee” if a woman is to be placed in a job by the organisation. Since most of the assistance-seeking women are divorced or widowed, the sensitivity on this issue for them is also emphasised by the respondents. One respondent (female, age 35, paid staff) stated:

I do not send a *mağdur* (victim) [referring to a female aid recipient] who has lied to us before. I cannot send a young widowed woman to every kind of job. I need to trust her and the other person.

In comparing and contrasting the cases where FBOs offer job opportunities to women and men, this point is very distinctive. While they constantly emphasise the trustworthiness of both employers’ and employees’ moral qualifications in the case of finding women jobs, this emphasis is not so pronounced for male applicants. Trust towards an employer in men’s job referrals is shaped by other professional expectations like offering a fair wage, paying on time and not abusing the unfortunate circumstances of the assistance seeker.

However, the danger of “feeding a parasite” is so vivid for FBOs that they can ignore the working conditions faced by poor women while at the same time talking about engaging in an “honourable struggle” for self-support. The respondents are very well aware of the work conditions in low paid, informal “women’s jobs”. Women work long hours and do not have social security rights. Because of the importance attributed to the struggle to earn one’s own keep for the morality of the poor, FBOs do not view the employment of these women

under harsh condition in very low paid jobs as a problem. The assistance-seeking poor women must “struggle” to differentiate themselves from those who have tendency to “deceive the aid givers” and “to depend on aid”. In this struggle, the most important thing for a woman is protecting her honour:

In short, FBOs admire the work of poor women only in those cases where they remain within the boundaries of FBOs’ definition of “clean” and “proper” jobs. Otherwise, women’s honour would be called into question. The most important criterion for women in this “struggle” is protecting her honour under any circumstances. Faced with the prospect of either working in an unacceptable job or going hungry, FBOs describe “starving honourably” as the behaviour of a proper and really deserving woman. The types of jobs that FBOs view as unacceptable do not vary greatly between different FBOs. How conservative the FBO is does, however, have some effect on these definitions. In the next discussion I will analyse this difference.

There are some variations among FBOs in terms of the emphasis they place on women’s employment and how they define what constitutes proper work for women in the absence of a male breadwinner. The common criterion for all organisations is “struggling honourably”, but just how conservative an FBO is affects the extent of its emphasis on work and the type of work that women should do. FBOs whose conservative tone is much more pronounced pay special attention to ensuring that their definitions of “suitable women’s jobs” are much stricter than those of other, less conservative FBOs. The number of such FBOs in my sample was relatively low, and certainly less than number of more liberal ones. Nevertheless, discussing the difference between these FBOs is important in order to represent the heterogeneity of the sample. More conservative FBOs placed much greater emphasis on conservative and patriarchal expectations from women, such as remaining within boundaries of the house even if she works. As Bowen puts it, traditional Muslims read the Quran and hadith in a way that forbids women’s work outside of the home (2004, p. 89). Relatively more conservative FBOs represent a perspective similar

to those traditional Muslims who emphasise the need for a woman to remain at home because leaving home to work is seen as a problem for communal order and for her reputation.

In the case of more conservative FBOs, the definition of proper work for a deserving woman may be stricter, especially in terms of the woman's presence outside of the house. For example, even working in a gender-segregated factory is undesirable because the woman may find channels through which to interact with men, such as transportation to and from the workplace. The possibility of women experience sexual harassment during their transportation to and from work is usually stated as a reason for dislike of women employment outside of the house.

Moreover, the moral education needs of the children are also stated as a reason for being stricter on women's employment outside of the house. Mothers, especially in the absence of the father, are seen as very important in the transmission of religious values to the children. More conservative FBOs state their preference to assist women more generously instead of pushing them to work outside of the house for the moral well-being of the children. One of the respondents (male, age 30, volunteer) openly stated that:

The [moral] education of children is the most important problem in society, so we say that a mother should stay at home and raise her children. Therefore, we do not give so much weight to the employment of poor women.

Although these FBOs are more cautious about the issue of women's employment, they do not altogether reject the employment of assistance-seeking women and accept the "danger of feeding the lazy". However, in these cases piecework at home is seen as a good alternative to the employment of women outside of the home. As one relatively conservative FBO respondent (male, age 27, volunteer) stated:

We try to help in finding some kind of work which can be done at home. To be clear, we do not let the women go outside of home for work. But they can do something from their homes to earn some money.

Piecework seems to be a solution that avoids sending women out of the house while at the same time allowing women to “honourably struggle” to support herself and show that she is learning “how to fish instead of just taking the fish”. The income earned from piecework employment is low, but engaging in piecework is treated as an indication of the woman’s enthusiasm to “struggle” to support herself.

In short, although the employment of women in the absence of a male breadwinner can be acceptable and even desirable for FBOs under some conditions, this acceptance of women’s employment neither aims at nor promotes gender equality. The main purpose of the acceptance of and the desire for women’s employment is its symbolic importance for showing that women are attempting to support themselves and not being “parasites”. Changing the traditional division of labour in the family is not a goal; on the contrary, even if poor women’s employment is seen as acceptable under some conditions, the conservative and patriarchal expectations remain intact. The ideal family continues to be defined as a male breadwinner as the head of the household and a woman caretaker staying at home. For FBOs, in times of crisis, as in the case of loss of male breadwinner, women should take responsibility for struggling to provide for the well-being of their children and other dependents. However, the traditional gender codes should not be challenged.

It should also be noted that the income the women earn from these kinds of jobs is not enough to support the family, and that therefore FBOs see their aid as an assistance for the survival of the women rather than as something meant to fully cover all of the expenses of the household for a long period of time. They believe that this policy makes the poor women learn how to “struggle” and transfer this value to their children.

4.7 Final Remarks on Deserving and Undeserving Poor Women

Social assistance provision is a field which deals with material deprivation, yet moral discourse profoundly affects the process of assistance provision. Along with material needs, the “moral qualifications” of poor women is also the object of attention in assistance provision. This study argues that these qualifications are shaped by patriarchal expectations.

When all the criteria regarding deserving women are analysed as a whole, the data of the study reveals that a woman who has been the *mağdur* (victim) of an unexpected and unfortunate event, who works hard for the survival of her children or other dependents and most importantly who does her utmost to protect her honour is the perfect aid candidate. For FBOs, the word *mağdur* also refers to women who desperately need the help of compassionate people. It also refers to the desired innocence of these women. Being a victim is important in deserving aid because it means that the assistance-seeking woman becomes a victim of an event in which she does not have any blame. FBOs and donors want to see women who do not have a role in the circumstances that have befallen them. The death of the husband, an accident, a natural disaster or a cruel husband with bad habits are all things that can make a woman a victim. The *mağdur* woman is one who feels a deep shame when asking for aid because of her *ar* (shyness). Some respondents stated that the real deserving poor cannot ask for aid themselves; rather, their neighbours, relatives, the headman of the neighbourhood or other acquaintances inform the FBOs about their need. These women are described as the ones who come and ask for the termination of the aid if they are no longer in need of assistance. The perfect candidates for aid are also described as being deeply thankful for the assistance they receive from the FBO.

In contrast to *mağdur* women who should be supported, there are other women who fall into the *şımarık* (improper) category. Being an “improper women” is like an umbrella category used to describe women who are not seen

as deserving women. One female respondent (age 50, senior staff) defined such women as follows:

That kind of women makes herself obvious with her manner of behaviour, with her clothes, with her arrogance [*ukalahk*], with her impertinence and with her insatiability [*doyumsuzluk*].

However, while FBOs define *mağdur* women as deserving and assist them, and disqualify “improper women” from assistance, they still hesitate about the misuse of the money by these “deserving” women whom FBOs select from among the other applicants. A kind of distrust towards the poor is embedded throughout the entire assistance provision process. To prevent the misuse of money, cash aid is not common and in some organisations it is non-existent. They mostly prefer in kind assistance, but even if the assistance is in kind the emphasis placed by FBOs on the misuse of assistance is very noticeable. This point is important for understanding the general outlook of the FBOs towards welfare provision to the poor regardless of gender. Moreover, although the deserving ones are selected, these women are also continually monitored for their deservingness. The next chapter deals with the continuous surveillance of poor women in Konya as an inseparable part of evaluating the deservingness of the women.

CHAPTER V

5. THE SURVEILLANCE OF POOR WOMEN IN KONYA

5.1 Introduction

As an inseparable part of the assistance provision activity in Konya, surveillance practices play a very important role in reaching the poor and in differentiating between the deserving and undeserving poor. The aim of this chapter is to analyse the surveillance practices employed by FBOs in Konya to reach and identify deserving poor women. The effort to determine who is “deserving, worthy, or eligible for assistance” (Gilliom, 2001, p.22) is among the basic reasons for welfare surveillance of the poor. In the process of deciding the deservingness of assistance-seeking women, a number of different surveillance mechanisms are employed. These surveillance practices reveal the basic assumptions of FBOs towards assistance-seeking individuals.

The surveillance aspect of FBO assistance provision is particularly important for this thesis because the gender issue makes a great difference in the welfare surveillance practices used to determine who the deserving poor are. The welfare surveillance practices employed by various assistance providers are not uniform for male and female assistance seekers and receivers.

The use of surveillance brings different dynamics into the relation between aid receiver and aid applicant because the monitoring party has the power to deliver or withhold aid that is very important for women’s survival. Surveillance in the context of assistance provision has a particular importance for that reason. It also has a great potential for abuse, because the aid applicant

party has very little power compared to the assistance provider. Fraser (1989, p. 152-153) also points out the negative potential of relief programs in terms of surveillance. She discusses the potential humiliation involved in state welfare programs and points out their “heavy component of surveillance” in deciding on eligibility for assistance. Gilliom (2010, p. 28) also points out the level of surveillance on the poor by stating that “welfare poor are subject to forms and degrees of scrutiny matched only by the likes of patients, prisoners and soldiers”. Although Fraser and Gilliom base their analyses on the case of western state welfare systems, their analyses are very useful for making sense of FBO welfare provision in Konya.

I claim that in the case of faith-based welfare provision, the consequences of surveillance may be worse for assistance-seeking women than those of other welfare providers because of the absence of controlling mechanisms upon the operations of the FBOs. For the context of FBOs, this power relation is an opportunity to set a hierarchical relationship between these organisations and assistance seekers. These monitoring practices are also used as disciplining mechanisms upon the poor women in Konya.

I argue that in terms of surveillance practices women also constitute a special case among the poor for FBOs. The hierarchical nature of the relationship between FBOs and poor women and the surveillance mechanisms employed by FBOs have important implications regarding the gendered nature of welfare provision. FBO surveillance in Konya primarily targets women because most of the assistance provision applicants and aid-receivers are women. The surveillance practices are shaped according to this gender distribution. Welfare surveillance performed by FBOs in Konya is not designed only for the female aid applicants. However, the gender of the aid-seeking individuals profoundly affects the surveillance process.

There are basically two areas of women’s lives that are monitored by FBOs. The first one is the material conditions of the household and the individuals living there. The income, expenses, consumption patterns—such as

having a credit card or consumption items in the household such as LCD TVs—and the conditions of the dwelling are among the examples of the material conditions subject to monitoring.

The other area monitored by FBOs is the “moral” field. For FBOs, there are some moral qualifications that deserving poor women must have. Their monitoring practices aim to assess the moral qualifications of these women. The behaviour of the women, the reputation of the women in the neighbourhood, and whether the women have tendencies that may mark them as welfare dependent are aspects of the women’s lives that are subject to surveillance.

The surveillance of poor women is also continuous. The monitoring of the conditions of the poor women is not specific to the time of the first assistance application. FBOs also monitor the assistance provided to women who are not first time applicants. The ones who are chosen as deserving women are also under constant surveillance and their status as deserving women is periodically reassessed. This is all to say that for FBOs, even after a woman has been deemed to fall into the category of the deserving poor, she is seen as a potential welfare cheat for the next period.

Before analysing the surveillance mechanisms used by FBOs in a detailed way, I would like to present the basic reasoning behind and justifications for these surveillance practices on the part of FBOs.

5.2 The Reasons and Justifications for Surveillance of Poor Women

FBOs practice welfare surveillance on poor women for a number of reasons. These reasons, and how FBOs justify them, are the focus of this section. For FBOs, surveillance is seen as an inevitable part of assistance provision because, in the first place, potential welfare cheaters and the undeserving poor must be identified and prevented from receiving aid and, secondly, assistance-receiving poor women must be monitored to see whether their moral comport

and material conditions continue merit assistance. FBO accountability towards donors is also used as a justification of their surveillance practices. The monitoring of both the moral character and the material conditions of poor women is justified by FBOs on the basis of their donors' expectations and their accountability towards them. The reasons behind and the justifications for the surveillance of poor women are analysed in the following sections.

5.2.1 Embedded distrust towards aid applicants

There are some embedded assumptions regarding the aid applicants as being potential welfare cheaters. For FBOs, potential welfare cheaters are defined as the basic reason for detailed surveillance practices. All applicants must be tested to verify that they are not "parasitic" or "lazy" welfare dependents. The number and frequency of aid applications from people who are not in "real need" is said to be very high. These people are defined as cheaters who want aid even though they are not actually in need. FBOs claim the existence of a group of "professionals", whose job is seeking assistance and "abusing the good intentions" of aid providers by providing false information. These "professionals" are said to be mostly women, and the reason behind this fact is explained as an "attempt to abuse the FBOs' compassion towards women". This group of people, it is claimed, have "discovered" the FBO and donor weak spot: "Islamic sensitivity towards poor women". There are therefore more bogus women's aid applications than men's.

As a result of such fears, FBOs argue that a detailed surveillance system is needed to detect potential welfare cheaters and prevent them from abusing the good intentions of the philanthropists. In this regard, FBOs desire to extend their computer systems and improve the reliability of channels that supply information about the material conditions of aid applicants. The state is seen as having the most comprehensive information network and as capable and responsible for building such a comprehensive system of information. This

desire to access more and more information about all aid applicants stems from presumptions about aid applicants' potential "immorality" as welfare cheaters.

5.2.2 Women as a special case among the poor

Another reason for surveillance is about the gender of the aid applicants. The honour sensitivity makes FBOs more anxious about the behaviour of women than of men. Most of the aid applicants and aidreceivers are single women, therefore FBOs shape the surveillance practices according to this gender composition. Being a single woman is perceived as a very problematic situation in terms of intimate relations and sexuality. Therefore, surveillance practices that observe any illegitimate behaviour on the part of the aid applicant or aid-receiving women become very important. Moreover, being a single woman is believed to pose the "danger" of "feeding a lazy man" who is in a relationship with but who is not married to the assistance-receiving woman. This form of relationship is seen as unacceptable, and therefore surveillance is also justified on the grounds of preventing illegitimate relationships with "parasitic men" who are claimed to abuse the assistance provided to women.

5.2.3 Accountability towards donors

FBOs differentiate themselves from state assistance provision with their direct accountability to donors, thus they see themselves as obliged to be "sensitive" in their monitoring practices to determine the most deserving poor. The state as an institution, whose assistance activities are financed by taxes rather than donations, is defined on the basis of not having a direct accountability to any particular group of people. However, in the case of FBOs, there is a direct, face-to-face interaction with donors. FBOs state that the donors may come and ask about how his/her donation is being spent. Donors are said to ask about the deservingness of the aid-receiver who is supported by their money. Therefore, FBOs differentiate themselves from other assistance providers, especially the state, in terms of their direct accountability to donors.

Moreover, while state institutions are claimed to focus on “votes” in the local and national elections and to not sufficiently monitor the conditions of aid applicants, FBOs see themselves as obliged to monitor applicants’ conditions as much as possible. The respondents stated that the mechanisms of monitoring, such as asking neighbours and local shopkeepers about the conditions of the applicants, are deliberately left out or insufficiently applied in state provision with the aim of getting votes from those who receive aid. The absence of these mechanisms is criticized by FBOs, and state institutions are accused of giving assistance to undeserving poor.

Another justification used by FBOs is their responsibility towards donors to ensure that they receive good prayers (*hayır dua*) from aid recipients. Işık (2014, p. 317-318) states that charitable institutions pay special attention to documenting the real needy because in return for the assistance they provide, the needy are expected to pray for the donors and the ones who channel the aid. She points out the importance of receiving the prayers of the real deserving poor both for charitable institutions and for donors. FBOs in Konya also mention a similar kind of concern regarding finding the most deserving poor for satisfying the purpose of the donations. *Hayır duası almak* (receiving good prayers) is stated as the main reason for charitable activity and it is only possible by finding the real deserving poor. Therefore, an extensive scope of FBO surveillance increases the chance of getting the most *makbul* (worthy) prayers from the most deserving poor for the institutions and for the donors.

For all of these reasons, FBOs use some channels and mechanisms to collect information regarding the material conditions and the moral character of the poor women they target. In the next section these practices are analysed.

5.3 Mechanisms for Collecting Information about Poor Women

The surveillance mechanisms used by FBOs have both formal and informal aspects. For the information concerning the material and financial conditions of the applicants and aid receivers, formal as well as informal mechanisms are used. For the “moral” conditions of the poor women the informal mechanisms have particular importance because the information about the private lives of these women is more effectively collected from these informal channels. In addition to formal and informal sources of collecting detailed and systematic information about the aid applicants and receivers, FBOs themselves collect information directly by forming their own “evaluation teams” which make inspection visits to the homes of the aid applicants and receivers. In these visits the material and moral aspects of the lives of the poor women are monitored. In the next sections I present the basic characteristics of these surveillance mechanisms in Konya.

5.3.1 The Formal Sources of Information

The most widely employed surveillance practice utilizes a computerized network system called “*Kent Bilgi Sistemi*” (City Information System) which was designed by the Konya Metropolitan Municipality to verify the information provided by aid applicants. The major welfare provider FBOs together with provincial and municipal governments all contribute to and use this system to detect potential welfare fraud. All of these parties provide information to the system regarding their assistance provision. The type of aid and the period of aid provided by these agents to aid receivers are listed in the system. By entering the national identification number of the aid applicants, one has access

to information about their income, possessions, family composition and assistance received from other agents. The system also includes the information about the population of foreign nationals. In their case, instead of using the national identity number which is for Turkish citizens, there are other identification numbers that serve the same function for foreigners. Reviewing the information of the aid applicants from this system is among the first steps of surveillance for all applications. The computerized nature of this process is said to decrease welfare fraud because the system is considered to provide very precise information about the individuals' material and financial conditions. This system is praised for its ability to "catch" the cheaters who lie in the application process. The FBO personnel and some volunteers are authorized to use the system, but this authorization is not granted by the local government. On an FBO level, the decision as to who has access to the passwords for using the system depends entirely on the FBO. Access to the system, which contains a huge amount of private information, left to the discretion of the FBOs to share with their "trustworthy" staff and volunteers. There is no strict regulation of the persons who access information from the system, which makes the system vulnerable to abuse.

Another source of information which can be classified as a formal information source is the *muhtar* (headman) of the neighbourhood. Sometimes they can be also used as informal sources of information, but their status as a kind of state official lends them some formality. A document attesting to the neediness of women applying for aid is required from the *muhtaras* part of the application process. This document is called a "*fakirlik ilmuhaberi*" (Poorness Document). This document states the income, the possessions and the general material condition of the aid applicant. Some FBOs state their mistrust of these documents issued by *muhtars*, who are said to be influenced by electoral concerns since their office is an elected one. However, some respondents stated that they trusted these documents because a *muhtar* would not take it upon him or herself to swear to the truth of something unless they were sure about it. Although there are conflicting views about the genuineness of the

information stated in this document, all FBOs demand this document from aid applicants because they consider it an official document.

Health documents regarding the health and disability status of members of the household are also among official sources of information used to assess aid applicants. Gilliom (2001, p. 23-25) points out the concern of welfare systems to detect able-bodied poor and prevent them from accessing benefits and welfare provisions. With a similar kind of concern for detecting the able-bodied poor and differentiating them from the disabled and sick poor, who are seen as the deserving ones, these official documents are demanded by FBOs in Konya. If a serious sickness or disability of the aid-applicant woman or the members of her household is reported to the FBO, she is obliged to document it. Documenting the disability and sickness of men in the household has a special importance in the decision of FBOs. The fact that this documentation is required can also be read as a mode of surveillance not only regarding the body and the health of the aid-applicant women, but also especially of the men in those households. In the case of Konya, the surveillance practices on the bodies of men in poor households profoundly affect the women's aid-receiving status. In this way, able-bodied poor men are also targeted as objects of discipline who are pushed into the labour market as low-wage labourers.

5.3.2 Informal sources of information

Informal sources of information are also used by FBOs to detect potential welfare cheats as well as for detecting "illegitimate" behaviour on the part of the applicants. Informal sources of information are useful for FBOs not only for investigating applicants' material conditions, but also for assessing the "moral" character of the aid-applicant women. Although all aid applicants and receivers are subject to such FBO surveillance tactics as having their neighbours asked about them and their conditions, in the case of female applicants and aid receivers this surveillance can be much more intrusive, because it can take the

form of questioning “whether a woman is leading a legitimate life” (Kissane, 2007, p. 104). The *esnaf* (shopkeepers) around the *mahalle* (neighbourhood) and neighbours are deemed to be reliable sources of information regarding the neediness level of the aid applicant and the “moral” character of the assistance-seeking women.

How often a woman goes shopping, how she pays for her purchases and what she buys are all questions asked to the *esnaf* in order to understand her level of need and her household’s consumption patterns. If the woman is able to frequently purchase gas for cooking and can pay for it in cash, it is said to show that that woman has a reliable source of income and has something to cook in her household. There are some items that are considered as unnecessary for a poor household. Buying such items as cigarettes or in some cases *cokemay* indicate a frivolous pattern of consumption. Buying expensive brand-items, on the other hand, is interpreted as a sign of material well-being. Shopkeepers are seen as reliable sources of information regarding the material and financial conditions of the applicants because FBOs claim that poor people frequently prefer local shopkeepers rather than big supermarket chains.

Another informal source of information for FBOs is the neighbours in the local community. The system they employ to gather information in this way is simply knocking on the doors of the neighbours and asking about the conditions of the aid applicant. Some respondents state that sometimes the neighbours themselves talk about the needy status of the aid applicant before they are even asked. Neighbours may come to the FBO offices and state the neediness of the household, or may come and state the undeservingness of the assistance-receiving woman.

As mentioned in the previous sections of this study, FBOs want to assist the most “honourable” women who deserve assistance more than anyone else. References to Islam as well as to traditional values are used to describe women’s honour, which is usually understood in relation to their sexual behaviour. Factors undermining a woman’s honour are not, however, limited to

the sexual intercourse outside of wedlock, but also include any kind of relationship with a man. The importance attributed to honour in assessing a woman's deservingness of aid means that female aid applicants are also subject to a greater degree of surveillance than men for the purposes of identifying any possible illegitimate relationships. Using informal sources of information like a woman's relatives, neighbours and local shopkeepers is an effective way to collect information regarding the "honour" of the woman. As one important reflection of the "morality" of women, a great deal of importance is attached to the women's reputation around the neighbourhood.

There are a number of potentially problematic consequences of collecting information about aid applicants from the neighbourhood in which they live. Gilliom (2010, p. 87-89) points out the vulnerability of poor women in their relations with their residential communities in a US context. Gilliom states that any member of the broader community who knows that a woman is receiving assistance may use this information as blackmail (ibid). Members of the community can profoundly affect the lives of assistance-receiving women by giving information to assistance-providing parties. This kind of information collection technique does not have a limit in terms of its scope, unlike formal information channels which are designed for formal information like income, assistance and social security. Informal information collection, on the other hand, may include such issues as a woman's intimate relations with men and the behaviour of the woman in society more broadly. Thus, this creates more pressure for aid-applicant and aid-receiving women. As Gilliom (2010, p. 89) puts it, when the "watchful eyes" of the local community are incorporated into the system of surveillance of poor women, the scope of surveillance reaches a level well beyond what can be achieved by computers and case workers alone.

Collecting information through informal channels is especially problematic in Turkey, because the Turkish *mahalle* (neighbourhood) is a very patriarchal setting. The *mahalle* also has the potential to function very negatively for single women, and in some *mahalle* settings being a divorced

woman is especially unwelcome because of the anxiety regarding women's sexual behaviour. Also, as Mills (2007, 344) states, although the Turkish *mahalle* has the potential to be a supportive environment, it is also a place with "sharp gossip and open criticism" regarding some women. Therefore, the validity of the information collected from the neighbourhood and the consequences of this type of information gathering are problematic.

5.3.3 FBO home inspection teams

In addition to the formal and informal channels of information regarding the aid applicants, FBOs also collect information by sending their own evaluation teams to conduct their own inspections of the households of the applicants. The teams are composed of three to four people, and conduct unannounced surprise inspections. One respondent (female, age 28, staff) stated the importance of these visits as follows:

Home investigations are very important. We do not notify the date or the hour of the visitation. During the application they sign an agreement stating that they accept this. They give consent to our investigation of all the rooms of the house. There are people who lie, they may hide something.

The information collected by these teams is used as one of the primary sources of information regarding the aid decision. Without these visitations the assistance decision cannot be made. These evaluation visits are made periodically when the continuation of the assistance is to be renewed. The time of such follow-up visits is determined by the FBO.

One of the primary functions of these visitations is to grasp the general material and financial situation of the aid applicant or the aid receiver. Inspectors ask about all of the applicant's sources of income and the total amount of all the assistance she receives, as well as her total expenditures including the amount of medical expenses. Whether an aid applicant owns the place in which she lives is also important for judging the financial situation of the applicant. Teams inspect and check the conditions of such household items as televisions, carpets, furniture, gas stoves, washing machines, and cooking

equipment. The rooms of the house, and especially the condition of the bathroom and the kitchen, are important for these teams. There may be houses with no bathroom and no kitchen.²² The floor of the residence is also important.²³ The type of heating and whether the house is damp or mouldy are other points which are important in the assistance decision. Having a mobile phone, using a credit card, drinking alcohol and using tobacco all negatively affect the aid decision. The presence of children who cannot go to school because of financial difficulties or of someone who is dependent on medical equipment positively affects the aid decision.

All these points are asked about or observed during these visits. Some of these points require verification, and FBOs use the informal and formal mechanisms mentioned in the previous sections to verify information provided by the aid applicants or receivers.

The visitations made by the FBO volunteers and staff also aim to ascertain any relationships the women may have with men, and whether she is married or single. Monitoring the relationships of aid-applicant and aid-receiving women is important for FBOs for two main reasons: the honour sensitivity of the FBOs and their fear of encouraging welfare dependency among men who are in a relationship with the poor women. While the honour of a woman is one important reason for intervening in her intimate relations, the other concern is again “not encouraging dependency among the poor”. This issue is also understood within the scope of morality because laziness is condemned as a moral defect. In both cases, FBOs use home inspection visits to detect whether there is a man in the woman’s home.

Gilliom’s discussion of unannounced home inspections by welfare officials is useful for understanding the nature of the inspection visits of FBOs in Konya. Gilliom explains the gender aspects of welfare surveillance in the case of single mothers in the US who are alone with their children without a male.

²²These cases are seen as very serious.

²³For example living in a basement is taken as a bad situation.

“Door-crashing searching for a man in the house” and “mid-night or early-morning raids” to see whether there is a man in the house (Gilliom, 2011, p. 31-32) are striking examples of welfare surveillance upon poor women. As mentioned previous sections “having a man who can work” or “having an illegitimate relationship” in the home also disqualify women in Konya from receiving FBO assistance. Although the methods used to detect men or the ways of verifying a woman’s declaration regarding the absence of a male in the house is different in Konya, not reporting a male in the house is also seen as a way of attempting to cheat the welfare providers.

In short, as a way of detecting whether there is a man at home, the home inspection teams in Konya conducts surprise inspections of the households. One reason for this is explained as ascertaining the real material conditions of the household. While this is certainly true, there is also another reason. Namely, FBOs would like to catch a man in the house while making these unscheduled inspections. This is also another reflection of FBOs’ embedded distrust towards assistance seekers.

The cleanliness or dirtiness of a woman’s home also appears to be important for the inspection teams. Having a dirty home is not important enough to disqualify a woman from assistance altogether, but it is significant for the FBOs. Some respondents stated that they also pay attention to the dirtiness and cleanness of the woman herself as well as that of the house. For FBOs, cleanliness is an important sign of a woman’s moral character, regardless of whether she is rich or poor. The influence of class on the standards of cleanliness is disregarded by FBOs and cleanliness is conceived of as an objective criteria. Islamic references about cleanliness are also used to justify using it as a criterion. Similarly, neglect of self-hygiene may be a symptom of deep depression, but this explanation is also discarded as a way of interpreting the situation. In short, cleanliness appears to be an area that is monitored as well as disciplined. One respondent put the FBO view on cleanliness as follows (age 32, female, staff):

For example there are women whose homes are very dirty, and there is a need to warn them. I say to those women, “I do not want to see the house dirty on my next visit.” Poverty and cleanliness are different things. We need to inform them about their self-hygiene. While chatting with them we explain the importance of cleanliness and care for one’s appearance. Some of them do not even wash themselves. They may be dirty because of a lack of cleaning. That is to say, while chatting the women are taught to be clean and neat.

“Not wanting to see” dirt on the next visit clearly reflects the hierarchy between the aid-receiver and provider. It also reveals the scope of surveillance upon these women. In addition to their personal relationships and financial situations, the basic patterns of their daily practices are fall within the scope of the detailed and systematic surveillance of FBOs.

5.4 Whose Eye in Deciding the Matter of Deserving Poor? : The Agents of Surveillance

The identity of the people behind the monitoring process and the nature of the ideas that shape surveillance practice are important points that reveal the expectations and assumptions of FBOs regarding poor women and women’s poverty. The data of the study revealed an important gender aspect to the FBO surveillance of women. While most of the time it is women and women’s lives that are the objects of surveillance, it is mostly the *male eye* that monitors them and set the standards by which they are judged.

For most FBOs, the presence of a woman in their “*tahkikat heyeti*²⁴” or home inspection teams is rare, although not all are completely devoid of female staff or volunteers. Some major FBOs openly stated that they never have women on their first home inspection teams. Some FBOs stated that they used to have women on these teams but that they then decided the team should consist only of men. The gender composition of these teams is important because the information, impressions and the decisions of these teams are very decisive in the decision about whether to provide aid. Sometimes the decisions of these

²⁴ The exact translation of this is “investigation committee”. I opt instead for the term home inspection team.

teams after they carry out home inspections are the only decision making mechanism. The reasons for excluding women from one of the most important surveillance mechanisms further serve to reveal the patriarchal hierarchy within the FBOs as well as the dominance of patriarchal expectations upon poor women.

The absence of women from the *tahkikat heyeti* is justified by male FBO staff and volunteers by reference to women's possible "exposure to unexpected situations" during these investigations. The absence of female staff and volunteers on the inspection teams is presented as a way of "protecting" the female personnel or volunteers from unexpected and undesirable events. One male respondent (age 55, the head of the organisation) stated this as follows:

We do not know what we will encounter in those houses. There may be a man in the bedroom of the house who tries to hide within the house or who tries to escape from a window. The [aid applicant] woman says there is no man in the household, but there may be. So, we do not want to put our *bayan*[lady]volunteers in those difficult situations.

Another reason stated for the exclusion of women from the home inspection teams is "women's emotional nature". Female staff and volunteers are described as being *too* emotional, and this is claimed to impair their ability to differentiate between the real deserving and undeserving poor. One male respondent (age 60, the head of the organisation) stated this as follows:

Women are too emotional but the men are authoritarian. While making evaluations we have seen that women are too emotional, they have difficulties in this job. So there is no woman in our *tahkikat* [inspection] stage. They enter onto the stage in the moral education sessions.

Being authoritarian is presented as something desirable in determining the real deserving poor, whereas having *too much* empathy with aid applicants is seen as impairing the evaluation process. "The need to be authoritarian" and objective in the inspection teams also reveals the nature of this surveillance practice. In contrast to women, men are seen as more competent in taking into account the "objective" criteria of the organisation. Women volunteers and staff are seen as more easily deceived by aid applicants because women are believed

to have a “compassionate nature” which makes them more prone to believing what other people say. Therefore women are believed to givehamper the credibility of the information collected by surveillance. One of the female staff members of a major FBO in Konya stated this situation as follows (female, age 48, senior staff):

Once I was also participating on those inspection teams. But the senior men of the organisation did not want women and young males on those inspection teams. They thought that women and young males were not making inspections properly. Then, they took us out of those teams.

As the quotation also suggests, the “senior men” are very dominant in these organisations and their standards are prioritised in surveillance practice. In some organizations, young males are also seen as not suitable for the inspection teams because of the age aspect of the patriarchal system in those organisations means that the young males are lower in rank compared to senior men.

In some organisations there are also final evaluation committees in addition to the home inspection teams. These committees function as the final decision makers; they examine and overview the reports prepared by the inspection team. When the composition of these committees is examined, the dominance of “senior men” is readily apparent. The membership of these committees is dominated by male industrialists, businessmen, *esnaf* members, retired civil servants and academics, predominately from Konya itself. The standards set by these men are evidently patriarchal.

There are, however, a few organisations which state that they try to go include a female volunteer or staff member on the home inspection teams if the aid applicant is a single woman. An aid applicant woman being alone with two or three men (the inspection team) at her house is seen as unacceptable even if the reason for their presence is assistance evaluation. The reason for this sensitivity to visiting women’s homes with a woman from the FBO is stated as an Islamic one regarding the privacy of single women, which should not be violated by male strangers. Since looking at the bedroom and the bathroom of a

house is a usual part of this monitoring practice, bringing female staff or volunteers with them while carrying out the inspection of such sensitive areas is seen as important by some organisations. Moreover, the presence of these female staff and volunteers functions primarily as a safeguard against possible slander against either the members of the inspection team or the female aid applicant. This practice is seen as important by some FBOs for the protection of a woman's reputation in her social setting. The presence of women on these teams cannot be interpreted as an attempt at equal gender representation. The inclusion of women on these inspection teams is only possible if the aid applicant is a single woman. The inclusion of women is not a consequence of the importance attributed to the representation of woman on those teams, but rather a result of FBOs' sensitivity to inspecting homes in an Islamic way.

However, some FBOs, whose evaluations teams are composed solely of men, stated that they are careful not to enter the houses of single women without a female neighbour. They ask a female neighbour to accompany them in order to protect their conservative tone by paying attention to the informal rules governing entering the home of a single woman.

5.5 Surveillance as a Way to Discipline Poor Women

Surveillance practices serve either directly or indirectly as a means of disciplining assistance seekers according to the standards of the aid-provider FBOs. Surveillance practices serve the function of disciplining the poor because aid-applicant women are aware that their behaviour, intimate relations, consumption patterns and lifestyle are monitored during the time of their assistance application and after the FBOs assistance provision decision. If they cannot comply with the standards of the aid providers, the assistance will be cut off. In times of crisis, the assistance provided by FBOs is very important for these women, therefore they need to comply with the rules of the FBOs.

The need to discipline the poor is very prominent in FBO discourse. For FBOs, the poor constitute a category of people who need to be disciplined and

constantly monitored in order to prevent them from becoming *başiboş* (listless). “Just feeding their stomachs” is seen as a problem because FBOs think that without discipline, the poor have the potential to become idle or even dangerous to society. One respondent (male, age 65, the head of the organisation) stated the need for making the aid receivers aware of the control on them as follows:

We need to make them feel that they are under [our] control. We need to make them feel that their aid may be cut at any time. This is important so as not to give [them] incentives to just live off of the aid.

The concern for not encouraging “laziness” again appears in the discourse of FBOs regarding the issue of controlling the poor. One important purpose of discipline is seen as making the poor always feel that the assistance provided by FBOs is only temporary.

Because of the constant need to discipline and control the poor, FBO surveillance practices must be continuous. Therefore, the surveillance is not just specific to the first evaluation period in which the decision to provide aid is made. Deservingness is not a status that is permanently received or secured. There is a constant process of re-evaluation that makes the poor feel the anxiety of being cast out of the support program. This anxiety is the ultimate way of disciplining the poor. Even if the term of the assistance is decided at the time of the aid decision, there is no guarantee that the assistance will continue for the duration of this pre-determined period. If new information is received which calls the woman’s deservingness into question, the aid can be cut off immediately without any prior notification.

FBOs are always open to searching for a receiving any such information from all possible channels. The source of information may be a call, the visit of a neighbour or something heard by FBO staff from someone else. In such cases, FBOs re-evaluate the deservingness of the aid recipient after verifying the new information’s validity. Any information that calls into question a woman’s deservingness of assistance can be taken into account. Apart from the sporadic

emergence of such information, there are also regular re-evaluation periods for FBOs. The re-evaluation periods are different for each FBO. There is a maximum period of assistance provision for any household, after which point a re-evaluation is required. The inspection team visits the house of the applicant again and the entire process of evaluating her deservingness is repeated once more. These re-evaluations are seen as necessary by FBOs because it is assumed that the poor do not usually notify aid providers in cases where they no longer need the assistance they are receiving. A person coming to the FBO and requesting that unnecessary aid be discontinued is said to be a rare act. Therefore, FBOs feel the need to monitor the situation of the aid receivers on a regular basis, with re-evaluation periods usually varying from three to twelve months.

Overall, the major problem regarding the surveillance of poor women by FBOs is the absence of any rules or regulations limiting the extent of the surveillance. Since these women are in desperate need of assistance, signing agreements stating their consent to the surveillance has the potential to lead to abuse. The protection of these women's information is also problematic because all aid providers share among themselves information concerning these women's material and financial conditions as well as the details of their private lives.

CHAPTER VI

6. CONCLUSION

FBOs are becoming increasingly important actors in the Turkish welfare system. Turkey is distinguished from European countries in this regard because of the rapid proliferation of its FBOs. This study aims to understand the gender dynamics of faith-based welfare provision in Konya. It notes some aspects of FBO welfare provision that are problematic from a gender perspective. The critique it offers of FBOs is important in an economic and political environment in which FBO proliferation is celebrated and presented as if it is problem free. The possible limitations of FBO provision of aid to women should receive special attention because women constitute the majority of the people seeking assistance from these organisations.

FBO assistance to women can be seen as playing a positive role in the alleviation of women's poverty in the absence of other sufficient aid mechanisms. Although these organisations are very important for the survival of women in urgent need, not all assistance-seeking women are able to benefit from FBO assistance. The ones who comply with the standards set by FBOs can receive assistance, but other groups, even if they need assistance, are left outside of their support mechanisms. Moreover, FBOs as gendered institutions can cause problems relating to their surveillance of and the restrictions they place on women. These problems are also valid for poor men; however, in a patriarchal culture, the intensity of these problems for women is more problematic.

Moreover, FBOs' patriarchal practices and discourse may serve to naturalize the gender division of labour in society rather than address the real causes of women's poverty.

6.1 Main Findings

FBOs are very important actors in dealing with women's poverty in Konya. Women, and especially single women, take priority in receiving assistance from FBOs in Konya. The reasons for giving priority to women are based on patriarchal and religious reasoning. Women are prioritised for their caretaker roles as well as their symbolic status in Islam as the representatives of community order.

Not all assistance-seeking women can receive aid. Some criteria are set by FBOs to judge the deservingness of women. These criteria are shaped by patriarchal assumptions and expectations. FBOs' criteria are not only about the material conditions of the assistance seekers but also the "moral qualifications" or character of the assistance applicants. The absence or poor health of the men in the household, severely bad economic conditions and a lack of stable income or social security are among the material criteria employed by FBOs. The "moral qualifications" considered by FBOs in their assistance decisions include the propriety of a woman's behaviour, her altruism, her intimate relationships with men and her efforts to support herself.

Observing women's compliance with the criteria determined by FBOs also entails a process of surveillance upon women. Although all welfare agents, including the state, deploy some practices for monitoring the eligibility of assistance seekers, the faith aspect of FBOs brings a different dimension to the welfare monitoring process. Unlike previous studies on Turkey, this study analyses the FBOs' main surveillance mechanisms on women's lives. Women's compliance with FBO criteria is ensured and women are disciplined through the

use of computerized and informal surveillance practices. The extent of these surveillance practices reveals the invasive aspects of FBO welfare provision.

Overall, the analysis of the data obtained during this study shows that FBO assistance can serve to alleviate the poverty of some groups of women in the short run, but cannot challenge the patriarchal roots of women's poverty. FBO assistance cannot be regarded as having a long-term transformative capacity because it fails to address women's real socio-economic disadvantages.

6.2 Policy Recommendations

Two sets of recommendations are presented for the betterment of faith-based welfare provision to women and for more effectively addressing women's poverty in Turkey. The first set of recommendations targets FBOs with the aim of improving the long-term efficiency of their activities. The second set of recommendations targets state policies, offering macro-level recommendations related to addressing the disadvantaged position of women in society.

The FBOs in Konya make constant reference to making poor women self-sufficient. In explaining their perspective on social assistance, they refer to the maxim "Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime." However, their activities are not consistent with their declared goal. The data on FBO welfare provision in Turkey suggests that these FBOs do not have a comprehensive approach for alleviating women's poverty by incorporating them into the labour market with decent jobs. They do not provide training to help equip women with the necessary skills for joining the workforce, nor do they provide childcare services to poor women to ease their job search efforts. Neither still do they have an effective and regular system of job placement for women.

Although FBOs may refer some welfare recipients to industrialists and small merchants for work, it is not a systematic process and the referral process for such positions is arbitrary. Although FBOs stress the importance of women "honourably struggling" to support themselves, there is no systematic job

placement effort on their part or any systematic referral of women to state employment agencies for work. A more systematic and transparent job mediating mechanism would be helpful for women.

Poor women's lack of necessary skills and experience in the labour market make their situation more problematic, and this issue was also pointed out by respondents. By offering courses or training sessions to women, FBOs could increase their chances of becoming self-supporting. FBOs in this study claim to offer educational activities; however, these sessions focus on such aspects of "moral development" as the importance of family values or on such "womanly activities" as handicrafts or sewing, which are aimed at home maintenance. Such training sessions should instead aim at increasing women's employment chances in the labour market.

The problem of childcare also decreases poor women's chances of finding and keeping a job. Some women are forced to turn down certain job opportunities because of the lack of available childcare. In such cases women are pushed into more irregular and temporary jobs. Piecework is one of the clear examples of these kinds of jobs because it is performed at home. Considering the very low amount of income earned from this kind of employment, it is impossible for women to become truly self-supporting when employed in such a manner. Offering childcare services to fill this gap in Turkey could extend the scope of poor women's job opportunities. In Turkey, where childcare provision by the state is very poor, FBO childcare provision could serve as a means of incorporating women into the labour market. However, such an attempt is absent from the current practices of FBOs in Konya.

Any long-term, effective poverty alleviation strategy offered by the FBOs should follow these empowerment strategies instead of reproducing the dependent role of women by making references to a patriarchal family ideal.

The following set of recommendations is for social policies that could be performed by state. They are proposed with the assumption that state should target the disadvantaged position of women in Turkey in order to decrease

women's poverty. Recommendations that directly regulate the interaction between FBOs and women are also presented.

Auditing FBOs in terms of their relations with assistance recipients has the potential to decrease the intensity of the invasive practices FBOs employ against poor women. FBOs are very careful in their financial accountability towards the state, in terms of their financial inputs and outputs, because of state regulation and auditing. Relations between FBOs and aid recipients, however, are left quite unregulated. There is no mechanism in place to protect assistance seekers from such invasive FBO practices as unscheduled home inspections. Collecting information about assistance seekers from every possible information channel raises questions about the invasion of private life, but for FBOs this is just a natural part of the assistance provision process. Moreover, there is no mechanism for ensuring the protection of the information of assistance seekers. Therefore, regulations safeguarding the privacy and information protection of assistance seekers should be put into place by the state.

In an environment where the alternative state mechanisms of support are insufficient, FBOs have increasingly become a vital source of assistance for survival. This creates highly hierarchical relations of dependency between aid beneficiaries and the FBOs, and this makes aid recipients more vulnerable. The needy cannot reject the surveillance and moral education attempts if their only other option is slipping even deeper into poverty. Therefore it is the recommendation of this study to strengthen and amplify the alternative assistance channels to the FBOs. In Turkey, local and central government institutions do not respond to the problems of women's poverty in a timely or efficient manner. FBOs in an ill-functioning welfare arena distinguish themselves as relatively rapid and efficient providers. The local and central government units are not meeting the assistance needs of women in an effective or timely fashion in times of urgent need. They do not provide stable or reliable assistance to applicants. Therefore, the quality and extent of assistance

provided by state channels must be upgraded. Any state aid provisioning system must be characterised by the stability of the assistance it offers, clear duration periods for that assistance and rapid intervention mechanisms to ensure the assistance reaches those who need it when they need it. FBOs may function as efficient providers or as assistance alternatives to state and secular agencies. However, FBOs should not be proposed as the only available welfare providers for poor women.

The patriarchal causes of women's poverty in Turkey must be targeted by the state in order to develop effective poverty elimination strategies. These recommendations address the macro-level and propose changes for long-term poverty alleviation policies in Turkey.

One of the ways of empowering women and decreasing the possibility of poverty is the incorporation of women into the labour market with decent jobs. Increasing the participation of women in the labour market in decent jobs must be a focus of state efforts. The majority of women receiving assistance from FBOs are women without male breadwinners, most of whom experience poverty after a divorce or death of their husbands. They do not have social security or work experience in formal jobs. In cases of the loss of the husband, women become dependent on aid from different sources including FBOs. Therefore, ensuring that women are formally employed is a key policy that would protect them from the problems resulting from the loss of the male breadwinner. Efficient policies with practical outcomes should be implemented to decrease the dependence of women on male breadwinners and assistance providers such as FBOs.

Another problem related to women's employment in Turkey that makes them vulnerable to poverty is a lack of childcare services. One of the reasons poor women experience difficulties in finding job is because the formal childcare facilities provided by the state are very limited and private facilities are too expensive for poor women. Relying on family support mechanisms for childcare may not work for some women because of the experience of hostility

and mistrust from their own families as a result of a divorce or being widowed. In addition to childcare, care for the elderly and disabled is also undertaken predominantly by women within the family. Because of the absence of care facilities, poor widowed or divorced women can only work in temporary, poorly paid jobs like cleaning and piecework performed at home. These kinds of jobs do not provide sufficient income or any social security, and so cannot eliminate poverty in these households.

Overall, the patriarchal division of labour in the family and society must be addressed as part of any effort to change women's welfare dependent role. Policies aiming at the transformation of patriarchy in society would affect the relations of women with all welfare providers in a positive way.

Moreover, there are some suggestions for further research on the faith-based welfare provision to women in Turkey. Large-scale studies which specifically focus on FBO assistance to women in Turkey would be helpful to better understand the dynamics of welfare provision. This research has selected Konya as a Sunni, conservative city for its case study; however, other cities and other geographic regions may have different dynamics in terms of FBO-poor women relations.

Also, the welfare surveillance aspects of faith-based welfare provision on women should be further studied by researchers. The strategies poor women employ to resist the disciplinary practices that accompany assistance and their tactics for overcoming the strictness of the criteria employed by FBOs also merit special attention.

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Appendix A: Interview Questions

GENERAL CHARACTERISTICS OF THE ORGANIZATION

- 1) Could you please introduce your organization briefly?
- 2) What are the values which this organization takes as the basis?

ASSISTANCE PROVISION

- 3) What kind of assistance do you provide?
- 4) Could you please tell about the ways of provision of your services?
- 5) How do you reach these women? Do you use any ways to reach the needy women other than their personal applications?

WOMEN POVERTY

- 6) Are there any groups that you give priority in assistance provision?
- 7) (If women are mentioned among the groups which are given priority)
Why women are among your priority groups?
- 8) Some people say that women should be provided more assistance, what do you think about this idea?
- 9) What is the percentage of women applicants?
- 10) (If the number of women applicants is higher than men) Why women apply for the assistance provision more than men?
- 11) How do you decide to provide assistance to a woman applicant? How do you evaluate the applications?
- 12) Are women poorer than men in general? (If yes) What are the reasons of women's poorer position?
- 13) What are the groups of women among which poverty is more widespread?
- 14) Do you check the validity of the information provided by applicants? (If yes) How?

- 15) Do you ever decide to stop the assistance provision to a woman? In which cases do you decide to stop the assistance provision?
- 16) Who or which parties should assist the needy women? In which cases and how you should assist the needy women?
- 17) Can women poverty be eliminated? (If yes) How?

ON THE FAMILY

- 18) Can you define any ideal role for women and men in the family? If yes, what are them?
- 19) (If s/he defines any ideal roles) Do you attribute any importance to complying with those roles?

THE STATE

- 20) As you know, the state also provides some assistance to women. How do you interpret the state assistance to needy women?
- 21) What would you say when you compare your assistance provision with the state provision? Do you have any advantages or disadvantage compared to the state assistance?
- 22) How does the state consider your activities? Does it propose any contribution or change for the content or practice of your activities?

EDUCATION

- 23) Do you function in the area of education? (If yes) What are your activities?
- 24) (If there is education program of the organization) What is the main purpose of your educational activities? What are the topics covered in those programs?
- 25) Are the state units are informed about your educational activities? How do the state units consider these activities? Do you receive any feedback from the state channels?

EMPLOYMENT

- 26) Do you help the assistance applicants to find a job? (If yes) How? What kind of jobs can they find?

27) Do you provide training programs for assistance receivers? (If yes) What is the content of the trainings?

Appendix B: Turkish Summary

KONYA'DA KADINLARA İNANÇ TEMELLİ REFAH SAĞLAMA

Giriş

Bu çalışma Türkiye’de toplumsal refah sağlamada önemli aktörler haline gelen “inanç temelli yardım kuruluşları/organizasyonları”nın kadın yoksulluğu ile ilişkisini incelemektedir. İnanç temelli yardım kuruluşlarının kadın yoksulluğuna dair temel varsayımları, kadın yoksullara dair stratejilerini araştırmak bu çalışmanın konusudur. Çalışmanın temel araştırma sorunsalları şunlardır: İnanç temelli yardım organizasyonlarının toplumsal cinsiyet varsayımları ve beklentileri bu organizasyonların yardım aktivitelerini nasıl şekillendirmektedir? İnanç temelli yardım organizasyonları “hak eden” ve “hak etmeyen” yoksul ayrımlarını nasıl ve hangi yollarla yapmaktadırlar, bu ayrımı yaparken kullanılan toplumsal cinsiyet dinamikleri nelerdir? İnanç temelli yardım organizasyonları yoksul erkekleri ve yoksul kadınları nasıl birbirinden ayırmaktadır? Bağışçıların beklenti ve talepleri bu organizasyonların “hak eden kadın yoksul” tanımlarını nasıl şekillendirmektedir? Hak eden ve hak etmeyen kadın yoksulları birbirinden ayırt ederken bu organizasyonlar tarafından kullanılan gözetim mekanizmaları nelerdir ?

İnanç temelli yardım organizasyonları bakımından Türkiye oldukça ilginç bir örnek oluşturmaktadır. Dünya genelinde inanç temelli refah sağlama pratikleri bir artış gösterme eğiliminde olsalar da Türkiye hızla artan inanç temelli yardım organizasyonu sayısını ile dikkat çekmektedir.

Konya inanç temelli yardım kuruluşlarının aktivitelerinin önemli bir merkezidir. Ulusal çapta hizmet veren kuruluşların yanında çok sayıda Konya temelli yardım kuruluşu da bulunmaktadır. Daha önceki çalışmalarda Konya bu özelliği ile dikkat çekmiştir. Bu çalışmada Konya’nın seçilmesi bu nedenle önem

taşımaktadır. Ayrıca Türkiye için önemli bir sanayi merkezi olan Konya, sunni muhafazakar sanayicilerin ve esnafın yoğunlukta olduğu bir şehirdir.

Konya'da inanç temelli yardım kuruluşlarının toplumsal cinsiyet varsayımlarını ve kadın yoksulluğuna bakışlarını anlamak için bu çalışma kapsamında toplamda on iki farklı organizasyonla yirmi mülakat gerçekleştirilmiştir. Mülakatlarda yarı yapılandırılmış, açık uçlu sorular sorulmuştur. Mülakatların yanısıra saha notları da veri kaynağı olarak kullanılmıştır.

İnanç temelli yardım kuruluşları alternatif yardım mekanizmalarının kısıtlı olduğu Türkiye'de bir çok kadın için hayati önem taşımaktadır. Bu yardımlar kadınlar için acil yardıma ihtiyaç duydukları dönemlerde önemli bir destek mekanizmasıdır. Fakat yardıma başvuran her kadın bu destek mekanizmasından faydalanamamaktadır, ancak organizasyonların kendi koydukları kriterlere uyan kadınlar bu yardımlara erişebilmektedir.

İnanç temelli yardım kuruluşlarının ataerkil pratikleri ve kodları toplumda ataerkil toplumsal cinsiyet rollerinin doğallaştırılmasına neden olması da muhtemeldir, kadın yoksulluğunun gerçek nedenlerini ataerkil kodlarda aramaktansa ataerkil toplumsal cinsiyet rollerin doğallaştırılması sağlanmaktadır.

Temel Bulgular

Konya'da inanç temelli yardım kuruluşlarına başvuru yapan kişilerin çoğunluğunu kadınlar oluşturmaktadır. İnanç temelli yardım kuruluşları kadınların yoğun yardım başvurusunu bir kaç şekilde açıklamaktadır. En sık karşılaşılan sebep olarak haneye gelir getiren erkeklerin kaybı gösterilmektedir. Bu kayıp ölüm, boşanma veya erkeğin evi terketmesi şeklinde olabilir. Fakat bu durumların hepsinde erkek gelir sağlayıcının ev ile bağlantısının kesilmesi kadınların ekonomik koşullarında ciddi düşüşe sebep olmaktadır. Yardım için başvuran kadınların büyük çoğunluğu hanenin ekonomik ihtiyaçlarını sağlayacak bir işe sahip değildir.

Kadınların çocukları için yardım aramaya daha çok eğilimli oldukları ve yoğun yardım başvurusunun kadınlardan gelmesinin bir nedeninin de bu olduğu görüşmeciler tarafından ifade edilmiştir.Yardım başvurusunda bulunan kadınların çoğunluğunu çocuk sahibi kadınlar oluşturmaktadır.Erkek gelir sağlayıcıların kaybı ile birlikte kadınlar çocukların maddi sorumluluklarıyla baş başa kalmaktadır. Kadınların çocuklarının olması kadınlar üzerindeki maddi yükü arttırdığı ve çocuk bakım görevi nedeniyle kadınlar iş gücü piyasasına katılamadığı için kadın ve ona bağımlı hane yoksulluğunu arttırmaktadır. Özellikle boşanmış ve eşi tarafından terk edilmiş kadınlar kendi aileleri tarafından dışlanmaya maruz bırakılmaktadır ve bu nedenle maddi destek görememektedir.Bu kadınlar arasında yardım için başvurma oranı daha yüksektir.

Konya’da inanç temelli yardım kuruluşları kadınlara ve özellikle eşi olmayan yalnız kadınlara yardım ulaştırmada öncelik tanımaktadır.Bu kadınlara yardım ulaştırmada öncelik tanınmasının bazı ataerkil ve dini sebepleri bulunmaktadır.Kadınlar temel olarak toplumsal olarak üstlerinde olan bakım rolleri, cemiyetin düzenini ve namusunu temsil etmeleri ve korunmaya muhtaç olarak görülmeleri sebebiyle öncellenmektedirler.

Kadınlar inanç temelli yardım kuruluşları tarafından genel olarak öncellense bile her kadının bu yardımdan faydalanması söz konusu değildir.Organizasyonlar kendi kriterlerine göre kadınları yardımı hak edip etmediklerine göre ayrıştırmaktadırlar.Konya’da yürütülen bu çalışma inanç temelli yardım kuruluşlarının bu ayrıştımayı yaparken kullandıkları kriterlerin ataerkil beklentiler ve varsayımlarla şekillendiğini iddia etmektedir. İnanç temelli yardım kuruluşlarının kriterleri yalnızca maddi kriterlerle sınırlı değildir, maddi kriterler önem taşımakla beraber “ ahlaki nitelikler” de bu kuruluşlar için belirleyicidir. Maddi kriterler genellikle hanede çalışabilecek durumda olan sağlıklı bir erkek hane reisini bulunmayışı, ciddi derecede kötü ekonomik koşul, düzenli bir gelirin olmayışı, sosyal güvenlik mahrum olmak şeklinde sıralanabilir. Yaşanan evin koşulları, evdeki kişi sayısı, evdeki bakıma

muhtaç birey sayısı, evde okul çağındaki çocuk sayısı gibi kriterler yardım kararında etkili olmaktadır.

Öte yandan, kadınlar için maddi kriterlerin yanında muhafazakar toplumsal değerlere uygun bir kadın olmak, fedakar bir anne-kadın olmak, kendi kendine yeter bir duruma gelmek için çabalayan, yardımlara bağımlılığı alışkanlık haline getirmemiş, “parazit” olmayan bir kadın olmak ahlaki kriterler olarak değerlendirilmektedir. Namus kriteri bir çok noktada belirleyici olarak karşımıza çıkmaktadır. Toplumsal değerlere uygun bir kadın olmak bir çok açıdan “namus” kavramıyla ilişkilendirilmektedir. Ayrıca kendine yeter duruma gelmeye çalışmak her ne kadar yardım organizasyonları için önemli bir kriter olsa da çalışılan işin kadınlara uygun ve kadının “namus”unu zedeleme ihtimali olmayan bir iş olması koşulları aranmaktadır. Hangi işlerin kadınlara uygun olduğu ve hangilerinin uygun olmadığı noktasındaki ayırmda ataerkil değerler devreye girmektedir. “Namus” açısından problemlili görülen kadınlar yalnızca sex işçilerini kapsamamaktadır. Nikahsız birliktelikler ya da nikahsız şekilde karşı cins ile yakınlık da kadının namusu için zedeleyici olarak görülmekte ve kadının hak eden yoksul olarak tanılanmasına olumsuz etki yaratmaktadır. Ayrıca yardım isteme aşamasında ve yardım verilmesi sürecinde kadınların genel davranışları ve söylemleri de inanç temelli yardım kuruluşları için önem taşımaktadır. Kolayca yardım isteyebilen, yardım isterken çekinmediği ve utanmadığı düşünülen kadınların hak eden yoksul olarak tanımlanmaları zorlaşmaktadır. İnanç temelli yardım kuruluşlarının onaylamadığı bir diğer davranış tipinin kadınların bu organizasyonlardan yardım isterken bu yardıma bir hakmış gibi bakmaları olduğu araştırmanı diğer bir bulgusudur. Yardım kararı sonrasında verilen yardımın kalitesinden ve miktarından hoşnut olmama, organizasyonun yardım amaçlı verdiği ürünleri beğenmeme ve daha “markalı” ürünleri isteme gibi davranışlar kadınların hak eden yoksul statülerini zedelemektedir.

Her ne kadar özellikle “erkeksiz” yalnız kadınlar yardımda önceliğe sahipse de bu kadınlar arasında da bir hiyerarşi bulunmaktadır. Özellikle bazı

organizasyonların “yetim” ve eşi vefat etmiş “dul” kadınlar konusunda ayrı bir hassasiyete sahip oldukları gözlenmiştir.Bu katogorilerin İslam dini içinde koruma ve kollama açısından daha farklı ve ayrıcalıklı bir yere sahip olmaları organizasyonları da bu konuda etkilemektedir.Bunun yanında eşi vefat etmiş kadınların eşlerinin kaybı konusunda tamamen suçsuz oldukları düşüncesi de bu kadınların yardım hiyerarşisine önceliğini yükseltmektedir.Bunların yanında en çok yardıma başvuran kategori olan boşanmış kadınlar bulunmaktadır.Boşanmış kadınlar topyekün yardımdan dışlanan bir kategori değildir, boşanmış kadınların da aralarında yardımı hak etme önceliğine göre bir hiyerarşi vardır.Yardım organizasyonları evliliklerini kolayca bitirdiklerini ya da evliliklerini hatalı ve “şımarıkça” bitirdiklerini düşündükleri kadınlara yardımda öncelik vermemektedir.”Şımarık” ve “hatalı” evlilik bitirme nedenleri olarak tanımlanan durumların ataerkil beklentilerle çok içi içe geçtiği görülmektedir.

Yardıma hak eden yoksul kadınları belirlemede bağışçıların önemli bir etkisi vardır. Yardım kuruluşu ile yardımı alan kadın arasında kurulan “ataerkil pazarlık”ta bağışçıların etkisi dolaylı fakat büyüktür. Yardım başvurusunda bulunan kadınların maddi kriterlerin yanısıra ahlaki değerler üzerinden belirlenen kriterlerde bağışçılar kendi beklenti ve isteklerini organizasyonlara iletme ve bu kriterlere dikkat edilmesi isteğini uygulatma fırsatları vardır.Özellikle Konya gibi yardım kuruluşlarının sayısının ve faaliyetlerinin fazla olduğu yerlerde bağışçılar zekat, kurban ve diğer yardımlarının kolaylıkla başka kuruluşlara yönlendirebilmektedirler.Bağışçıların elinde bulunan bu fırsat kuruluşları bağışçıların beklentilerini dikkate almaya ve bu beklentileri azami miktarda karşılamaya çalışmaya yönlendirmektedir.Kuruluşlar ile bağışçıların beklentilerinin ve kriterlerinin çatıştığı noktalar da kuruluşlar bağışçıları “ikna” etme yoluna gitmektedirler.Fakat genellikle kadın yoksullar konusunda bu beklentiler örtüşmektedir, her iki tarafta ataerkil kodlarla şekillenen kriterleri göz önünde bulundurma taraftarıdır.

İnanç temelli yardım kuruluşları bağışçılara karşı bir sorumlulukları olduğunu sıklıkla vurgulamaktadır.Bu sorumluluğun dini bir vurgusu olduğu ifade edilmektedir.Bağışçılar genellikle dini bir vecibeyi yerine getirmek ya da yine dini bir motivasyonla “hayır işlemek” için bu kuruluşlara bağışta bulunmaktadır.İnanç temelli yardım kuruluşları bu tür bir bağışın kendilerine önemli bir sorumluluk yüklediğini ve bu sorumluluk nedeniyle yardım verilecek kişileri büyük bir dikkatle seçmek zorunda olduklarını düşünmektedirler.Bağışçıların dini bir motivasyonla bağış yapmaları ve bu kuruluşların bağışçılara karşı sahip olduğu “doğrudan” sorumluluk hissi bu kuruluşların kedinlerini devletten ve seküler yardım kuruluşlarından ayıştırdıkları temel noktalardan biridir.

Yardım için başvuranların kriterlere uygunluğu denetlemek ancak gözetim pratikleri ile mümkündür.Devlet ve seküler yardım kuruluşları dahil tüm sosyal yardım sağlayıcılar çeşitli yollarla ve farklılaşan derecelerde refah gözetimi uygulamaktadırlar. Her kurumun ve organizasyonun gözetim pratikleri kendine has özelliklere ve farklı potensiyel avantaj- dezavantajlara sahiptir. İnanç temelli yardım kuruluşları refah gözetim pratiklerine farklı bir boyut getirmektedir.Bu çalışma Türkiye’deki diğer inanç temelli yardım çalışmalarından farklı olarak bu konuya daha büyük bir bölüm ayırmıştır.Yoksul kadınlar üzerine inanç temelli yardım kuruluşları tarafından uygulanan gözetim pratikleri ayrıca incelemeye değerdir.Kadınlar başvuruçular ve yardım alanlar arasında büyük çoğunluğu oluşturduğu için gözetim pratiklerine en çok mağruz kalan gruptur. Bu çalışma hak eden ve hak etmeyen yoksul kadını ayıştırmada kullanılan gözetim pratiklerinin de ataerkil kodlarla ve beklentilerle şekillendiğini ortaya koymaktadır. Gözetim pratiklerinin disipline edici etkisi yoksul kadınlara inanç temelli yardım kuruluşları tarafından uygulanan gözetim pratiklerinde de görülmektedir. Bu kuruluşlar hem bilgisayar ağları gibi modern teknikleri hem de mahalleden bilgi toplama gibi geleneksel gözetim pratiklerini iç içe geçirerek kendileri için en verimli bilgi ağlarını kurmak için çabalamaktadırlar. Bu pratikler inanç temelli yardım kuruluşları tarafından yardımların en çok hak eden yoksullara gitmesi için savunulmaktadır, fakat bu

gözetim pratiklerinin sınırlarının çok muğlak olması ve neredeyse kadınların hayatlarının her alanına dair bilgi toplamanın bu tekniklerle mümkün olması nedeniyle bu pratiklerin “istilacı” olabileceklerine de dikkat çekilmesi gerekmektedir.

Gözetim pratiklerinin uygulayıcılarına ve kriter koyucularına bakıldığında yardım verme sürecinin toplumsal cinsiyet boyutuna dair bir nokta daha açığa çıkmaktadır. Hangi alanların gözetlenmesi gerektiği, hangi kriterlere dikkat edilmesi gerektiği gibi konularda belirleyici kişiler bu organizasyonların yönetici pozisyonlarında olan erkeklerdir. Çoğu zaman ev ziyaretleri yapıp maddi koşulları denetleyen ve ahlaki kriterlere dair çıkarımlar yapan ekiplerde erkekler bulunmaktadır. Bu da ataerlik kodların bu kuruluşların iç işleyişlerinde ve yardım süreçlerinde çok etkili olduğunu ortaya koymaktadır.

Bu çalışmanın verileri göstermektedir ki inanç temelli yardım kuruluşları her ne kadar yoksul kadınlar için önemli bir hayatta kalma mekanizması olsa da uzun dönemde kadın yoksulluğunu azaltmada etkili stratejiler üretememektedir. Bu organizasyonlar sadece bu organizasyonların kriterlerini sağlayabilen bir grup kadın için kısa vadeli yardım sağlayıcılarıdır. Kadın yoksulluğunu üreten ataerlik rolleri dönüştürme amacı bu kuruluşların gündemlerinde değildir, bu nedenle kadınların toplumdaki sosyo-ekonomik dezavantajlarını uzun vadede dönüştürücü rolleri olduğu savunulamaz.

Öneriler

Yukarıda bahsedilen şekilde bir dönüştürme için bu çalışma bazı öneriler sunmaktadır. Uzun vadede kadın yoksulluğunun azaltılması ataerlik aile değerlerin güçlendirilmesi ile değil kadınların toplumsal dezavantajlarının azaltılmasıyla mümkündür. Kadınların iş gücü piyasasında kalıcı, sosyal güvenceli ve iyi ücretlerle çalışır şekilde entegre edilmesi için çabalamak bunların en önemlilerindedir. İnanç temelli yardım kuruluşları mülakatlar sırasında uzun vadeli politikalarını “balık vermek yerine balık tutmayı öğretmek” şeklinde tanımladıkları halde bu çalışmada bulunan yardım organizasyonlarının hiç birinin verimli çalışan kadın istihdam stratejileri ve

eđitim alıřmaları buunmamaktadır.ođu kuruluş kendilerinin yardım sađladıđı ya da yardım sađlanacak kriterle uygun olduđunu dűřündűđü kadınları bađıřçıları kanalıyla kűçük işlere sokmaktadır.Fakat bu kadınların sayısı oldukça azdır ve bu sistem herhangi bir sistematıđı olmadan yűrűmektedir.řeffaf ve daha bűyűk ۆlekli istihdam ve eđitim stratejilerine ihtiya duyulmaktadır. Organizasyonlar eđitim bařlıđı altında zaman zaman alıřmalar yaptıkları belirtmiřlerdir fakat bu eđitimlerin ieriđine bakıldıđında kadınlara ۆncelik verilen eđitimlerin genellikle iş gűcű piyasasında řanslarını arttırma ve kendi kendilerine yeter hale gelme gibi sonuları olmadıđı anlařılmaktadır. Bu eđitimler genellikle ev ii pratiklere yۆnelik dikiř-nakiř gibi “kadınsal aktiviteler”e yۆnelik veya ocukların ve kadınların ahlaki geliřimine y�nelik “ahlaki eđitim”ler olmaktadır.

Ayrıca kadınların alıřmamamasının bűyűk bir nedeni olarak ocuk bakım problemi inan temelli yardım kuruluşları tarafından da belirtilmektedir.Özellikle kűçük yařtaki ocukların bakım sorunu nedeniyle kadınlar geici, kalifiye olmayı gerektirmeyen ve dűřűk űcretli işlerde alıřmaktadırlar. Para bařı iş ocuk bakım probleminin ařılabildiđi iş řekillerinde biri olarak sunulmaktadır fakat bu iş formu incelendiđinde ok dűřűk űcretle alıřıldıđı hemen gۆze arpmaktadır. Bu nedenle, Tűrkiye’de ulařılabilir ocuk bakım hizmetlerinin ۆzellikle alt gelir grubu iin kısıtlılıđı dikkate alınırsa, inan temelli yardım kuruluşlarının kendi bűnyelerinde sađlayacakları ocuk bakım hizmetleri yoksul kadınların kendilerine yeter hale gelmek iin fırsatlarını arttıracaktır.

Konya’daki inan temelli yardım kuruluşlarının yardım alan kiřilerle iliřkilerini dűzenleyen herhangi bir devlet ya da űst kurul denetimi bulunmamaktadır. Yardım veren kuruluşlar ile iliřkilerde daha gűsűz olan yardım alıcıların korunması iin devletin bu alanda denetim ve yaptırım mekanizmalarını devreye sokması gerekmektedir.Yardım sađlayıcı inan temelli kuruluşu birok noktada oldukça ciddi gۆzetim ve disiplin pratiklerini yardım alıcılara uygulamaktadır.Bu denetimsizlik nedeniyle yardım alıcı kadınların ۆzel

hayat gizliliđi ihlal edilebilmekte fakat organizasyonlar tarafından bu durum yardım verme sürecinin dođal bir parçasıymış gibi algılanabilmektedir.

Her ne kadar inanç temelli yardım kuruluşları Konya'daki yoksul kadınlar için önemli bir yardım kanalı olarak görev yapıyor olsalar da alternatif yardım mekanizmalarının güçlü olmayışı yoksul kadınlar için bir problem teşkil etmektedir. İnanç temelli yardım kuruluşlarının uyguladığı gözetim ve disipline pratiklerini red etmek alternatif yardım kanallarının hızlı ve yeterli olmadığı bir durumda mümkün değildir. Ayrıca bu alternatif mekanizmalarının zayıf oluşu yoksul kadınları inanç temelli yardım kuruluşlarına daha bağımlı hale getirmektedir. Bu nedenle alternatif yardım mekanizmalarının kapsamının geliştirilmesi ve kadınlar için daha verimli hale getirilmesi önemlidir.

Uzun dönemde kadın yoksulluđunu azaltmak için kadınların aile içindeki bağımlı konumlarını yeniden üreten söylemler yerine kadınları kendi kendine yeter vaziyete gelmesi için uygulanacak yöntemlerin daha etkili olacağı bu çalışmanın temel savlarındanadır. Hem inanç temelli yardım kuruluşlarının hem de devlet kuruluşlarının ataerkil söylem ve pratikler yerine kadınların sosyo-ekonomik dezavantajlarını dönüştürmeye yönelik adımlar atması gerekmektedir.

Appendix C: Tez Fotokopisi İzin Formu

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input checked="" type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

YAZARIN

Soyadı : TEKTEN

Adı : ZEYNEP SERAP TEKTEN

Bölümü : SOSYAL POLİTİKA

TEZİN ADI (İngilizce) : FAITH-BASED WELFARE PROVISION TO WOMEN
IN KONYA

TEZİN TÜRÜ : Yüksek Lisans Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir (1) yıl süreyle fotokopi alınamaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: