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Critical Discourse Analysis on the Views Concerning Feminism through Twitter Posts: The Case of the Turkish Context

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Dedications

I dedicate this work

To my beloved family, especially my dear mother who has been my number one support throughout the course of my education.

To my lovely sister Imane.

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Abstract

The present study aims to investigate the Turkish people's views regarding feminism through Twitter posts: The Case of the Turkish Context. It intends to reveal whether feminism is presented positively or negatively in Turkey, unveil the socio-cultural factors related to the issue and conduct a comparison between tweets written in Turkish and tweets written in English for the purpose of highlighting the differences concerning their perspectives. It is a qualitative research conducted on a bilingual corpus (English and Turkish). One hundred and sixty-two (162) Turkish and foreign English tweets have been extracted from the main three (3) hashtags: #Feminizm (feminism), #IstanbulSözleşmesi (Istanbul Convention), #PınarGültekinİçinAdalet (Justice for Pınar Gültekin). The study relies on Fairclough's theoretical framework to Critical Discourse Analysis (Fairclough, 1989) focusing on Textual Analysis with its crucial elements: Referential and Nomination Strategies, Predicational Strategies, Discursive Practice. The outcomes of the study reveal a general negative view towards feminism in the Turkish tweets. It indicates that a set of social and cultural views concerning oppression against women are related to patriarchy. Furthermore, the comparison between tweets written in Turkish and others written in English by foreigners, outline that the difference between them is related to the diversified socio-cultural perspectives and their moral principles.

Key terms: *Critical Discourse Analysis, Feminism, Textual Analysis, Turkish and English Context, Twitter.*

List of Abbreviations

CDA: Critical Discourse Analysis

Q: Question.

H: Hypothesis.

AKP: Adalet ve Kalkınma Partisi (The Justice and Development Party).

LGBTQ: lesbian, gay, bisexual, transgender, queer.

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General Introduction

General Introduction

Statement of the Problem

The study aims to conduct a Critical Discourse Analysis on the corpus comprising of one hundred sixty two (162) Turkish and English tweets extracted from the selected hashtags: #IstanbulSözleşmesi (Istanbul Convention), #Feminizm (Feminism), #PınarGültekinİçinAdalet (Justice for Pınar Gültekin). The analysis is concerned with Turkish tweets and the comparison between tweets written in Turkish and other written in English by foreigners shared on the Twitter platform due to its wide use as a mean of communication in the Turkish context.

Several dates, namely July 21st, 2020; March 20th, 2021 and November 9th, 2021 will undoubtedly always remain in the collective memory of the Turkish people. These dates mark crucial events and devastating femicide crimes (Hürriyet Daily News, 2015). Despite the efforts to defend women and girls' rights and protect their safety, according to the head of Izmir Bar Association Women's Rights and Legal Support Office Nuriye Kadan, "*the last decade has not only seen the increase in the numbers of women subject to violence, but that the violence itself has become more intense and barbaric*" (Hürriyet Daily News, 2015).

Feminism in Turkey has been shaped throughout the years by a combination of social, political and religious factors. The movement witnessed major changes and reforms that sought to preserve women's rights (Durakbaşı, 2019). The first and the last dates mentioned previously concern crimes against women: on the 21st of July 2020, Pınar Gültekin; a twenty-seven year old student; her body was found in a forest in the Aegean province of Muğla. According to Yiğit Gökcehan Kocoğlu, a report from the Forensic Medicine Institute showed that Pınar Gültekin was killed with a monstrous feeling and burnt alive (Hürriyet Daily News, 2021). The victim was strangled, burnt and then thrown into the forest by her ex-boyfriend Cemal Metin Avcı who was later on arrested and transferred into a high-security prison. Another femicide case concerns Başak Cengiz, a twenty-eight year old architect who was stabbed to death in the

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middle of Ataşehir street in Istanbul by Can Boz using a samurai sword on the 9th of November 2021. The second date: 20th of March 2021, marks Turkey's withdrawal from The Istanbul Convention. The organization Amnesty International UK stated that "*the withdrawal sends a reckless and dangerous message to perpetrators who abuse, maim and kill: That they can carry on doing so with impunity*" (2021). These events sparked massive public reactions over the disturbing situation of women. Social media campaigns were raised; mainly on Twitter; with hashtags of the names of the victims and the public's demands which were trending inside and outside Turkey.

A brief overview of literature displays that many researchers have studied feminism and discrimination in Turkey. One to mention is Ayşe Durakbaşa' *Feminism in Turkey: History and Contemporary Agenda* (2019) which sheds the light into the different ways in which feminism was represented since the Proclamation of the Republic in 1923. The research traces politics' influence on the movement through history and analyses the religious, ethnic and cultural elements which had prominent effects on Turkish feminism. She states that her research on the feminist history has been inspired by studies on the relationship between the state, Islam, nationalisms and women in the Middle East (Durakbaşa, 2019). Another study is "He Loves You, He Beats You": *Family Violence in Turkey and Access to Protection* (Human Rights Watch, 2011). It is a report about domestic violence and family abuse against women in Turkey. The report states that approximately 42% of women and 47% of women in rural areas have experienced physical or sexual violence by a husband or partner at some stage in their lives (Van Gulik, 2011). The author of the report Gauri Van Gulik argues that the gaps existing in the Turkish law should be filled, and concludes that failing to do so, constitutes not just a violation of Turkish law, but also violations of international and regional human rights law (2011).

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The third study to mention is Gülüm Şener's "Digital Feminism in Turkey" (2021). The research is a doctoral seminar that aims on highlighting social media platforms' importance in feminist activism in Turkey in order to raise awareness concerning women's situation in the country. Şener explains that the local, national and international levels are all linked through social media regarding the feminist struggle. She adds that a hashtag is a popular tool for creating feminist publics and building activist networks (Şener, 2021).

Due to the complexity of the problem, there is a need to increase research knowledge in this area. Indeed, an investigation about the Turkish views concerning feminism in Twitter posts within the Turkish context would add to the existing literature.

The alarming situation of women in Turkey has prompted different reactions of people inside and outside the country (Aljazeera, 2021) who resorted to different social media platforms mainly Twitter to express their thoughts and perceptions according to their religious and social perspectives. Hence, a crucial issue which demands investigating the way feminism is viewed in Turkey. The present study conducts a critical discourse analysis on the perspectives concerning feminism and gender discrimination in Twitter posts within the Turkish context.

More accurately, this study aims to distinguish the way in which feminism in Turkey is perceived by Turkish and non-Turkish people through analyzing Tweets written in Turkish and tweets written in English in relation to important events in the country. The selection of Twitter in the present research is due to its popularity in the region as 16.1 million people use the platform (Statista, 2022).

The analysis is conducted relying on Fairclough's Critical Discourse Analysis (1989) which explores the connections between the use of language and the social and political contexts in which it occurs. CDA deals with issues such as gender, ethnicity, cultural difference, ideology and identity and how these are constructed in texts. According to him, the approach

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provides “a contribution to the general raising of consciousness of exploitative social relations, through focusing upon language” (Fairclough, p. 1989). A concrete example is the Critical Discourse Analysis of Barack Obama’s 2012 Speeches in which the clever use of linguistic strategies was depicted which serve the orator’s political purposes in order to persuade and convey personal ideologies (Hashemi and Kazemian, 2014). Another example is the critical discourse analysis conducted on Trump’s 2020 speech: Manipulation in Donald Trump’s Nomination Speech 2020 Election from a CDA Account in which has been deduced that the orator used the pronoun I to emphasize positive conducts about the self and the pronoun He to refer to negative actions regarding his opponent, this is a manipulative strategy (Ezzina, 2021). Therefore, CDA is of valuable assistance to highlight the beliefs and ideologies conveyed by people concerning feminism and gender discrimination.

Aims and Significance of the Study

The various studies are the outcome of women’s serious situation in Turkey seek to study the way feminism is viewed in the Turkish context and attempt to uncover the roots of gender discrimination in the region. Indeed, the issue represents a fertile field for investigation. Therefore, the present research is dedicated to reveal the hidden area of the study: analyzing the unfiltered opinions, perspectives and demands of people on the subject of feminism and oppression within the Turkish context through hashtags and tweets.

Research Questions and Hypotheses

In order to distinguish the way feminism is perceived in the Turkish context via Twitter, these research questions are designed:

Q1. How is feminism viewed through tweets and hashtags in the Turkish context?

Q2. How do these tweets construct the socio-cultural views concerning oppression against women?

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Q3. What is the difference between the tweets written in Turkish and those written in English by foreigners concerning feminism in the Turkish context?

One hypothesis is provided for each question:

H1. Feminism is viewed positively due to the movement's widespread activism.

H2. The tweets construct the social cultural views regarding the problem of oppression through relating it to the patriarchal values dominating the Turkish society.

H3. The views conveyed in foreign English tweets concerning feminism are different from the Turkish views because societies and cultures differ.

Research Design and Methodology

The study consists of conducting an analysis on the Turkish tweets and a comparison between tweets written in Turkish and others written in English by foreigners which are gathered by consulting the Twitter platform. The study is a corpus-based analysis. Therefore, Norman Fairclough's Critical Discourse Analysis (1989) is the convenient model for the interpretation of the present bilingual corpus.

Structure of the Dissertation

The study at hand is conducted following the simple traditional design. It includes a General Introduction, followed by four chapters and a general conclusion. The Introduction presents a general overview of the topic, the aims of the study and the structure of the dissertation. The first chapter is The Review of the Literature which encompasses the theoretical concepts and the literature existing concerning feminism and oppression against women in Turkey, in addition to the theoretical framework of the study. The second chapter is labeled Research Design, it indicates the data analysis and data collection procedures utilized in the study. The next chapter is Representation of the Findings where the results are analyzed

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according to the selected theoretical framework. The last chapter is named Discussion of the Findings, it interprets and discusses the findings. This study ends with a General Conclusion which provides a summary, answers the research questions and suggests possible areas for further investigation.

Chapter One:

Review of the Literature

Introduction

This chapter consists of the review of literature related to the present study for the purpose of analyzing the way feminism is represented in the Turkish context. Thus, it encompasses the theoretical framework conducted in this research, as it explains the essential approach the study relies on: Critical Discourse Analysis developed by Norman Fairclough in his book *Language and Power* (1989). The chapter is composed of three sections. The first section accounts for feminism and its waves through history. The second section deals with feminism and the feminist movements in Turkey. Whereas the third section introduces Critical Discourse Analysis with a focus on Fairclough's approach.

1.1. Feminism: Definition and History

Feminism is the belief in the political, economic and social equality of women. It is a movement against sexism and discrimination based on gender. According to Beasley,

A feminist is someone who holds that women suffer discrimination because of their sex, that they have specific needs which remain neglected and unsatisfied, and that the satisfaction of these needs would require a radical change (some would say a revolution even) in the social, economic and political order (1999, p. 27).

Feminism dates back to the early times of history and has evolved and spread around the world ever since. Concerning the ancient world, in Greece, the society was male dominated and women's role was quite limited, but it is worth mentioning that the great philosopher Plato was a significant defender of equality. Also, women were strongly represented in Greek mythology and literature; Athena: the goddess of wisdom, Hera: goddess of marriage, Penelope: ideal loyal devoted woman. In Rome, women's situation was no better. Nevertheless, clear sparks of feminism appeared through manifestations that were held by women to object laws limiting their economic rights (History, 2019).

During the Middle Ages in Europe, society was tightly related to religion. Thus, women's status was indicated by the Bible, which imposed that women are inferior to men and dependent on them. In addition to that, they were forbidden from education and freedom to express themselves. One of the most important feminist figures of the time was the philosopher and writer Christine de Pizan, she broke with the mentality and traditions of her society, defended the honor of women and argued for equality regardless of gender in her *The Book of the City of Ladies* (1405) “*The man or the woman in whom resides greater virtue is the higher, neither the loftiness nor the lowliness of a person lies in the body according to the sex but in the perfection of conduct and virtues*” (1400, part 1, section 9.3). Christine affirmed that female inferiority is not a natural condition, but it is due to lack of educational opportunities, if given so, both genders would be intellectually equal. In the time of the Renaissance, women's role was primarily centered around the domestic sphere, as they were controlled by their parents and then their husbands. The female social standing and the legal and economic rights were restricted. Women's role was very scarce (Rampton, 2015).

The period witnessed some voices calling for social equality, this marked the beginning of feminism as a thought in the 15th century as Sarah Gwyneth asserts in her book *The Birth of Feminism: Woman as Intellect in Renaissance Italy and England* (2010). However, these voices never coalesced into a movement until the Age of Enlightenment, when women protested for liberty, equality and protection of natural rights to be applied on both genders. In September 1791, Olympe de Gouges wrote the Declaration of The Rights of Women and of the Female Citizen in response to the male Declaration, which she was later on executed for. Other feminist figures include Marry Wollestonecraft, author of *A Vindication of the Rights of Women* (1792).

From Abigail Adams' -first lady to the twenty sixth American president John Adams- advocacy for feminism and her famous warning letter (1776) to her husband urging him to

“Remember the Ladies”; to the suffragettes winning the right to vote; till the female contributions during the two world wars and their efforts to spread the movement through different media, women continued their feminist battle throughout the decades.

Nowadays, with modern technology, the female movement adds another form to achieve its goals. Social media and what is known as digital activism opens new outlooks to spread awareness and preserve women’s rights. Namely, the #Me Too campaign to denounce sexual harassment. Clark-Parsons defines the notion as *“hashtag feminism is a continuous performance through which activists make the personal, political bridge, the individual and the collective to speak out against sexual violence and illustrate the systemic nature of social injustice”* (2019, pp. 1-16). This means that sharing victims’ experiences and all what is related to feminism under its hashtag, helps spread awareness in order to explain what the movement really is, reach a larger audience and eventually change women’s situation to the best through ensuring justice.

1.2. Feminist Waves

1.2.1. First Wave Feminism

The first wave focused at the beginning on women’s right to vote and own property. The Seneca Falls Convention (1848) in the United States was the first to set the beginning of women’s suffrage movement which spread out later on throughout the world: New Zealand 1893, Australia 1902, Finland 1906, and The United Kingdom 1918. The Nineteenth Amendment was passed in 1919 due to the efforts of activists such as Carrie Chapman, Catt and Susan B. Anthony. It was ratified in 1920 and granted women their legal right to vote which was a victorious achievement (National Archives, 2022).

As regards labor, the Great Depression (1920’s) caused huge numbers of women to join the workforce in stable but lower paid jobs. During the second World War, dictator regimes

such as Fascism banned feminist activism. Nevertheless, women especially in the United States joined the army and occupied what was known as “Men’s Jobs” marking Rosie The Riveter as a feminist icon to this day. The civil rights movement in the 1950’s / 1960’s followed by the Equal Pay Act of 1963 were the main efforts to encourage women’s participation in society. The first wave encompasses the establishment of feminist organizations, mass demonstrations and women’s participation in the political sphere: communist, socialist, social democratic parties (Grady, 2018).

1.2.2. Second Wave Feminism

The aim was assuring women’s liberation as Liberal feminists sought better equality in different social and religious institutions, Radical feminists focused on domestic violence and patriarchy as the root of all problems, and as Social feminists argued that both patriarchy and capitalism are the source of discrimination and oppression against women. On June 30, 1966, The National Organization for Women was founded by activists such as Betty Freidan and declared the following in its Statement of Purpose:

We, men and women who hereby constitute ourselves as the National Organization for Women, believe that the time has come for a new movement toward true equality for all women in America, and toward a fully equal partnership of the sexes, as part of the world-wide revolution of human rights now taking place within and beyond our national borders (National Organization for Women, 1966).

Gloria Steinem, Betty Freidan and Bella Abzug founded the National Women’s Political Caucus (1971). In addition to that, The Equal Rights Amendment was passed by the Congress on March 22nd, 1972 but was not ratified.

1.2.3. Third Wave Feminism

During the 1990’s, its major characteristic was to raise awareness to include different categories in the fight for equality such as race, class, gender and sexual orientation. The call for equality was present in the core of feminism when Kate Millet (1968) in the United States

urged to begin the revolution with love to all races and genders to create a world built with everyone's contribution. The movement relied on media to shed light on feminism and the different struggles: physical and sexual harassment, pay gap, body image, honor killings...etc. (Grady, 2018).

1.2.4. Fourth Wave Feminism

A fourth wave can be added (2010's), taking into consideration cyberfeminism and digital feminist activism through the use of Internet and social media platforms. It focuses on women's empowerment in addition to advocating the LGBTQ rights and body positivity (Castainer, 2022). The development of social media has played a significant role regarding cyberfeminism. An important example; which has already been mentioned; is the 2017 #Me too movement. The latter was the women's reaction all over the world to the case of the Hollywood producer Harvey Weinstein who was accused of sexually harassing female staff in the industry. The fourth wave is a mixture of the previous waves, it seeks inclusion and acceptance of all genders (Rampton, 2015).

1.3. Feminism in The Turkish Context

Feminism in Turkey went through major changes that gave it its current shape. Reforms and crucial historical events gave birth to three feminism waves, each had a significant impact on society in general and the feminist movement in particular.

1.3.1. The First Turkish Feminist Wave

The feminist struggle in Turkey can be traced back to the time of the Ottoman Empire. In the mid 1800's, the society was based on Sharia (Islamic rule) and absolute male dominance. Many restrictions were forced on women that pushed them to follow the lead of their western counterparts and speak up for themselves. They founded associations and published magazines such as *Terrak i-i Muhadderat* 1869, *Haninmlara Mahsus Gazete* 1895; all for the purpose of

showing their objection to the social roles forced on them (Özdemir, 2016). Two legendary intellectual women of the period are Fatma Aliye and Nigar Hanım, who fought for women's status in society, their right to work and get educated (Berber, 2017).

After the Proclamation of the Republic in 1923, women gained their right to vote to follow the modern west, and what is known as the Swiss Civil Code (1907). (Diner and Toktaş, 2010). The upcoming years witnessed the establishment of The Turkish Women's Union (1924) 'Türk Kadınlar Birliği TKB', which marked the end of the first feminism wave in Turkey.

1.3.2. The Second Turkish Feminist Wave

It has emerged around the 1980's, according to Ayata and Tütüncü "*when the military regime harshly suppressed left-wing movements, women found a niche to express their feminist concerns*" (2008, p. 367). This means that it was the outcome of the military coup d'état of 1980. Istanbul witnessed in 1987, the first mass demonstrations held by women in Turkey when about 3000 women took to the streets to protest against a judge's decision not to grant a woman divorce on the grounds of domestic abuse because he deemed the beatings necessary in order to keep control of the woman (Diner and Toktaş, 2010). The second wave had a significant impact on the feminist discourse in the country as the movement was renamed into its more radical version: "Kemalist feminism" (Arat, 1994). This attracted interest for academic research in the field regarding sociology and anthropology especially by western scholars (Durakbaşa, 2019).

1.3.3. The Third Turkish Feminist Wave

Within a framework of strict secularism, controversy over the system and religion arose as there were issues concerning the topic of wearing the veil for women in the public institutions (Kanatlı, 2021). "*As paradoxical as it seems, it was the 1980 coup that helped strengthen Political Islamism*" (Toprak, 2005, p. 179). The Kemalist efforts for a modern west

like Turkey had an impact on Kurds as well, as they resisted these pursuits and responded with rebellions. Thus, the birth of different feminist movements marking the beginning of the Third Feminism Wave in Turkey.

Islamic Feminism emerged in order to argue over various feminist issues. The movement defended women's religious freedom in the public sphere and supported their rights. Orthodox feminists had the belief that women should take care of their family duties and not work. This strengthened critics' arguments over the male dominance in Islam. However, a new generation of reformist Islamic feminists advocated for women's status in the community, their role in general and responded to critics that inequality in Islam is due to tradition and not the instructions of the Holy Quran (Durakbaşa, 2019).

Kurdish Feminism, on the other hand, was the result of the group's forceful clashes with the government and the escalating popularity of the Kurdish Worker's Party 'PKK' (1978). The Kurdish Nationalist Feminists sought to protect Kurdish women in these unsafe conditions. An example is KAMER (1997), a women's group dedicated to raise awareness concerning violence and gender-based discrimination within the Kurdish context and the conflict between the PKK and the Turkish military (Leake, 2012).

Throughout the upcoming years, with the Turkish Justice and Development Party 'AKP' coming to power (2002), many efforts were made to unite all these movements and direct them to work for better conditions for women. The AKP involved with NGO's (Non-Governmental Organizations) to increase women's participation, but many critics deemed it insufficient (Leake, 2012).

On May 11th, 2011, Turkey became the first country to sign The Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence, also known as the Istanbul Convention. The contract aims at ending all kinds of discrimination,

physical and sexual abuse, early marriage and honor killings which is a massive issue in the region. According to the We Will End Femicide Platform, more than 157 women were murdered by men in Turkey from January 2020 to July 2020 alone (2020). As these terrifying numbers keep increasing, the contract was terminated by president Recep Tayyip Erdoğan on March 20th, 2021 on the basis that rights and equality cannot be achieved by foreign contracts and that the Istanbul Convention's articles would harm the family structure because it supports the LGBTQ community and their rights. The decision sparked major reactions and was denounced by Human Rights Organization officials. Amnesty International stated that *"At the stroke of midnight today, Turkey has turned its back on the gold standard for the safety of women and girls"* (2021).

1.4. Critical Discourse Analysis

1.4.1. Discourse

Discourse is an essential element in the study of language in relation to society. It is conveyed through verbal or written communication and reveals various crucial components concerning the social class, status, identity, power...etc. Lupton defines it as *"a group of ideas or patterned way of thinking which can be identified in textual and verbal communications, and can also be located in wider social structures"* (1992, p. 145). The concept comprises the social or personal identity (a style), the genre in which it is presented, and the aspects it represents.

1.4.2. Discourse Analysis

Due to the width and complexity of the field, Discourse Analysis emerged for the purpose of deciphering language and articulating it with social, cultural and psychological factors. The object of Discourse Analysis is neither the textual organization in itself nor the communication situation, but the 'enunciative device that correlates a textual organization and a determined social place' (Maingueneau,1991). Discourse Analysis relies on a corpus to

deduce meaning (Crosley, 2021). According to Zellig Harris, it is a method for the analysis of speech or writing that is connected, for continuing descriptive linguistics beyond limits of a simple sentence at a time (1952).

1.4.3. Critical Discourse Analysis

Critical Discourse Analysis is a multi-disciplinary approach emerged in the 1990's, that combines linguistic theory and social theory to analyze discourse. It was adapted by many researchers, namely; Teun Van Dijk, Ruth Wodak, Norman Fairclough. Therefore, a number of definitions and approaches concerning the concept exist.

1.4.3.1. Fairclough's Socio-Cultural Approach

Fairclough's approach regards the production of discourse to be connected to the existing social power; it underlies certain ideologies, beliefs and attitudes. *"The elements of orders of discourse are not things like nouns and sentences (elements of linguistic structures). But discourses, genres and styles"* Fairclough (2003, p. 24). He argues that discourse can be driven by certain ideologies which may have significant effects on power relations among cultural groups, social classes and gender groups.

By critical discourse analysis I mean analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power, and to explore how the capacity of these relationships between discourse and society is itself a factor securing power and hegemony (Fairclough, 1995, pp. 132-33).

He developed the three-dimensional analytical framework in which he divides discourse into three essential components:

a. Text

Text is the first focus in the model. *"Linguistic analysis is applied to text's lexical grammatical and semantic properties, two aspects that have mutual impact on each other"*

Fairclough (1995, pp. 57-58). Text is viewed from a multifunctional perspective and each sentence can be analyzed concerning the representation, relation and identities functions (Fairclough, 1995).

b. Discourse Practice

Discourse Practice encompasses two aspects as Fairclough states “*this dimension has two facets: institutional process (e.g. editorial procedures), and discourse processes (changes the text go through in production and consumption)*” (1995, pp. 58-59). He also adds the concepts of intertextuality and intertextual analysis: “*Intertextual analysis focuses on the borderline between text and discourse practice in the analytical framework. Intertextual analysis is looking at text from the perspective of discourse practice in the text*” Fairclough (1995, p. 16).

c. Sociocultural Practice

Sociocultural Practice represents the third focus of the model (context). According to Fairclough (1995), it deals with three dimensions related to the social context: economic, political and cultural.

The focus in the present research is upon Textual Analysis: Referential and Nomination Strategies were applied on the tweets posted in Turkish concerning feminism in the Turkish context in order to determine the features used by a certain group to present themselves among other social actors, it involves evaluation and frequently negative evaluation (Blackledge, 2009).

Predicational Strategies deal with designating qualities to persons, animals, actions and social phenomena (Wodak and Reisigl, 2001). In this research, this element distinguishes the expressions used by people in their tweets either in approval or opposition.

Discursive practice analyzes the relation existing between texts. It was applied on the tweets written in Turkish and the tweets written in English by foreigners. Fairclough defines it as “*an emphasis on the heterogeneity of texts, and a mode of analysis which highlights the diverse and contradictory elements that make up a text*” (1992, p. 104).

1.4.4. Digital Discourse Analysis

As a result to modern technology, the world has witnessed an outgrowing use of the internet and different social media networks (Facebook, Twitter, Instagram...). People communicate with each other via quick messages, sending pictures and sharing posts. All this represent digital discourse. The reality of current verbal exchanges thus reflects the coexistence of the new with the old, in the sense of manifesting two parallel systems of communication – the old resources and the new technologies (Wasenforth, 2006). Digital Discourse Analysis seeks to examine language and language use in the virtual environment. The interest in the Virtual Discourse began to manifest in the 1980’s, when some linguists signaled the effect of electronic communication on language (Herring and Susan, 2001). It’s concern revolves around how multimodal, multi-semiotic resources are utilized to enact identities, activities and ideologies in the digital world, as part of a larger social world (Gee, 2005).

The field is discussed to have three waves that mark its changes. The first wave was during the 1900s, it dealt with descriptive linguistic approaches while the second wave which emerged in the 2000s focused on digital social practices (Georgakopoulou, 2006; Herring and Androutsopoulos, 2015). A third wave is expected to put emphasis on “trans-locality”, the complex ways in which diverse local practices come together in global spaces (Tagg and Seargeant, 2014). The research in hand deals with the posts shared on the digital social platform Twitter, in order to examine the ideologies and perceptions of people concerning feminism in the Turkish context.

Conclusion

This chapter has introduced three key elements. Firstly, it has reviewed the history of feminism. Secondly, it has revealed the different feminist waves in the world throughout the years with the accomplishments made. Then, it shed light on Turkish feminism and its numerous waves since the Ottoman rule until modern day Turkey. The third chapter discusses Critical Discourse Analysis, its important elements comprising of Referential and Nomination Strategies, Predicational Strategies, Discursive Practice, in addition to Digital Discourse Analysis.

Chapter Two :

Research Design and

Methodology

Introduction

This chapter presents the research design applied to investigate the way feminism is viewed in the Turkish context through Twitter posts. It encompasses three essential sections. The first section provides a clear description of the Twitter platform and the selected hashtags from which the tweets analyzed were taken (the corpus of the study). The second section explains the data collection procedure consisting of the Turkish and English tweets. While the third section describes the procedures of data analysis. The present study is a corpus-based study that requires analysis based on Norman Fairclough's approach to Critical Discourse Analysis to determine how feminism and the issue of oppression against women are portrayed in tweets belonging to the Turkish context.

2.1. Research Method

2.1.1. Qualitative Approach

Qualitative research relies on language as its source of data. Its aim is to answer the 'how', 'why' and 'what' questions of a phenomenon (Green and Thorogood, 2014). Qualitative research comprises a number of approaches: narrative research, phenomenology, ethnography, case studies, and grounded theory (Creswell, 2007). What concerns us in this research is case study.

2.1.2. Case Study

Case study is "*an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident*" (Yin, 2003). This approach makes it possible to study different types of texts in their context to understand their nature.

2.1.3. Interpretive Case Study

Interpretive case studies make the researcher engaged in the processes of data collection and data analysis. It provides details in order to analyze the problem in hand. Interpretive research makes it possible to present the researcher's own constructions as well as those of all the participants (Lincoln & Guba, 1985).

2.2. Data Collection Procedures

2.2.1. Twitter

Twitter is a social media site that was launched in 2006. One of its main figures is its co-founder Jack Dorsey. The online platform allows people to share their thoughts, connect to the world and remain updated of all types of news. It serves different purposes and interests: brands use it for marketing, companies to keep in touch with their audience...etc. It can also be utilized to share breaking news, raise awareness about a given matter and organize marches all through tweets, retweets, quote tweets -the text content of a tweet can contain up to 280 characters- in addition to the new feature 'space' which is a virtual room where users discuss or just chat about anything vocally.

2.2.2. Hashtag

"Twitter has many communication conventions (e.g., retweeting, favouriting, @replies), but the hashtag is arguably its most powerful" (Konnely, 2015, p. 2). A single hashtag # serves to group millions of tweets concerning a certain topic. The use of hashtags was first proposed by American blogger, product consultant and speaker Chris Messnar in a 2007 tweet *"How do you feel about using # (pound) for groups. As in #barcamp [msg]"*. This suggestion was not directly accepted by Twitter, but after a series of events such as the 2007 San Diego forest fires, it has gained huge popularity (Gauschopf, 2022).

Trending topics in the platform display hashtags that are popular. A trending hashtag reveals the public's opinion and influences it. Besides, it represents all segments of society. Therefore, politicians and those who hold power, keep an eye on them. *"Twitter is the platform that uses hashtags the most. On Twitter, people can express their opinions and meet in the same virtual environment"* (Çetin, 2015).

According to Statista, Turkey is the seventh most using country of the platform in the world with a number of 16.1 million Twitter users. This makes it a reliable source in order to discover the public's different perspectives, opinions, views and ideologies towards the important cases in the Turkish society.

2.3. The Corpus

In this study, the corpus comprises one hundred and sixty two (162) tweets written in Turkish and tweets written in English, extracted specifically from the following hashtags shared in the period July 2020 until July 2021 because they encompass the most crucial data concerning the research: #feminizm (feminism), #PınarGültekinİçinAdalet (Justice for Pınar Gültekin) #IstanbulSözleşmesi (Istanbul Convention) and the hashtag related to it: #IstanbulSözleşmesiYaşatır (Istanbul Convention saves lives).

#Feminizm (feminism)

This hashtag has been present and active as a result to an increase in digital feminist activism in Turkey, in addition to the political and social situation of the country, the Istanbul Convention and the withdrawal decision. All these factors provoked people to express their thoughts over the topic through tweets which get high level of interaction as it reaches different audiences.

#PınarGültekinİçinAdalet (Justice for Pınar Gültekin)

Pınar Gültekin's name started trending since the 16th of July 2020, the date she went missing, due to a campaign launched by her friends and family in an attempt to find her. On the 21st of the same month, Gultekin's body was discovered in Mentese, Muğla after she was killed by Cemal Metin Avcı (Hürriyet Daily News, 2021), this created massive reactions among Twitter users who urged the authorities to bring justice for the victim through the hashtag #PınarGültekinİçinAdalet (justice for Pınar Gültekin).

#IstanbulSözleşmesi (Istanbul Convention)

This hashtag was first trending on August 2019 as a reaction to the numerous outrageous crimes against women. With the early signs of the withdrawal until the final presidential decision on July 1st 2021. This hashtag was widely used by tweeters who expressed their disaccord with the convention. In addition to that, **#IstanbulSözleşmesiYaşatır** (Istanbul Convention saves lives) was shared by people inside and outside Turkey protesting the withdrawal and expressing their rage against the current disturbing situation of women in the country.

2.4. Data Analysis Procedure

The present study seeks to highlight perspectives regarding feminism in the Turkish context through investigating Twitter users' views concerning the matter in order to reveal the beliefs and perceptions that shape these opinions. The data of the study was collected from Twitter, searching the aforementioned hashtags #Feminizm (feminism) and #Feminist #PınarGültekinİçinAdalet #IstanbulSözleşmesi (Istanbul Convention) and #IstanbulSözleşmesiYaşatır (Istanbul Convention saves lives) #IstanbulSözleşmesiIlhanettir (Istanbul Convention is treachery) via Twitter search trends and suggested search functions. In

order to reach the objectives of this research, the tweets have been selected (tweets, tweet replies and quote tweets) to be the corpus of the study.

In order to reach the aim of the study, the qualitative research method is applied on the Twitter posts concerning feminism.

The motivation for doing qualitative research as opposed to quantitative research, comes from the observation that, if there is one thing which distinguishes humans from the natural world, it is our ability to talk! Qualitative research methods are designed to help researchers understand people and the social and cultural contexts within which they live. (Myers and Avison, 1997, p. 241-242).

The present work relies on Fairclough's Approach to Critical Discourse Analysis 1989. The tweets extracted from the aforementioned hashtags were examined based on textual analysis, which is *"a methodology used to understand the ways in which members of various cultures and subcultures make sense of who they are, and of how they fit into the world in which they live"* (McKee, 2015). The data were analyzed employing three elements: Referential and nominalization strategies, predicational strategies, discursive practice.

Referential and Nomination Strategies were applied on the tweets posted in Turkish concerning feminism in the Turkish context in order to determine the features used by a certain group to present themselves among other social actors, it involves evaluation and frequently negative evaluation (Blackledge, 2009). Predicational Strategies deal with designating qualities to persons, animals, actions and social phenomena (Wodak and Reisigl, 2001). In this research, this element distinguishes the expressions used by people in their tweets either in approval or opposition. Discursive practice analyzes the relation existing between texts. It was applied on the tweets written in Turkish and the tweets written in English by foreigners. Fairclough defines it as *"an emphasis on the heterogeneity of texts, and a mode of analysis which highlights the diverse and contradictory elements that make up a text"* (1992, p. 104).

Conclusion

The chapter has outlined the methodology adopted in the present study in order to investigate the way feminism and oppression against women are perceived in Turkey. To begin with, a description of the corpus is provided through an explanation of the selected hashtags concerned with the study. Next, is the data collection tools relied on in the study. While the last section explains the data analysis procedures in this qualitative research, comprising the use of Fairclough's theoretical approach of CDA with a focus on textual analysis.

Chapter Three:

Presentation of the Findings

Introduction

This chapter conveys the Presentation of the Findings obtained from the analysis conducted on the selected Turkish and English tweets concerning feminism in Turkey, relying on Fairclough's Approach to Critical Discourse Analysis (1989) in terms of Textual Analysis. The analysis is divided into three essential sections: The Referential and Nomination Strategies, the Predicational Strategies, the Discursive Practice.

3. Results

3.1. The Referential and Nomination Strategies

The analysis exhibits critical information regarding the use of proper names and lexical terms by feminism supporters and feminism opponents in order to refer to the movement and the Istanbul Convention. According to Blackledge, the referential and nomination strategies deal with the characteristics selected to represent the group and involves negative evaluation in a frequent way (2009).

3.1.1. The Nomination Strategies

The analysis of the proper names that appeared in the tweets extracted from the selected hashtags reveals that one dominant name was mentioned in the texts: the name of the femicide victim Pınar Gültekin. It appeared in tweets extracted from the hashtags #PınarGültekinİçinAdalet (Justice for Pınar Gültekin) and #IstanbulSözleşmesi (Istanbul Convention). Here are some examples:

Tweet	Translation	Interpretation
Suç belli suçlu belli, suç işleyiş belli ama Pınar Gültekin davası 11 Nisan's ertelendi...	The crime is clear, the criminal is clear, the way of committing the crime is clear but Pınar	The tweet is a clear demand for real justice to take place in the

<p>Erkek adaleti değil, gerçek adalet sağlayana kadar susmuyoruz. #PınarGültekinİçinAdalet.</p>	<p>Gültekin's trial is delayed to the 11th of April. We will not be silent until we get real justice not male justice. #JusticeforPınarGültekin.</p>	<p>case of the femicide victim Pınar Gültekin.</p>
<p>Bugün önce boğulup sonra varile konularak yakılan Pınar Gültekin'in katledilişinin yıldönümü. Seni ve senin gibi erkek şiddetine maruz kalan hiçbir kadınıımızı unutmaacağız. #IstanbulSözleşmesi.</p>	<p>Today is the anniversary of the murder of Pınar Gültekin, who was first drowned and then burned in a barrel. We will not forget you and any of our women who have been subjects to male violence like you. #IstanbulConvention.</p>	<p>The tweet is a promise that the victims' names go on in the collective Turkish memory.</p>
<p>Pınar Gültekin ülkemizde erkek şiddeti sonucu yaşam hakkı elinden alınan binlerce kadından sadece biri. Kadına şiddete mücadelemiz sürecek ve bu vesileyle tekrarlıyorum: #IstanbulSözleşmesiYaşatır.</p>	<p>Pınar Gültekin is just one of thousands of women who have been deprived of their right to life as a result of male violence. Our struggle with violence against women will continue and I repeat on this occasion: #IstanbulConventionSavesLives.</p>	<p>The tweet is a reminder of women's struggle with violence in Turkey and the ongoing fight to end the problem.</p>
<p>Pınar Gültekin rabbim mekanını cennet eylesin, seni canavarca vahşice katleden caniyeye rabbim gün yüzü göstermesin inşallah. #PınarGültekinİçinAdalet.</p>	<p>Pınar Gültekin may my lord make your place in heaven, I hope my lord will not show daylight to the murderer who brutally murdered you. #JusticeForPınarGültekin.</p>	<p>The tweet shows sympathy toward the femicide victim Pınar and a call for justice.</p>

Pınar Damar'ı öldüren saplantılı katil kesin olarak Pınar Gültekin davasının katil lehine sonuçlanmasından cesaret aldı, ne de olsa bana birşey olmaz düşüncesinde... #IstanbulSözleşmesi	The obsessive perverted murderer who killed Pınar Damar was definitely encouraged by the conclusion of Pınar Gültekin's case in favor of the murderer, after all, he thought that nothing would happen to him... #IstanbulConvention.	The tweet indicates that the escalating violence problem in the country is due to lack of justice for the victims.
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Table (1): Nomination Strategies

3.1.2. The Referential Strategies

This section outlines the use of lexical terms 'Ataerkil' (Patriarchal) by Turkish tweeters in order to refer to the dominant mentality of society in tweets taken from the selected hashtag #feminizm (feminism) and display a general support for the movement. Here are some examples:

Tweet	Translation	Interpretation
Elbet hayalimiz çok, ama özgür ruhlu kadınlar bir yere sığmamalı, sıkışmamalı, ataerkil toplumun kölesi olmaktan kurtulmalı. #Feminizm.	Of course we have a lot of dreams, but free-spirited women should not fit in one place, they should not be stuck, they should be freed from being slaves of a patriarchal society . #Feminism.	The tweet is a call for breaking free from society because of its patriarchal mentality that limits women's liberty.
Erkek şiddeti denmesinin sebebi patriyarkadır. Erkek kadına şiddet uyguladığı	The reason why it's called male violence is patriarchy. Men know that when they use	The tweet condemns society for using and promoting violence against women, labels it as

<p>zaman, bu kadar güçlü ataerkil ve kadın düşmanı toplumdan dolayı, ceza almayacağını bilir. Erkekler bu şiddeti patriyarkadan öğrenir. #Feminizm.</p>	<p>violence against women, they will not be punished because of such a strong patriarchal and misogynist society. Men learn this violence from patriarchy. #Feminism.</p>	<p>misogynist and patriarchal and relates the issue completely to male dominance.</p>
<p>Kadına şiddet maalesef ataerkil düzenden dolayı var, ama erkek eğer tacize ya da şiddete uğrandığında hiç kimsenin buna inanmasında bu düzenden dolayı. İnsanların bu döngüden uzaklaşması için, ataerkil düzeni yıkmamız lazım, çünkü hem kadına hem erkeğe ve aradaki herkese zararlı. #Feminizm.</p>	<p>Unfortunately, violence against women exists because of the patriarchal structure, but if a man is harassed or subjected to violence, no one believes him because of this structure. In order for people to get away from this cycle, we need to destroy the patriarchal structure, because it is harmful to both men and women and everyone in between. #Feminism.</p>	<p>The tweets states that the patriarchal structure of the society is the root of issues faced by men and women, mainly violence and urges its abolishment.</p>
<p>Türk insanının en büyük sorunu gençliğini yaşayamamasıdır. Toplumun hemen her kesiminde görülen mahalle baskısı gençleri bunalıma sürüklüyor. Bunun en büyük sebebi ataerkil toplum yapısıdır. Kızlar aile baskısı</p>	<p>The biggest problem of Turkish people is that they cannot live their youth. Neighborhood pressure seen in almost every part of the society drags young people into depression. The biggest reason for this is the patriarchal society structure.</p>	<p>The tweet states the problems faced by the Turkish youth and considers the patriarchal society the main cause.</p>

yüzünden başını kaldıramıyor, çoğunun okumasına bile izin verilmiyor. Erkek çocuklarsa ailenin namus bekçiliği rolü veriliyor. #Feminizm.	Girls can't look up because of family pressure, most of them aren't even allowed to get education. Boys are given the role of honor guard of the family. #Feminism.	
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Table (2): Referential Strategies 1

Another group took out to the platform in favor of the 'ataerkil' (patriarchal) society in a context that exhibits their opposition to feminism. Examples:

Tweet	Translation	Interpretation
Bizim ataerkil sistemi bozmak ve ailesel kültürel kavranları yok etmeye çalışan bir sistemden bahsediyoruz. #Feminizm.	We are talking about a system that is trying to disrupt the patriarchal system and destroy the familial cultural concepts. #Feminism.	The tweet accuses feminism of being a threat to the Turkish society.
Erkek egemeliği toplumun her alanında hakim. #Feminizm durmayacak ve eşit hakları adı altında erkeğin ve ataerkil sistemi bitirmeye çalışan bir örgüttür.	Male dominance is inclusive of all areas of society. #Feminizm is an organization that will not stop and will try to end men and the patriarchal system under the name of equal rights.	The tweet supports the patriarchal feature of society and warns about the ill intentions of feminism.
Gelin beraber erkek kelimesinin filolojisi üzerinden sosyokültürel bir çıkarım yapalım.. erkek kelimesi iktidar kudret anlamında olan erk	Let's make a socio-cultural inference through the philology of the word man. The word man is derived from the word power and its variations, this proves	The tweet claims the superiority of men and states that patriarchy is the most suitable structure for society.

kelimesinden türetilmiştir, bu da ataerkil toplum yapısının tek doğru ve hak yol olduğunu kanıtlar niteliktedir... iyi taymlar dilerim. #Feminizm.	that the patriarchal society structure is the only rightful way... I wish you good luck. #Feminism.	
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Table (3): Referential Strategies 2

In addition to the use of the lexical term ‘erkek düşmanlığı’ (hostility towards men) in referring to feminism and feminists in Turkey, the tweets are extracted from hashtag #Feminizm (feminism) and demonstrate the tweeters’ disaccord with the movement. As examples we mention:

Tweet	Translation	Interpretation
Avrupada feminizm: Toplumsal cinsiyet eşitliği. Türkiye’de feminizm: Erkek düşmanlığı . #Feminizm.	Feminism in Europe: Gender equality. Feminism in Turkey: Hostility towards men . #Feminizm.	The tweet states that feminism in Turkey is invalid because it is an anti-male movement.
Modern #feminizm hastalık temel de kadının kadınlığına düşman olması ve erkek düşmanlığı yaparak kadın hakları savunması ektir.	The disease of modern #feminizm is basically women being enemies to their femininity and defending women’s rights by being hostile towards men .	The tweet is a clear accusation that feminism spreads hate and gender discrimination.
Gerçekten üzücü. Erkek düşmanlığı yaparak kendilerini ispatlamaya çalışırken hakaret etmeyi, aşağılamayı hak görüyorlar. Yazık en başta	It is really sad. While they try to prove themselves, they practice hostility towards men and consider insult and humiliation rightful. It is a pity, they first	The tweet indicates the immoral ideas feminism infects and the basis upon which it is built.

kadınlara gaza getirip beden gücünden faydalanmak için #feminizm diye bir şey uydurdular, bu günde baltayla kapı açmaya çalışanları izliyoruz.	exploited women through their bodies and invented a thing called #feminism, and today we watch those who try to open doors with an ax.	
#Feminizm Türkiye’de erkek düşmanlığı ve çıplak gezmek.	#Feminism in Turkey is hostility towards men and going nude.	The tweet conveys that feminism in the country is not real feminism.

Table (4): Referential Strategies 3

Other Turkish tweeters sought to clarify what is feminism and correct what they consider to be ‘misconceptions’ concerning the movement, all using hashtag of the same name in addition to #IstanbulSözleşmesi (IstanbulConvention). Examples:

Tweet	Translation	Interpretation
#Feminizm erkek düşmanlığı değil, kadının kendi değerini, haklarını bilmesidir. Fakat bunu çok yanlış anlatıyorlar, çarpıyorlar. #IstanbulSözleşmesi.	#Feminism is not anti-men , it is a woman’s knowledge of her own worth and rights. But they misrepresent this and distort it. #IstanbulConvention.	The tweet attempts to clear out the real purpose of feminism.
Erkek düşmanlığı #feminizm değil.	Hostility towards men is not #feminism.	The tweet absolves feminism from being anti-men.
#Feminizm erkek düşmanlığı tabiki değildir çünkü kadınları daha iyi bir konuma sokma mücadelesidir, bunun en basit	#Feminism is of course not anti-men , because it is a struggle to put women in a better position, the simplest way	The tweet states feminism’s true objective and calls for action.

yolu da pozitif ayrımcılık. #IstanbulSözleşmesi.	for this is affirmative action. #IstanbulConvention.	
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Table (5): Referential Strategies 4

3.2. The Predicational Strategies

This element provides an analysis of the conspiracies and ideologies behind feminism and the Istanbul Convention that Turkish tweeters discussed in the hashtags #IstanbulSözleşmesi (Istanbul Convention) and #feminizm (feminism). Here are some examples:

Tweet	Translation	Interpretation
Kadın kardeşim ! Erkek düşmanlığı yapan küresel ateist ve satanist #feminizm ideolojisi sebebiyle köleştirilen ve cinseyeti hedef alınan kim ? Baban, oğlun, deden, kardeşin, kocan ! Köleleşen ve bozulan erkek vatani koruyabilir mi ? Tuzak kuranları Allah yerle yeksan etsin !	My sister! Who is the victim of being enslaved and gendered because of the anti-men global atheist and Satanist #feminism ideology ? Your father, your son, your grandfather, your brother, your husband! Can the enslaved and corrupted male protect the homeland? May Allah destroy those who set traps!	The tweet warns of the dark side of feminism, considering it a 'vicious' ideology.
#Feminizm, eşitlik maske altında kadınlara daha fazla ayrıcalık sağlama amacı günden, bunun için erkeği itibarsızlaştırmaya ve erkek nefretini meşulaştırmaya	#Feminism, under the mask of equality is anti-society, anti-family, cancerous ideology that aims to provide more privileges to women and therefore tries to discredit men. It does not care	The tweet reveals that feminism is an ideological tool to promote gender discrimination against men.

<p>çalışan toplum düşmanı, aile düşmanı, kanser bir ideolojidir. Erkek mağduriyetini, erkek haklarını önemsemez.</p>	<p>about men being victims and men's rights.</p>	
<p>Uluslararası şebekeler #IstanbulSözleşmesine aklamaya çalışıyor! #IstanbulSözleşmesiÖldürür. Ülkemize işgal projesinin ayaklarından biri daha faaliyette!</p>	<p>International networks are trying to launder the #IstanbulConvention. #IstanbulConventionKills. Another pillar of the invasion project to our country is in action!</p>	<p>The tweet declares the Istanbul Convention is a foreign grave threat to the country.</p>
<p>#IstanbulSözleşmesi Türk aile yapısını bozan bir proje. Kadın kadına, adam adam ile evelenmeden bahsediyor. Bunları da millete anlatın, bakalım kabul eder mi?</p>	<p>#IstanbulConvention is a project that disrupts the Turkish family structure. It does not give freedom to women. It talks about women being with women and men with men without marriage. Tell this to the nation, let's see if they would accept?</p>	<p>The tweet condemns the Istanbul Convention a part of a project to ruin the Turkish society.</p>

Table (6): Predicational Strategies

3.3. Discursive Practice

The analysis centers around the relations existing in the selected tweets. Both of the supporters and the opponents of the Istanbul convention mentioned the presidential withdrawal decision. A number of Turkish and foreign English tweets have been selected. The data is

obtained through analyzing the aftermath of publishing the decision in the official gazette.

Examples:

Tweet	Translation	Interpretation
Güne böylesi güzel bir haberle başlamak insana harika geliyor. #IstanbulSözleşmesi mort olmuş. Sadece destekleyenlere bakıldığında bile Türkiye için iyi bir proje olmadığı çok bariz olan istanbul sözleşmesi feshedilmiş.	It feels great to start the day with such good news. #IstanbulConvention is dead. The Istanbul Convention, which can be clearly seen as not suitable for Turkey only by looking at its supporters, has been terminated.	The tweet refers to the withdrawal decision as joyful news, implying a strong objection to the convention.
Istanbul gibi aziz bir şehrinin ismini kullanarak ailere bitiren proje #IstanbulSözleşmesi... Sayın Cumhurbaşkanımızın kararı ile bitmiştir. Allah'ım hayırlı ve mübarek etsin. Rabbim bu tür hataları bir daha yaşatmasın.	#IstanbulConvention, the project that ends families by using the name of a holy city like Istanbul, it has been terminated with the decision of our president. God bless. God forbid such mistakes from happening again.	The tweet refers to the presidential decision of terminating the Istanbul Convention with appreciation.
Milli ve manevi değerlerimize yıpratıcı, LGBT güzelleme yapan #IstanbulSözleşmesi feshi doğrudur. Destekliyorum devletimizin kanunu ve yasaları, yine katıklarla kadınları güçlü korumaya devam edecek. Unutmayalım	The termination of the #IstanbulConvention which beautifies the LGBT that wears out our national and spiritual values, is correct news. I support the laws of our state, which will continue to protect women strongly with new	The tweet assures the withdrawal and expresses satisfaction concerning the news because of the convention's immoral laws.

tarihimiz imanımız ile yoğrulmuştur.	contributions. Let's not forget that our history is kneaded with our faith.	
Partimizin daima gündemde tuttuğu, aile kurumuna ciddi anlamda zarar verdiğini defaten dile getirdiği #IstanbulSözleşmesi Resmi Gazete'de yayımlanan Cumhurbaşkanı'nın kara ile feshedildi.	The #IstanbulConvention which our party always kept on the agenda and repeatedly stated that it seriously damaged the family institution, was terminated with the presidential decision published in the Official Gazette.	The tweet indicates that the Istanbul Convention had harmful effects on society and agrees with the published withdrawal decision.

Table (7): Discursive Practice 1

While the foreign English tweets display clear opposition to the decision. People expressed their disappointment through the platform. Here are some examples:

Tweet	Interpretation
Turkey's sudden withdrawal from withdrawal from the #IstanbulConvention was deeply disappointing. With gender-based violence on the rise globally, it is more important than ever for all of us to support the rights of women worldwide.	The tweet regrets the withdrawal decision and calls for women's rights.
Today is a dark day. Turkey's withdrawal from the #IstanbulConvention becomes reality. Which will mean less protection for victims of gender-based violence and a setback for the fight for a free and equal world. But we will not give up.	The tweet emphasizes how wrong the withdrawal decision is.

<p>Nearly 200 women have been murdered in instances of intimate partner violence in 2020, following the withdrawal decision from the #IstanbulConvention last July. EU & us shouldn't allow such a travesty to stand, knowing the disastrous & tragic consequences it has.</p>	<p>The tweet states the disturbing consequences of the withdrawal on women's safety in Turkey.</p>
<p>#Feminism is not about fake rights. Women need to be protected. The withdrawal decision from the #IstanbulConvention published in the official gazette in Turkey is deeply disappointing.</p>	<p>The tweet defends the feminist movement and regrets the withdrawal decision.</p>

Table (8): Discursive Practice 2

Conclusion

The present chapter has presented the findings of the study. Textual Analysis have been conducted on a hundred and sixty-two tweets (162) selected from the aforementioned hashtags. The tweets have been analyzed through three important sections: the referential and nomination strategies, the predicational strategies, the discursive practice.

Chapter Four:

Discussion of the Findings

Introduction

This chapter aims to discuss the results obtained from the analysis of the Turkish tweets and the comparison of the tweets written in Turkish and the tweets written in English by foreigners concerning the issue of feminism in the Turkish context. The discussion aims at providing answers to the research by applying Critical Discourse Analysis with a focus on textual analysis on the selected tweets. Three sections make up the chapter: The first section deals with people's views regarding feminism in Turkey via the Twitter platform. The second one reveals the way these tweets construct the social and cultural views concerning oppression against women. While the third section, sets out the difference between the Turkish and English foreign tweets regarding feminism.

4.1. The perceptions on Feminism in the Turkish Context

Textual Analysis has been conducted on the Turkish tweets extracted from the selected hashtags in order to answer the first research question which is: How is feminism in the Turkish context viewed through tweets and hashtags? Referential strategies and predicational strategies were utilized for the purpose of revealing the general view Turkish people have towards the movement.

Starting with the referential strategies, the analysis depicts the lexical terms Twitter users rely on in order to describe feminism and share their perspectives towards all what concerns it. The results show that 'Erkek düşmanlığı' (Hostility towards men) is the most frequently used term. Turkish people expressed in their tweets that feminism is merely an organization that seeks to promote hate against male gender. Meaning that according to them, it is a sexist organization aiming to disrupt the society's unity. This sends a clear message that there is a general objection against the movement in the Turkish Twitter context as we can mention in the following tweet:

Erkeklerin evlerinden sokağı atılmalı için şiddet uygulamaları ön şart değil, delilsiz ispatsız, sadece bayanların beyanı yetiyor! #Feminizm mağduriyet masallarıyla yalanları erkek düşmanlığı yapan toplumsal bir kanserdir.

Using violence is not perquisite for men to be thrown out of their homes, the statement of women without proof is enough! #Feminism is a social cancer that practices hostility towards men with tales of victimization and lies.

The tweet states that men are wronged because of false accusations without evidence. It declares that feminism encourages gender discrimination against men and portrays women as victims all the time.

Consequently, Turkish Twitter users perceive the feminist movement as damaging to the internal societal structure arguing that it spreads immoral principles to extend the gap between men and women, feed hatred among them and give women their rights through malicious ways instead of working for true equality of the genders and demolishing discrimination, this view is mainly perceived by Turkish men. The findings stress upon Gedik's 2020 study Analyzing Digital Feminism in the World and Turkey: Young People's Experiences of Digital Activism. Her research states that Turkish women follow feminist contents on different social media platforms and share what they consider to be appropriate to their thoughts, while men see these types of contents more as male hostility, claiming that it has negative impact on society.

Referring to feminism as “anti-men” indicates that most people do not quite know the principles the movement is fundamentally built upon, or do not see feminism's real purpose. We mention as an example:

Türkiye'de #feminizm adı altında erkek düşmanlığı yapılıyor. Bu tip insanlar mazlum kadınlara en büyük zarar veriyor.

In Turkey, there's male hostility under the name of #feminism. These types of people do the most harm to oppressed women.

The tweet accuses the feminist movement in Turkey of spreading sexist principles against men. This in fact, is damaging to women's cause and only promotes hate and wrong perceptions.

This is the result of different media sources and media users who promote a false and inappropriate image concerning feminism to the public. Justine Wasterlain in her research "Feminism is a Dirty word: The Media Representation of Feminism in a Corpus of British Newspapers (1993-2013)" argues over the point and states that media discourse holds great power in shaping people's perceptions towards feminism. Unfortunately, the movement is frequently portrayed negatively. Through the analysis of the corpus, many tweets with the #Feminism use offensive language against men and promote discrimination against them in a complete contrast to the real principles of equality and ending sexism that feminism stands for. However, there are indications of change that encourage a shift in the situation due to feminist activism that can reach all social media platforms to spread awareness and continue fighting for women's rights. An example is resolving to Twitter in order to clarify what feminism truly means and correct the widespread misconceptions concerning the movement as a number of the analyzed tweets are statements to explain the correct feminist ideals and to guide the young generations to understand feminism's goal. This is especially observed in accounts that are dedicated for feminist activism. We mention as an example the following tweet:

#Feminizm erkek düşmanlığı değil, evet feminizmi erkek düşmanlığı çekenler var, ama bu bizim onu savunduğumuzu göstermez.

#Feminism is not anti-men, yes there are those who turn feminism into anti-men, but it doesn't mean we support that.

The tweet explains that indeed there are some parties that lead a smear campaign to spread wrong ideas that feminism promotes hostility against men. However, the movement is innocent from these false allegations.

Gülüm Şener the associate Professor at Grenoble Alpes University points out in her research *Digital Feminism in Turkey* (2021) that feminist activism's work on the digital sphere includes revealing male violence, the systemic patterns of patriarchy and moderation of toxic discourses. This is clearly noticed in the mentioned tweets as many people refer to feminism as a "vicious disease" targeting the Turkish society and using a variety of offensive language and affirmative discourse to strengthen their point.

As mentioned in the Review of Literature, feminism has gone through a number of stages that shaped the movement in Turkey. From the Ottoman period to the secular era up till the current rule, these changes altered the public opinion in various ways. According to Durakbaşa, Turkish secularism has caused debate as critics of the Kemalist regime labeled it 'authoritarian' due to its strict control over religious communities (2019). Notably, cultural and religious beliefs are given much importance by the public in Turkey, while concepts that bring new perceptions are generally not welcomed. The research's results depict that the ideals modern feminism promotes create a problem with the region's customs and traditions because stereotypical divisions between the genders are quite common. For instance, the dominant religion in the country which is 'Islam' has clear instructions concerning the rightful share of men and women regarding inheritance, this clashes with feminist principles that call for equality between genders in all areas of life. Ayşe Durakbaşa in her article *Feminism in Turkey: History and Contemporary Agenda* (2019) concludes that women's situation in Turkey is negatively affected by the current rule, because of its contrasts to the original principles of the secular regime upon which the republic was founded. According to her, social conservatism is based on the Islamic complementary of sex roles and gender equity, not equality. The findings of the

research in hand agrees with the point and shows that conservatism in the country plays a big role in rejecting feminism as it urges the rejection of foreign non-religious ideals through adhering the social and moral principles in order to protect the community from toxic ideologies.

Regarding the analysis of the predicational strategies relied on by Turkish tweeters concerning the feminist movement, the findings outline that people consider feminism and the Istanbul Convention as foreign projects promoting strange ideas under the name of human rights. This description means that the public's acceptance to new concepts is low and that a certain fear of change exists. In other words, conservatism in the country and the traditional values upon which society is built upon reject modern feminist principles that alter gender roles, ruin cultural morals, collide with religion and affect the young generations. Here's an example:

Bu proje nedir biliyor musunuz? Çocukları ebeveynlerinden kopararak nesli ve ahlaklarını, ifsat sözleşmesine kurban etmenin adıdır. #IstanbulSözleşmesi.

Do you know what is this project? It is the name of the project that sacrifices the generations and corrupts their morals by separating children from their parents. #IstanbulConvention.

This tweet considers the Istanbul Convention a “toxic project”. It targets the youngsters in order to affect their moral standards and separate the components of the society through destroying the family.

The tweeters claim that “toxic ideologies” have been promoted in the Turkish society through encouraging women's rights and the LGBTQ community as a part of International powers' plans against Turkey. Funda Hülügü (2020) discusses this point in her article Organized Anti-Feminism in Turkey: A Quick Picture. She explains that the common ground between all anti-feminist groups is that they associate every human-rights based concept, that doesn't agree

with the patriarchal heteronormativity in Turkey, with western capitalism and colonialism. This can be clearly noted in the following tweet:

Kadının kapalı, açığı, makyaj, para pul, mal mülke ilgilendiği zamanı dünya gerçeklerine ayırsa #IstanbulSözleşmesi'nin aile hayatını yıkma maksetli batı merkezli bir proje olduğunu anlardı. İslam'da kadınel üstendedir, batı için kadın metadır.

If the world realizes that it is a time when women covering up or not, their makeup, fashion, money and properties are a subject of interest, then it will be understood that the #IstanbulConvention is a western centered project with the aim of destroying family life. In Islam, women are respected, but for the west, a woman is a commodity.

This tweet explains that constantly subjecting women and arguing over their religious and personal freedoms is an indication that the Istanbul Convention is western project. The latter aims to alter the socio-cultural principles of the country that value women due to Islam unlike the west which treats women which doesn't value them.

The results exhibit an intense and fragile relation with identity and religion in the Turkish society. Referring to feminism as an organization that is hostile to men presents a serious obstacle for feminist activism in the country. Moreover, the common belief that the Istanbul Convention and feminism are 'vicious' ideologies display Turkish tweeters' clear rejection to the movement. This disconfirms the hypothesis suggested for the first research question that feminism is positively viewed in the Turkish context, though there are indeed promising indications of change due to feminist activism in the country.

4.2. The Way the Turkish Tweets Construct the Socio-Cultural Views Concerning Oppression Against Women

In order to answer the second research question: How do these tweets construct the social cultural views concerning oppression against women? An analysis of the nomination strategies and the referential strategies utilized has been applied on the Turkish tweets.

The nomination strategies indicate a dominant mention of the femicide victim Pınar Gültekin. Pınar was a twenty-seven-year old Turkish architecture student. On the 21st of July 2020, her body was found in a forest area in the Aegean province of Muğla. The investigations revealed that she was brutally murdered by her ex-boyfriend Cemal Metin Avcı. Pınar Gültekin's name was trending inside and outside the country with massive reactions on the Twitter platform. This indicates the seriousness of the issue of oppression and femicide in Turkey. Furthermore, the public's agitation towards the incident exhibits their justified complaints concerning women's disturbing situation given that numbers of femicide victims have been gravely increasing throughout the years. Pınar's name dominating Turkish tweets shows people's interest in the case and their urgent call for action as it appeared mainly with the hashtag #PınarGültekinİçinAdalet (Justice for Pınar Gültekin). According to a report by T-Vine, women had taken to the streets of Istanbul and other cities in large demonstrations to express their outrage and protest the rising issue of gender discrimination. That is noted in the following example:

Istanbul, engellemeleriniz kadınları durduramaz. Pınar Gültekin ve katledilen kadınlar için adalet mücadelesini sokak sokak büyüteceğiz! #PınarGültekinİçinAdalet.

Istanbul, your blocking won't stop women. We will expand the struggle for justice for Pınar Gültekin and all the murdered women street by street! #JusticeForPınarGültekin.

The selected tweets demand real justice to take place in Pınar's case and other cases related to gender discrimination, which signifies people's dissatisfaction with the country's legal system. The mentioned source states that people's anger was mostly directed to the judicial officials for not doing enough to protect the victims and put an end to the problem. Gauri Van Gulik (2011) in her report "He Loves You, He Beats You: Family Violence in Turkey and Access to Protection" emphasizes the statement and discusses that several gaps in law and poor reinforcement of protection orders cause women's situation to worsen in Turkey.

As regards the referential strategies, the findings show a wide reference to society with the lexical term 'ataerkil' (patriarchal), in addition to expressions relating the latter to the issue of oppression against women in the country. Fletcher defines patriarchy as "the institutionalized male dominance over women and children in the family and the subordination of women in society in general" (1995, p. 15). In Turkey, patriarchy dominates the societal structure with its traditional stereotypical beliefs. The present research's results signify that according to Turkish Twitter users, the problem of gender discrimination stems from the patriarchal principles as it regulates gender roles and imposes limitations on women's liberty. Example:

Kadına yönelik şiddet, taciz, tecavüz, cinayet ve zulüm ne yazık ki devam ediyor. Nereden olursan ol, bu hiç değişmiyor. Çünkü ataerkil bir toplum zihniyete anlayışı, hala da dünya da hüküm sürmeye devam ediyor. #Feminizm.

Unfortunately, violence, harassment, rape, murder and persecution against women continue. Wherever you are, it never changes. Because the mentality of a patriarchal society still prevails in the world. #Feminism.

Sanem Güner (2021) confirms that femicide cases reflect the patriarchal, misogynistic, conservative characteristics of the Turkish society. In addition, popular culture feeds the idea of 'if you love, you should get jealous and possessive over your partner', this leads to domestic

violence and all kinds of persecution against women. According to the Council of Europe Portal, causes of gender-based violence -particularly discrimination against women- can be resumed in four main factors: cultural, legal, economic and political. The cultural factors include patriarchal and sexist views that assert male dominance and encourage the notion of entitlement and ownership of women under the name of religion. In the case of Turkey, these traditional norms control women's sexuality and legitimize honor killings (Kılıçaslan, 2013). This confirms the hypothesis made for the second research question which suggests that the problem of oppression against women in the country construct the social cultural views through relating it to the patriarchal values dominating the Turkish society.

4.3. Different Perceptions of Feminism: Turkish and English

In order to answer the third and last research question of the present study which is: What is the difference between tweets written in Turkish and tweets written in English by foreigners concerning feminism in the Turkish context? Discursive practice has been distinguished and analyzed in the Turkish and the foreign English tweets to distinguish the different perceptions regarding the movement. Signs of intertextuality were depicted as both Turkish and foreign tweeters made reference to the presidential decision of withdrawing the Istanbul Convention published in the official Gazette. The Council of Europe Convention on preventing and combating violence against women and domestic violence, widely known as the Istanbul Convention is a humanitarian treaty whose ultimate goal is to end harassment and all kinds of discrimination against women, defend their rights and support feminism. The outcomes of the study reveal that the convention holds a significant importance in the Turkish context, as the withdrawal decision was mentioned in different opposing and supporting tweets. One of the reasons is that the Convention takes its name from the city in which it was opened for signature for the first time on May 11, 2011. Turkey was the first country to ratify it and the first to abolish it; indeed this contradiction caused public propaganda. The findings show that Turkish

opposers, consider it a threat to society in general and the family in particular. We mention the following example:

Türkiye’de tek başına yalnız yaşayanların oranı hızla yükseliyor. Aile diye bişey ortada kalmadı. Bunun sebebi feshi kararı yayınlanan #IstanbulSözleşmesidir.

The rate of people living alone in Turkey is increasing rapidly. There is no such thing as family anymore. The reason for this is the #IstanbulConvention whose annulment decision has been published.

This supports Eylül Akar, Öznur Bayar and Nilüfer Koçtürk’s study in 2021 “Istanbul Convention: A Discourse Analysis on the Opinions of Opponents to the Convention on Twitter” and discusses that the opposers justify their position with arguments that the convention breaks the family structure, putting it at risk of destructive factors such as divorce. The study explains that the notion of family in Turkey is “sacred”.

In addition, the opposers show their dissatisfaction with the convention because it promotes ideas that clash with religion and morals in the country such as the support for the LGBTQ. According to Eslen-Ziya (2022), in her research upon Establishing Networked Misogyny as a Counter Movement: The Analysis of the Online Anti-Istanbul Convention Presence, these anti-feminist groups consider feminism and the convention a threat to their social and occupational status. Notably, this negative attitude takes its power from conservatism in society. The majority public opinion shares the same ideological views with the current system in the country (Negron-Gonzales, 2016). This presents a major obstacle to feminism and its policies.

As to the foreign English perspective, the results show that foreign tweeters used the platform to denounce the published withdrawal decision and express their anger and deep concern for women’s situation in Turkey. The foreign tweets focus on the convention’s

effective laws in protecting women and preventing oppression without objections based on religious or social morals. Their support indicates that unlike Turkish tweeters, they put no regard to the convention's hidden ideologies or to feminism's sociological targets. Example:

The #IstanbulConvention is a human rights treaty which aims to combat violence. Turkey withdrew due to claims of the treaty being incompatible with social and family values and 'normalizing' homosexuality. Male violence against women is precisely foundational to misogynistic, Turkish social and family values. Yet they still dare to question why an increasing number of Turkish women are detached from their culture. Bring the convention back!

Berfu Şeker and Ezel Buse Sönmezocak state in their report *Withdrawal from the Istanbul Convention: War on Gender Equality in Turkey (2021)* that following the decision UN women and more than forty UN and regional human rights experts urged the country to reconsider the withdrawal. This indicates the importance of the Istanbul Convention for feminism in particular and human rights in general considering its efforts in combating violence against women and preventing all sorts of gender discrimination. As previously noted, social conservatism of Turkish society aligns with the ruling power. This creates difficulties for the feminist movement to gain approval to its policy requests because of the general objection against it. However, this power extends only inside the country, as Eliza Wojcik (2022) states that the withdrawal decision prompted considerable reactions outside Turkey which showed solidarity with Turkish women, adding that the published decision had a significant influence on the foreign relations of Turkey. This is noticed in the extracted tweets that revealed foreign demonstrations in different places in the world against the withdrawal decision from the Istanbul Convention. The outcomes of the study in hand confirm the hypothesis suggested for the third and last research question which claim that the views conveyed in foreign English tweets concerning feminism are different from the Turkish views because societies and cultures differ.

Conclusion

This chapter has discussed the main results obtained from the analysis conducted on the selected corpus for the purpose of answering the research questions following Fairclough's Textual Analysis. The first section has dealt with the way feminism is viewed in the Turkish context through Tweets and hashtags. The study reveals that feminism is perceived negatively due to a combination of social and cultural factors, with the existence of signs indicating change, thanks to feminist organizations' efforts to raise awareness, this disconfirms the first hypothesis of the present research which suggests that feminism is viewed positively. The second section discussed the way the tweets in question construct the social cultural views concerning oppression against women. The analysis unveiled that the patriarchal society is the reason behind the issue. This is a confirmation to the second hypothesis suggested in the study which states that oppression against women is the outcome of patriarchy. The third and last section sets a comparison between the Turkish and foreign English tweets regarding feminism in Turkey, which revealed a disaccord in perceiving the movement and the Istanbul Convention because of the difference between the societies: the Turkish society cares for its principles and beliefs, thus it shows an objection to such contracts, while the foreign society does not put an interest in these matters but focuses on the advantages of the contract regarding women's rights. The results of the study in hand confirm the third hypothesis made for the research, as Turkish and foreign perceptions regarding feminism indeed differ because of the diversified principles of cultures and societies.

General Conclusion

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The present study is an attempt to investigate the existing perceptions concerning feminism in Turkey through Twitter posts. As previously stated, the general aim of the study is to distinguish the Turkish views towards feminism through tweets and hashtags. The first objective is to unveil whether the views are positive or negative. The second objective is distinguishing the socio-cultural views concerning oppression against women in the Turkish Twitter context. The third objective is outlining the existing difference between the tweets written in Turkish and the tweets written in English by foreigners, selected in the research, through a comparison. The study relies on Fairclough's Approach to Critical Discourse Analysis with an emphasis on Textual Analysis.

The corpus of the research is the hundred and sixty-two (162) tweets extracted from the three (3) main selected hashtags: #Feminizm (feminism), #IstanbulSözleşmesi (Istanbul Convention), #PınarGültekinİçinAdalet (Justice for Pınar Gültekin). Fairclough's Approach to Textual Analysis have been conducted in order to reach the aims of the study. First, the selected tweets have been analyzed regarding the Referential and predicational Strategies utilized in order to reveal the lexical terms employed concerning feminism. Second, an analysis of the nomination and referential Strategies existing in the tweets was conducted for the purpose of unveiling the most mentioned proper names, in addition to the ideologies and Turkish perceptions regarding feminism and the issue of oppression. Third, both of the Turkish and foreign English tweets have been compared and analyzed in terms of discursive practice, for the aim of highlighting the difference between the Turkish and foreign perspectives toward feminism.

Relying on the outcomes of the Results and Discussion chapters, it is possible to conclude that feminism in the Turkish context is perceived negatively due to features of conservatism in addition to a set of misconceptions linked to the movement, its supporters and the Istanbul Convention. These views represent Turkish Twitter users' unfavorable opinions

General Conclusion

claiming that feminism is a serious threat to the country aiming to disrupt its union and cause a moral decay to control the younger generations. The analysis conducted on the referential strategies utilized in the tweets indicates that Turkish people refer to feminism as an organization that spreads gender discrimination and encourages hatred towards men. According to them, feminism and feminists aim to create a gap in the Turkish society through altering gender roles and attacking the family structure. In addition to that, the predicational strategies analyzed in these Turkish tweets display a certain belief that feminism and the Istanbul Convention are part of a project that puts no importance to the conservative society or its moral principles as it targets its religious and socio-cultural values.

Another crucial point is that the Turkish relate the issue of oppression against women in the country to the patriarchal society which restricts women's liberation and practices discrimination on them. The application of textual analysis in examining the nomination strategies relied on in the tweets in question show that one of the most important figures concerning the topic is Pınar Gültekin, the femicide victim. Her case occupied the public opinion and her name was trending for days as Turkish tweeters shared their angry reactions and demands for justice to the victim. This signifies women's grave situation. Moreover, analyzing the referential strategies revealed that Turkish tweeters relate the problem of oppression to the patriarchy, arguing that its principles damage women in the sense that it imposes certain norms that take away their freedom, oblige them to be inferior to men and commanded by them.

A reliance on the discursive practice existing in the tweets written in Turkish and the foreign tweets written in English selected in the study show an evident difference between the Turkish society which gives much importance to the social and cultural norms, religion and customs of the region; and the foreign society that supports feminism and the International contracts supporting feminism emphasizing its role in protecting women without clashing with

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social values. Indeed, the Turkish tweets show a significant fear of feminist policies and consider it a danger to their religious beliefs.

It should be mentioned that the study has some limitations. The first one concerns the flaws of the server used, as the number of the platform's users doesn't specify the active users. The second limitation is that people's tweets might be misleading and incomplete as they express their opinions on the bases of falsified sources.

Therefore, the future researchers who may be interested in this field of research can add to this study by expanding the research to focus on different other social media platforms such as Instagram, Facebook, Telegram.... Further studies are also recommended in order to shed light on the feminist activism's efforts in Turkey to correct the prevailing negative image of feminism and feminists in the country.

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Appendix

Appendix

. Suç belli suçlu belli, suç işleyiş belli ama Pınar Gültekin davası 11 Nisan's ertelendi... Erkek adaleti değil, gerçek adalet sağlayana kadar susmuyoruz. #PınarGültekinİçinAdalet.

The crime is clear, the criminal is clear, the way of committing the crime is clear but Pınar Gültekin's trial is delayed to the 11h of April. We will not be silent until we get real justice #JusticeforPınarGültekin.

. Bugün önce boğulup sonra varile konularak yakılan Pınar Gültekin'in katledilişinin yıldönümü. Seni ve senin gibi erkek şiddetine maruz kalan hiçbir kadınıımızı unutmaacağız. #IstanbulSözleşmesi.

Today is the anniversary of the murder of Pınar Gültekin, who was first drowned and then burned in a barrel. We will not forget you and any of our women who have been subjects to male violence like you. #IstanbulConvention.

. Pınar Gültekin ülkemizde erkek şiddete sonucu yaşam hakkı elinden alınan binlerce kadından sadece biri. Kadına şiddete mücadelemiz sürecek ve bu vesileyle tekrarlıyorum: #IstanbulSözleşmesiYaşatır.

Pınar Gültekin is just one of thousands of women who have been deprived of their right to life as a result of male violence. Our struggle with violence against women will continue and I repeat on this occasion: #IstanbulConventionSavesLives.

. Pınar Gültekin Rabbim mekanını cennet eylesin, seni canavarca vahşice katleden caniyeye Rabbim gün yüzü göstermesin inşallah. #PınarGültekinİçinAdalet.

Pınar Gültekin may my lord make your place in heaven, I hope my lord will not show daylight to the murderer who brutally murdered you. #JusticeforPınarGültekin.

. Pınar Damar'ı öldüren saplantılı katil kesin olarak Pınar Gültekin davasının katilerine sonuçlamasından cesaret aldı, ne de olsa bana birşey olmaz düşüncesinde... #IstanbulSözleşmesi.

Appendix

The obsessive perverted murderer who killed Pınar Damar was definitely encouraged by the conclusion of Pınar Gültekin's case in favor of the murderer, after all, he thought that nothing would happen to him... #IstanbulConvention.

. Elbet hayalimiz çok, ama özgür ruhlu kadınlar bir yere sığmamalı, sıkışmamalı, ataerkil toplumun kölesi olmaktan kurtulmalı. #Feminizm.

Of course we have a lot of dreams, but free-spirited women should not fit in one place, they should not be stuck, they should be freed from being slaves of the patriarchal society. #Feminism.

. Erkek şiddeti denmesinin sebebi patriyarkadır. Erkek kadına şiddet uyguladığı zaman, bu kadar güçlü ataerkil ve kadın düşmanı toplumdan dolayı, ceza almayacağını bilir. Erkekler bu şiddeti patriyarkadan öğrenir. #Feminizm.

The reason why it's called male violence is patriarchy. Men know that when they use violence against women, they will not be punished because of such a strong patriarchal and misogynist society. Men learn this violence from patriarchy. #Feminism.

. Kadına şiddet maalesef ataerkil düzenden dolayı var, ama erkek eğer tacize ya da şiddete uğrandığında hiç kimsenin buna inanmasında bu düzenden dolayı. İnsanların bu döngüden uzaklaşması için, ataerkil düzeni yıkmamız lazım, çünkü hem kadına hem erkeğe ve aradaki herkese zararlı. #Feminizm.

Unfortunately, violence against women exists because of the patriarchal structure, but if a man is harassed or subjected to violence, no one believes him because of this structure. In order for people to get away from this cycle, we need to destroy the patriarchal structure, because it is harmful to both men and women and everyone in between. #Feminism.

Appendix

. Türk insanının en büyük sorunu gençliğini yaşayamamasıdır. Toplumun hemen her kesiminde görülen mahalle baskısı gençleri bunalıma sürüklüyor. Bunun en büyük sebebi ataerkil toplum yapısıdır. Kızlar aile baskısı yüzünden başını kaldıramıyorn çoğunun okumasına bile izin verilmiyor. Erkek çocuklarsa ailenin namus bekçiliği rolü veriliyor. #Feminizm.

The biggest problem of Turkish people is that they cannot live their youth. Neighborhood pressure seen in almost every part of the society drags young people into depression. The biggest reason for this is the patriarchal society structure. Girls can't look up because of family pressure, most of them aren't even allowed to get education. While Boys are given the role of honor guard of the family. #Feminism.

. Bizim ataerkil sistemi bozmak ve ailesel kültürel kavranları yok etmeye çalışan bir sistemden bahsediyoruz. #Feminizm.

We are talking about a system that is trying to disrupt the patriarchal system and destroy the familial cultural concepts. #Feminism.

. Erkek egemenliği toplumun her alanında hakim. #Feminizm durmayacak ve eşit hakları adı altında erkeğin ve ataerkil sistemi bitirmeye çalışan bir örgüttür.

Male dominance is inclusive of all areas of society. #Feminism is an organization that will not stop and will try to end men and the patriarchal system under the name of equal rights.

. Gelin beraber erkek kelimesinin filolojisi üzerinden sosyokültürel bir çıkarım yapalım.. erkek kelimesi iktidar kudret anlamında olan erk kelimesinden türetilmiştir, bu da ataerkil toplum yapısının tek doğru ve hak yol olduğunu kanıtlar niteliktedir... iyi taymlar dilerim. #Feminizm.

Let's make a socio-cultural inference through the philology of the word man. The word man is derived from the word power and its variations, this proves that the patriarchal society structure is the only rightful way... I wish you good luck. #Feminism.

Appendix

. Avrupada feminizm: Toplumsal cinsiyet eşitliği. Türkiye’de feminizm: Erkek düşmanlığı.
#Feminizm.

Feminism in Europe: Gender equality. Feminism in Turkey: Hostility towards men. #Feminism.

. Modern #feminizm hastalık temel de kadının kadınlığına düşman olması ve erkek düşmanlığı yaparak kadın hakları savunması ektir.

The disease of modern #feminism is basically women being enemies to their femininity and defending women’s rights by being hostile towards men.

. Gerçekten üzücü. Erkek düşmanlığı yaparak kendilerine ispatlamaya çalışırken hakaret etmeyi, aşağılamayı hak görüyorlar. Yazık en başta kadınlara gaza getirip beden gücünden faydalanmak için #feminizm diye bir şey uydurdular, bu günde baltayla kapı açmaya çalışanları izliyoruz.

It is really sad. While they try to prove themselves, they practice hostility towards men and consider insult and humiliation rightful. It is a pity, they first exploited women through their bodies and invented a thing called #feminism, and today we watch those who try to open doors with an ax.

. #Feminizm Türkiye’de erkek düşmanlığı ve çıplak gezmek.

#Feminism in Turkey is hostility towards men and going nude.

. #Feminizm erkek düşmanlığı değil, kadının kendi değerine, haklarını bilmesidir. Fakat bunu çok yalın anlatıyorlar, çarpıyorlar. #IstanbulSözleşmesi.

#Feminism is not anti-men, it is a woman’s knowledge of her own worth and rights. But they misrepresent this and distort it. #IstanbulConvention.

. Erkek düşmanlığı #feminizm değil.

Appendix

Hostility towards men is not #feminism.

. #Feminizm erkek düşmanlığı tabiki değildir çünkü kadınları daha iyi bir konuma sokma mücadelesidir, bunun en basit yolu da pozitif ayrımcılık. #IstanbulSözleşmesi.

#Feminism is of course not anti-men, because it is a struggle to put women in a better position, the simplest way for this is affirmative action. #IstanbulConvention.

. Kadın kardeşim! Erkek düşmanlığı yapan küresel ateist ve Satanist #feminizm ideolojisi sebebiyle köleştirilen ve cinseyeti hedef alınan kim? Baban, oğlun, deden, kardeşin, kocan! Köleleşen ve bozulan erkek vatani koruyabilir mi? Tuzak kuranları Allah yerle yeksan etsin!

My sister! Who is the victim of being enslaved and gendered because of anti-men global atheist and Satanist #feminism ideology? Your father, your son, your grandfather, your brother, your husband! Can the enslaved and corrupted male protect the homeland? May Allah destroy those who set traps!

. #Feminizm, eşitlik maske altında kadınlara daha fazla ayrıcalık sağlama amacı günden, bunun için erkeğe itibarsızlaştırmaya çalışan toplum düşmanı, aile düşmanı, kanser bir ideolojisidir. Erkek mağduriyetini, erkek haklarını önemsemez.

#Feminism, under the mask of equality is anti-society, anti-family, cancerous ideology that aims to provide more privileges to women and therefore tries to discredit men. It does not care about men being victims and men's rights.

. Uluslararası şebekeler #IstanbulSözleşmesine aklamaya çalışıyor!
#IstanbulSözleşmesiÖldürür. Ülkemize işgal projesinin ayaklarından biri daha faaliyette!

International networks are trying to launder the #IstanbulConvention.
#IstanbulConventionKills. Another pillar of the invasion project to our country is in action!

Appendix

. #IstanbulSözleşmesi Türk aile yapısını bozan bir proje. Kadın kadına, adam adam ile evelenmeden bahsediyor. Bunları da millet anlatın, kabul eder mi?

#IstanbulConvention is a project that disrupts the Turkish family structure. It does not give freedom to women. It talks about women being with women and men with men without marriage. Tell this to the nation, let's see if they would accept?

. Güne böyelesi güzel bir haberle başlamak insane harika geliyor. #IstanbulSözleşmesi mort olmuş. Sadece destekleyenlere bakıldığında bile Türkiye için iyi bir proje olmadığı çok bariz olan Istanbul sözleşmesi feshedilmiş.

It feels great to start the day with such good news. #IstanbulConvention is dead. The Istanbul Convention, which can be clearly seen as not suitable for Turkey only by looking at its supporters, has been terminated.

. Istanbul gibi aziz bir şehrinin ismini kullanarak aileye bitiren proje #IstanbulSözleşmesi... Sayın cumhurbaşkanımızın kararı ile bitmiştir. Allah'ım hayırlı ve mübarek etsin. Rabbim bu tür hataları birdaha yaşatmasın.

#IstanbulConvention, the project that ends families by using the name of a holy city like Istanbul, it has been terminated with the decision of our president. God bless. God forbid such mistakes from happening again.

. Milli ve manevi değerlerimize yıpratana, LGBT güzellemesi yapan #IstanbulSözleşmesi fehshi doğrudur. Destekliyorum devletimizin kanunu ve yasaları, yine katıklarla kadınları güçlü korumaya devam edecek. Unutmayalım tarihimiz imanımız ile yoğrulmuştur.

The termination of the #IstanbulConvention which beautifies the LGBT that wears out our national and spiritual values, is correct news. I support the laws of our state, which will continue

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to protect women strongly with new contributions. Let's not forget that our history is kneaded with our faith.

. Partimizin daima gündemde tuttuđu, aile kurumuna ciddi anlamda zarar verdiđini defaten dile getirdiđi #IstanbulSözleşmesi Resmi Gazete'de yayımlanan Cumhurbaşkanı karar ile feshedildi.

The #IstanbulConvention which our party always kept on the agenda and repeatedly stated that it seriously damaged the family institution, was terminated with the presidential decision published in the Official Gazette.

. Turkey's sudden withdrawal from the #IstanbulConvention was deeply disappointing. With gender-based violence on the rise globally, it is more important than ever for all of us to support the rights of women worldwide.

. Today is a dark day. Turkey's withdrawal from the #IstanbulConvention becomes reality. Which will mean less protection for victims of gender-based violence and a setback for the fight for a free and equal world. But we will not give up.

. Nearly 200 women have been murdered in instances of intimate partner violence in 2020, following the withdrawal decision from the #IstanbulConvention last July. EU & us shouldn't allow such a travesty to stand, knowing the disastrous & tragic consequences it has.

. #Feminism is not about fake rights. Women need to be protected. The withdrawal decision from the #IstanbulConvention published in the official gazette in Turkey is deeply disappointing.