



Hacettepe University Graduate School of Social Sciences
Department of English Linguistics

**A CRITICAL DISCOURSE ANALYSIS OF GENDER IDENTITY IN
TURKISH NEWSPAPERS**

Shahla MORSALI

PhD Dissertation

Ankara, 2023

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KABUL VE ONAY

Shahla MORSALI tarafından hazırlanan ‘‘A Critical Discourse Analysis of Gender Identity in Turkish Newspapers’’ bařlıklı bu alıřma, 19 Haziran 2023 tarihinde yapılan savunma sınavı sonucunda bařarılı bulunarak jürimiz tarafından Doktora Tezi olarak kabul edilmiřtir.

Prof.Dr. iğdem Sağın Őimřek (Bařkan)

Prof.Dr. Iřıl Özyıldırım (Danıřman)

Do.Dr. Hale Iřık Güler (Üye)

Do.Dr. Emine Yarar (Üye)

Dr. Öğr.Üyesi. Zeynep Doyuran (Üye)

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01/07/2023

Shahla Morsali

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ETİK BEYAN

Bu alıřmadaki bütn bilgi ve belgeleri akademik kurallar erevesinde elde ettiđimi, grsel, iřitsel ve yazılı tm bilgi ve sonuları bilimsel ahlak kurallarına uygun olarak sunduđumu, kullandıđım verilerde herhangi bir tahrifat yapmadıđımı, yararlandıđım kaynaklara bilimsel normlara uygun olarak atıfta bulunduđumu, tezimin kaynak gsterilen durumlar dıřında zgn olduđunu, **Prof.Dr. Iřıl zyıldırım** danıřmanlıđında tarafımdan retildiđini ve Hacettepe niversitesi Sosyal Bilimler Enstits Tez Yazım Ynergesine gre yazıldıđımı beyan ederim.

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DEDICATION

To my sister, Shahbanou Morsali, my great passion, lifetime companion, supporter in hard times and partner in enjoyable moments. Thank you for being who you are and believing in me without losing your faith even for a second. Without you this thesis would not have been completed and life would be a monotonous repetition of ordinary sunsets.

ABSTRACT

MORSALI, Shahla. *A Critical Discourse Analysis of Gender Identity in Turkish Newspapers*, Ph.D. Dissertation, Ankara, 2023.

This study aimed to analyze gender identity in Turkish media context as presented in three Turkish newspapers: *Hürriyet*, *Sözcü*, and *Yeni Akit* from a Critical Discourse Analysis perspective. It employed Fairclough's three tier analysis framework and transitivity patterns of Systemic Functional Linguistics as an adjunct theory to discover how gender is ideologically displayed across different media platforms. A purposive sampling was conducted to select the excerpts from the data, the news reports published on specific dates. These excerpts were examined by two raters to ensure the data was an accurate representative sample. A mixed method approach was adapted to analyse the data; the quantitative section focused on the statistical findings of the process types employed to represent gender and gender ideologically and the qualitative section had two parts; the first part analyzed the data from a critical perspective to specify the types of identity and ideology associated with each gender and the second part compared the content of three newspapers to investigate their differences in terms of their news coverage as it relates to gender, gender identity and gender ideology. The findings revealed that men and women are represented differently in all newspapers; with men appearing in more enabling and women in disabling discourses. Also, it was demonstrated that the transitivity patterns present men in more powerful and dominating discourse while assigning women inferior and subordinated roles. The critical analysis of the data demonstrated various identities and ideological expectations from men and women. The contrastive analysis of the three newspapers showed variations in how newspapers with different ideological and political orientations tackle gender and gender identity; with more liberal newspapers, *Hürriyet* and *Sözcü* seeing gender from a more dynamic perspective than *Yeni Akit* which approaches gender and gender identity from a conservative perspective where women are reduced to their traditional and religious roles.

Keywords

Critical Discourse Analysis, Gender Identity, Turkish Newspapers

TABLE OF CONTENTS

KABUL VE ONAY	Hata! Yer işareti tanımlanmamış.
YAYIMLAMA VE FİKRİ MÜLKİYET HAKLARI BEYANI	ii
ETİK BEYAN.....	iii
ACKNOWLEDGEMENT.....	iv
DEDICATION.....	v
ABSTRACT	vi
TABLE OF CONTENTS.....	vii
LIST OF TABLES	xi
LIST OF FIGURES	xii
INTRODUCTION.....	1
CHAPTER 1: THE STUDY	6
1.1 STATEMENT OF THE PROBLEM.....	6
1.2 RESEARCH OBJECTIVES	8
1.3 RESEARCH QUESTIONS	9
1.4 CRITICAL DISCOURSE ANALYSIS (CDA)	9
1.4.1 Fairclough Three Tier Approach to CDA.....	10
1.4.2 Systemic Functional Linguistics (SFL)	12
1.4.3 Transitivity.....	15
1.4.3.1 The Role of Transitivity	16
1.4.3.2 Material Processes.....	17
1.4.3.3 Mental Processes	19
1.4.3.4 Relational Processes	20
1.4.3.5 Verbal Processes.....	22
1.4.3.6 Behavioral Processes.....	23

1.4.3.7 Existential Processes	23
CHAPTER 2: LITERATURE REVIEW.....	25
2.1 AN INTRODUCTION TO CDA.....	25
2.2 PRINCIPLES OF CDA.....	27
2.3 REVIEW OF THEORETICAL STUDIES ON CDA	28
2.3.1 Discourse, Social and Political Issues.....	30
2.3.2 Discourse and Power Relations	30
2.3.3 Discourse and Social Relations.....	32
2.3.4 Discourse and Ideology	33
2.4 THEORETICAL FOUNDATIONS OF CDA	34
2.4.1 Critical Discourse Analysis and Michel Foucault	34
2.4.2 Communication Theory and Jürgen Habermas	37
2.4.3 Deconstruction and Jacques Derrida	38
2.4.4 Theories from Other Fields.....	41
2.5 A BRIEF HISTORY AND CDA SCHOOLS.....	45
2.5.1 The British School	45
2.5.2 The Dutch School	48
2.5.3 The German School	50
2.5.4 The Vienna School.....	52
2.6 IDEOLOGICAL PERSPECTIVES ON THE RELATIONSHIP BETWEEN LANGUAGE AND GENDER	54
2.6.1 Sex, Gender, and Gender Politics	55
2.6.2 Gender Stereotypes and Gender Roles	57
2.6.3 Discourse and Gender	60
2.6.4 Theoretical Literature on Discourse and Gender	63
2.6.5 Gender and Discourse Studies in Non-Turkish Contexts	65

2.6.6 Gender and Discourse Studies in Turkish Context.....	69
CHAPTER 3: RESEARCH METHODOLOGY	75
3.1 RESEARCH DESIGN	75
3.2 DATA COLLECTION.....	77
3.3 DATA ANALYSIS	80
3.4 INTER-RATER RELIABILITY	81
3.5 CONTENT ANALYSIS	84
CHAPTER 4: FINDINGS AND DISCUSSION	87
4.1 QUANTITATIVE ANALYSIS AND DISCUSSION	87
4.1.1. Gender Differences by Newspapers	87
4.1.2 Analysis of Processes by Newspapers	90
4.1.3 Analysis of Material Processes	94
4.1.4 Analysis of Verbal Processes.....	95
4.1.5 Analysis of Relational Processes	97
4.1.6 Analysis of Behavioral Processes	98
4.1.7 Analysis of Mental Processes	100
4.1.8 Analysis of Existential Processes	101
4.1.9 Analysis of Internal Structure of Material Processes.....	103
4.1.10 Analysis of Internal Structure of Verbal Processes	106
4.1.11 Analysis of Internal Structure of Relational Processes.....	109
4.1.12 Analysis of Internal Structure of Behavioral Processes.....	111
4.1.13 Analysis of Internal Structure of Mental Processes.....	113
4.1.14 Analysis of Internal Structure of Existential Processes	117
4.1.15 Final Remarks	119
4.2 CRITICAL DISCOURSE ANALYSIS	124
4.2.1. Introduction To the Chapter.....	125

4.2.2. Gender Ideology	125
4.2.2.1 Gender Ideology and Domestic Violence	127
4.2.2.2 Gender Ideology and Sexual Violence	135
4.2.2.3 Gender Ideology and Motherhood	145
4.2.2.4 Gender ideology in Alimony Rights	152
4.2.2.5 Patriarchal Gender Ideology	162
4.2.2.6 Gender Ideology in Polygamous Relations	170
4.2.2.7 Gender Ideology and Naming	174
4.2.2.8 Ideology in Honor Killing	178
4.2.2.9 Final Remarks	182
4.3 CONTRASTIVE CRITICAL ANALYSIS OF NEWS COVERAGE IN THREE NEWSPAPERS.....	185
4.3.1 Contrasts in Reflecting Domestic Violence.....	186
4.3.2 Contrasts in Reflecting Sexual Violence	190
4.3.3 Contrasts in Reflecting Motherhood.....	196
4.3.4 Contrasts in Reflecting Alimony Issues.....	200
4.3.5 Contrasts in Reflecting Patriarchic Values	204
4.3.6. Final Remarks	208
CONCLUSION.....	211
BIBLIOGRAPHY	218
APPENDIX 1: SAMPLE NEWS REPORTS FROM THE CORPUS	231
APPENDIX 2: THESIS ORIGINALITY REPORT.....	236
APPENDIX 3: ETHICS BOARD WAIVER FORM.....	238

LIST OF TABLES

Table 1. Comparing the Two Raters on All Processes for All Newspapers.....	82
Table 2. Frequencies, Percentages and Standardized Residuals of Processes by Raters	83
Table 3. Frequencies and Percentages of the Thematic Content Categories.....	85
Table 4. Frequencies, Percentages and Chi-Square of News on Males	88
Table 5. Frequencies, Percentages and Chi-Square of News on Females.....	88
Table 6. Frequencies, Percentages and Chi-Square of News on Males and Females	89
Table 7. Total Number of Processes by Newspaper.....	91
Table 8. Frequencies and Percentages of Process Types by Newspapers	92
Table 9. Frequencies and Percentages of Material Processes across the Newspapers...	94
Table 10. Frequencies, Percentages of Verbal Processes across Newspapers	96
Table 11. Frequencies, Percentages of Relational Processes across Newspapers.....	97
Table 12. Frequencies, Percentages of Behavioral Processes across Newspapers.....	99
Table 13. Frequencies and Percentages of Mental Processes across Newspapers	100
Table 14. Frequencies and Percentages of Existential Processes across Newspapers .	102
Table 15. Frequencies, Percentages and Std. Residuals of Male and Female Agents by Newspapers	103
Table 16. Frequencies, Percentages and Std. Residuals of Male and Female Beneficiary by Newspapers.....	105
Table 17. Frequencies and Percentages of Male and Female Sayer by Newspapers ...	107
Table 18. Frequencies, Percentages, and chi-Square of Male and Female Carriers by Newspapers	109
Table 20. Frequencies, Percentages, and Chi-Square of Male and Female Sensors by Newspapers	114
Table 21. Frequencies, Percentages, and Chi-Square Male and Female Phenomenon by Newspapers	115
Table 22. Frequencies, Percentages, and Chi-Square of Male and Female Existents in Hürriyet	117

LIST OF FIGURES

Figure 1. Percentage of News Reports on Males, Females, and both in Three Newspapers	89
Figure 2. Total Number of Processes by Newspapers	91
Figure 3. Percentages of Material Processes by Newspapers	95
Figure 4. Percentages of Verbal Processes by Newspapers	96
Figure 5. Percentages of Relational Processes by Newspapers	98
Figure 6. Percentages of Behavioral Processes by Newspapers	99
Figure 7. Percentages of Mental processes by Newspapers.....	101
Figure 8. Percentages of Existential Processes by Newspapers.....	102
Figure 9. Male Agent and Female Agent by Newspapers.....	104
Figure 10. Male and Female Beneficiary by Newspapers	105
Figure 11. Male Sayer and Female Sayer by Newspapers.....	107
Figure 12. Male And Female Carriers by Newspapers	110
Figure 13. Male And Female Behavers by Newspapers	112
Figure 14. Male And Female Sensors by Newspapers.....	114
Figure 15. Male and Female Phenomenon by Newspapers	116
Figure 16. Male and Female Existents in Hürriyet	118

INTRODUCTION

Critical discourse analysis (CDA) is a novel modern multidisciplinary linguistic research approach used to explore how ideology, language, and power are related. CDA considers language to be a form of social practice. It is primarily focused on how nonlinguistic social practices are represented in linguistic practices, and how social relationships are established and reinforced through the medium of language (Fairclough, 1995). CDA emerged from critical linguistics as a response to sociolinguistics' lack of sufficient attention to social hierarchy and power (Wodak, 2001). The CDA approach aims to examine the ideologies and power relationships involved in linguistic practice. As Fairclough (1995) thinks language and society are connected through "*the ideology domain*"; both are involved in the struggle for power.

CDA plays a major role in the interpretation of social relationships that are expressed via language (Wodak, 2001). It proposes that language is not only an instrument of control, but also an embodiment of social power (Fowler et al., 1979). The control that is created with language is affected by constitution and regulation; that is, through constitution and regulation a "*natural world*" is created in which unequal relationships and power imbalance are presented as normal and acceptable. In this way specific practices of discourse with particular ideological assumptions are preferred over other alternative discursive practices (Jaworski & Coupland, 2006).

Discourse practices such as turn taking and topic control can limit the discourse options available to the participants in a specific communicative act (Holmes, 2005). According to Kress and Fowler (1979), communicative events are generally asymmetrical; that is one of the participants has more authority and power than the others. The speaker is assumed to have the most power, as they are the transmitter of knowledge, or if they can control the context and the topic of the communicative event (Van Dijk, 1993). For instance, during an interview, the interviewee can exercise only little or no control over the interviewer, who can both select the topics to be discussed and the questions to be asked. Van Dijk (1998, 2003) refers to this as control of knowledge, the prioritization of ideas in a communicative event. Simply put, the speaker can control the communicative

event in such a way that no information that is not in line with their ideology can be introduced and discussed.

CDA, along with other forms of discourse analysis, has frequently been used to address and study social issues. In this regard, CDA has always been concerned with gender power imbalance and gender inequality. The importance CDA gives to language used in linguistic texts and talks to introduce or reinforce presuppositions and ideologies about men and women is one of its strengths. CDA aims to highlight how various processes are employed to represent gender and how gender identity is constructed via dynamic social and linguistic processes as a result of the link between verbal and visual texts. These processes play a significant role in reproducing unequal power relationships and show how language and ideology are employed in the construction of gender and gender power relationships. "Gender" refers the roles men and women have in any given society, and the gender roles that a society has established and maintained. Each society, based on its social, cultural, political, and religious ideologies, has specific expectations of men and women, and the roles they play in society (Litosseliti & Sunderland, 2006). Law, class, ethnicity, customs, and prejudices in any society can impose certain roles on men and women that can lead to the establishment of particular attitudes and behaviors toward gender. In addition, gender roles assign activities to men and women based on presumed differences (Litosseliti & Sunderland, 2006). Specific social roles can be ascribed to men and women through linguistic and discourse practices. As Fairclough (1989) and Litosseliti (2002) argue, language is a means to establish and maintain social relationships, values, and identities, but it can also be used to challenge "*the natural world*" practices and, thus, lead to social changes.

CDA also offers numerous contributions for forming conceptual frameworks to tackle issues of gender identity, and the ways it is structured and presented as part of discourse in texts and talks in everyday life. In the context of gender, gender identity, and the need to depict and present the gender and identity issues, CDA can be considered an effective tool for challenging the ideologies publicized by institutions, such as the media, class, ethnicity, culture, and race, in various discursive forms. Linguistic choices and discursive strategies enable the participants in any communicative event to be perceived or identified in a specific way by the other participants. The same can also be true when

it comes to regulating the ideas and behaviors of others (Adendorf, 2004; Fowler & Kress, 1979).

Investigation of gender and gender identity through a CDA lens in any piece of discourse can focus on which attributes or features of men and women are foregrounded or backgrounded. This can be achieved if the “theme or rheme” of the clause is analyzed (Lassen, 2004; Francis & Kramer-Dahl, 1992). This can also be achieved if we consider which gender is included or excluded, and how this has linguistically been presented (Sunderland, 2002). Thus, it can be suggested that linguistic patterns under a CDA rubric can be employed to study how gender identity issues are depicted in a particular context.

One of the approaches to CDA is Fairclough’s three tier discourse analysis model. This model consists of three interconnected analytical processes connected to three inter-related discourse dimensions (Fairclough, 1989, 1995). These three dimensions include the object of analysis such as verbal and visual texts or a combination of both; the processes through which the object is produced and perceived such as writing, speaking, and listening; and the socio-historical conditions that rule these processes. Each of these three dimensions, according to Fairclough (1989, 1995), requires a different kind of analysis; textual analysis or description, processing analysis or interpretation, and social analysis or explanation. This method is helpful because it allows the researchers to concentrate on the signifiers that make up the text, such as the specific linguistic choices, their juxtaposition, sequencing, layout, etc. It also takes into consideration the historical significance of these utterances and to comprehend how they are related to the circumstances that made the statement possible. It offers numerous dimensions to analyze data. Any type of analysis can be used if it is ultimately included and demonstrated to be mutually explanatory. The analyst discovers the intriguing patterns and disjunctions that need to be documented, understood, and explained in the interconnections.

Fairclough (1992) believes that all these three steps of description, interpretation of the relationship between text and interaction, and explanation of the relationship between interaction and social context should be included in the critical discourse analysis of a

text to tackle the meaning hidden in the grammar and vocabulary of the text. The experiential value determines the author's knowledge and opinions about the natural and social world expressed through the text's content. The second one, the relational value, specifies how the text in the conversation enacts the social relationships. And the third value, the expressive value, is the stage the producer of the text evaluates an aspect of reality or the social identities (Fairclough, 1992).

A theory that received the attention of scholars for its use with the CDA rubric to study identity is Systemic Functional Grammar. Arguably, investigation of transitivity patterns via the CDA rubric can show which gender is presented as more powerful in some specific contexts. The writer or speaker chooses to use one process type to convey his/her meaning and intention, and to attribute a certain type of role and identity to one of the genders (Halliday, 2004; Simpson, 2004); hence, it is possible to make use of these processes to introduce one gender as more powerful than the other.

The choices made in texts and talks to use one process type over the other is not only a depiction of some real-world reality, but also shows how an author's intentions to project a certain type of meaning or identity is linguistically achieved (Halliday, 2004; Simpson, 2004; Burton, 1982). Participants of different clauses are thought to have some degree of power, which originates not just from social realities, but from their roles in the linguistic clause (Lazar, 2005; Fairclough, 1989). The more participants an entity can affect, the more powerful it is. For instance, the Actor role in Material clauses has more power over the other participants, namely Goal and Beneficiary. In the sentence, "John drove his daughter to school," John is the Actor, and his daughter is the Beneficiary. Based on Fowler and Kress (1979), if we aim to assign roles to the two participants in the clause on the scale of power, the Actor is at the '*plus*' end of the scale, whereas the Beneficiary's power is very close to the '*minus*' end of the scale. In that sentence '*John*' has power over his daughter in terms of driving ability, knowing where the school is located, or having the authority in the family to take family members to different places, to perform actions, and '*his daughter*' is primarily someone who is acted upon.

The lexicogrammatical category of transitivity, which is part of Halliday's Systemic Functional Grammar (1994, 1985), can be used to analyze the experiential function of people's perceptions of the world through the channel of language. As Halliday states, "*Language enables human beings to build a mental picture of reality, to make sense of what goes on around them and inside them*" (1994, p.106). The analysis of the transitivity system in any example of discourse can show how the language used to talk about gender can manifest gender identity in that context. According to the transitivity system, the life experiences we have, "*consist of 'goings-on, happening, doing, meaning, sensing, being, and becoming*" (Halliday, 1994, p. 106). These so called '*goings-on*' are shared by people in the clauses they employ to communicate. According to the way people see and experience the world, they tend to express themselves in particular ways the transitivity system refers to as processes. Arguably, these processes can be analyzed to identify and understand the gender and identity issues that are expressed via language.

CHAPTER 1: THE STUDY

This chapter tackles the introductory aspects of the study. The context, rationale, and statements of the problem are presented and research questions which define the paradigm of the study are introduced. The chapter further continues with the theoretical foundations of the study by outlining Critical Discourse Analysis, CDA, and Systemic Functional Linguistics, SFL. It briefly reviews some studies on CDA and SFL and studies on gender and language. Tenets of Fairclough's three tier approach to CDA and the process types which constitute the transitivity system of SFL are introduced in more detail.

1.1 STATEMENT OF THE PROBLEM

Empirical studies demonstrate that men and women use different speaking strategies to display difference and dominance (Trudgill, 1983; Mills, 2003; Cameron, 2006). The language employed by women and the language employed to describe women have an overall effect of putting women in an inferior situation (Fasold, 1990). Male speech, on the other hand, is characterized by being more direct, confident, and forceful; that is, they use language which puts them in a superior position (Mills, 2003).

Like spoken discourse, the language used to depict genders in various written contexts such as literature and media have employed the same patterns and put women in an inferior position than men (Cameron, 2006; Holmes, 2005; Coates, 2004). That is, the linguistic choices employed to manifest or maintain gender relations in written discourses indicate asymmetrical power relations (Sahragard & Davatgarzadeh, 2018; Mills, 2003; Fasold, 1990). These linguistic strategies used by males and females do not depict "mere" cultural difference but also manifests male dominance over female (Holmes, 2005; Jaworski & Couplan, 2006).

Interrogating context specific manifestation of gender identity and different discourse strategies employed to represent sexes can reveal much about the cultural, social, and ideological values of that context (Tannen, 1993). Textual analysis is employed in news

media to identify how social structures gain meaning when they are published. News media can set the standards for news values and how news items should be reported.

Language used in newspapers is written at a time when in some contexts women and men are now competing for the same kinds of power and status with new identities evolving and new power relations being created (Yieke, 2007; Ndambuki, 2010). To increase their circulations, newspapers do not hesitate to present news items which confirm the country's cultural norms or highlight the ones which violate them (Alat, 2006). It is therefore important to focus on the new ways in which female and male identities are textually mediated in newspaper texts in the context of social change.

The media system in Turkey is still under-theorized both in relation to other types of media and in itself with Turkey caught in a theoretical and intellectual sphere between south-easter Europe and the Middle East (Özcan, 2009). Newspaper ownership, specifically, is under control of some private media groups which are typically supported and controlled by political parties or wealthy individuals (Özcan, 2009). Since these print outlets privilege columns and opinions over pure news, their discourse reflects dominance. The political polarization of newspapers is even reflected in the representation of gender. As Alat (2006) states “women appear in news as participants of adultery, infidelity, abduction, love affairs, and domestic violence, as good or bad mothers, or as visual material in criminal cases committed by their male partners” (p.7).

There has been a wealth of research that have investigated gender identity and gender ideology in discourse; however, they have based their assumptions on Western/Indo-European languages on European context (Fairclough, 1989, 1995, 2010; Van Dijk, 1995, 1998, 2001, 2003; Wodak, 2001). There have been studies on language and gender in Turkish contexts to examine, linguistically, the dynamics in gender relations; however, their focus has been on specific minority groups and have not covered the ideological representation of gender in Turkish media (Polat, Subay, Ulutürk, 2018; Alat, 2006; Duman, 2006).

To the researcher's best knowledge little research has ever focused on analyzing gender identity through transitivity patterns as it is realized in Turkish newspapers. There is a

gap in investigating gender identities conveyed by transitivity patterns as employed in Turkish newspapers to reinforce or challenge gender inequality. Investigating transitivity patterns to understand which social positions are ascribed to men and women will help us to see if women are depicted in disabling discourses which indicate they are in an inferior position in Turkish context. This study will also fill the gap by comparing the presentation of gender roles in newspapers having different ideologies.

The present study; therefore, applies CDA and transitivity patterns to the interrogation of gender identity and gender power relations on selected Turkish newspapers; *Hürriyet*, *Sözcü*, and *Yeni Akit* by adapting a mixed method approach. Excerpts were taken from these newspapers on various time periods to compile the corpus of the study. Analyzing gender identity in Turkish media context and focusing on how transitivity patterns are used to depict unequal power relations between men and women, can enable us to identify those patterns and delve into the nature of specific types of individuals ascribed to sexes in Turkish media context.

1.2 RESEARCH OBJECTIVES

The study aims to analyze the meanings constructed through the language used for men and women, and to investigate how those meanings construct gender differences and gender identity in selected Turkish newspapers within the primary methodological framework of CDA and SFL as an adjunct theory. Thus, it seeks to investigate, through Critical Discourse Analysis, the identities performed by genders in Turkish context. Thus, CDA is employed in this study to explore how transitivity patterns and lexical choices can construct specific gender ideologies and gendered identities. It also aims to examine how ideologies that produce, reproduce and contest unequal and unbalanced gender power relations are manifested in linguistic choices. The choices will be analyzed based on Fairclough's (1989, 1995, 2010) three tier frameworks of doing in CDA: description, interpretation and explanation, to establish the ideational, interpersonal and textual functions of these linguistic choices. The study will also tackle how transitivity patterns contribute to and manifest gender-role differentiation in media

through assigning various social actors to different genders. It also aims to find out how gender roles are presented in newspapers having different ideologies in Turkish media context.

1.3 RESEARCH QUESTIONS

The paradigm of this research is defined by the following questions:

1. In terms of transitivity patterns, are males and females projected differently in Turkish newspapers?
 - A. What transitivity patterns are employed to represent gender and gender identity in selected Turkish newspapers?
 - B. Are there any significant differences in terms of the use of transitivity patterns among selected newspapers regarding how they represent gender and gender identity?
2. How is gender ideology reflected in selected Turkish newspapers regarding the content of the newspapers?
3. Regarding the political orientations and worldview of the news reports in these newspapers, are there any differences between the newspapers in terms of reflecting gender and gender identity?

1.4 CRITICAL DISCOURSE ANALYSIS (CDA)

Van Dijk (2001, 2003) and Fairclough (2010) define Critical Discourse Analysis as a discourse analytic method whose core purpose is to discover how social power, dominance and inequality are enacted, reproduced, and resisted in text and talk in their social and political contexts. CDA also aims to reveal the ideologies which are enacted and encoded in language; and discover how language can make unequal distribution of power seem natural and given (Young & Harrison, 2004). By uncovering these ideologies, CDA seeks to decode the dominant ideologies and present them as unnatural so that people can see and, if possible, confront or even refuse them (Lazar, 2005).

The central assumptions of CDA are, therefore, the relationship between power, language, and ideology, the connection between social identity, discourse and social change, and the function of discourse in creating and maintaining inequality (Weiss & Wodak, 2003; McGregor, 2011). Fairclough and Wodak (1997) have categorized CDA roles into eight principles: CDA tackles social problems, power relations are discursive, discourse represents society and culture, discourse has ideological function, discourse is historical, the relation between text and society is mediated, CDA is interpretative and explanatory in nature. Paltridge (2006) further summarizes these principles into the following three basic tenets: the relation between discourse, social and political issues, discourse and power relations, and discourse and social relations which were discussed previously.

Despite substantial differences in CDA approach to the study of discourse, two key components of CDA are beyond questions; first, its focus is on the relationship between language and power, and second, its aim to criticize and challenge the function of language and language use in construction and reconstruction of unequal social relations (Haig, 2011).

1.4.1 Fairclough Three Tier Approach to CDA

Critical Discourse Analysis (CDA) stems from a critical theory of language which believes language use is a form of social practice. All social practices are tied to specific historical and cultural contexts. They are the means by which current social relations are reproduced or challenged and various interests are served. Among different approaches to CDA, Fairclough's (1989, 1995) three-tier model for CDA is considered an effective analytical tool to reveal three inter-related dimensions of discourse. These three dimensions are as follows: the object of analysis (including verbal, visual or verbal and visual texts), the processes by means of which the object is produced and received (writing/ speaking/designing and reading/listening/viewing) by human beings and the last one is the socio-historical conditions which govern these processes. According to Fairclough each of these dimensions requires a different kind of analysis: text analysis (description), processing analysis (interpretation), and social analysis (explanation)

respectively. Fairclough's approach to CDA provides multiple points of analytic entry. It does not matter which kind of analysis one begins with, as long as they are all included and are shown to be mutually explanatory. These dimensions are explained in more detail below.

The Description level also called micro analysis level deals with the analysis of the text itself, including grammar, syntax, lexicon, phonological features, literary devices, and images. At this stage Fairclough (1989) examines text, vocabulary, grammar, and structure. In the examination regarding vocabulary, word choices in the text, the way words are used together, whether ideologically controversial words are used or not, positive/negative expressions, which topics are repeated with synonyms, whether the expressions are softened or not, the re-formulation of formal and non-formal expressions and the use of metaphors are looked at (Fairclough, 1989).

The Interpretation stage, also referred to as meso analysis level, analyses how discourse is produced and distributed and then consumed by the reader/listener, i.e., the interaction that occurs. At this stage, the discourse is recognized as a discursive practice. Production of the text and how it will be received and interpreted by the readers constitute the core element of this stage. Sentence structures are inquired in the examination about grammar and structure. During examination, for instance, the cause-effect relationships, using pronouns and modals, allegations, likelihoods, and certainties, reflecting the differences, positive/negative sentences, and how the sentences are connected, preliminary assumptions, implications and emphasizes are examined (Fairclough, 1989). With these points, the intention under the surface, that is the expression of the text, the underlined or true meaning, is aimed to be brought to light. Interpretation process is a dialectic process alternating between "*what is in the interpreter*" and "*what is in the text*". Relations between the text and social structures are established via meditation of discourse and its context.

The Explanation stage (macro analysis level) examines the relationship between the interaction of discourse and the social context. Here, the discourse should be placed within wider society and considered a social practice. Current cultural and social norms of society and the country's common sense are analyzed in this section. Explanation

process consists of two aspects according to the emphasis on power struggles (process) or power relations (structure). This type of analysis stresses the creativity of the discourse and its social effects in future. It demonstrates which power relations identify the discourse, and whether these relations are the result of social struggles and thus forcefully placed (naturalized). This analysis focuses, at this level, on the discourse's social decisiveness, and the history and the result of its past struggles. While social structures demonstrate power relations, social progress and practices represent power struggles. Thus, it can be said that discourses are a part of processes of social struggle within matrix of power relation (Fairclough, 1989).

Mumby (1987) states that three things should be investigated in ideological analysis; the presentation of socially constructed things as natural (and only) facts, the contradictions should be ignored or overridden, and that the interests of a group being presented as everybody else's interests (universal). During the analysis, the traces of these three elements are mainly sought after in the word selection, in the structural elements of the text, and in the preliminary assumptions taken from other texts to reveal the underlying meanings of the expressions on the surface.

1.4.2 Systemic Functional Linguistics (SFL)

Systemic functional linguistics (SFL) is an approach to linguistic studies which considers language as a social semiotic system. It aims to analyze the functions language has evolved to perform (Young & Harrison, 2004; Lehtonen & Varis, 2009). SFL and CDA have three theoretical perspectives in common which are of significant importance to the present study. Firstly, both see language as a social structure and investigate the dialectical relation of language in shaping society and the ways in which society can affect language. Secondly, CDA and SFL argue for a dialectical view of language itself where particular discursive events influence the contexts they occur in and contexts are, in turn, influenced by these discursive events (Fowler & Kress, 1979; Young & Harrison, 2004). Thirdly, both CDA and SFL highlight the historical and cultural dimensions of meaning (Graham, 2003).

SFL considers grammar as a meaning-making system and highlights the interrelation of form and meaning and treats meanings as ideas which reside in systemic patterns of choice (Halliday, 2004; Simpson, 2004). The linguistic system in SFL has three main strata: meaning (semantics), sound (phonology), and wording or lexicogrammar (syntax, morphology, and lexis). In textual analysis, SFL considers all the linguistic choices which are preferred over other choices made by participants within the specific context; that is, it investigates what has been said compared with what the speaker could have said (Simpson, 2004). This notion of choice is relevant to the present study since, as Simpson (2004) believes, the ideational role of language aims to create preferred meanings. The study claims that implementation of power is realized when, through the linguistic choices, specific knowledge is foregrounded or backgrounded; this is put into practice by the process types or lexicogrammatical choices made over other available choices.

SFL gives significant emphasis to the functional category of the linguistic system. In the functional approach, the construction of language is realized through the functional categories and not of word classes such as nouns and verbs (Abdulaziz, 1996). This type of analysis contributes to uncovering clauses, which if analyzed from a purely syntactic approach, would be labelled as having similar syntactic structure; however, from a semantic-syntactic rubric, they manifest significant differences. By employing the Functional model, Halliday (1985, 1994, 2004) refers to three primary areas of meaning which he terms metafunctions of language (Halliday & Hasan, 1976; Hastert & Weber, 1992; Young & Harrison, 2004).

These can be compared with Fairclough's (1989) experiential, relational and expressive functions of language. Halliday's Systemic Functional Grammar sees the ideational metafunction dealing with the way the world is represented through language and as such most closely corresponds to the conventional ideas of language and meaning (Litosseliti, 2002). It treats language as a resource to represent the objects, events, and states in the external world, and consciousness, thoughts, feelings, and perceptions in the inner world (Halliday, 1985; Abdulaziz, 1996; Simpson, 2004). This metafunction is fulfilled through transitivity patterns which will be discussed in this section.

The interpersonal component claims that language is a resource which enables participants to create, convey, and claim their roles in social interactions. The interpersonal metafunction supposes that language is employed to position identities or relationships within communicative discourse. This function, according to Fowler and Kress (1979), Halliday (1985), and Abdulaziz (1996), is a function that language provides its speakers with to express their involvement in a communicative act by means of linguistic resources. It also enables them to take on different roles and assign roles to the other participants through informing, inquiring, making requests, and the like. This function is also evident in the manifestation of feelings, expectations, and judgments. Language is considered more as a form of participation than as a means of representation (Abdulaziz, 1996). This metafunction is realized through patterns of mood and modality.

The textual metafunction stresses the use of language to construct a text or to explain its structural relationships with other texts. It deals with ideas of coherence and cohesion (Halliday & Hasan, 1976). The textual metafunction highlights the resources which make it possible for the ideational and interpersonal meanings to come together in a coherent text (Litosseliti & Sunderland, 2002). This metafunction supposes that the clause, through the thematic structure, plays a vital role in the construction of the message. Thematic structure has two structural elements; Theme and Rheme which deal with the concepts which are either emphasized or de-emphasized.

By analyzing William Golding's novel "*The Inheritors*", Halliday (1971) tried to explore the linguistic patterns which encoded the 'mind- styles' of the various Neanderthal characters of the story (Simpson, 2004). Halliday analyzed two passages, one told by Lok's and the other one from the tribe's perspective. He mentions that Lok (the narrator) believes the tribe's behavior is both aimless and discontinuous and physical actions in the story hardly have impacts on the objects in the immediate environment. Ideationally, Lok's language is characterized by material processes which have Actors but no Goals. These kinds of Goal-less processes, in transitivity terms, make the actions look as self-engendered even when it is clear from the context that they have been caused by an external agency. Halliday observed that Lok's language

leads to an atmosphere of unproductive activity, that is although people move in the story, it seems as if only the mover is affected, everything else remains unaffected.

Halliday used both frequency counts (quantitative) and linguistic description (qualitative) to analyze the transitivity patterns of the passage as told from the tribe's perspective. He found out that in this passage, a significant number of the clauses are transitive material clauses where human Actors act on external Goal. Halliday argued that the difference in material clauses in the two parts of the novel reflects the unequal cognitive ability of the Neanderthal people and their invaders. Halliday's study lends insight to the present study especially in analyzing the transitivity patterns and how they are employed to reveal dominant ideologies and how those dominant ideologies affect the process types chosen to reflect the events and states.

1.4.3 Transitivity

Language structures our experiences as semantic constructions which are composed of processes, participants and, optionally, circumstantial elements; this constitutes what Halliday (1985) calls transitivity system. Transitivity discusses how meanings are shaped and structured in the clause and how various process types are signified in language (Simpson, 2004). In simple terms, transitivity has to do with who does what to whom; who is what or whom; who senses what or who has what attribute (Halliday, 2004). Processes are the goings on, doing, feeling, and being (Halliday, 1985). It is the verb phrase of the clause which determines its process type. On the other hand, nouns phrases in the clause- be the participants or entities either animate or inanimate- find their functions in relation with the process and that is how they are realized in the clause structure. The circumstances refer to the manner, place, time, or instruments used to produce a process and are realized by prepositional or adverbial phrases (Halliday, 1985, 1994), which grammatically constitute the adjunct element in the clause structure.

Halliday (1994) contends that people employ transitivity patterns to create a mental picture of reality. However, what is of significant importance is why one process type is preferred over another. He maintains these choices are motivated, either consciously or unconsciously, and that they have a profound impact on how power relations are

achieved in the text (Simpson, 2004). For instance, in these sentences: *Jane took Hillary to the hospital*; *Jane went to the hospital with Hillary*; although *Jane* still is regarded as the grammatical subject- in SFL rubric Actor- in both sentences, the choice of the processes reflects another justification. *Took* and *went* give the sentences different meanings. In the first sentence, the process is a material process; *took* gives the sentence a Goal: *Hillary*, and from a CDA perspective, *Jane* ideationally has the power to affect the *Hillary's* actions who is structurally assigned to the less powerful position of the Goal. In the second sentence, using *went*, an intransitive material process, grammatically and ideationally represents *Jane* as less powerful as she does not direct *Hillary's* actions, the process is self-engendered. It seems, most probably, there exists equal power relations between *Jane* and *Hillary* since both are assigned as co-Actors of the process *went*; *Hillary* may just have accompanied her without *Jane* necessarily affecting her choice or using power in any form.

1.4.3.1 The Role of Transitivity

It is worth noting that speakers and writers constantly make choices as which process type should be employed based on the type of the reality they wish to illustrate. Consider the following sentences: *Jack taught Hillary. Hillary is educated. Jack loves Hillary. Jack bought Hillary some water.* In the first sentence, *Jack* is the Actor and *Hillary* is the Goal. To a CDA analyst, *Jack* is ideationally presented as having financial, material, knowledge, or instructional resources to teach *Hillary* who is illustrated as the Goal or Beneficiary. In the second sentence, *Hillary* is the carrier of the attribute educated. In the third sentence, *Jack* is the Senser and *Hillary* is the Phenomenon. Using the mental process *loves*, depicts *Jack* as lacking the power to influence *Hillary's* actions, unlike his role as an Actor in the first sentence. In the last sentence, *Hillary* is the Beneficiary of *Jack's* actions, the Goal being some water. This sentence, like the first one, grammatically reflects unequal distribution of power between *Hillary* and *Jack*, and constructs *Jack* as having material power, to bring some water, and *Hillary* as the Beneficiary of *Jack's* power.

Based on these discussions, it can be argued that, as Halliday (2004) asserts, the grammar of the clause assigns various degrees of agency to participants, objects, and concepts based on their place in the clause, and the type of process chosen. This level of agency is considered important to analyze power relations from a CDA perspective since one of the assumptions CDA makes about power is that a powerful participant can act or even force other participants to act in his/her will or favor, or they can intervene in the course of events and affect their outcome (Fairclough, 1995; Van Dijk, 1995, 1998, 2003). Therefore, the participant illustrated by the structure of the clause as so powerful that they can impact the outcome of events or actions of other participants will also be ideationally depicted as possessing higher degrees of agency, and thus, a greater degree of power. Halliday introduces six types of processes as follows; the material process, the mental process, the relational process, the verbal process, the behavioral and the existential process, which will be discussed below.

1.4.3.2 Material Processes

According to Halliday (1985, 2004), Material processes are employed to reflect actions, events or doings and happenings. They have two inherent participant roles; the Actor or Agent which is obligatory and a Goal which may or may not be involved in the process (Simpson, 2004). The Actor or Agent refers to the person or an object that does the action and influences the course of events (Halliday, 2004). The Goal refers to the entity, be animate or inanimate, which is affected by the process. In the structure of the clause, the Goal's role can be taken by a Beneficiary; a recipient or someone who benefits from goods or services, as in the following sentence: *Ivan bought a gift for his mother*, where *Ivan* is inscribed as Actor or Agent, a gift as Goal and his mother as Beneficiary.

Abdulaziz (1996) introduces another term "Maleficiary participant". By this term he refers to a participant against whose interest the process is carried out as in the following sentence: *the earthquake destroyed John's house*, where *John* is the Maleficiary participant. In this study, however, the term Beneficiary has been employed to refer to the person who is affected by the Actor's actions, be negatively or positively.

A material may have a circumstantial element which entails additional information on where, how, when, and why the process happened. Halliday (2004) and Simpson (2004) argue that circumstantial elements are not mandatory in status since they provide supplementary information and thus cannot be regarded important for stylistic analysis. This study, however, claims that the circumstantial elements may not be necessarily subsidiary and can be exploited in ideological representations. The following may help figure the participants in a material process.

ACTOR	PROCESS	GOAL
Ali	broke	the window.
The lion	sprang.	

Because sentence number (1) has a Goal element, it is possible to change the order of Actor and Goal and come up with a passive sentence. While the second sentence would not allow such a change as the Goal element is not present.

GOAL	PROCESS	ACTOR
The window	was broken	by Ali.

Based on the actor, material processes are divided into various categories. If an animate actor performs the process, it is called an action process; however, if the process is performed by an inanimate actor, it is referred to as an event process. Action processes are further divided into two different subcategories; intention process where the action is performed voluntarily and supervision process where the process just happens (Simpson, 1993; Berry, 1975). One major point to make clear here is that, as Simpson asserts, drawing neat clear lines between the processes is not always easy and these terms at times may seem approximations and overlapping rather than strict delineated categories where interpretations mostly rely on the context rather than the grammatical structure of the clause.

Examination of material processes is of great importance to this study as in transitivity terms, the Actor or Agent is regarded to be more powerful than the one who just receives the action, that is the Goal or Beneficiary. Further, a person is considered to be

more powerful if they do something to an entity; animate or inanimate, than when they are just acting on themselves. For instance, material processes can be analyzed to find out if the male characters are always depicted as Actors; whether women are always assigned the lower position of Goals or Beneficiaries, where they seem to be less powerful; or whether employing a male Actor or Agent in the clause implies men enjoy higher status or authority and hence are more confident, capable, independent and dominant than women or how women are depicted in the material processes where female characters are offered Actor roles. Do they appear unconfident, dependent, and incapable of affecting others' actions? Do women and men's representation in material process display similarities or differences? Sentences like the ones below can be analyzed to discover the answers to this kind of questions:

Jack taught Lilitiana some math.

Lilitiana could pass the math exam.

Although *Jack* and *Lilitiana* both are Actors, the choice of the material processes *taught* and *pass* depicts them differently and ideationally present them as possessing different degrees of power. *Taught* depicts *Jack* as a professional or somebody who has deeper knowledge than *Lilitiana*, the person who could pass the exam after *Jack* passed on some knowledge to her, hence highlighting his ability. *Pass*, on the other hand, does not necessarily reflect any professional competence. As an Actor *Lilitiana* is just as exam taker. Such representations make the power relations between *Jack* and *Lilitiana* in the discourse of math teaching and learning. This kind of discourse is analyzed in this study and Actor and Agent are used interchangeably.

1.4.3.3 Mental Processes

A mental process expresses our inner experience of our states of being, our reflection on, or our reaction to our 'outer experience' (Halliday, 2004). Mental processes are realized in verbs that relate to feelings such as love, cognition, contemplating, and perceiving such as hearing. It has two inherent participants: The Senser, or as Butler (1985) terms the Experiencer, and the Phenomenon. The Senser is an animate entity

capable of understanding, sensing, or tasting. The Phenomenon refers to what is felt, thought, or perceived by the Senser (Simpson, 2004; Haig, 2011).

Haig (2011) defines a phenomenon as an entity that asserts power by virtue of having the capability to influence, non-volitionally, the consciousness of other sentient participants. In this sentence, for instance, *the woman knew her problem*, *the woman* is the Senser, *knew* is the mental process of cognition and *her problem* is the Phenomenon, which is conceived or known. Please consider the following examples.

SENSER	PROCESS	PHENOMENON
Alex	saw	Nancy.
SENSER	PROCESS	PHENOMENON
James	loves	Jane.

Since a mental process is more focused on the Senser and what they think or feel (Halliday, 2004), it is claimed to have the tendency or power to construct a person's opinion or perception of others as more important. Thus, a mental process can form ideas and worldviews. They can also be employed as a tool for mind control. The choice of mental clauses instead of material clauses, for instance, is meaningful to a CDA analyst. In a mental clause, the Senser lacks the power that the Actor or Agent has in a material clause; hence, they cannot affect the course of events (Lehtonen & Varis, 2009; Haig, 2011). Further, the kind of Phenomenon that affects the Senser echoes the kind of identity the addresser aims to represent. Therefore, it is significant to investigate the Phenomenon that affects men as Sensers as opposed to those which influence women as Sensers.

1.4.3.4 Relational Processes

A relational process expresses the process of being (Halliday, 1994). It specifies a relationship between two entities (Simpson, 2004). Halliday (2004) identifies two fundamental participants in a relational clause which are presented as one element in a relationship of 'being'. This is achieved with the help of such linking or copula verbs as *is*, *was*, *has*, or an equivalent. The first participant is called the Carrier and the second

one is an Attribute. In a relational process, people's experiences are expressed through a 'being' or 'having' lens rather than a 'doing', as in the following sentence: *Carmen is hardworking*; where *Carmen* is the Carrier, *is* is the relational process, and *hardworking* is the Attribute.

Halliday (1985, 1994, 2004) further divides relational processes into three subcategories. The intensive relational process creates an equivalent relationship (Simpson, 2004), as in the sentence, '*The girl's hair is short.*' The Circumstantial relational process expresses a relationship of 'one entity is at a particular place', for example, *Shahla is in the class*. And finally, a possessive relational process depicts a Carrier who is a possessor of an entity, for instance, *Rose has a strong body*. Halliday (1985, 1994, 2004) further notes that each of the subcategories has an Attributive mode and an Identifying mode where Attributive mode depicts the participant as a carrier of some quality, as in this sentence, *Ahmet is a good husband* and the Identifying mode which constructs the participant as the Token or the identified element; this element identifies the participant as the Identifier or Value. In this sentence: *Ahmet is the manager of the company*; *Ahmet* is the Token and *the manager* is the Value. The following examples may clarify the case:

CARRIER	PROCESS	ATTRIBUTE
Mary	is	wise.
Gill	has	a guitar.
Bill	is	at home.

Relational processes play an important role in the analysis of gender power relations and gender identity. Halliday (2004) argues that relational processes can be used strategically to assign roles, identities or class membership to entities, thus they are central strategical tools for assessing and evaluating. Because of the role they perform in the ideational representation of participants, the choice of relational processes over other processes such as material or mental processes is significant to a CDA analyst. That is, unlike a material process which depicts the Actor as the initiator of the action or the source of the energy capable of bringing about change, the relational process represents events or changes as unfolding without any input of energy (Halliday, 1994, 2004). The

Carrier is ascribed roles, identities or possessions that appear to be natural and constant. Therefore, the relational process does not show a participant capable of doing actions that can bring change or affect the course of events; rather it represents entities which passively carry the roles and identities given to them by others or even themselves.

Relational processes can be employed by those who have the power of representation, such as authors or reporters who write the news in newspapers or other media and positively or negatively evaluate and present participants. They can influence the reader to see the participants according to their defined value system, and thus assign participants superior or inferior positions in some discourses. Analysis of relational processes will assist the present study in inspecting the transitivity patterns to discover or uncover asymmetrical gender power relations, to examine the attributes ascribed to each gender and investigate the stereotypes which are given to each gender, implicitly or explicitly, through the attributes ascribed to them.

1.4.3.5 Verbal Processes

A verbal process is the process of saying and it resides in the borderline between mental and relational processes (Halliday, 1994). The participant who is speaking or telling something is called a Sayer and what is said is called Verbiage (Halliday, 2004). The participant to whom the Verbiage is directed is a Receiver or Target (Halliday, 1985). In terms of power relations, the Sayer is believed to be more powerful since their Verbiage can influence the life of the Receiver or Target, the participant who is metaphorically said to be a victim of the Sayer's Verbiage. In the following sentence: *the rule says that you should buy a ticket before entering the cinema*, *the rule* is the Sayer, *you*, the Receiver or Target, and that *you should buy a ticket before entering the cinema* is the Verbiage. In this sentence, the rule ideationally is depicted in an authoritative position where it indicates both the source of information and regulates people's behavior, and the Target is under an obligation to conform to and accept what the Sayer says.

1.4.3.6 Behavioral Processes

Behavioral processes reflect physiological and psychological behavior, and they are in the borderline between mental and material processes (Halliday, 1994). They represent activities which entail both doing and sensing (Halliday, 1994; Simpson, 2004). They include physiological actions such as breathing, laughing, crying, and roaring. Sometimes states of consciousness such as dreaming, sleeping, and staring involve forms of behavior. The main participant in this type of process is called a Behaver whose role is very similar to that of a Senser.

Although the behavioral process is grammatically associated with a mental process (Simpson, 2004), in transitivity terms, the Behaver is deemed to have more powerful than a Senser or a Carrier, since the Behaver is depicted as actually doing or acting. For instance, in this sentence: *They watched the movie*, although watching can be considered a mental process, the Behaver; *They*, is doing something. *Movie* is construed as a Target of *they*.

1.4.3.7 Existential Processes

As the name implies, an Existential process indicates the existence of something (Simpson, 2004). They reflect existing and happening and they employ the word: *There*, as a dummy subject as in the following sentence: *There was a lion in the cage*. This type of process has only one participant, the Existent, which is the entity, animate or inanimate, whose existence is specified in the sentence. For example, in the sample sentence, *a lion* is the Existent.

The main principle of transitivity indicates that the participants can be ascribed various degrees of agency or power depending on the choice of the process type. By virtue of the process type, the speaker or writer can decide how to depict each participant; this is achieved through choosing a particular process type over the other or through the type of lexicon employed to encode the processes and participants. As Clark (1992) states how these processes and participants are termed represent the extent of agency they are

deemed to possess. This study will concentrate on all types of processes. They will be analyzed when they are salient in the representative excerpts.

CHAPTER 2: LITERATURE REVIEW

In this section, critical discourse analysis (CDA) will be discussed and various CDA theories in this field will be introduced. The discussion will follow by covering various studies which have investigated gender and ideology from a critical perspective in and outside Turkey.

2.1 AN INTRODUCTION TO CDA

The concept of “*discourse*” has been in use in linguistics and other disciplines for a long time. In some situations, it is used interchangeably with “*text*” although scholars have provided separate definitions for *text* and *discourse* to highlight the differences between the two. According to Brown and Yule (1986), *text* is the representation of *discourse* or the verbal form of communicative act. Van Dijk (1998) believes that the decisiveness of the *text* and its occurrence in communication are what make *text* and *discourse* different concepts. De Beaugrande (1980) states that a set of mutually relevant texts and the progression of occurrences which tend to continue at later times, differentiate between *text* and *discourse*. Parker’s (1992) definition of *discourse* and *text* are somehow similar to De Beaugrande’s (1980). He believes that *discourse* is an interrelated set of *texts*, the practices of the production of those *texts* and their dissemination and reception that brings *discourse* into being. This definition successfully provides readers with a general understanding of the terms *text* and *discourse*. Based on these definitions, various directions have been taken in the field of discourse studies which are briefly discussed below.

McHoul (1994) introduces three discourse analytic approaches: formal linguistic approach, the empirical approach, and the critical approach; each has their own conceptualizations and perspectives of discourse and how it should be studied. Schiffrin (1994) groups these approaches into two major paradigms: formal and functional paradigms. Formal paradigm treats language as a mental phenomenon which is inherited through genetic endowment. Based on this paradigm language is an autonomous system so it aims to clarify how language is acquired through the genetic

inheritance. Functionalists, on the other hand, view language as a social phenomenon and aim to explain language universals and how language is used in human societies to serve social functions. To formalists, discourse analysis is simple language above the sentence or clause level. They consider only naturally occurring instances of language and take into consideration the monological texts besides dialogical texts as objects of study. Van Dijk (1995) believes formalists focus on a very simple function of language as they mainly concentrate on language as it occurs in natural interactions and ignore the context of occurrence which is a crucial aspect of discourse studies (van Dijk, 1985). Schiffrin (1994), similarly, believes discourse is beyond formal features such as morpheme, clause or sentence.

The next approach, the empirical approach, considers the sociological aspects of discourse analysis and mainly focuses on conversations as they occur in natural settings rather than invented or fabricated ones. Most conversation analysis (CA) studies lend themselves well to empirical approaches. By focusing on real use of language in natural contexts, the empirical approach-based investigations take the formal analysis of conversations one step further and try to discover common-sense knowledge at the basis of conversational rules and procedures (McHoul, 1994). Empirical approach, indeed, can be taken as the middle point of the three procedures where it can refer to both formal and critical approaches.

Critical approach originated from the work of scholars such as Foucault (1972) and De Certeau (1986). They introduced critical discourse approach as an aspect of social knowledge, believing that discourse has a linguistic manifestation as well as being a social reflection. These theorists, who had their origins in structuralist understanding of language, tried to show that social and cultural objects are simply products of signification not their source. McHoul (1994) sites theorists such as Wittgenstein (1956) and Voloshinov (1973) who highlighted the power of discourse in shaping our world by stating that the world and our consciousness of it are indeed discursive products and these products can constrain our socially productive imagination. To refer to Foucault (1972), formal and empirical approaches offer narrow scopes of analysis which investigate language at a surface level. Foucault believes discourse should be analyzed at statement level which, in his opinion, are non-linguistic constructs.

2.2 PRINCIPLES OF CDA

Many studies on CDA claim that it offers a specific mode of analysis and perspective which makes it suitable to be used in multiple disciplines such as conversation analysis, sociolinguistics, pragmatics, etc. Thus, CDA can be viewed as a multidisciplinary endeavor which flexibly affiliates with fields such as literacy criticism, sociology, and gender studies; just to mention a few. Despite its heterogeneity and multidisciplinary nature, CDA still works within specific principles which govern all CDA studies. These principles are discussed below.

The main commitment of CDA is to discover and uncover the role it plays in the production and reproduction of dominance and inequality and how ideology is linguistically manifested. A critical discourse analyst aims to, explicitly and clearly, take a position against all realizations of inequality or the ideology manifested in the texts. So, they acknowledge the existence of a relationship between the society and authority at various levels and attempt to clarify how this relationship leads to injustice and inequality. CDA does not simply describe formal structures of texts or discourses; it is also deeply concerned with social problems and aim to explain the underlying reasons of social problems as they relate to or originate from social interactions and structures (van Dijk, 2001).

Fowler and Kress (1979) and Wodak (2001) highlight another important commitment of CDA. They believe that CDA does not simply focus on texts; its main concern is to deal with description and theorization of social structures and social issues that lead to texts production and dissemination. They introduce three concepts which are indispensable components of any CDA study: history, ideology, and notions of power. Wodak (2001) briefly summarizes the relationship between these components by stating that discourse is structured by dominance and since any discourse is situated in time and place, any piece of discourse is produced and interpreted historically. Dominance structures are legitimated by ideologies of powerful groups, and this makes it possible to analyze pressures from above and possibilities of resistance to unequal powerful relations which are manifested as social conventions. So, dominance structures stabilize social conventions and naturalize them; thus, the effects of ideology and power in the

production of meaning are obscured and acquire stable and natural forms; that is they are taken as given (Wodak, 2001).

2.3 REVIEW OF THEORETICAL STUDIES ON CDA

This study bases itself on Fairclough's approach, one of the most scholarly linguists in CDA. In his approach, he views language as a powerful tool for constructing, maintaining and changing social relations of power (1989, 2010). Fairclough exploits examples drawn from daily encounters both in formal and informal contexts. He uses schools, hospitals, and even police interviews to investigate how language is used in everyday conversations in the construction, manifestation and contestation of identity and power. How ideology shapes language use and how language can function as a tool to produce and reproduce the dominant ideology in specific contexts are other dimensions of his approach. Fairclough believes discourse is a social practice and contends that there exists a dialectical relationship between society and discourse; that is, society lends content to and constrains language use, and linguistic features act as pointers which reflect both the world views and value systems of the cultural and social contexts where texts and discourses are perceived and produced.

Indeed, his approach is based on a three-dimensional conception of discourse. These dimensions are 1) text analysis or what he calls description which deals with the linguistic dimension of the text, 2) processing analysis or interpretation which is focused on the underlying reasons of the events, and 3) social analysis or explanation where the social and cultural settings are taken into account in the justification of the issue under question (Fairclough 1989, 1995, 2010).

The description level considers texts as cues to and traces of knowledge; it posits that interlocutors' world view is coded in and reflected through the lexicogrammatical choices they constantly make, and events are reported and worded through the lens of the dominant ideology or dominant worldview. The interpretation function deals with how participants employ language to construct their identity, and the explanation function aims to justify how language is used to maintain and enact specific social relations of power. These functions, as Fairclough further states, can be covertly and overtly

specified in language. Fairclough's approach, thus, deals with both micro analysis (textual analysis) and macro analysis (social and cultural practices that shapes and dominates communicative events) of texts. This approach largely guides this study to investigate transitivity patterns (textual analysis) and social and cultural ideologies that reflect specific gender power relations and gender identities.

Unlike Fairclough's work, Van Dijk (1995, 2001, 2003) employs a socio-cognitive approach to investigate discourse and power relation. He believes in power as a form of control and dominance which is achieved through mental models; that is positive self-representation and negative representation of others. He differentiates between coercive power- the power based on force- and the power which has its origin in access to and control of specific types of discourse. In this form of power, those who have more control over particular discourses dominate the less powerful ones. This domination is realized through mind control or controlling the kind of knowledge disseminated to target group and even the channels through which that specific knowledge is disseminated. As Van Dijk (1995, 1998) argues, control through discourse also means control of context by determining the type of communicative act, imposing the setting of the communicative act, and the participants; that is who must be in the event and who must not. It even dictates what roles the participants are supposed to play and what information and ideas they should advocate and how to express them.

In most of his critical works, Van Dijk critically examines the production and reproduction of ethnic prejudices and racism in discourse and communication. He focuses on how ethnic prejudice is manifested in everyday talk and through media discourse. His critical perspective can be employed to manifest how various process types construct discourses that highlight the dominance of one gender and ignores the other gender. Wodak's Discourse Historical Approach (2001) has also been widely employed in critical studies. Her approach, like Fairclough's, introduces a dialectic relationship between society and discourse. According to Wodak, language binds power and ideology together, and in every text, power relations, norms and values play a significant role in which powerful participants dominate the language and the discourse. The approach also argues that based on background knowledge and status, different

readers and listeners interpret the texts and talks differently. This notion, in the present study, is drawn upon to justify the variability of gendered identities in the excerpts.

2.3.1 Discourse, Social and Political Issues

Fairclough and Wodak (1997) argue that CDA aims to explore social and political issues and it investigates means in which these issues are created in discursive practices (Paltridge, 2006). Based on CDA principle, Fairclough (1989, 2010) claims that since discourse is a social practice, there exists a dialectical relationship between discourse and the social structure such as gender power relations. Social structures guide discourse patterns and realities, and discourses in turn manifest societal standards and ideologies. Thus, it can be argued that linguistic choices are vital in the manifestation and maintenance of social realities. To use Fowler and Kress' terms (1979), language reflects social meanings via lexical and syntactic channels; that is these social meanings are created and recreated when any piece of language is articulated, be it written or spoken. No discourse exists without manifesting any such meanings.

2.3.2 Discourse and Power Relations

CDA examines the construction of written and spoken texts to uncover or discover the striking political and ideological features which establish specific power relations; the relations which are not readily noticeable to participants (Jaworski & Coupland, 2006). Power and injustice are the main underlying assumptions CDA is built upon and discourse is regarded as a crucial site where injustice and power imbalance are enacted, maintained and reinforced implicitly and explicitly (Van Dijk, 1993; Fairclough, 1995; Wodak, 2001; Holmes, 2005). Fowler and Kress (1979) discuss the role discourse plays in indexing power as follows: *“Language serves to confirm and consolidate the organizations which shape it, being used to manipulate people, to establish and maintain them in economically convenient roles and statuses, to maintain the power of state agencies, corporations and other institutions... This is effected partly by direct and indirect speech acts, partly by more generalized processes in which the theory or*

ideology of a culture or a group is linguistically coded, articulated and tacitly affirmed. (P.188).”

This idea is of significant importance to the present study since specific gender power relations which reflect how gender identity is enacted and maintained via language are reflected and enhanced through transitivity choices while other power relations are criticized or even challenged. Studying the types of processes may bring to light significant social realities. The following examples can be considered to realize how specific transitivity patterns reflect a powerful male or female participant; *Ray raised her children on her own. Jack moved on.* The Material processes in these two sentences are *raise* and *move on*. The first one assigns Ray a powerful position of an Actor as the process in the sentence introduces her as affecting an animate entity: her children, who are considered the Beneficiary of the process. So, she is ideationally given the power to control the future lives of her children, but in the second sentence, the process is self-engendered, showing Jack as just having the ability to do something and cannot exercise any power or control over other entities.

Fairclough (1992) does not see dominance and power as always repressive which belong to specific individuals and not others but rather, he believes power, in any discursive practice, is achieved by participant's gender, institutional role and their socio-economic status. These social relations of power exist well before the text or talk itself or as Foucault (1980) asserts power already exists before any discourse as a regime of truth. CDA investigates how power is reflected, reinforced, and reproduced in linguistic interactions by the individuals who possess it. Power is also translated as discursive control (Van Dijk, 1988) which is observable in individuals who have access to and can control various discursive practices. These individuals can determine who can and cannot talk to whom in specific contexts and about specific circumstances. The more powerful a participant in the discourse is, the higher his or her control and authority (Van Dijk, 2003). Thus, it can be said that power is exercised both overtly and covertly; that is, the more discourses or genres a participant can control, the more powerful that participant becomes. Power allows one to govern the discourse and its context such as the setting, the participants and what each can say, for how long, or even the knowledge which can be disseminated and how it should be presented

(Fairclough, 1992). This control enables individuals to gain more agency through distribution of power and exercising power. This study argues that it is possible for those people who do not have institutional roles or social statuses to negotiate and employ interactional power in various communicative events. It also maintains that the linguistic choices used to reflect and enact power can also be employed to challenge it. For instance, participants can make a decision either to associate themselves with masculine, dominant or hegemonic discourses, or to resist them (Coates, 2004).

2.3.3 Discourse and Social Relations

The relationship between discourse and social relations can be used to investigate the role discourse plays in the construction of gender identity. Fairclough (2010) believes language can reflect how people come to identify themselves or to be identified as members of a social group or category. Hence, it can be said that participants regularly construct and reconstruct variety of identities through the discursive selections they make in various contexts. To use Halliday's terms (1994), people perform the social structure, confirm their own statuses and roles, and establish and transmit the shared systems of value and of knowledge by their everyday acts of meaning. Therefore, this study argues that through linguistic choices, people can maintain their social status in relation to other people or can make claims about their propositions. For instance, in these sentences: *Alice may do well in physics. Alice is as brave as her father. Surprisingly Alice has a car*; the use of the modal *may* not only underestimate Alice's competence in physics, but it may also suppose that Alice, and by generalization, all girls are not usually good in physics. In the same vein, it can be argued that using relational process *is* and the adjective phrase *as brave as her father*, make an unjustified assumption about Alice's power and strength. A detailed analysis would reveal that the simile *like her father* seems to correlate bravery with men and undermines Alice's bravery. It assumes that men are braver than women which is an obvious prejudice in allocation of strength. Employing textual *Theme* in the third sentence is also important. The thematic position assigned to *surprisingly* turns it to departure point of the message of the clause (Halliday, 1985, 1994) and the given information (Brown & Yule, 1983); that it is not usual or natural for Alice, a girl, to have a car, which in turn implies that

she either lacks the material resources to have a car or cannot have one because of being a woman.

2.3.4 Discourse and Ideology

Trew (1979) describes ideology as a structure made of concepts and images which reflect a way of observing and understanding things, and interpreting what is seen, heard, or read. In CDA, ideology is defined as a crucial means which can dictate, establish, and maintain unequal power relations (Trew 1979; Fairclough, 1995; Rojo & Esteban, 2005). Ideology guides language use as the dominant ideology has the power to regulate what issues or ideas are worth attention and prominence, which issues should be discarded, and which meanings, connected with the linguistic choices, are employed to express the ideas (Van Dijk, 2003).

Within a CDA framework, language is believed to be manipulated to communicate the interests of the dominant group by signifying their ideas as natural, right and just and deriving from common sense (Fairclough, 2010). The structural and lexical choices in any sentence can foreground or background a specific ideology about gender, as can be seen in this sentence: *Angelina defeated all the competitors like a brave man*. While Angelina is given the power as an Actor of the material process *defeated*, the adverbial phrase *like a brave man* discursively attributes the capacity of dealing with competitors to the masculine gender, underestimating the feminine gender's abilities in these matters.

Since the central component of ideology is power, some participants are deemed to have more power to exercise their ideas. This power is employed in various discursive practices to block the less powerful participants' access to knowledge or the resources to have a voice; they are even denied expressing the perspectives which display inconsistency with the ideas of the more powerful dominant ideology (Fowler & Kress, 1979). Another significant channel through which power is enacted is hegemony. Hegemony has to do with exercising power through constructing alliances and integrating; it does not necessarily dominate subordinate classes (Fairclough, 2010). That is, hegemony means employing power through creation of consent which is

achieved by discursively creating things as normal or natural (Fairclough, 1989). Thus, hegemony can make things or events appear natural and hence unchallengeable. This notion is addressed in this study to reflect how gender ideologies can be contested through similar linguistic choices which are employed to naturalize them.

2.4 THEORETICAL FOUNDATIONS OF CDA

Although CDA bends itself flexibly to multiple disciplines and approaches such as philosophy, sociology and psychology, scholars from diverse backgrounds have made it directly related to linguistic studies as well. Each of these fields and disciplines have added and contributed to the construction of CDA's themes, concepts, and research areas. It would not be an exaggeration to state that CDA has its roots in philosophical endeavors. Van Dijk (1993) believes that critical approaches' development can be traced back to Aristotle, regardless of the discipline, paradigm, school or orientation. Traces of Enlightenment philosophers such as Marx and Frankfurt School and their direct or indirect heirs play a primary role in establishing and developing linguistically critical studies. Van Dijk (1993) also admits that none of these schools have exclusively dealt with discourse structure although they frequently refer to text, language, and discourse in their fields and paradigms.

In this section, the prominent figures of 20th century philosophers who played major roles in shaping critical linguistics and especially critical discourse analysis will be introduced. These figures are Foucault, Derrida, and Habermas although it is worth noting that these figures and their theories beyond linguistics will be discarded from discussion and only those sections which are directly related to text, discourse, language, and communication will be included.

2.4.1 Critical Discourse Analysis and Michel Foucault

It would not be unfair to claim that the French philosopher Michel Foucault is the main figure who introduced the term *discourse* in the sense we know it today. His theories and ideas had huge impacts on both linguistics and social sciences. Fairclough (1996)

believes that we owe Foucault the development of discourse as a method of analysis. He even argues that the notion of discourse as introduced by Foucault took two different paths of direction. In one direction, his ideas influenced social sciences to think of discourse as an abstract notion and in another direction, it influenced linguists to take it as a concrete idea to associate discourse with language use and analyze it through various techniques. The second direction is referred to as textually oriented discourse analysis.

Fairclough (1995) refers to Foucault's understanding of discourse as realized in his archaeological and genealogical works and mentions the advantages and disadvantages of Foucault-based ideas of discourse in analyzing texts linguistically. He is also concerned with how discourse, as put forward by Foucault, can be employed in linguistic studies and if these linguistic studies can be employed in social sciences studies. Fairclough made a distinction between Foucault's archaeological and genealogical studies- where the former emphasizes the crucial role discourse plays in the formation of knowledge and truth and the latter focuses on power relations which underlie this knowledge and truth.

Fairclough (1995) mentions Foucault's main work in archaeological studies named *Archaeology of Knowledge* in which Foucault has a constitutive view of discourse; that is discourse is an integral part of all social relations, social subjects and conceptual frameworks, selves and objects of knowledge. Thus, in Foucault's theory of discourse, intertextuality plays a significant role in discursive conceptualizations as discourses are deemed to be interdependent; they always resort to and change other historically and contemporary texts (Foucault, 1972, cited in Fairclough 1995). Thus, discourses originate from other discourses and become origins to other discourses, too; they define other discourses and are also defined in relation with other texts. Although Foucault's main concern was on field specific discourses such as psychology, economic and social studies, Fairclough believed that his ideas can be adapted and used in other disciplines such as linguistics.

An important part of Foucault's studies is archaeology in the *formation of objects* in which he suggests that discursive formations produce objects of discourse where object

means any object of knowledge. His conceptualization of discourse challenged many traditional referential theories of meaning in which language had the function of naming and expressing realities. He advocated that it is discourse which constructs meanings for reality. Another concept that Foucault introduced was *enunciative modalities* which means types of discursive activities such as teaching, explanation, and hypotheses forming. He states that the statements the social subject produces are not something outside of that social subject. Rather the social subject and the addressee are related to each other through that statement. Fairclough (1995), commenting on this position, asserts that regarding the statement and the social subject issues, Foucault decenters the social subject and introduces him/her as the product of social practice. Concepts and subjects are formulated by discourse in Foucault's theories. To him, concepts such as verbs, nouns and adverbs do not reside in the minds of social subjects, but they exist in discourse; so, they cannot be considered to be universally valid. To use Foucault's exact words, he states:

the rules governing the formation of concepts, however generalized the concepts may be, are not the result, laid down in history and deposited in the depth of collective customs, of operations carried out by individuals; they do not constitute the bare schema of a whole obscure work, in the course of which concepts would be made to emerge through illusions, prejudices, errors, and traditions.

Foucault also refers to the connections which exist between and within discourses. The sentences in a piece of discourse are related to each other through connectives. However, discursive events and texts are related to one another and there exist inter-discursivity among discourse. He further states that there does not exist any statement which somehow does not re-actualize other (Foucault, 1972, cited in Fairclough, 1995). While Foucault's archaeological works focus on the ways subjectivity and knowledge are constructed through discourses, his genealogical works focus on finding the origins of knowledge. In his major genealogical work titled *Discipline and Punish* he asserts that discourse is just one of the elements of power system and hierarchy and in modern societies the powerful characters are linked to the issues of population control. Power exists, explicitly and implicitly, in each and every aspect of social life and its strength and presence are linked to the cover nature of power.

Foucault's idea of power, however, is not the power of certain classes which they apply to others; rather he has a top-down view of power which is realized in social institutions by social actors such as what can be seen in schools, hospitals, and prisons. This concept of power, for Foucault, comes from his studies and how he related discourse to disciplines such as psychology, philosophy, and social sciences. This idea was taken further to the field of linguistics by other scholars later.

2.4.2 Communication Theory and Jürgen Habermas

Jürgen Habermas is one of the prominent followers of Frankfurt School, a Marxist tradition in philosophy. The school was founded at the beginning of the 1920s and many theorists from diverse backgrounds such as psychoanalysis, music, literature, and economy helped to advocate and develop it. They specifically focused on *alienation* and *domination* issues in modern capitalist society (Adams & Sydie, 2001). Habermas, however, did not come from the above-mentioned disciplines nor was he interested in any of these backgrounds. He is considered an influential figure in Frankfurt School because he tried to modify and convert the school's critical paradigm into a constructive and positive theory which could offer individuals social and political freedom and rights. It is believed that his theories originated in his anti-fascism beliefs as he was one of the victims of World War II. He also worked hard to reformulate Marx's ideology to fit it to the social changes of 20th century (Adam & Sydie, 2001). Fairclough (2003) argues that Habermas is highly influential in CDA studies as he paid, in his critical theory, special attention to modernization, language, communication and public sphere.

Agger (1998) discusses Habermas's *Theory of Communication Act* which is founded on the idea that it is through interactions and communications that people humanize and gain power from societies and social movements. Habermas (1979) claimed that an ideal interaction situation can be achieved through socialism when every individual has equal chances, and it is feasible to modify the relationship between the world and the system by developing people's communication potentials to engage them in logical interactions which is the basis of democracy.

Habermas (1979) introduced two concepts; distorted and undistorted communication and according to his idea, it is undistorted communication that helps humans to achieve emancipatory practice. He resembles distorted communication to Marx's false consciousness by asserting that technology and science deliberately distort human communication to meet the interests and goals of the powerful. In undistorted communication, social values and goals are discussed in an egalitarian and rational manner in which a general comprehensive consensus is possible to achieve. Habermas (1979) highlights the importance of critical theory in achieving undistorted communication by offering the less powerful and repressed individuals the chance to understand their social situations and hence emancipatory practices.

As can be understood, Habermas was skeptical and critical of technology and science as he believed that technological progress is valued over social progress. That is, science has become a means to manipulate people and problems are presented as if they have technical solutions rather than political or moral solutions. Thus, they serve, the favors of capitalism, people are weakened by technology and de-politicized as science gains power over individuals' understanding. Habermas (1979) offers an example from the marketing world. In marketing, the phrase "*studies show*" is employed a lot. This phrase is so powerful and persuasive that it can take people's freedom and consciousness away or to use Adams and Sydie's (2001) words "*critical reflection and protest are eliminated by the idea that experts know best*".

2.4.3 Deconstruction and Jacques Derrida

French scholar Derrida is one of the most influential post-structuralist philosophers. He was a prolific theorist who published in diverse areas from literary criticism, philosophy, and art to psychology, linguistics, and sociology, just to mention a few. Specifically, he is famous for articulation and development of *deconstruction* which was tremendously influential in literary and critical discourse studies. In literary criticism, deconstruction refers to a strategy of reading which challenges traditional structural approaches. It questions the traditional presupposition of western intellectuality along with some notions of structuralism.

Each text, in structural tradition, possesses a stable meaning which entails that each text is a unique production of some human's consciousness, and the text relies on the objective factors such as the author's intentions to find its meaning. Derrida (1967) challenges this view of structuralism by calling it a metaphysical belief, among many other beliefs, humans have about the world. As Davis and Scleifer (1989) state:

Deconstructive reading aims at describing the limits of understanding. A deconstructive critique examines and tests the assumptions supporting intellectual insights in order to question the self-evident truths they are based on. Rather than seeking a way of understanding- that is a way of incorporating new phenomenon into coherent (i.e. bounded) existing or modified models, a Deconstructive critique seeks to uncover the unexamined axioms that give rise to those models and boundaries.

It can be understood from this definition why deconstruction followers evaluate what is beyond the writer's text and beyond the author's intentions. Deconstructionism is not satisfied with having a stable and absolute meaning which does not change in various circumstances, but rather it aims to prove that texts can have unstable meanings and meaning is a dynamic process. This kind of reading can help with criticizing the powerful subjects and many taken-for-granted facts and beliefs such as religious and political texts.

Deconstructionism was, indeed, an objection to logocentricism and structuralism, both fundamental approaches of western thinking. Western thinking is based on the idea that there exists an ultimate ground to philosophical truths; Derrida (1967) calls this logocentric or metaphysical thinking. Logocentric logic, thus, believes language is a reflection of some presupposed and pre-existing reality or meaning. However, for Derrida (1967), meaning is created in language in the same vein that the human subjects are. Western thinking does not merely include texts; it sees human beings as stable entities, separate from the world around them. But Derrida (1967) rejects this idea and believes human subjects are created through languages and in languages rather than existing independently of and prior to language.

Another issue deconstructionism objected was Aristotle's principle and non-contradiction, which is one of the fundamental assumptions of western philosophy. This principle introduces an *either-or* logic; that is an object cannot, at the same time, have a property and not have it too. Derrida (1967) objected to this assumption because he believed that it creates a dualistic thinking and assigns binary sets of opposed categories. These binary sets are vital to Western ideology. He believed that dualistic ideology is not effective especially in language and linguistic studies because language does not fit binary sets. Further, he opposed dualistic thought on the ground that it leads to hierarchization; that is, one pole of the binary set is more powerful and valued than the other side. So, Derrida aimed to deconstruct the binary set or Western philosophy by illustrating that binary sets are not necessarily opposed, rather they can be mutually inclusive (Derrida, 1967).

Another line of difference between structuralism and Derrida's notion of deconstruction was culture. Structuralism asserts that human culture should be studied in terms of its relation to a broader system where system is the underlying formal sub-systems through which humans perceive, feel, think, and do. Thus, language and culture find meaning when they function within a complex pool of structural relations. This view of language and culture is based on a "*core*" or "*central system*" which can sustain and organize the whole structure. Similar to other structuralists' views, Derrida (1967) opposed this too. He claimed that language does not possess a center and is, in nature, unstable and ambiguous. Thus, he rejected Western logocentric notion of *core* or *central system*.

Derrida (1967) believes no one can transcend culture, hence they cannot, externally, examine it. The structure of culture cannot be examined objectively or be read, interpreted, and categorized within specific methods. As culture cannot be isolated and studied externally and objectively, then structuralism cannot be considered as an appropriate method to study culture. Derrida claimed that unlike structuralism, which believes in stable nature of phenomena, various relations and interplay of differences among texts should be recognized, or what Derrida calls *structuration*.

Deconstruction methodology entails analyzing blurred linguistic productions such as paradox and irony. However, they never come up with clear-cut conclusions and results

as they refuse “*self-enclosed*” literary works which means a text has fixed, stable meaning independent from the world. Deconstructions do not see the text and the world independent from each other (Derrida, 1967).

Derrida’s main concentration was on philosophical texts although his ideas became popular in literary criticism too. Deconstruction is based on binary oppositions; thus, it can be applied to many fields of study. Derrida aimed to deconstruct philosophical texts to show the historical aspects and metaphysical contradictions of texts. Deconstruction serves well when it is applied to literary texts and literature since literary texts reflect multiple meanings, substitutions, signs, repetitions etc. (Eagleton, 1998); issues that Derrida neither ignores nor rejects. The possibility of reading space, silence, conflict and contradiction, and many other aspects of texts has provided analysts with numerous ways to study the politics of language. If each text is studied in terms of how it presents an assumption to distort, dominate and marginalize specific individuals, then reading can be an effective practical tool to deeply question power and authority.

2.4.4 Theories from Other Fields

CDA owes a lot to Berger and Luckmann's essay on the sociology of knowledge which they discussed in their famous work *The Social Construction of Reality* (Berger & Luckmann, 1967). The premise underlying sociology of knowledge, according to Berger and Luckmann (1967), is that reality is socially constructed. The concepts of *reality* and *knowledge* are significant if we aim to understand Berger and Luckmann's conceptualization of these phenomena. The *reality* is simply defined as "*a quality appertaining to phenomena that we recognize as having a being independent of our own volition*" and *knowledge*, on the other hand, means "*the certainty that phenomena are real and that they possess specific characteristics*" (Berger & Luckmann, 1967). Although everyone would agree on what reality and knowledge are, the philosopher’s perspective is somewhat different from the ordinary people’s understanding of the terms.

The status of reality and knowledge are topics that the philosopher frequently questions. Berger and Luckmann contend that the sociologist is already aware that various

societies may display different understanding of various realities. This is what they call social relativity: “*The need for a sociology of knowledge is thus already given with the observable differences between societies in terms of what is taken for granted as 'knowledge' in them*” (Berger & Luckmann, 1967). Sociology of knowledge, thus, means to understand the process by which knowledge is constructed, communicated, and sustained by social institutions. However, a sociologist’s methodology is different from a philosopher. Sociologists investigate the real tangible objects in which reality and knowledge are expressed. Additionally, human expressivity is capable of objectivation, which means that it can exhibit itself in observable products by individuals inside or outside the society.

Berger and Luckmann (1967) contend that a significant realization of objectivation is making signs, or what they call signification. The most significant sign system used by humans is language, a system of vocal signals. This highly intricate sign system has an advantage over other systems in that it can transcend the social, physical, and temporal confines of the “*here and now*”. To put it another way, language has the power to bring distant things like time and space closer to us. Berger and Luckmann (1967) use the following quotation as an explanation of the function of language in the creation of social reality:

Language is capable not only of constructing symbols that are highly abstracted from everyday experience, but also of 'bringing back' these symbols and presenting them as objectively real elements in everyday life. In this manner, symbolism and symbolic language become essential constituents of the reality of everyday life and of the commonsense apprehension of this reality... Language builds up semantic fields or zones of meaning that are linguistically circumscribed. Vocabulary, grammar and syntax are geared to the organization of these semantic fields. Thus, language builds up classification schemes to differentiate objects by 'gender' or by number; forms to make statements of action as against statements of being, modes of indicating degrees of social intimacy, and so on.

The thoughts of Basil Bernstein, the British sociologist, were especially influential on the British school of CD (van Leeuwen, 1995). He worked on educational issues and was particularly interested in the socialization process, which aimed to discover how children come to have a particular cultural identity and how they react to it. The

relativism of Benjamin L. Whorf is evidently a major influence on Bernstein's emphasis on the interaction between language and culture. The impact of culture on grammatical patterning was considered by Bernstein as “*the fundamental structure of linguistically regulated communication*”. Bernstein asserts that culture and language have an impact on one another, but that the impact of culture on language is far greater than the impact of language on the other (Wardhaugh, 1992).

According to Bernstein (1961), communication is the primary means by which people learn their social duties, and it varies depending on the social group. In his well-known theory, *Code Theory*, Bernstein (1961) discusses the process of communication. He introduces two distinct varieties of language which are in use in society: restricted or public code and elaborated or formal code. *Elaborated code*, Bernstein (1961) asserts, has features such as accurate grammatical order and syntax, prepositions to show relationships of both a temporal and logical nature, frequent use of the first-person singular pronoun, complex sentences, and a wide range of adjectives and adverbs. He claims that elaborated code is “*a language use (that) points to the possibilities inherent in a complex conceptual hierarchy for the organizing of experience*”. On the other hand, *Restricted code*, is characterized by repetitive use of few conjunctions, simple and short grammatical structure that can include errors or ellipsis, use of impersonal pronoun subjects infrequently, limited use of adjectives, confounding reasons and conclusions, frequent use of expressions and idioms as an indication of sympathetic circularity. Restricted code is available for everyone and has implicit meaning, however, elaborated code is not accessible to all social classes (Bernstein, 1961). The consequence of this asymmetrical situation is of significant importance.

Bernstein (1961) states that lower class children, because their medium of communication is the *restricted code*, are negatively affected as the education system has been designed based on the *elaborated code*. Schools that aim to raise students to be adept at manipulating *elaborate codes* are likely to fail since altering the code involves altering cultural norms, too. Bernstein's ‘*code theory*’ has been very influential in the context of CDA. Van Leeuwen (1995) claims that while ‘*elaborated codes*’ provide access to universalistic orders of meanings, ‘*restricted codes*’, on the other hand, provide access to particularistic orders of meaning. That is, these codes which are

determined by social class, determine the way members of that social class perceive reality (Bernstein, 1971; cited in van Leeuwen, 1995). For instance, middle-class individuals tend to talk about people, objects, or events by generic reference while working-class individuals prefer to talk about the immediate experiences without distancing themselves from the situation.

Hodge and Kress (1988) believe that *elaborated codes* are explicit and put individuals at a distance from each other and from the world of referents. *Restricted codes*, on the other hand, are implicit and express high solidarity as they are context-dependent, that is they are close to the context which relates speakers and audience in a common bond. Van Leeuwen (1996) explains the situation by bringing an example from a tabloid and a quality press. He contends that in quality newspapers which target middle-class citizens, government experts or agents are referred to through *specification* and ordinary people through *genericisation*, as the point of identification is the governor, not the ordinary people. The tabloid press, however, tends to talk about ordinary people specifically as their main concern is the governed and the governor.

Bourdieu (1991), who is commonly cited by critical linguists for his *habitus* idea and linguistic theorizing as an alternative to orthodox linguistics, had already brought up some of Bernstein's points. Thompson (1991), explains "*habitus*" as follows:

The habitus is a set of dispositions which incline agents to act and react in certain ways. The dispositions generate practices, perceptions and attitudes which are 'regular' without being consciously coordinated or governed by any 'rule'. The dispositions which constitute the habitus are inculcated, structured, durable, generative, and transposable.

Van Leeuwen (1996) makes use of the insights he has gained from Bourdieu's '*habitus*' concept and claims that "*concrete reference to immediate experience is linked to the habitus of the working class, that is, to the principles that lie behind their appreciation of art, music and literature, behind their moral and political judgements and so on*". However, the upper social class, which is the powerful dominant class, when it comes to their habits, tends to stay distant from daily life. In this respect, van Leeuwen resorts to

Bourdieu's (1991) words from Virginia Wolf who said, "*General ideas are always Generals' ideas*".

2.5 A BRIEF HISTORY AND CDA SCHOOLS

When discussing historical backgrounds of CDA, reference is usually made to the critical theory of the Frankfurt School which was popular with theorists such as Habermas, Horkheimer, and Adorno, all critiques of Marxist theories. Philosophical curiosity in critical theory dates to the 1920s, while critical linguistic investigations began in the late 1970s by pioneering linguists such as Fowler, Kress, Hodge, van Dijk, Wodak and Fairclough. It used to be referred to as Critical Linguistics (CL), however, after the 1990s, the term CDA took over it. Before the 1970s, only a few studies focused on sociolinguistics' concerns with social hierarchy and power, as shown in the writings of Labov and Hymes, but the critical linguists' works signaled a fundamental shift in how language studies were to be conducted. These linguists tried to provide detailed presumptions, guidelines, and processes which were necessary to conduct this new line of research known as CL. By the 1990s, the discipline had found its status as a new line of inquiry; whose success was mainly owed to the publication of the journal *Discourse and Society*, whose editor was van Dijk, and to the launch of the international symposium of CDA (Wodak, 2004). Wodak discusses four schools of CDA that emerged after 1970s with rather similar theoretical and methodological interests in common. These schools are introduced and discussed in this section.

2.5.1 The British School

The British school of CDA was established and represented by some well-known British linguists such as Theo van Leeuwen, Norman Fairclough, Gunther Kress, Roger Fowler, and Robert Hodge. These scholars, jointly or individually, generated methodologies and established fresh outlines in critical linguistic study. The common point of departure for all these scholars was being influenced by Halliday's and Firth's functional grammar and by Foucault's notion of discourse. While discussing the British

school of CDA, Fowler, Kress, and Hodge's work will be considered unitary and Fairclough and van Leeuwen's work will be dealt with separately.

Gunther Kress, Roger Fowler, Tony Trew and Robert Hodge created the groundbreaking work in British tradition by publishing *Language and Control* in 1979 and referring to their research as Critical Linguistics. In accordance with Halliday, Fowler (1996) refers to these linguists' work as "*instrumental linguistics*" which tries to get at the ideology inscribed implicitly behind the overt propositions and to investigate it specifically in the setting of social formations. Any descriptive category, such as speech acts or transformations, was used as an analytical tool in the analysis of hidden ideologies for British school's critical linguistics, but special attention was also given to the interpersonal and ideational functions of language as described in Hallidayan linguistics (Halliday, 1985). They have borrowed their definition of instrumentality from Althusser and Brewster (2001) definition of language who terms language as a means that duplicates ideology. According to Fowler (1996), critical linguists—including himself—tried to analyze discourse in a similar way to what hermeneutics attempted, but with a superior set of tools: language structures. The benefits of applying functional linguistics in critical linguistics is clarified by Fowler (1996) as follows: "*functional linguistics not only provides the theoretical underpinning for critical linguistics, but also offers a supportive intellectual and political climate for this work*".

After 1988, Norman Fairclough's works on CDA started to appear as journal papers, and his first and frequently cited book, *Language and Power*, was published in 1989. In this work, Fairclough provides both the theoretical underpinnings of CDA, mostly based on Foucault, as well as the analytical procedures of critical analysis based on functional grammar. The book's success appears to be due to the way it treats sample texts using detailed, well-illustrated processes. He also outlines his analytical process for readers in this book (Fairclough, 1992). The foundation of Fairclough's discourse theory is based on ideas such as social practice, discourse, text, production process, order of discourse, and interpretation process which are explained below.

Discourse, as defined by Fairclough (1992) introduces language as a form of social practice. According to this concept, language is a social practice which is influenced by

society and not an external aspect of it. He believes in an internal and dialectal relationship between language and society. Because language use is influenced by society and has social significance and consequences, linguistic phenomena are social in nature. Linguistic activity is a component of social processes and practices rather than a reflection of them. As Fairclough (1992) states "*Politics partially consists in the disputes and struggles which occur in language and over language*". For him, social phenomena are also linguistic in nature.

However, unless social context is taken into account, the explanation of production and interpretation processes are insufficient. That is to say, the production and interpretation of discourse are influenced by social contexts. According to Fairclough, these social contexts are affected by the resources that individuals bring to the production and interpretation of texts; resources such as mental representations of objects that are kept in the long-term memory of that society's members, prototypes etc. Production and interpretation are shaped by these resources and at the same time they shape and reconstruct these resources as well.

Fairclough's analysis is comprised of three stages; textual analysis which refers to the description of the text regarding its formal features, interpretation of the relationship between the text and interaction where the text is seen as the product of a process of production and as a resource in the process of interpretation, and explanation of the relationship between interaction and social context, with the social determination of the processes of production and interpretation, and their social effects. These stages are described in more detail in chapter one.

Another significant figure of British tradition in critical discourse analysis is Theo van Leeuwen. He introduced two directions in his studies: the ones which are based on the semiotic analysis of visual material, and the works that are conducted under linguistic representations of reality both of which are based on Hallidayan systemic functional linguistics. He investigated how social actors are represented in discourse in English. That is, he aimed to reveal the linguistic tools English language provides its speakers with while representing social actions. He started with Halliday's (1985) notion of clause structure and systemic functional grammar which had identified six different

process types: material, behavioral, mental, existential, verbal, and relational processes. However, van Leeuwen classified processes into six different categories which are as follows: reactions, material, and semiotic actions, objectivization and description, de-agentialization, generalization and abstraction, and overdetermination.

2.5.2 The Dutch School

Teun van Dijk is the most well-known representative of the cognitively oriented Dutch school of CDA. In his cognitive-oriented approach, he employs a triadic model to demonstrate how personal and social cognition mediates between social and discourse structures (Wodak, 2001). In two of his works, *Prejudice in Discourse* (1984) and *Ideology: A Multidisciplinary Approach* (1998), van Dijk deals with discourse analysis by considering both the cognitive and social contexts. Both studies originate from van Dijk and Kintsch's (1983) model of text processing by bringing cognitive aspects into discourse studies. In his earlier works, van Dijk (1984) defines ideologies as evaluative beliefs. However, in his later works, van Dijk (1998) seeks to explain and analyze ideologies and how they appear in speech by avoiding overly simplified approaches.

Van Dijk (2003) believes politics is one of the social spheres whose systems are essentially and exclusively discursive; political cognition has ideological bases and political ideologies are fundamentally reproduced by discourse. This statement conveys that ideology, politics, and discourse are interrelated and each of them has a constitutive influence on the others and, at the same time, is reconstructed by the others. According to van Dijk, an ideology is the set of factual and evaluative beliefs or what he says the knowledge and the opinions of a group (van Dijk, 1998), and an ideology is the foundation of the social representations which are shared by a social group (van Dijk, 2003). He assigns a socio-cognitive value to ideology because he assumes they exist in the collective mind of a group and like languages, ideologies have both mental and social existence. That is, ideologies are distributed in the mind of individuals of a society and are exchanged through perception, interaction, and discourse; they are personally acquired, but socially are reproduced through social practices and discourse.

Another significant feature of ideology, according to van Dijk (1998) is that they embody the general principles that regulate the overall coherence of the social representations shared by group members. Ideologies not only have an influence on the formation of world views, but also, they govern discourses and social practices of group members. A good example is the discourses of a racist ideology with specific attitudes towards immigration compared with the one which does not. Regarding the difference between politics and ideologies, van Dijk (1998) contends that if we accept that ideologies have political functions besides their more general social functions, then we can confidently speak of political ideologies. Ideologies can be categorized based on the social field in which they operate. For example, we can talk about educational, political, legal, and religious ideologies among many others.

Ideology and identity are tightly related to each other, and van Dijk's model of identity has both social and mental features. People perceive themselves as members of specific group or groups and this self-perception is compiled and collected in their episodic memory and gradually turns into an abstraction which has its origins in personal experiences. Identity is divided into two categories: personal and group or social identity. Van Dijk (1998) argues that an important aspect of the formation and recreation of social groups can have discursive origins:

Social groups in general, and social movements in particular, are constituted by various forms of intragroup discourse, such as meetings, teaching, calls for solidarity, and other discourses that define the ongoing activities, the reproduction, and the unity of the group. On the other hand, social group identity is especially also construed by intergroup discourse in which groups and their members engage for reasons of self-presentation, self-defense, legitimization, persuasion, recruiting, and so on.

Dutch school is characterized with the cognitive significance it assigns to the ideological studies where language and more specifically discourse are treated as socially constituted phenomenon that construct and reconstruct ideology. In this tradition, ideologies can only be studied through the analyses of language along with their social and cognitive aspects as well.

2.5.3 The German School

Utz Maas, Siegfried Jäger, and Jürgen Link are among the most frequently cited practitioners of the German school of CDA where Foucault's concept of discourse has played a more influential role than the British school (Wodak, 1999; Jäger, 2001). The German school has given birth to two distinct yet interrelated approaches to CDA; the Duisburg school by Jäger and Reading Analysis by Maas (Wodak, 2004).

In his reading analysis, Maas combined Foucault's ideas on discourse with a hermeneutic methodology which was his own idea. While textually focused, Maas's idea of discourse and discourse analysis also considers the social and historical contexts. Maas differentiates between discourse and text by assigning a historically formed social practice value to discourse. Maas claims that a discourse is not a random set of texts produced in specific time and space, but rather it is defined by its content (Wodak, 2004). Discourse analysis examines the rules which construct a specific discourse such as fascist or sexist discourse. Each text is synchronically and diachronically connected to other texts and this link should be considered in the explanation of any specific discourses. That is why Maas claims a merely text-oriented discourse analysis is destined to fail as characteristics of, for example political discourse, can be described if only historical and sociological contexts are considered in the analysis.

The issues raised in Jäger's (2001) approach to CDA can be summarized as follows; what knowledge consists of, how this knowledge evolves, how it is transmitted, and what role it plays in the formation of subjects and the shaping of society and what effects this knowledge has on the general progress of society. The primary interest of the German school of CDA, according to Jäger (2001), is how discourses function in bourgeois-capitalist contemporary industrial societies as tools to ensure and legitimate government. He also states that these issues are based on Foucault's discourse theory. As can be seen from the list above, Jäger (2001) places particular emphasis on the acquisition, transmission, and application of knowledge as well as the role that knowledge plays in the formation of people and societies. To do this, he uses discourse and the analysis of discursive structures as his starting point.

According to Jager's (2001) definition, knowledge is the collective whole of discursive behaviors that people display in their discourses and use to analyze and shape the world around them. He also extended discourse analysis to include what he calls dispositive analysis. To him, to understand knowledge, the language material can be everyday discourse practices of people plus the knowledge constructed by diverse sciences. He agrees with the German school's Jurgen Link in that they both believe discourse is an institutionally solidified concept of speech insofar as it defines and consolidates action and hence already exerts power. What Jager (2001) adds to this definition is that discourse is the flow of all societal knowledge that has been amassed through history and impacts the actions of not only the individuals but also of the society by using power. His discourse analysis, thus, examines dominant discourses for inconsistencies, omissions, and the adoption of momentarily true statements (Jager, 2001). Collective symbolism is a key aspect of Jager's strategy which is a strategy for connecting disparate discourses. These are cultural stereotypes or ideas that are sometimes called *topoi* acquired and employed by all members of a society.

The knowledge communicated through discourses is a means in applying and implementing power via discourses. Knowledge enforces itself and lives in the consciousness of individuals and collectives; thus, this knowledge becomes the starting point of individual and collective actions, and these collective actions shape reality. As was already mentioned above, Jager believes that discourse analysis also includes what he refers to as dispositive analysis. Knowledge is expressed in human action and discursive practices is merely one facet of this action. In other words, it is possible to evaluate both discursive and non-discursive actions to expose knowledge and its effects on both the individual and society. Following Foucault (1972, 1978), Jager uses the term "*dispositive*" to describe the interaction between discursive and non-discursive behaviors.

The two phases that make up Jager's (2001) analytical process are discourse analytic procedure and dispositive analysis. There are two parts in the discourse analytical part; the first step is the preparation of the data for the structural analysis. In this step, the discourse position of the text which is to be analyzed is examined regarding the theme in question. In other words, the researcher gives a broad description of the discourse, its

political commitment, its intended audience, etc. If it is a newspaper analysis, the topics to be covered, the lack of particular topics, the qualitative assessment, the scheduling, and the frequency of particular topics are all decided upon and assessed. The second stage in the discourse analytic section is processing the data for the sample discourse analysis and text fragments which are representative of the author's discourse position. The context is introduced by outlining the institutional framework. By selecting the sample text for analysis, identifying the author, and determining the text's purpose, the analyst establishes the context of the sample text.

The analyst then conducts an examination of the surface text, rating the printed text according to its graphic design, headlines, organizational scheme, and themes covered. Logic and composition, implications and insinuations, collective symbolism or figurativeness, symbolism, metaphors, idioms, sayings, cliches, vocabulary and style, actors and references that are made to sciences, sources of knowledge, etc. are all included in text analysis, also known as rhetorical analysis. In the final step, questions like *what idea the text underlies, what perspective underlies the text, and what outlook the text presents* are used to identify ideological assertions based on contents. On the other side, dispositive analysis seeks to ascertain the context of action, knowledge, and manifestation. Reconstructing knowledge in both discursive and non-discursive acts is a part of the analysis of dispositive.

2.5.4 The Vienna School

The Vienna school of CDA has origins in the sociological and philosophical tradition of Critical Theory and Bernstein's sociolinguistic approach. It was represented and pioneered by Ruth Wodak, a sociolinguist in the Bernstein tradition who was influenced by Habermas' critique of formal linguistics. Following sociolinguistic research, she focused on racism, anti-Semitism, and sexism. Together with other academics including Matouschek, Lutz, and Menz, she created a discourse-historical method to critical discourse analysis. The defining characteristic of this approach, according to Wodak (2004), is its endeavor to systematically integrate all available background information in the interpretation and analysis of the multiple layers of a spoken and written text. The

discourse historical approach was first established to track the formation of an antisemitic stereotyped image which appeared in Kurt Waldheim's 1986 Austrian presidential campaign. Other discursive investigations of racist and prejudiced were carried out in the wake of this one, and its content was expanded. Van Dijk's socio-cognitive accounts were specifically incorporated into the methodology to analyze prejudiced discourse and to identify the codes and illusions built in these discourses.

Discourse analysis, according to Wodak (1997, 2004), should consider the social-psychological, cognitive, and linguistic aspects which are involved in text production. The social-psychological aspect refers to the strategies acquired in the socialization process by the text producers. These strategies are significant in discourse historical approach as they reflect the speakers' goals in the production of discourse and rely on judgments and probabilities made by individuals. Despite being goal-directed, strategies can be unconsciously produced and operate in an irrational, unconscious, and emotional way. These coping mechanisms which individuals consciously or unconsciously employ to talk about reality include gender, class membership, culture, and personality. The next dimension is cognitive dimension which includes the frames and schemata that come from structuring and experiencing reality. These cognitive constructs are products of social and psychological preconditioning where frames refer to the macro patterns that underlie our background knowledge about something and schemata are the exact patterns for the actualization of a circumstance or text (Wodak, 1997, 2004).

Triangulation principle is an approach employed in discourse-historical approach. De Cillia, Reisigl and Wodak (1999) explain that in triangulation principle discursive phenomena are studied from multiple methodological and theoretical perspectives from various disciplines (De Cillia et al., 1999) which indicates that this approach, discourse-historical approach, is multidisciplinary in nature. Thus, an interdisciplinary approach considers social dynamics that are external to language within larger socio-political and historical contexts in which discursive issues are practiced, as well as language or text-internal context, and intertextual and interdiscursive relations between utterances, texts, or discourses. On the other hand, the analytical process entails three components: contents, methods, and forms of linguistic practices where contents refer to the themes unique to a certain discourse and not transferable to other objects of study and strategies

mean the plans employed to achieve a specific psychological and political objective. The third step, the linguistic implementation focuses on linguistic elements such as syntactic, semantic, pragmatic, textual or phonological levels (De Cillia et al., 1999). A significant component of discourse-historical approach is the emphasis they put on the discursive representation of social actors as integrated in Halliday's Systemic Functional Grammar and elaborated by Van Leeuwen (1996).

2.6 IDEOLOGICAL PERSPECTIVES ON THE RELATIONSHIP BETWEEN LANGUAGE AND GENDER

Research in CDA concentrates on any area where power struggle exists thus issues such as ideologies, gender, media, political discourse, and literature serve as rich sites to begin CDA research, just to mention a few. Many scholars in Turkey have examined media discourse from a CDA perspective (Oktar, 2001; Yağcıoğlu & Cem-Değer, 2001). The discursive structure of media discourse serves as the subject of CDA studies as they reflect the economic, political, and cultural influences that structure reality (van Dijk, 1988; Fowler, 1996). When it comes to gender, feminists' concerns often highlight the contribution gender studies have made to CDA, where pioneers like Wodak, Tannen, and Cameron can be mentioned.

Since the 1970s, many disciplines including linguistics, sociology, literature, and education have examined the relationship between gender and discourse. This is particularly due to the influence of feminist movement of the time, which came to differentiate between sex and gender (Wodak, 1997). While feminists began to question the legitimacy of assigning conventional female roles merely based on biological gender; mass media was at the center of criticism as they implicitly promoted the gender stereotypes. This section aims to cover some issues related to the study of gender and discourse by examining some studies carried out in this field.

2.6.1 Sex, Gender, and Gender Politics

Cultural and biological factors differentiate between sex and gender as two distinct phenomena. Cameron (1998) believes that identification of biological and social sex has its origin in the observation of Simone de Beauvoir in 1949 who proposed that a human may be born a male or a female, but they become the kind of social being by the society which defines them as a man or woman. Giddens et al. (2003) describe sex as physical differences of the body, while gender refers to the social, psychological, and cultural differences between males and females. They also contend that gender serves as a way for society to separate people into two categories: '*men*' and '*women*'. Since these two categories assign different social roles and identities; men and women are anticipated to think and act in certain different ways. Furthermore, recent research has shown that even biological sex evolves social context (Lorber & Farrell, 1991). According to these descriptions, a set of traits which can define and characterize femininity and masculinity do not exist. In this regard, gender is typically seen from a social constructionist approach rather than from a unitary concept of sexual character although recent studies highlight the cultural training and influence in the construction of gender differences.

As mentioned above, there are numerous opinions which aim to explain sex differences. Scholars with a socio-biological background claim that gender differences are rooted in different biological traits of men and women. Giddens et al. (2003) claim that sociocultural elements are crucial to fully capture the differences between men and women's behavioral tendencies. To put it another way, the process known as gender socialization is how gender is taught in society. Socialization as defined by McQuail (1987) refers to the teaching of recognized norms and values through symbolic rewards and punishment for manifestation of different behaviors. It also refers to the learning process where all individuals learn how to behave in specific situations and learn the expectations which are expected from a given role or status in society. According to Giddens et al. (2003) gender socialization, or learning about gender roles, occurs in social institutions like family and the media. Gender socialization refers to children's assimilation of the societal norms and expectations associated with their biological sex. Socialization is anticipated to start during early childhood, however Zoonen (1994) states that it is an ongoing process which can affect adults as well.

According to the gender socialization theory, gender is a cultural trait and gender inequality results from the different socialization of men and women. Biological sex offers a foundation for the understanding or teaching of the expected male and female roles. The seamless gender socialization of incoming generations can thus be monitored to maintain societal order. However, Giddens et al. (2003) contend that gender socialization is so potent that any challenges or objections may be distressing because individuals are active members in society, there may be objections to the roles imposed by social institutions. Gender roles are so firmly rooted in social practices that they influence all spheres of life, from politics, religion and economy to the educational system, family, and even face-to-face encounters. As gender is a crucial component in the construction of society, clear distinction between male and female duties aids in smooth operation of the society.

Such a delineation, however, raises issues since it can lead to inequality between men and women. According to Giddens et al. (2003), throughout history men and women have come to be associated with diverse social responsibilities with men typically are more powerful than women. Men are involved in politics, the military, and trade, while women are responsible for caring for children and maintaining the home. Patriarchy, the inequality between sexes in favor of men, exist in various degrees between cultures and even though western women have made great progress toward equality between sexes, it still exists in different forms at various institutional level. Giddens et al. (2003) put forward three questions to identify the existence of gender inequality. These questions are as follows; Do women and men have equal access to valued societal resources such as time, power, and money? Do they have similar life options? And are their roles and activities valued and celebrated similarly? The sociological focus of gender inequality research is on sexual harassment and violence against women, as well as gender inequality in the home, politics, job, and the educational system.

Regarding gender inequality at workplace, Giddens et al. (2003) argue that before the 20th century, there were very few jobs available for women outside the home and even after that majority of women were house attendants and maids which counted for one-third of all female employees. Many of these working women disappeared from workplace after getting married. Giddens et al. (2003) contend that gender inequality

exists in the workplace, where women are disproportionately employed in lower-level employment like retail sales or clerical labor. The assumptions of early gender socialization that women should put their husband's career before their own are reinforced by these social factors. Although the situation has changed and women have entered politics and managerial positions, sociologists claim that there exists a gap between men and women's income which reflects gender inequality even at this time (Giddens et al., 2003).

Besides all these issues, it is observed that childcare is more a maternal responsibility rather than a paternal one. According to Giddens et al. (2003), women must balance two opposing desires: being a mother on the one hand and financially on the other hand. For husbands whose wives handle household duties, such a goal is reasonable; nonetheless, women are in a different position than males. Although research indicates that working women's husbands tend to accept more domestic responsibilities, housework is still considered women's responsibility even in this era. Although it seems both men and women perform domestic responsibilities, women's duties, such as cleaning and cooking must be performed regularly while men's responsibilities such as mowing and home repairing are of the nature that are performed occasionally and do not force them to stay at home, rather they are more flexible and less fixed (Giddens et al., 2003). Men and women are implicitly understood to have different obligations; whilst men are regarded as providers, women are expected to take care of their family even if they earn money as well. This leads to a varied and uneven distribution of jobs between men and women.

2.6.2 Gender Stereotypes and Gender Roles

Feldman (1998) describes prejudice as the negative (or positive) judgments or evaluations of members of a group which are based mainly on group membership, and not necessarily on the characteristics of individuals. Prejudice can refer to more than just unfavorable opinions; it can also be positive. For instance, group members often give positive assessments of their own traits, but individuals of the outgroup receive negative assessments. Feldman (1998) later claims group stereotypes are part of our

socio-psychological disposition and stereotypes are best defined in relation to prejudices. Thus, stereotypes are the cognitive framework that maintains prejudice. Feldman (1998) defines stereotypes as a set of expectations and beliefs about group members hold simply because of their membership in that group. Stereotypes are oversimplifications that aid individuals in comprehending the intricate social environment in which they reside. They can also be thought of as cognitive bodies of knowledge, or schema, that offer a framework for understanding how other people behave. Schemas, on the other hand, can skew people's perceptions by acting as a filter to mold how they see other individuals.

Discrimination, the negative (or sometimes positive) behaviors taken toward members of a specific group because of their group membership, is partly attributed to stereotypes. To put it another way, prejudice, and stereotyping present themselves in behavior as discrimination. Usually, discrimination or prejudices are aimed towards minority groups, although they can target a person's religion, sex, and sexual orientation. According to Feldman (1998), the society people live in is the root of discrimination. Since early childhood, friends, parents, and other adults have taught members preconceptions. Media is also a strong tool for perpetuating stereotypical perceptions of particular communities. When it comes to gender norms Feldman (1998) states women can also be reflected in stereotypical ways in media. They are mostly shown as unemployed and involved with family and home.

According to Feldman (1998), the first question asked in the delivery room is whether the newborn is a boy or a girl, suggesting that sex is the most fundamental component of human nature. Boys and girls are treated differently since the moment they are born; they receive various toys, they wear different colors, etc. Feldman (1997) believes gender roles—the ways in which men and women are expected to behave differently in a society—are a result of society's expectations of men and women. That is, bias and stereotyping are ubiquitous and common in gender roles due to the society's differing expectations of what is regarded a suitable behavior for each sex. Feldman quotes a study by Braverman et al. (1970) which was performed to find the existence of gender stereotypes among a group of college students where students were asked to identify typical gender roles from a long list. The findings indicated that the characteristics may

be divided into two groups: those that correspond to competence and those that relate to warmth and expressiveness. Women were found to possess the qualities of warmth and expressiveness, whilst men were found to possess the qualities of competence. Since Western society values competence more than warmth, men are more favored than women.

Gender stereotyping exists in professional life too where specific professions are more attributed to one gender than the other. For instance, women are believed to suit jobs such as cashier, teaching, and librarian and men are seen better suit jobs like police officer, physician, and construction worker. Feldman (1998) refers to a study by social psychologists Eagly and Steffen (1984) who classified gender stereotyping in occupations and discovered that women are considered as more suitable for *communal* tasks, or jobs related to relationships, and males are seen as more suitable for *agentic* employment, or those related to accomplishing goals. They also feel that agentic employment is more prestigious than communal jobs.

Glick and Fiske (1996) also quoted in Feldman (1998) believe gender stereotypes manifest sexism. They use the terms *benevolent sexism* and *hostile sexism* where *benevolent sexism* shows women in stereotyped and restrictive tasks which appear to be positive on the surface and *hostile sexism* refers to the evident prejudice displayed in negative treatment of women. A good example of benevolent sexism is when men believe and feel that women are exceptional beings who should be treated with great respect and affection. Even though such an attitude may seem innocent and positive for women, the daughter of such a man might fail to enroll in a hard major in a competitive college as he thinks his daughter needs protection.

Many institutions such as family structure, educational system, media, politics, and language all assist in reproduction of gender stereotypes. Althusser and Brewster (2001) called these institutions Ideological State Apparatuses contending that these institutions act as the means of the ruling class and state. According to Lacan (1998), language is to blame for the uneven gender relations because it specifies both masculine dominance and sexual distinctions. He claims that discourse does not allow women to talk for themselves and they are limited to speaking about their experiences in ways determined

by men. He argues that women are not only underrepresented in discourse, but they are also frequently characterized as dependent, passive, subservient, and unsure who have no identity beyond and above their connection to their fathers, husbands, employers, or sons. Scholars from various disciplines such as sociology, linguistics, and media studies have investigated the function of language in the reproduction of gender and gender roles which is the discussion of the upcoming section.

2.6.3 Discourse and Gender

The study of discourse and gender, according to Tannen, Hamilton, and Schiffrin (2015), is a multidisciplinary field which brings together multiple areas such as linguistics, anthropology, speech communication, social psychology, education, literature, and many other fields. The study of gender and discourse can take several different paths. Studies in the sociolinguistic tradition, for instance, sometimes concentrate on the variations between men's and women's speech which can be found in the works of Deborah Cameron (1998), Robin Lakoff (1973), and Deborah Tannen (1990, 1993); just to mention a few. Another path reveals itself in research on sexism in language. Researchers in this area are involved in documentation of sexist uses of language and they claim language is a factor in the reconstruction of sexism. Additionally, they worked to promote expressions that were egalitarian and non-sexist. The third and the most productive area of study in language and gender is the function of language in the transmission of gendered identities and gender stereotypes. The approaches to the study of gender and discourse are discussed in this section.

The sociolinguistic approach believes gender is accomplished in discourse. That is, masculine or feminine behaviors are determined by society rather than by biology. A substantial body of research has been carried out to understand how gender is produced in and reconstructed through discourse. Studies by Janet Holmes, Deborah Cameron, and Robin Lakoff on how gendered identities are constructed in dialogue are well-known. These researchers questioned what accounts for gender disparities in speech; assuming that male and female speech patterns differ. According to Wodak and Benke (1997), gender, as a sociolinguistic variable, can be examined either in terms of the

conversational patterns between men and women in discourse or the speech behavior of men and women on a phonological level. They assert that studies of gender-specific variance have produced conflicting results. Eckert and McConnell-Ginet (1992) for instance, observed that women's speech reflects their conservatism, upward mobility, status consciousness, emotional expressivity, deference, insecurity, nurture, sensitivity to others, connectivity, and solidarity. On the other hand, men's speech appeared to demonstrate their hardness, lack of emotion, competition, independence, competence, hierarchy, and control. Women's conversation was described as passive, distant from being direct and strong, timid, and uncertain (McConnell-Ginet, 1992; Lakoff, 1973).

These studies failed to produce exact and accurate findings about how men and women use language because, according to Wodak and Benke (1997), the techniques and samples employed as well as the authors' treatment of gender and sex issues affected the research's conclusions. They further point out that because variation studies frequently relied their conclusions on the biological sex of the informants, they only generated a unitary model of gender rather than a social constructivist one. Additionally, context is inadequately handled, being reduced to conventional factors like age, ethnicity, or socioeconomic status. According to Wodak and Benke (1997), studies on gender and discourse will continue to produce inconsistent results until they place a greater emphasis on context and the social constructivist model of gender.

The second trend emerged because of the widespread belief that sexist prejudice is projected via linguistic systems. While some contend that sexism is consciously and unconsciously ingrained in language systems, others believe that prejudiced language users deliberately utilize sexist terms to perpetuate sexism. No matter which situation is near the fact, linguistic systems play a role in both situations in the reproduction and naturalization of sexist social divides. Both sides asserted that patriarchy permeates both the social structure and the linguistic system of Western culture. Language is only one of the arenas for gender conflict, as this patriarchy is evident in all forms of social interaction and organization. In contrast to men, women are referred to in terms of their marital status; phrases that refer to women are given derogatory connotations, and other similar linguistic practices are examples of sexism through language. These are just a few examples.

Furthermore, Dale Spender's *Man Made Language* (1980; cited in Simpson, 2004) had a significant impact on the understanding of the sexist language structuring. According to Spender's interpretation of Whorfian relativism, the limitations of language reveal the boundaries of human intellect. In this respect, what constructs reality is the language, whose outlines are determined by the male point of view. Despite the popularity of Spender's writing and the media attention it garnered, the linguistic determinism that was expressed in her theories came under fire. Spender's arguments, according to Simpson (2004), cannot be defended because it is illogical to think that women, who were barred from the linguistic system, did not contribute to its structure, or come up with the system on their own. Instead, he contends that a more functionalist approach to language analysis should replace such a deterministic understanding of language in the replication of sexist bias. In other words, he contends that what matters is how the language code is applied in actual circumstances, not the language code itself.

Simpson is given this functional perspective by Halliday's Systemic Functional Grammar, particularly by his transitivity model. According to Simpson (2004), transitivity may serve as a beneficial tool for conducting critical linguistics and supporting the positivist approach used in the field. As claimed by Halliday (1985) reality is made up of *goings-on*, of *doing*, *happening*, *feeling*, and *being*. These are our most potent conceptions of reality. These events are organized in that language's semantic system and conveyed through the grammar of the clause. Many research studies which yielded outstanding results regarding how women are portrayed in the media, in educational materials, or in other types of literature employed functional perspective to study the issue.

Numerous research emphasized how language is used to create uneven gender roles in printed media. According to Fowler (1996), British newspapers categorize men and women using different language devices: men are referred to by their occupations, whilst women are referred to by their relationships to men as wives or mothers, for example. Cameron (2006) studied how women are portrayed in clauses and phrases in newspapers' rape stories. It was found that newspapers conceptualize rape as an act of a man committed against another man not a woman. This is accomplished by placing the women who were sexually assaulted in the sentence's background and by making the

man who was impacted by his partner's rape the main clause's grammatical subject. As a result, rather than reporting the event from the perspective of the victim, the rape is described from the perspective of the husband whose wife is raped.

In tabloid newspapers, the culpability of rape is often transferred on the victim or to someone else rather than the offender. Regarding rape, newspaper articles frequently place the perpetrator in the background by deleting the agent or assigning the perpetrator's activities to a third party by deleting the passive agent (Clark & Zyngier, 1998). She argues that when it comes to sexual assault, newspaper reporting censors the reason why so many women are assaulted by men. Lazar (2002) carried out a study to investigate the representations of womanhood images in media. She concentrated on the co-constructions of gender relations and heterosexuality in a national advertising campaign launched to increase the birth rate in Singapore. Following Hallidayan functional grammar, she concentrated on the representations of womanhood in the three periods of a woman's life; namely courtship, marriage, and motherhood, all of which have procreation as their ultimate objective. Lazar (2005) contends that although men and women go through the same line of phases in the same chronological order, their respective positions are different. Being *other-centered* distinguishes women from men; that is, women consciously devote their life to the children and men around them such as boyfriend and husband to find the identity they wish to acquire in the society (Lazar, 2005). She believes other-centeredness is part of a well-established gender policy.

The media is thought to be responsible for a large portion of the reproduction of gender roles. The following section deals with several research studies carried out in Turkey and other countries to uncover how media reflects gender in various contexts.

2.6.4 Theoretical Literature on Discourse and Gender

Jaworski and Coupland (2006) discuss language and gender as a realm of discourse analysis where dominance, power and control are considered to be of significant importance. Some theorists in the field of language and gender (Tannen, 1993; Mills, 2003; Coates, 2004) argue that women subordination to men is not just a linguistic issue rooted in men's aggressive and assertive communication strategies; rather it also has its

origin in cultural differences which exist between men and women in various societies. Mills (2003) refers to interruption in conversations as a strategy which is employed to exercise male dominance over female both at local and global level. Linguistic choices maintain and manifest asymmetrical power relations and the present study aims to interrogate this issue in Turkish media context.

It is believed that men and women call upon specific linguistic strategies, traditionally ascribed for them, to manifest power. Mills (2003) claims when interlocutors engage in any communicative act, they are simultaneously mapping out for power relations within the communities of practice and within society. She terms this interactional power and distinguishes it from the socially ascribed roles interlocutors may have accrued from their gender, class, social status, and institutional role. Thus, it is quite possible for an individual with a rather powerless institutional position to assume or claim a great deal of interactional power simply by their confidence or linguistic directness which is a typical masculine stereotype. This interactional power can also be achieved by employing more feminine linguistic strategies which are more focused on a cooperative approach. Therefore, the study regards interactional power as available resources participants can employ in particular contexts regardless of their institutional status; resources which they may decide whether to draw on or ignore.

In investigating gender identity, this study draws heavily on the notion of gender performativity (Butler, 1988, 1990, 1997). Butler introduces gender identity and gender as a performed identity and argues that gender cannot be regarded a stable identity which originates acts, but rather, gender is an identity which is gradually constructed over time and instituted through repeated actions in communities of practice (Coates, 2004). So, if it is taken that gender identity is indeed the stylized repetition of acts over time, and not a mere seamless identity, then the possibilities exist that gender transformation can be found in any arbitrary relations between acts or even in subversive repetition of those stylized actions (Butler, 1988). This study borrows insights from this notion asserting that linguistic choices not only constitute the identity or position of the interlocutors, but they also function as tools which have the potential to subvert the status quo and change identity. Gender performativity is also emphasized by Cameron (2006) who states individuals are not feminine or masculine just because

they are male or female or because of the traits they carry; but they are the effects individuals produce by way of particular things they do. The performative model is of great importance in the study of identity and gender power relations in this study. The notion sheds lights in investigating the multiple identities performed by individuals in the news reports covered in the study and thus acknowledges variability and instability of gender identities.

2.6.5 Gender and Discourse Studies in Non-Turkish Contexts

Linguistic researchers have found that people '*do gender*' in various ways via language Tannen (1990), for example, asserts that men are represented as competitive while women are portrayed as cooperative in discursive settings. She believes that discursively men talk to share information and women talk to interact and show empathy. Men's talk is more dominant and engaging in public settings while women's talk is more private and engaging in private settings (Tannen, 1990). Holmes (1997) examined storytelling as a self representative means to construct societal ideology. She found out that women are depicted as nurturing, attentive, and caring individuals; however, men are depicted more as competent, doing individuals, in control, skilled, and knowledgeable who welcome challenges. Coates (1996) found similar results when studying the discursive representation of gender. She found that women compliment one another more on their appearance as a routine support work which reflects how the physical appearance is perceived a basic and fundamental aspect of a woman identity. She also points out that women tend to portray themselves weak and unassertive which reflects a traditional feminine ideology. She believes that not caring about their appearance on being assertive and strong may put them in the masculine world which can undermine their feminine features and qualities (Coates, 1996).

Research in gender and CDA have taken numerous directions with scholars focusing on the interaction between media, literature, politics, and socio-cultural dynamics which reveal aspects of gender and gender identity from a critical perspective. Educational discourse is such a platform to dig into the nature of gender and gender identity as it provides a rich site for in-depth analysis where the power hierarchy between different

genders is assumed to be eliminated. However, in their study, Bergvall and Remlinger (1996) focused on the reproduction of and resistance to traditional gender roles in educational discourse at university level. They found that despite having access to the public floor in academic settings, women still struggle to control conversational floor. They asserted that women's control of conversational floor might be contested by specific behaviors that empowers men in public space and disables women in the same situation. Women of this study participated more in task-continuous behaviors rather than task-initiative behaviors which reflects a male-dominated culture in American academic settings (Bergvall & Remlinger, 1996).

Media also plays a significant role on displaying how men and women are perceived and represented in any given society. All forms of media communicate images of the sexes, many of which perpetuate an unrealistic stereotypical and limiting perspective (Wood, 1994). In a study, Wood (1994) studied gender and media discourse and reported that in all media platforms women are underrepresented and a distorted vision of cultural life is presented. According to Wood (1994) media presents men and women in stereotyped ways which restricts the perceptions of gender. Men are more adventurous, powerful, sexually aggressive, and passive in human reactions and women are depicted as sex objects, dependent, and incompetent. She further states that traditional dominant-subordinate patterns of male-female relationships are constantly reinforced and reproduced which leads to the confirmation of unfair traditional gender roles at conscious and subconscious level among individuals (Wood, 1994).

Women's professional issues and how they are represented and constructed in the career world is of vital importance to critically study gender identity as women are depicted more of stay-at-home gender and men are considered to be professionally more successful and independent. Zulkifli (2015) studied the discursive construction of career woman in a worldwide published women's magazine. She reported that the identities of career woman in these magazines were constructed based on a modern and globalized system of management discourses which is highly male-centred. She argues that by means of empowering women in terms of job skills knowledge and personalities, these media discourses aim to shape a preferred identity for women which is more associated

with men and implicitly state the hidden ideology that men are the dominant figure in the professional world (Zulkifli, 2015).

There exists a significant body of research on gender and discourse within CDA rubric. Among such studies is El Falaki (2015) who studied the representation of female and male gender identities in street songs in Egypt. In his work, El Falaky demonstrated how male decried their social group membership differently than that of women and thus construct their social identity through music. His analysis showed that men are represented as “*good we*” while women are portrayed as “*bad they*” which paves the way to introduce women as seducing objects and incapable of performing any effective role in the society. The music, El Falaky (2015) claims, treats women as the resource of distort in the Arab culture as opposed to men who are displayed as the guardians of Arabs’ cultural and religious heritage. This creates a binary division between the genders and social perceptions of gender, creating a self and other concept in the Arab contemporary art (El Falaky, 2015).

In her study, Magalhães (2005) examined the textual and semiotic aspects of adverts from a CDA perspective to discover how gender ideology is conceptualised in advertising discourse. Assuming that advert texts work in a process of discourse technologization, she found that men and women are discursively represented in their heterogeneity; that is females are represented as commodified bodies, frail, and pathological; however, men are linked with power and fashion. Magalhães (2005) concludes that adverts position readers ideologically and thus define their gender identities as consumers with traditional identities coexist with new gender representations; pure and hybrid technology identities coexist in advert discourse (Magalhães, 2005).

Feminist media studies have long focused on the formation of women's images in media discourse. Debbagh (2012), for example, investigated the status of Moroccan women as they are represented in two main Moroccan television news channels. Considering the large scale, macrostructure, and a smaller scale, microstructure, he critically analyzed these two channels and found that both empowering and disempowering elements are present in the discourse of these media. Debbagh (2012) claims that the conservative

perspectives associate women with domesticating and traditional roles and alternative progressive perspectives associate women with modernity and economic development. He asserts that the finding from both microstructure and microstructure analysis reveals a subordinating discourse when representing women; however, this subordinate discourse coexists with other representations where women are portrayed as active members of society who actively participate in country's development (Debbagh, 2012).

Simpson (2004) cites Burton's (1982) work who applied SFL to the analysis of gender identity and power relations. Burton explored power relations in Sylvia Plath's semi-autobiographical novel: *The Bell Jar*. She applied a stylistic approach and drew upon Halliday's transitivity model to analysis the four participants in the clause structure: the doctor, the nurse, and the patient. The patient who also narrates the story talks about her experience of an electronic shock treatment of severe depression. Burton showed that the use of disempowering syntactic structures which reflect a helpless victim is evident in Plath's discourse. The study focuses on differential presentation of participants. For instance, the entire processes of the doctor's and the nurse's conversations are all transitive material processes which portray them as powerful and dominant actors in the physical environment. Electricity is also captured in transitive material processes. This means the three participants are in control of the processes that take place. On the other hand, the narrator is portrayed as a helpless Goal of the doctor, nurse, and electricity, who affect her and other entities around. However, the narrator's actions affect no one except herself. Burton's study is similar to the present one as it also interrogates how transitivity patterns are used to grammatically portray participants in clause structure as more powerful or less powerful. Like Burton's, the present study also examines how transitivity patterns can be employed to sustain asymmetrical power relations by putting one gender in deficit discourses.

Similar to Burton's study, Dooga (2009) employs the SFL approach to linguistically compare gender power asymmetry *The Carnivore* by Alpha Emeka and Razinat Mohammed's *A love like a Woman's and Other Stories*. The former text has been written by a man, and the latter is a woman's work. Dooga's analysis demonstrated that the transitivity patterns employed by the female author portrays women as

marginalized, strongly disadvantaged and oppressed in relation to male characters. The same portrayal was observed in the male authored work: *The Carnivore*. Dooga claims that the two Nigerian authors have followed the same path as the other generation of male writers; they have depicted women as subordinate and reductive. In his micro-analysis of the two literary texts, Dooga validates the claim that African writers-be male or female such as Razinat Mohammed in his study- do not aim to question the existing unequal gender ideologies but rather they perpetuate and entrench popular myths of female subordination. Similar to Dooga, the present study aims to do a micro-analysis of linguistic choices in Turkish newspapers in order to interrogate discourse strategies that subvert or sustain dominant discourses which sacrifice women's identity to those of men.

Another close research to the present study in the application of SFL to explore transitivity structures is Abdulaziz's study (1996). He relied on his and other native-speakers' intuition of Swahili to investigate the transitivity patterns of spoken Swahili under SFL framework. His study is akin to this research because it discusses transitivity patterns in Swahili clauses by focusing on process types. However, Abdulaziz does not focus on the role of the process types in the construction and reproduction of unequal gender power relations, a problem which the present study focuses on.

2.6.6 Gender and Discourse Studies in Turkish Context

Gender and media have been studied in numerous fields of study in Turkey. These studies which range from linguistics and sociology to communication and anthropology have provided valuable insights into the complex nature of gender representation in Turkish media. In this section studies in relation to gender and media in Turkey will be discussed. Special attention is given to the research studies which have critically analyzed the issue to uncover the types of identity assigned or expected from each gender.

The studies which focus on exploring gender identity within SFL framework are rare in Turkish context. The ones which have dealt with gender identity have mainly resorted to CDA framework for analysis. In her PhD thesis, Duman (2006), employed CDA to

tackle gender policy in Turkey. She investigated how gender is represented in women's magazines, concluding that in modern Turkey wifehood and motherhood have been manipulated in the construction of gender identity to create a sense of unity. The magazines of that era had ignored individualistic side of women as human beings and defined their existence in relation to their family roles they could conduct. The media of the time advocated the picture of a dependent woman, as opposed to an independent woman, as the most preferable image of a perfect woman. Women are depicted in domestic world where their identities are clearly delineated on domestic and national grounds. Her study, however, does not analyze the linguistic features of the magazines and focuses on post republican era by adapting a diachronic perspective.

Büyükkantarçioğlu (2000) undertook a study to understand how women's identities are constructed discursively and semiotically in advertising in the Turkish press. She discovered that the press manipulates both classic and contemporary female representations to persuade the public to buy the products. She contends that advertising discourse stresses modern woman identity as a sign of a changing society although it subtly reproduces the conventional woman identity through the employment of discursive and semiotic instruments. That is, the product's characteristics can shape the representations of women's identities. Büyükkantarçioğlu (2000) contends that since language, like any other forms of social behavior, reflects ideologies, any statement on women's identity is inevitably ideological.

Politics and discourse in a society are related in that individuals and groups employ language to characterize reality in ways that best advance their objectives. With the way meanings are created, one group in a community is forced to run its affairs while the other groups are relegated to the margins or the background. In a different study by Otkar (2001), the discursive representation of *us* and *them* were analyzed to determine how news media with different ideological orientations employ clause grammar and discursive devices to separate secular and anti-secular individuals. Although she did not focus on gender, she successfully demonstrated that news media in Turkey play a significant role in shaping ideological square of their readers which reflects *positive-self-representation* and *negative-other-representation*. She concluded that by employing

a socio-political stance, Turkish news media aims to confirm group dominance and dictate their own agency's viewpoints on their readers.

Turkish women are exposed to a variety of threats and hazards originating from cultural, religious, and political roots. One of the most prevailing issues in Turkey is violence which is realized in multiple forms such as physical, verbal, and psychological variations or combinations of all (Alkan, Serçemli & Özmen, 2022). It is indeed a gender-based behavior whose victims, in majority of cases, are women and the perpetrators are men. Numerous studies have tried to investigate various aspects of violence against women in Turkey trying to uncover the roots, process, and consequences hoping to find solutions to this overriding issue. In this section studies on gender, gender identity, and media covered in Turkish context will be discussed to explore how gender is perceived in Turkish media discourse.

Regarding media discourse and gender-based violence, Alkan et al. (2022) found that women who were exposed to physical, economic, and sexual violence were more exposed to verbal and psychological violence which indicates that once being a target of violence the pattern repeats itself in other forms. Other studies have covered gender issues in Turkey as they are addressed in Turkish media, media viewpoint and women's rights and challenges are depicted in various media platforms. Muedini (2018) admits the failure of traditional media in providing adequate coverage for LGBT as well as women issues in Turkey and claims media frames these issues in a problematic way. He asserts that while the media knows about what is taking place in the country, when it comes to gender issues, they choose not to report it. Not only media is selective in what to report and what not report, these news agencies also report the events in such a way that serves their agenda and political affiliations; providing an image of any gender and trying to fit different genders into fabricated or prefabricated frameworks which goes well with the role and expectations assumed for each gender (Muedini, 2018).

Yet in a different study, Küçükakın and Engin-Demir (2021) analyzed discursive practices that function to construct specific female identities and re/construct gender inequality in Turkish educational system and media. By critically analyzing policy documents and Turkish newspapers clippings published in 14 national newspapers, they

found that policy documents and newspaper reports discursively employed the language in their texts in such a way that constructs and normalizes a female identity which is inferior, submissive, and conservative.

Media is not a perfect reflection of free flow of information; rather it encourages hegemonic discourses that reinforce traditional power relations in a country. However, it has the potential to contest the prevailing narratives through the dynamics of alternative reporting options (Demirhan & Çakır-Demirhan, 2015). Media discourse can reflect or build social positions and strengthen them by providing people with insightful life experiences and explanations (van Dijk, 2001; Demirhan & Çakır-Demirhan, 2015). Gender as a social realm, where the differences between men and women have led to unequal power relations and patriarchal system, has been a scene to witness social, economic, political, and physical discrimination against women (Kandiyoti, 2007).

In their study on how social media perpetuates the dominant discourses in society, Demirhan and Çakır-Demirhan (2015) researched a Twitter hashtag “a woman has to be”- *#birkadinmutlak* - to express how patriarchal discourses shape and regulate perceptions of a perfect woman in Turkish culture. They found out that most of the hashtags associated being a woman with domestic roles such as being a wife or a mother, physical beauty, moral values such as being devoted, modest, and faithful, and professional roles; with professional roles occupying the least important of all four categories. This indicates that in Turkey, a predominantly Islamic country, women are more evaluated based on their physical appearance, values, and the domestic roles they fulfill. The study, however, does not cover any results on men. Similar studies might reveal if men are judged based on similar traits or not. It is also worth noting that since the study was done on Twitter and social media, the assumption is that the responses gathered reflect the idea of rather educated people who have access to media and have media literacy. It is not clear if the same findings would be found if the participants were from less educated groups with different ideological orientations.

According to recent scholarship, social movements are crucial in informing the public of gender issues. When government authorities normalize discrimination against women by assigning them the responsibilities and characteristics that promote and support

patriarchy, their discourse can pose serious risks for women. This form of patriarchal knowledge and the values propagated by authorities reinforce an epistemic injustice that needs to be deconstructed to reveal its destructive outcomes and achieve gender equality.

In a different study, Bas, Ogan, and Varol (2022) investigated the role of media discourse in increasing public engagement in and awareness of violence against women in Turkey. Their prime goal was to determine the role news media and social media play in informing the public of femicide issues in the country. They compared samples of news items before and after the pandemic from printed and online sources and studied the emotional reactions of individuals. Their findings were significant as it was revealed that the traditional printing media has done poorly in raising awareness of the issue compared with the online social media which reflects the serious social problems which exist in autocratic political context of legacy news media. Bas et al. (2022) concluded that since on online media the political manipulation of news reports is far less than the traditional printing media, online media plays a better role than printing media like newspapers and magazines to enhance public's awareness of the femicide issue. Their findings are strengthened by similar studies.

Cayli Messina (2022) found similar results in his study of femicide and violence against Turkish women. He researched how women employ online media, and not traditional printing media, to fight male dominance and religious and patriarchal values. He believes unlike printing media; online media can empower vulnerable groups through the formation of collective memory and generation of new forms of knowledge. This also indicates the inefficacy of printing press across Turkey to address the issues related to women and femicide in the country (Cayli Messina, 2022).

Some Turkish scholars have focused on the gendered implications of the dynamics between religion and politics in Turkey's present political context and how these overlaps have affected women's rights in Turkey. Arat (2010) states that although Islam is not necessarily considered a threat to women's rights, orthodox interpretations of religion tend to restrict women and exercise control over their bodies are moral choices. She warns that in the current Turkey's context women may be prone to accepting the

secondary and domestic roles dictated by religion and sacrifice their preferences for their religious options readily accessible through religious and political propaganda, thus it is urgent to provide them with credible alternatives to religious moral foundations (Arat, 2010).

To show the dominance of gendered religious organizations in Turkish media, by utilizing online media in Turkey, Nas (2022) showed how gendered-segregated organizations of the mosque area is manifested in Turkey's patriarchal religious and cultural dynamics under media agencies. The organizations introduce men as the primary audience of religious doctrines and isolate women in limited domestic and religious rules. He concluded that the religious doctrines legitimized women's systematic marginalization in sacred areas and advocate a patriarchal dominance over religious areas. Although activists are fighting this natural gendered subordination on various media platforms, the struggle has not led to fruitful results yet (Nas, 2022).

The predominant conception of gender and gender identity in Turkey are reinforced with other studies in this domain. Gungor and Prins (2011) analyzed the prominent adult literacy textbooks in Turkey within a CDA framework and found that these texts advocate different agencies for male and female where men are responsible for disciplining their children, but women have the responsibility of childrearing and caretaking. The study also reported that regarding the sexual division of labour, men are strongly associated with the outside world and women are described in the private and domestic world of home. They claim that by adapting such text they adult literacy texts depict not only how gender is perceived in Turkey, but they also advocate and prescribe how it should be approached and thus they transmit ideologies that justify gender hierarchies as natural (Gungor & Prins, 2011).

CHAPTER 3: RESEARCH METHODOLOGY

The study employed the doctrines and principles of CDA as clarified by Fairclough (1989, 1995, 2010). Other CDA theorists such as Van Dijk (1995, 2001) and Wodak (2001) were also consulted. This research, however, has mainly employed those tenets and principles of CDA which are related to the research questions, as discussed by Fairclough and Wodak (1997). It also relies on Halliday's (1985, 1994, 2004) analytical tools of Systemic Functional Linguistics. Halliday's model of transitivity or as Halliday (2004) terms it, 'lexical connotation', was taken as a practical tool to analyze the grammatical structures of the clauses in the selected excerpts. Selected representative excerpts from three Turkish newspapers, *Sözcü*, *Hürriyet*, and *Yeni Akit*, were analyzed. Although there were many sections in the above-mentioned newspapers, the study dealt with gender power relations and news reports which could reflect gender and gender identity issues. Reference was made only to those sections of the text with discourses that communicate certain gender identities, as well as those that create, support, and resist asymmetrical gender power relations. The study also gave a thematic overview of the types of gender ideologies linguistically constructed in the text.

3.1 RESEARCH DESIGN

A mixed method research design was employed in this research as it allows researchers to explore diverse perspectives and uncover relationships that exist between the intricate layers of multifaceted research questions (Greene, Caracelli, & Graham, 1989; Onwuegbuzie & Johnson, 2021). Since the research questions in this study required the data be analyzed both quantitatively and qualitatively, a mixed method design would serve the purpose of this research.

The qualitative section deals with meaning and is descriptive and interpretative in nature. By focusing on meaning, the researcher is interested in discovering the hidden meaning behind a phenomenon or understanding a behavior by analyzing lexicon and other semiotic signs (Kombo & Tromp, 2006). A qualitative section is relevant for the present study since it aimed at investigating hidden phenomena, gender identity and

gender power relations. Further, human behavior such as linguistic behavior, which is at core of the present study, attitudes and other emotions are best investigated under a qualitative framework (Onwuegbuzie & Johnson, 2021). Qualitative research, Onwuegbuzie and Johnson (2021) further opine, is effective in addressing social issues such as gender ideology, asymmetrical gender relations and gender identity which are the main foci of the present study.

There will also be a quantitative section to analyze numerical data and information obtained from the selected excerpts. The aim of quantitative research is to gather knowledge and understanding of the social world (Imai, 2018; Onwuegbuzie & Johnson, 2021) and it is employed in this research to observe the linguistic features employed to discuss events and situations. It yields objective data which can be clearly communicated through statistics and numbers; thus, it is generally used in fields such as political science, gender studies, sociology, economics, and many other social sciences just to mention a few (Imai, 2018; Onwuegbuzie & Johnson, 2021). Its objective is to employ mathematical theories in relation to phenomena. The process offers a connection between mathematical expression and empirical observation (Imai, 2018). The quantitative section in this study was carried out to turn the numerical data into descriptive statistics. It was employed to justify what the percentage, frequency, and significance of the occurrence of various process types can reveal about representation of gender and gender identity.

In this study, the quantitative section will analyze the data related to transitivity patterns employed in the news reports and the qualitative section will deal with the critical analysis of the news content as well as the comparison of the newspapers. The aim is to discover if the ideologies reflected in transitivity patterns correspond to those reflected in the critical section and the ideologies introduced in the news content. Since the first part of Fairclough's three tier approach is focused on the linguistic description of the text, the transitivity patterns will serve to linguistically analyze the data in that section as well.

3.2 DATA COLLECTION

Purposive sampling was used to obtain the data from three different Turkish newspapers. Purposive sampling involves the process of selecting a sample that has the best knowledge or experience in the matters relating to the research enquiry (Merriam, 1998). Purposive sampling assumes that the researcher aims to discover, understand, and gain insight and thus must select a sample from which the most must be learned (Merriam, 1998). Newspapers can cover a wide range of social and cultural issues which surround and inform their production and circulation. According to Fairclough (1995) and Halliday (1994) texts in newspapers have an ideational function as they constitute specific forms of beliefs and knowledge; and an interpersonal function which helps to construct certain forms of self or social identities and a relational function as they contribute to social relations between different actors. Three Turkish newspapers which are believed to represent different ideologies, *Sözcü*, *Hürriyet* and *Yeni Akit*, served as the source of the data.

The rationale behind choosing these newspapers is that each newspaper is associated with various political and social worldviews, and each has its own agenda and perspective regarding the world in general and gender. As it is written on their website, *Hürriyet* (<https://www.hurriyet.com.tr/>) aims to provide news, content, and services in every channel and in every format which adds to the values to the readers' and customers' lives with continuous interactivity. To accomplish this, *Hürriyet* and its affiliates try to maintain the independence of both the Company and the newspaper. It is a liberal newspaper which supports liberal economic views (Arslan & Koca, 2007). It was selected for the purpose of this study since it is neither anti-government, such as *Sözcü*, nor pro-government as *Yeni Akit*. Thus, it is assumed it can reflect a neutral and independent news world where the political affiliation can play the minimum role.

Playing an active role in Turkey's modernization, *Hürriyet's* employees aim to reflect social issues and social responsibility. *Hürriyet* takes pride in its commitment to serving the public good. As its social responsibility project, *Hürriyet* aims to reduce domestic violence by giving awareness and informing its readers and trying to explore the issue's roots. To achieve this, *Hürriyet* has increased the number of its news informing

domestic violence issue and offered solutions to that. They have also launched the *Rightful Women Platform* which aims to ensure equal representation of women in the Turkish Parliament, to protect women against all kinds of violence, to ensure that women take their well-deserved place in the business world as soon as possible, to ensure the enactment of laws to protect women against discrimination and to ensure that necessary steps will be taken promptly to attain social gender equality.

Yeni Akit (<https://www.yeniakit.com.tr/>) with its focus on attracting religious and conservative readers and satisfying their viewpoints claims that serving God is serving people indeed. It aims, as it is stated on their website, to reflect news which serves their religious ideologies and is focused on the news items which can attract believers. Thus, it follows an Islamic and conservative path in selection, publishing and analyzing the news items. They accept and approve of every religious group, individual, and party in and outside of the country. Unlike *Hürriyet*, they focus on general human rights and children and are not specifically concerned with gender and the related news unless the issue has some religious justifications.

Özcan (2009) states in her PhD thesis, it is a radical Islamic and conservative newspaper which is directly confrontational to the institutions of the secular establishment. It is aligned with Islamism and criticized for spreading hate speech and homophobia against non-muslims and LGBT. Censoring of the images of women has been very common in the history of this newspaper (Özcan, 2009). Since this newspaper supports the current political party and places religion at the top of its agenda, it is believed it would provide content which, otherwise, could not be encountered in the other newspapers.

Sözcü (<https://www.sozcu.com.tr/>) on the other hand, believes in freedom and democracy as part of its publication policy and never commits censorship. It is stated on their website that the ideas the writers support and the information they share represent them as they truly are. The democracy *Sözcü* advocates and the freedom it believes in, require such attitudes and policies. It has always supported, and will do so, by providing valid and reliable evidence and supporting a secular and democratic governmental system. As a result of increasing political polarization, *Sözcü* has become one of the country's top-selling newspapers through its anti-government stance. It has a Kemalist

political orientation and is the highest-selling Turkish paper that openly criticizes the ruling party and adopts a more nationalist and Kemalist political orientation. Thus, it is believed that this newspaper would reflect the news reports from a totally different perspective than that of *Yeni Akit*.

Beside their political affiliations, it is assumed that these newspapers move on a continuum from being liberal to religious. Thus, taken together, they can provide a better view of how gender is linguistically presented in the news publishing world in Turkey. As each newspaper tries to satisfy its readers' needs and expectations, the way they approach news content and the agents involved in the news should suit the worldview and cultural beliefs of those readers. It can be assumed that the above-mentioned newspapers are a representative sample of Turkish people who intentionally and purposefully choose to read a particular newspaper over the others. They select, read, accept and believe in those newspapers' columns that they have chosen.

Since newspapers generally cover a wide range of topics, the news reports which deal with gender were chosen and compiled as the database of the study. It is, therefore, a rich site for CDA analysis. Upon selection, the target texts were read. Representative excerpts were then selected based on their relevance to the key issues addressed by the research questions. The extracts selected for analysis were translated from Turkish into English to facilitate data analysis and interpretation.

Ten volumes of each newspaper published between 13- 22 April, 1-10 May, 10-19 June, and 1-10 July 2019 were collected. All news was considered carefully in terms of the content. Objective news such as economy and sports news were excluded as they reveal no information about gender identity and had a neutral tone reporting the news. Generally, the news items found in crime sections (*Cinayet haberleri*), or daily issues sections (*Gündem*) were considered relevant to the purpose of the study.

Not all the news in these sections was chosen for the purpose of the research. News reports which were focused on issues other than gender such as child abuse news, drug, and accidents were also discarded. The rationale behind discarding these reports was that they used neutral language and no information could be obtained about gender.

Political news was also excluded as they are deemed to have a specific discourse of their own and need a different form of analysis beyond the scope and focus of the present study.

The total number of the news items reports which could serve the research purpose were gathered and divided into three different parts: females' news, males' news and news covering both males and females. Here again the neutral sentences were excluded and the sentences where the topic or focus was either on females, males or both were kept for further analysis. Since the researcher is a non-native speaker of Turkish, the data was checked for accuracy by a native rater. That is, a native speaker checked the whole data one more time to ensure that even a native speaker would come up with the same news reports and clauses within those reports. This was done to ensure maximum reliability and to avoid any unrelated samples which could have their origin in a non-native speaker's competence.

3.3 DATA ANALYSIS

The data analysis section will deal with both descriptive and qualitative data analyses. In the descriptive section, the data will be presented and discussed in depth and detail and a comparison among the newspapers will be covered regarding the number of relevant news items, and prevalence of the process types employed to report the news. Since the data relies on frequency count, analysis of chi-square was used to calculate the difference between the raters, the process types and various news items reported in the newspapers. Chi-square helps rule out the possibility that observations are the result of chance and to establish whether observed results are consistent with expected results. When data are being evaluated from a random sample and the variable in issue is a categorical variable, a chi-square test is applicable. A comparison among the newspapers will be carried out in terms of content and prevalence of transitivity patterns to discover the similarities and differences among newspapers to have a better understanding of how language has been employed to present gender and gender identity.

The qualitative data analysis section will critically evaluate the data from a critical discourse analysis viewpoint. A content analysis will be carried out to find out what thematic contents these news items embodied. It will explain the content of the news and provide explanations regarding how gender and gender identity have been presented in the selected excerpts. Doing so, this section will make use of the SFL and the critical discourse theory (CDA) which guide this study.

3.4 INTER-RATER RELIABILITY

As mentioned earlier, the data was checked by the researcher and by a rater. The rater was a native speaker of Turkish who is also doing critical discourse analysis studies and was quite familiar with these process types and how they work. She is an academic at a private university in Ankara, Turkey. This was done to ensure that the researcher was not biased and has not deviated in her analysis and identification of the data and the process types involved. The researcher is a non-native speaker of Turkish and the rationale behind having a native speaker check the data was to ensure that the data were fair and representative source for the gender and other related issues relevant to the purpose of the study. The data were gathered using frequency counts. A frequency count which is the most straight-forward approach to working with quantitative data is a measure of the number of times that an event occurs. Items are classified according to a particular scheme and an arithmetical count is made of the number of items (or tokens) within the text which belong to each classification (or type) in the scheme. It is an attempt to discover the number of occurrences of particular units in particular contexts of language use, principally words in texts (Hatch & Farhady, 1982).

Since the present data relies on frequency counts and reliability estimates of KR-20, KR-21, kappa Cohen and Cronbach's alpha assume data to have meaningful intervals or metric values, i.e. either ordinal or interval (Imai, 2017), in order to check the agreement between the two raters, analysis of chi-square was run to compare the two raters' estimates of total number of the processes appeared in selected newspapers. The chi-square test provides a statistical means to determine independence between two or more variables (Imai, 2017; Hatch & Farhady, 1982). It is employed to evaluate Tests

of Independence and presents the distributions of two categorical variables simultaneously.

The Test of Independence assesses whether an association exists between the two variables by comparing the observed pattern of responses in the cells to the pattern that would be expected if the variables were truly independent of each other. Calculating the Chi-Square statistic and comparing it against a critical value from the Chi-Square distribution allows the researcher to assess whether the observed cell counts are significantly different from the expected cell counts (Imai, 2017; Hatch & Farhady, 1982). In this case, it works well for count data as the raters could come up with different counts independent of each other. Since there were not any significant differences between the two raters, it can be concluded that they had significant agreement on rating different processes, hence their inter-rater reliability. Table 1 shows the two raters' counts on the total number of process types they found in the corpus.

Table 1. Comparing the Two Raters on All Processes for All Newspapers

	Observed N	Expected N	Residual	Chi-Square*	df	Asymp. Sig.
The Researcher	714	734.0	-20.0	1.090	1	.296
The Native Rater	754	734.0	20.0			
Total	1468					

* 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 734.0.

A Pearson's chi-squared test was performed to see if there were statistically significant differences in the frequencies of items found by the two raters in all newspapers, regarding the processes. Based on the results displayed in Table 1, ($\chi^2(1, N = 1468) = 1.090, p = .256$) it can be concluded that there was not any statistically significant difference between the researcher's and the native rater's ratings of the total number of all processes in all newspapers. The first ($n = 714$) and second ($n = 754$) rater had close estimates of the total number of processes in all newspapers, hence their inter-rater reliability. Table 2 compares the first and second raters' estimation of material, verbal, behavioral, mental, and existential process in the data.

Table 2. Frequencies, Percentages and Standardized Residuals of Processes by Raters

		Process						Total
		Material	Verbal	Relational	Behavioral	Mental	Existential	
The researcher	Count	277	144	112	91	67	23	714
	%	38.8%	20.2%	15.7%	12.7%	9.4%	3.2%	100.0%
	Std. Residual	.3	.1	-.3	.2	-.3	-.5	
The Native Rater	Count	282	149	125	92	76	30	754
	%	37.4%	19.8%	16.6%	12.2%	10.1%	4.0%	100.0%
	Std. Residual	-.3	-.1	.3	-.2	.3	.5	
Total	Count	559	293	237	183	143	53	1468
	%	38.1%	20.0%	16.1%	12.5%	9.7%	3.6%	100.0%

Chi-square = 1.25, df = 5, p = .940, Cramer's V = .029

The non-significant results of the chi-square test ($\chi^2 (5) = 1.25, p = .940$, Cramer's V = .029 representing a weak effect size) indicated that there were not any significant differences between the two raters' estimation of these processes. Moreover, none of the standard residuals were higher than +/- 1.96. These results also supported the above conclusion as no significant differences were found between the two raters' estimation of these processes. Since there were not any significant differences between the two raters' estimation of the number of processes, it can be concluded that the inter-rater reliability is met for the purpose of the study.

As it is shown in Table 2, ($\chi^2 (5) = 1.25, p = .940$) the difference between the two raters' ratings of the number of Material processes in the selected newspapers was not significant. The first rater (n = 277) and the second rater (n = 282) were close in terms of the total number of Material processes in all newspapers. The same can be confidently claimed for the Verbal processes. There was no significant difference between the two raters' ratings of the number of Verbal processes in the whole data. The first rater (n = 144) and the second rater (n = 149) had close ratings of total number of Verbal processes in three newspapers: hence their inter-rater reliability.

Comparing the difference between the raters regarding Relational processes has not displayed any significant difference. Based on the statistics shown in Table 2, ($\chi^2 (5) = 1.25, p = .940$), no significant difference was observed between the two raters' ratings of number of Relational processes. The first (n = 112) and second (n = 125) raters had

rather close estimates of total number of Relational processes. The raters' ratings of Behavioral processes have not displayed any statistically significant difference. Based on the statistics displayed in Table 2, ($\chi^2(5) = 1.25, p = .940$) no significant difference was evident between the two raters' ratings of number of Behavioral processes in the data. The first rater ($n = 91$) and second rater ($n = 92$) had very close estimates of total number of Behavioral processes.

The ratings of Mental and Existential processes have not displayed any significant difference as well. With ($n = 67$ and 76) for Mental processes and ($n = 23$ and 30) for Existential processes respectively, it can be claimed that the two raters' ratings of these two processes were close enough to indicate inter rater reliability. As discussed, it can be concluded that the two raters had similar and close ratings of all process types present in the data.

3.5 CONTENT ANALYSIS

A content analysis was carried out to discover the thematic contents the news items embodied. It involved the investigation of 172 relevant news items that were published during the time periods given. The following thematic units were found to constitute the content of the news items in the data, and they were employed in critical analysis section to choose the excerpts from the corpus. They are as follows:

Motherhood: *being a mother, becoming a mother, infertility issues, motherhood duties.*

Domestic violence: *murdering the spouse, murdering because of divorce issues, murdering because of jealousy, child custody.*

Naming: *legal issues and challenges in giving mother's last name to a child and keeping the maiden name.*

Patriarchal values: *controlling social and domestic behavior of female family members, forced marriage, child marriage.*

Alimony rights: *alimony being seen as a feminist act, alimony as a barrier to future marriage, social and financial issues in eliminating alimony rights.*

Honor killing: *murdering female family members to protect family's social face and men's good name.*

Polygamy: *violence and social taboos involved in these relations; legal problems associated with it.*

Sexual violence: *institutionalization of sexual violence, justice system's ignorance of the issue, blaming women for the events.*

It is assumed that a content analysis can reveal the typical component of the thematic content of the news items in terms of gender identity and gender ideology. Having identified the thematic contents of the news items, some sample excerpts were chosen randomly for further analysis. Attempts were made to include equal number of excerpts for each category; however, when the frequency of the occurrence of a particular content was low, such as naming and honor killing, only that item was analyzed. The frequency and percentage of the occurrence of these thematic contents are given below in Table 3:

Table 3. Frequencies and Percentages of the Thematic Content Categories

Thematic content	Domestic violence	Sexual violence	Motherhood	Alimony issues	Patriarchal issues	Polygamy	Naming	Honor killing	Total
Frequency	80	34	25	20	10	1	1	1	172
Percent	46.5	19.8	14.5	11.6	5.8	0.6	0.6	0.6	100.0

As it is given in Table 3, majority of the news items dealt with domestic violence followed by sexual violence; 46.5% and 19.8 % respectively. Motherhood and alimony issues have occupied rather close percentages with 14.5 % for motherhood and 11.6% for alimony issues. News reports reflecting patriarchal values have the same frequency of 5.8%. Finally, naming, honor killing, and polygamy have the lowest percentage with 0.6% where only one news item had been reported for each category.

Content analysis made it possible to quantify and analyze the presence, meanings, or relationships of certain themes or concepts. It also enabled the researcher to make inferences about the messages within the texts, the writer(s), the audience, and even the culture and ideology surrounding the text and addressing the research questions. As was mentioned before, the findings in this section will be used to critically analyze the selected excerpts and their content.

CHAPTER 4: FINDINGS AND DISCUSSION

This chapter aims to analyze the data gathered for the present study. As it was mentioned before, the study adapted a mixed method approach, so the discussion of the findings consists of two parts: quantitative and qualitative sections. The quantitative part will deal with descriptive and statistical analysis of the process types observed in the data and the qualitative part will cover the content to critically analyze the data within CDA and SFL frameworks which will explore the type of ideology presented for each gender in the data. The discussion will also critically analyze the newspapers in terms of their news coverage regarding the issues of gender and gender identity to discover the differences which exist among the newspapers in this regard.

4.1 QUANTITATIVE ANALYSIS AND DISCUSSION

This section will discuss the statistical data regarding gender representations in 40 volumes of three newspapers: *Hürriyet*, *Sözcü* and *Yeni Akit*. The volumes published between 13- 22 April, 1-10 May, 10-19 June, and 1-10 July 2019 were collected and analyzed. The frequency, percentage, and significance of prevalence for each process type among and within the newspapers will be analyzed in this section.

4.1.1. Gender Differences by Newspapers

All news items were classified based on their content; that is, if the content was about females, males, or both. Thus, three groups were formed: news on females, news on males and news on both males and females. A detailed discussion of the frequencies and percentages for the news reported on male, female, and both in *Hürriyet*, *Yeni Akit* and *Sözcü* newspapers is given below. Frequency, percentages, and chi-square were computed to compare frequencies of news about males (Table 4).

Table 4. Frequencies, Percentages and Chi-Square of News on Males

	Observed N	Percent
<i>Hürriyet</i>	13	72.22
<i>Sözcü</i>	3	16.66
<i>Yeni Akit</i>	2	11.12
Total	18	

Chi-Square (2) = 12.333, $p = .002$, Cramer's $V = .827$

Hürriyet ($n = 13$, 72.22 %) reported the highest amount of news on males. This was followed by *Sözcü* ($n = 3$, 16.66) and *Yeni Akit* ($n = 2$, 11.12 %). The results of chi-square ($\chi^2(2) = 12.33$, $p = .002$, Cramer's $V = .827$ representing a large effect size) indicated that there were significant differences between the total number of news items about males in three newspapers.

Table 5 below shows frequency, percentages and chi-square analyzed to compare the occurrence of news reports about females.

Table 5. Frequencies, Percentages and Chi-Square of News on Females

	Observed N	Percent
<i>Hürriyet</i>	21	43.75
<i>Sözcü</i>	13	27.08
<i>Yeni Akit</i>	14	29.17
Total	48	100

Chi-Square (2) = 2.375, $p = .305$, Cramer's $V = .222$

Hürriyet with ($n = 21$, 43.75 %) had the highest number and percentage of news on females followed by ($n = 14$, 29.17) and ($n = 13$, 27.08 %) for *Yeni Akit* and *Sözcü* respectively. However, Chi-square results ($\chi^2(2) = 2.37$, $p = .305$, Cramer's $V = .222$ representing a weak effect size) demonstrate that there were not any statistically significant differences between the total number of news items about females in three newspapers.

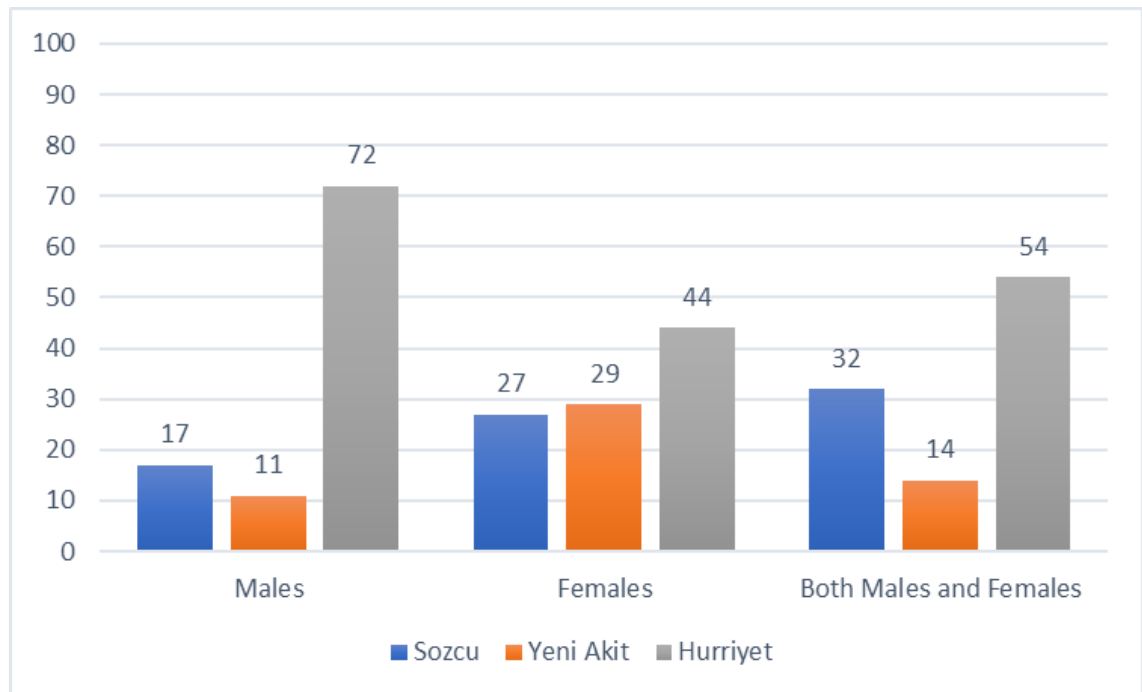
Frequency, percentages, and chi-square of news items about males and females were computed to compare frequencies of these news reports (Table 6).

Table 6. Frequencies, Percentages and Chi-Square of News on Males and Females

	Observed N	Percent
<i>Hürriyet</i>	57	53.77
<i>Sözcü</i>	34	32.07
<i>Yeni Akit</i>	15	14.15
Total	106	100

Chi-Square (2) = 25.038, p = .000, Cramer's V = .485

Hürriyet with (n = 57, 53.77 %) had the highest number of news on males and females. This was followed by *Sözcü* (n = 34, 32.07) and *Yeni Akit* (n = 15, 14.15 %). The results of chi-square (χ^2 (2) = 25.03, p = .000, Cramer's V = .485 representing a moderate effect size) indicate that there were significant differences between the total number of news about males and females in three newspapers. Figure 1 recapitulates the percentages of the news items on males, females and both males and females.

**Figure 1.** Percentage of News Reports on Males, Females, and both in Three Newspapers

The results showed that *Hürriyet* newspaper reported news about males (n = 13) more than *Yeni Akit* (n = 2) and *Sözcü* (n = 3). *Hürriyet* newspaper also reported news about

females (n = 21) more than *Yeni Akit* (n = 14) and *Sözcü* (n = 13). All three newspapers reported news about both male and female more than news about either group; among which *Hürriyet* (n = 57) had the largest number of news which was followed by *Sözcü* (n = 34) and *Yeni Akit* (n = 15).

As it is evident from the data, *Hürriyet* has treated gender and the related issues more intensively than the other two newspapers. This can be partially due to the political and social affiliations of these newspapers. That is *Hürriyet*, as a liberal newspaper, whose aim is to cover public and domestic issues as independently as possible, has given more importance to gender related issues. This is followed by *Sözcü* newspaper which treats political concerns more seriously than the other issues. *Yeni Akit*, a newspaper known for its religious and conservative stance and as a newspaper which supports the leading political party, has treated gender issues with less importance compared with the other two newspapers.

The rather high number of news reports where both men and women are involved in the event, in all three newspapers, may have important implications in terms of the news types which attract public attention and media's effort to raise awareness of the issue and how public should perceive and respond to the social reality.

While gender representation on the media gives information about the situations men and women face in society, it also may reflect the point of view of society about gender. The fact that in all three newspapers, news reports on both genders occurred with higher frequency than the other two categories can shed light to the nature of the reports; that is when both genders appear in the same news report and their actions are compared or related to each other, they become more newsworthy.

4.1.2 Analysis of Processes by Newspapers

A few questions need to be addressed to 'decode' and 'encode' components of reality and perception of the world: who are the participants? What has happened? where, when, and how something is happening. These questions are answered in transitivity system which makes it necessary to assess the categories of 'process,' 'participant,' and

context to respond to these concerns, or as Burton (1982: 200) puts it, “to depict the scenario of ‘who does what to whom’”. Thus, processes can reveal the nature of the events and discover how the world is realized, categorized, and perceived from various perspectives. In this section the processes observed in the data are examined to consider how clause structure is employed to manifest gender and gender representation in data.

All the process types and their frequency in the data were counted and calculated for each newspaper. Table 7 and Figure 2 display the frequencies and percentages for the total number of the processes reported in *Hürriyet*, *Sözcü* and *Yeni Akit*. As it is clear, different newspapers have resorted to different process types while reporting the news. The transitivity processes utilized in the reports of each newspaper will be discussed in this section.

Table 7. Total Number of Processes by Newspaper

	Observed N	Percent
<i>Hürriyet</i>	500	64.68
<i>Sözcü</i>	139	17.98
<i>Yeni Akit</i>	134	17.34
Total	773	100

Chi-Square = 341.917, df = 2, p = .000, Cramer's V = .665

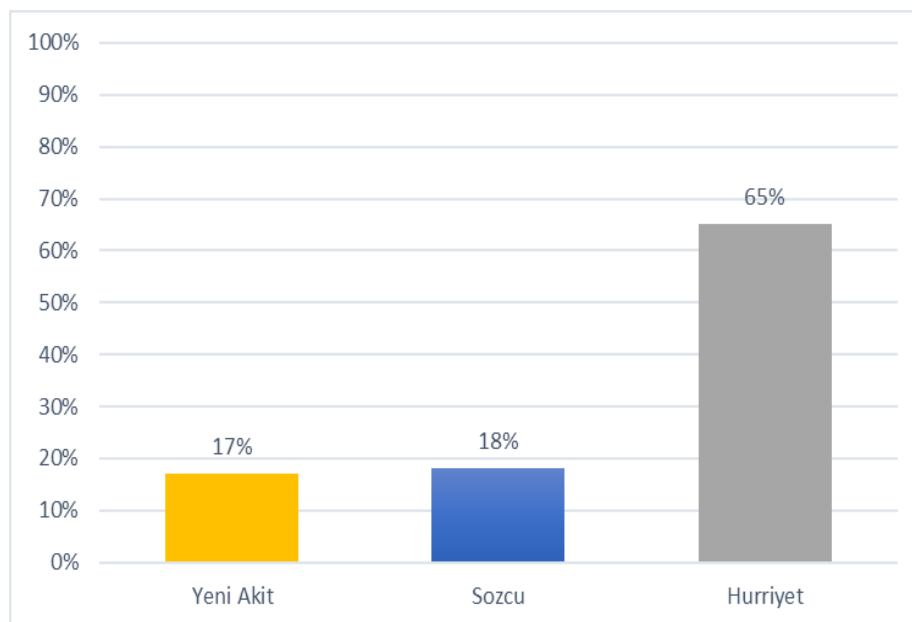


Figure 2. Total Number of Processes by Newspapers

Frequency, percentages and chi-square (Table 7) were computed in order to analyze the total number of processes in the three newspapers. The highest number of processes belonged to *Hürriyet* (n = 500, 64.68 %) followed by *Sözcü* (n = 139, 17.98) and *Yeni Akit* (n = 134, 17.34 %). The results of chi-square ($\chi^2(2) = 341.917$, $p = .000$, Cramer's $V = .665$ representing a large effect size) illustrate that there were statistically significant differences between the total number of processes in three newspapers. Results of the analysis show that more than 60% of the data have appeared in *Hürriyet*.

As their agenda, *Hürriyet* aims to present accurate, impartial, and reliable journalism and that is why they try to cover every aspect of life not merely resorting to political and economic news. (<http://www.hurriyetkurumsal.com/en/nInvestments>). This may justify the fact as why they have included more real life events than the other two newspapers; *Sözcü*=17.98% of the whole processes and *Yeni Akit*=17.34% of the data. Based on the statistics it can be concluded that *Sözcü* and *Yeni Akit* are not as focused on these issues as *Hürriyet* is. However, as is evident in Table 8, newspapers show variation when it comes to the percentage and frequency of the process types. Table 8 reflects this variation.

Table 8. Frequencies and Percentages of Process Types by Newspapers

		Processes						Total
		Material	Mental	Verbal	Existential	Relational	Behavioral	
<i>Hürriyet</i>	Count	217	44	94	15	73	57	500
	%	43.4%	8.8%	18.8%	3.0%	14.6%	11.4%	100.0%
<i>Yeni Akit</i>	Count	45	10	34	2	29	14	134
	%	33.6%	7.5%	25.4%	1.5%	21.6%	10.4%	100.0%
<i>Sözcü</i>	Count	86	6	22	1	2	22	139
	%	61.9%	4.3%	15.8%	0.7%	1.4%	15.8%	100.0%
Total	Count	348	60	150	18	104	93	773
	%	45.0%	7.8%	19.4%	2.3%	13.5%	12.0%	100.0%

For instance, in *Sözcü* newspaper, Material processes account for 61.9% of the whole process types. That is 86 processes out of 139 processes have employed Material processes which means more than half of the data for this newspaper. This is followed by Verbal and Behavioral processes which have occupied 15.8% of the data each. Relational, Existential and Mental processes were the least commonly used process types in the data examined for *Sözcü*.

In *Hürriyet*, like *Sözcü*, the prevalent process is the Material process. It accounts for 43.4% of the data in this newspaper and *Hürriyet* has employed other process types with more frequency compared to *Sözcü*. Verbal and Relational processes were the next process types observed more in the data for *Hürriyet* with 18.8% for Verbal and 14.6% for Relational processes respectively. Behavioral processes composed 11.4% of the data followed by 8.8% for Mental and 3.0% for Existential processes.

Similar to the other two newspapers, Material processes show the highest percentage of the data for *Yeni Akit* too (33.6%). This is followed by Verbal processes (25.4%) and Relational processes (21.6 %). Behavioral, Mental and Existential processes had 10.4%, 7.5% and 1.5% respectively.

As it is evident in Table 8, Material and Verbal processes are the most frequently used process types (45.0% and 19.4% respectively). This can be attributed to the nature of the texts. News reports are mainly concerned with actions and statements of some authorities. As Halliday (1985) states, analysis of processes in any media texts can inform the reader of the journalist's attitude towards the person whose words or actions are being reported. These processes, Halliday says, are of huge importance as they are the determining elements of the media text structure because they serve to introduce representations of what he calls the 'goings on' of reality.

Material processes in media text enable the journalist to analyze and foreground certain meanings in the text. They are particularly effective because they inform the reader not only about how actions are depicted in a text, but also about how the participants in those events are depicted. A similar claim can be made about verbal processes or what Halliday (1985) refers to as "*predicates of communication*". Verbal processes are also considered useful tools for linguistic analysis of media texts. That is, they are the clause elements used by text authors to introduce the speech of the people they are reporting on. Thus, the verbal processes can reveal a lot about what a journalist considers to be reportable and can influence the reader to take a certain position.

4.1.3 Analysis of Material Processes

Material processes are processes of doing where participants may have active or passive roles. Participants may be the ‘doers’ also called *agents* which perform the action and the ‘goal’. Sometimes, a material process may have ‘beneficiaries’ which means the one to whom or for whom the process is said to take place (Halliday, 1994). Material processes may also have a Goal, which can refer to the person, reason, or even an object for which or through which something is done. However, since the present study deals with humans and how their actions affect each other, the Goal will not be a focus and the analysis will center around the *doers* and *beneficiaries*, the person to whom or for whom something is done. Consider the following sentence taken from *Hürriyet* newspaper in Turkish:

Seçkin Piriler tartışmada eski kocası tarafından darp edildi. (Hürriyet, 9 May)

Seçkin Piriler during the argument her ex-husband by was hit.

In this sentence, *Seçkin Piriler* is the beneficiary, the entity affected by the agent, *eski kocası* which means her ex-husband. The material process is *darp edildi* which is used in passive voice and that is how the clause structure has employed the Material process to depict the event.

Table 9 and Figure 3 display the analysis of frequency, percentages, and chi-square of Material processes in three newspapers.

Table 9. Frequencies and Percentages of Material Processes across the Newspapers

	Observed N	Percent
<i>Hürriyet</i>	217	62.36
<i>Sözcü</i>	86	24.71
<i>Yeni Akit</i>	45	12.93
Total	348	100.00

Chi-square = 139.155, df = 2, p = .000, Cramer's V = .632

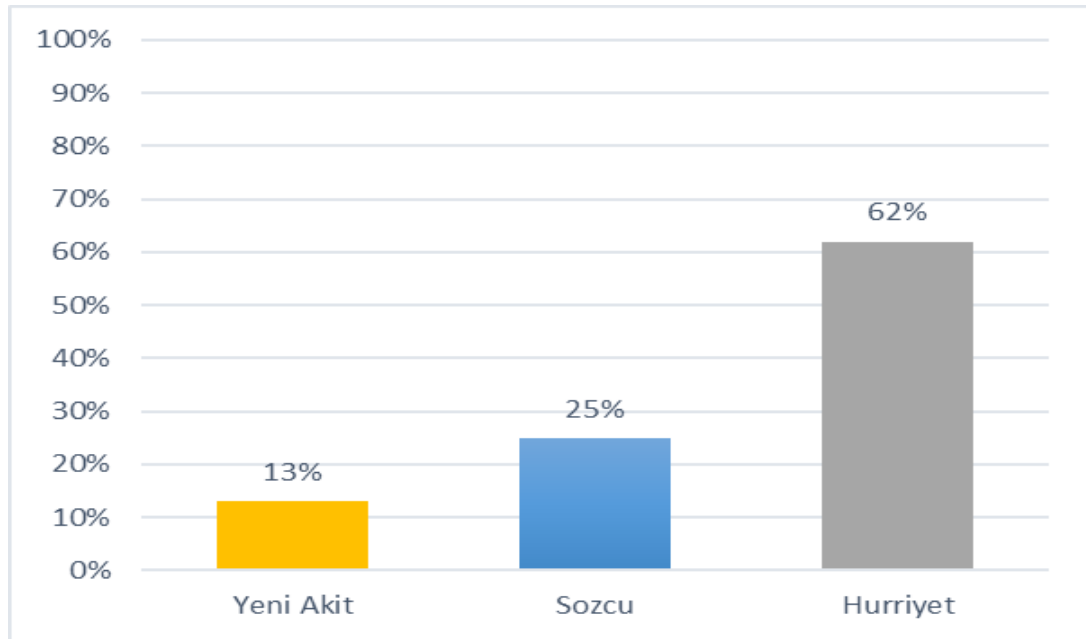


Figure 3. Percentages of Material Processes by Newspapers

Hürriyet (n = 217, 62.36 %) displays the highest share of Material processes followed by *Sözcü* (n = 86, 24.71) and *Yeni Akit* (n = 45, 12.93 %). The results of chi-square ($\chi^2(2) = 139.15, p = .000, \text{Cramer's } V = .632$ representing a large effect size) indicated that there were significant differences between the number of Material processes in three newspapers. Since *Hürriyet* has occupied the largest part of the data, this finding is justifiable in terms of the number of whole Material processes in this newspaper. Material processes also account for the highly occurred process type in the data.

4.1.4 Analysis of Verbal Processes

Verbal processes are the second most prevalent process type in data. There are two inherent participants in these processes: the Sayer and the Verbiage which means what is said. The following example from *Yeni Akit* may illustrate the process better.

Peygamber (s.a.v) Efendimiz'in bizlere olan emir ve vasiyetlerinden biri de: kadınlara evlerinde oturmaları.....emredip. (Yeni Akit, 6 July).

One of our holly prophet's (peace be on him) order and will is for women to stay at home.

In the sentence, *Peygamber (s.a.v) Efendimiz (our holly prophet)* is the sayer which has ordered women to stay at home. What has been told or ordered is the Verbiage and in this case verbigae has used a verbal process of *emr etme*-to order to realize what has been expressed. Table 10 and Figure 4 illustrate the frequency, percentages, and chi-square of Verbal processes in the data as they have occurred in selected newspapers.

Table 10. Frequencies, Percentages of Verbal Processes across Newspapers

	Observed N	Percent
<i>Hürriyet</i>	94	62.67
<i>Sözcü</i>	22	14.67
<i>Yeni Akit</i>	34	22.67
Total	150	100.00

Chi-square = 59.520, df = 2, p = .000, Cramer's V = .629

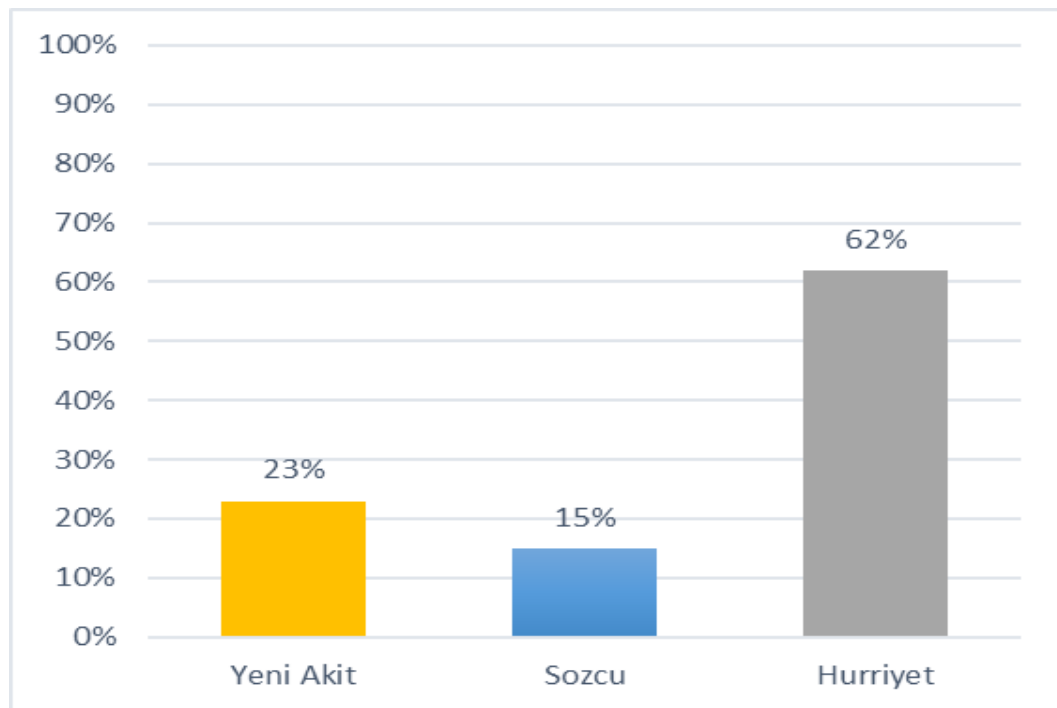


Figure 4. Percentages of Verbal Processes by Newspapers

Hürriyet with (n = 94, 62.67 %) comes at the top regarding the frequency and percentage of Verbal processes across newspapers. This was followed by *Yeni Akit* (n = 34, 22.67) and *Sözcü* (n = 22, 14.67 %) respectively. The results of chi-square ($\chi^2(2) = 59.92, p = .000, \text{Cramer's } V = .626$ representing a large effect size) signify that there were significant differences between the number of Verbal processes in three

newspapers. The difference between the newspapers in terms of Verbal processes employed was significant.

4.1.5 Analysis of Relational Processes

Frequency, percentages, and chi-square (Table 11) were computed to compare relational processes of three newspapers. This process type indicates qualities of *being* and *having* and has two participants of *carrier* and *attribute* as its core. Consider the following example from *Sözcü*:

Ç. 23 yaşında veteriner fakültesinden mezun bir hekim. (Sözcü, 18 June)

Ç. 23 years old is a doctor graduated from veterinary faculty.

In this sentence, *Ç. 23 years old*, is the carrier of the sentence and the relational process has been realized in the verb *is*. Relational processes in Turkish language are not directly stated in the clause structure however the sentence can be rewritten by adding *-dir* to the attribute. The attribute in this clause structure is *veteriner fakültesinden mezun bir hekim*.

Table 11. Frequencies, Percentages of Relational Processes across Newspapers

	Observed N	Percent
<i>Hürriyet</i>	73	70.19
<i>Sözcü</i>	2	1.92
<i>Yeni Akit</i>	29	27.88
Total	104	100.00

Chi-square = 74.096, df = 2, p = .000, Cramer's V = .844

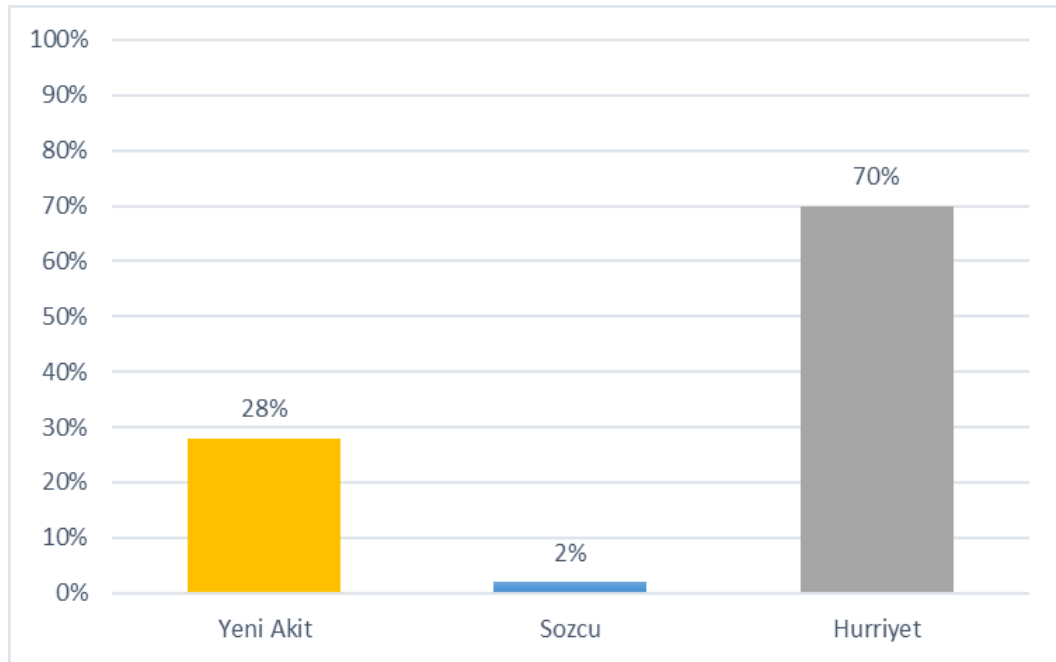


Figure 5. Percentages of Relational Processes by Newspapers

Hürriyet (n = 73, 70.19 %) had a higher number of relational processes than the other two newspapers. This was followed by *Yeni Akit* (n = 29, 27.88) and *Sözcü* (n = 2, 1.92 %). The results of chi-square ($\chi^2(2) = 74.09, p = .000$, Cramer's V = .844 representing a large effect size) indicated that there were significant differences between the number of relational processes in three newspapers.

4.1.6 Analysis of Behavioral Processes

Frequency, percentages, and chi-square (Table 12) were computed to compare behavioral processes of three newspapers. Behavioral process is half-way between mental and material process, sharing features from both process types. Very clear examples of this process type can be looking, watching, and pondering; just to mention a few. Consider the following example from *Hürriyet* 10 July 2019:

Peki bu çocuklar yarın öbür gün başka bir cinsel istismara uğrasa nasıl seslerini çıkarabilir?

How can these children raise their voices if they are subjected to another sexual abuse tomorrow or the next day?

In this sentence, *ses çıkarabil-* to complain, is a Behavioral process. It needs to take action on the part of the participant and at the same time requires elements of thinking and cognition.

Table 12. Frequencies, Percentages of Behavioral Processes across Newspapers

	Observed N	Percent
<i>Hürriyet</i>	57	61.29
<i>Sözcü</i>	22	23.66
<i>Yeni Akit</i>	14	15.05
Total	93	100.00

Chi-square = 33.742, *df* = 2, *p* = .000, *Cramer's V* = .602

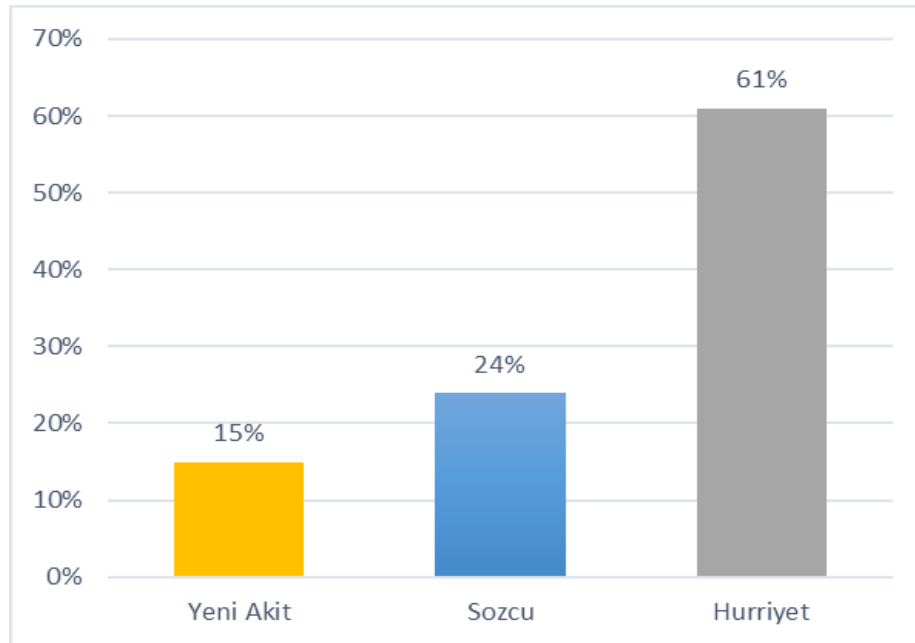


Figure 6. Percentages of Behavioral Processes by Newspapers

Hürriyet ($n = 57$, 61.29 %) had the highest number of behavioral processes. This was followed by *Sözcü* ($n = 22$, 23.66) and *Yeni Akit* ($n = 14$, 15.05 %). The results of chi-square ($\chi^2(2) = 33.74$, $p = .000$, *Cramer's V* = .602 representing a large effect size) indicated that there were significant differences between the number of behavioral processes in three newspapers.

4.1.7 Analysis of Mental Processes

Halliday (2004) states that mental process is a process of feeling, thinking, and perceiving. He classifies this type of process into three classes: cognition which consists of thinking, knowing, and understanding, affection which consists of liking and fearing, and perception which consists of seeing and hearing. According to Halliday (2004), a mental process has two participants, they are senser, is a person or other participant (animal, plant, etc.), and a phenomenon (which sensed). The following example from *Hürriyet* 10 July 2019:

Biz ne zaman çocuklarımıza güvenmeyi öğreneceğiz?

When will we learn to trust our children?

In this example, *öğren-* to learn, is a mental process which requires cognition, thinking, and knowing. Frequency, percentages, and chi-square were computed to compare mental processes of three newspapers. See Table 13 and Figure 7 below for more details.

Table 13. Frequencies and Percentages of Mental Processes across Newspapers

	Observed N	Percent
<i>Hürriyet</i>	44	73.33
<i>Sözcü</i>	6	10.00
<i>Yeni Akit</i>	10	16.67
Total	60	100.00

Chi-square = 43.600, df = 2, p = .000, Cramer's V = .852

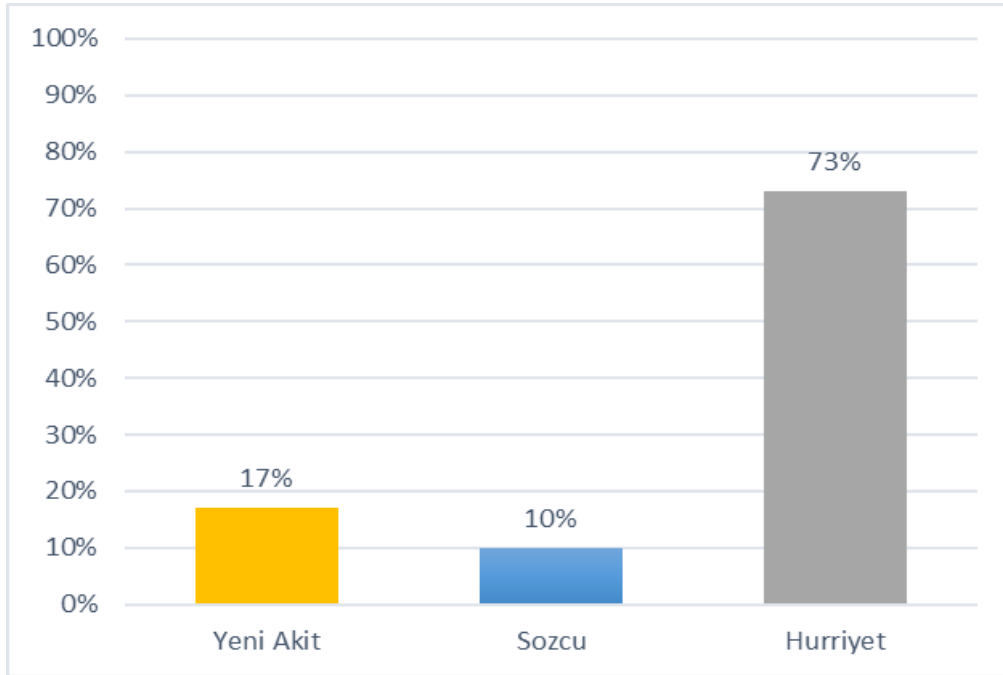


Figure 7. Percentages of Mental processes by Newspapers

Hürriyet (n = 44, 73.33 %) had the highest number of mental processes. This was followed by *Yeni Akit* (n = 10, 16.67) and *Sözcü* (n = 6, 10.00 %). The results of chi-square ($\chi^2(2) = 43.60, p = .000, \text{Cramer's } V = .852$ representing a large effect size) indicated that there were significant differences between the number of mental processes in three newspapers.

4.1.8 Analysis of Existential Processes

Existential process is about explaining the existence of something or someone. It is known to use the words like *there is*, or *there are* in English. The following sentence is from *Hürriyet* 12 June 2019:

Türk Medeni Kanununda nafaka konusunda böyle bir kural vardır.

There is such a law in Turkish Civil Code about alimony issue.

In this sentence, the verb *var- there is*, is an example of Existential process where the existence of a law is presented in the clause structure. Frequency, percentages, and chi-

square were computed to compare existential processes of three newspapers. Table 14 and Figure 8 display the details of this analysis in number and graphic forms.

Table 14. Frequencies and Percentages of Existential Processes across Newspapers

	Observed N	Percent
<i>Hürriyet</i>	15	83.33
<i>Sözcü</i>	1	5.56
<i>Yeni Akit</i>	2	11.11
Total	18	100.00

Chi-square = 20.333, *df* = 2, *p* = .000, *Cramer's V* = .999

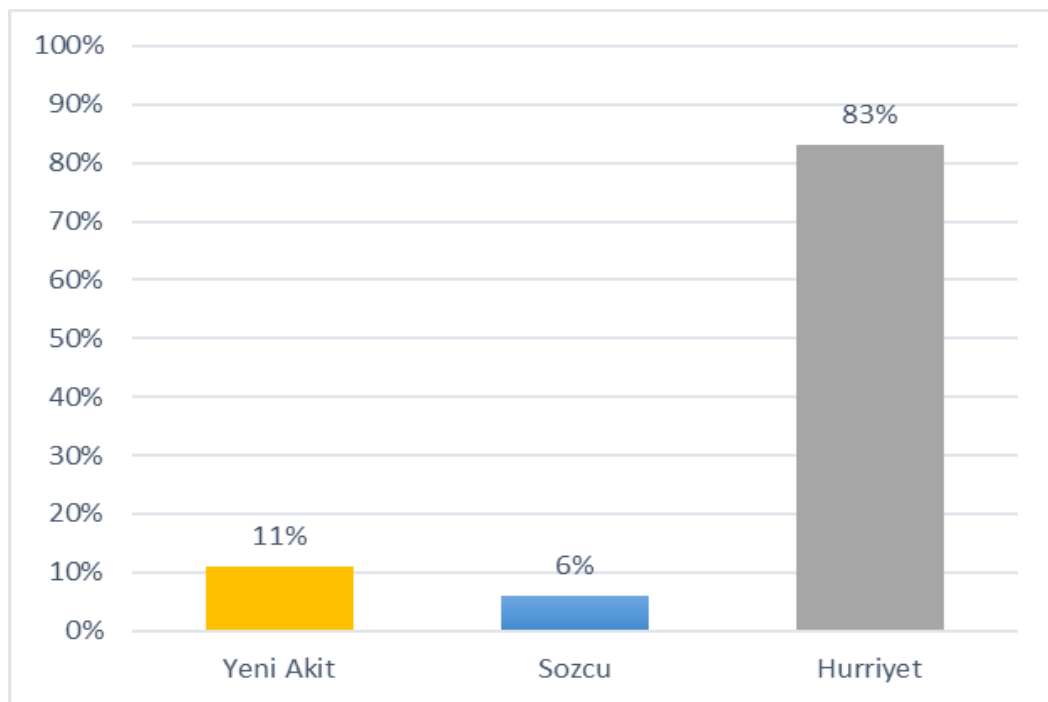


Figure 8. Percentages of Existential Processes by Newspapers

Hürriyet with ($n = 15$, 83.33 %) had the highest number of existential processes. This was followed by *Yeni Akit* ($n = 2$, 11.11) and *Sözcü* ($n = 1$, 5.56 %). The results of chi-square ($\chi^2(2) = 20.33$, $p = .000$, *Cramer's V* = .999 representing a large effect size) show that there were significant differences between the number of existential processes in three newspapers.

4.1.9 Analysis of Internal Structure of Material Processes

The material processes or processes of doing have two inherent participant roles associated with them. The first is the Actor or Agent, an obligatory element which represents the ‘doer’ of the process expressed by the clause and the second one is an optional Goal and/or a Beneficiary which represents the person or entity affected by the process. As the main purpose of this study is to analyze gender identity, the Goal will not be a focus of the analysis. However, the Beneficiary is taken into account as it represents humans while Goal can refer to inanimate objects as well. Consider the following example:

ACTOR	PROCESS	BENEFICIARY
<i>Alice</i>	<i>hit</i>	<i>the child.</i>

Table 15 and Figure 9 display the comparison of frequency, percentages, and chi-square of male and female agents and male and female beneficiary in the data.

Table 15. Frequencies, Percentages and Std. Residuals of Male and Female Agents by Newspapers

Newspaper		N	%	Chi-Square	Df	sig	Cramer's V
<i>Hürriyet</i>	Male	167	76.95	63.083	1	.000	.539
	Female	50	23.05				
	Total	217	100				
<i>Sözcü</i>	Male	51	59.30	2.977	1	.084	.186
	Female	35	40.70				
	Total	86	100				
<i>Yeni Akit</i>	Male	31	75.60	10.756	1	.001	.512
	Female	10	24.40				
	Total	41	100				

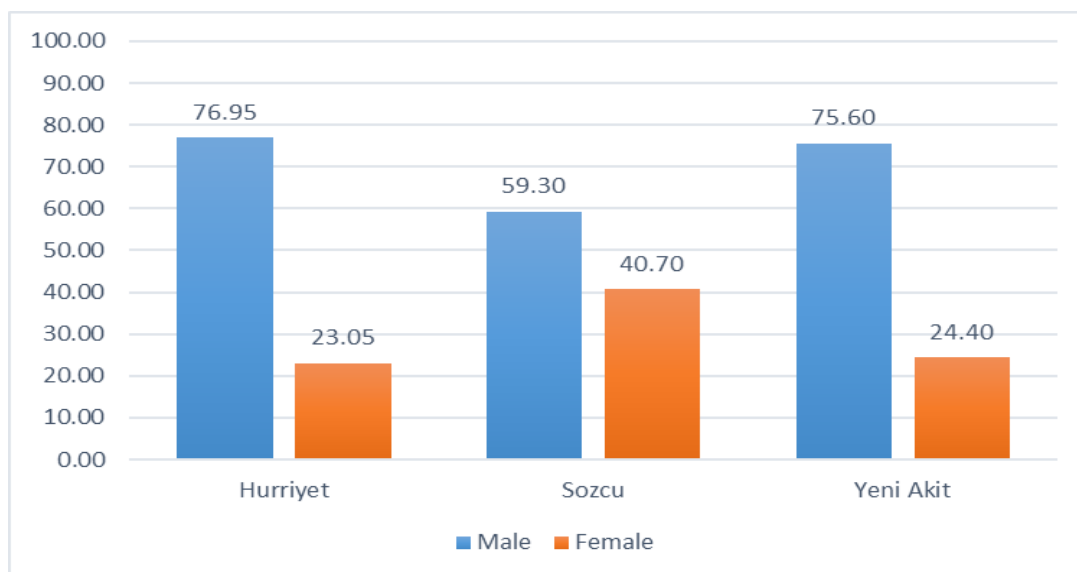


Figure 9. Male Agent and Female Agent by Newspapers

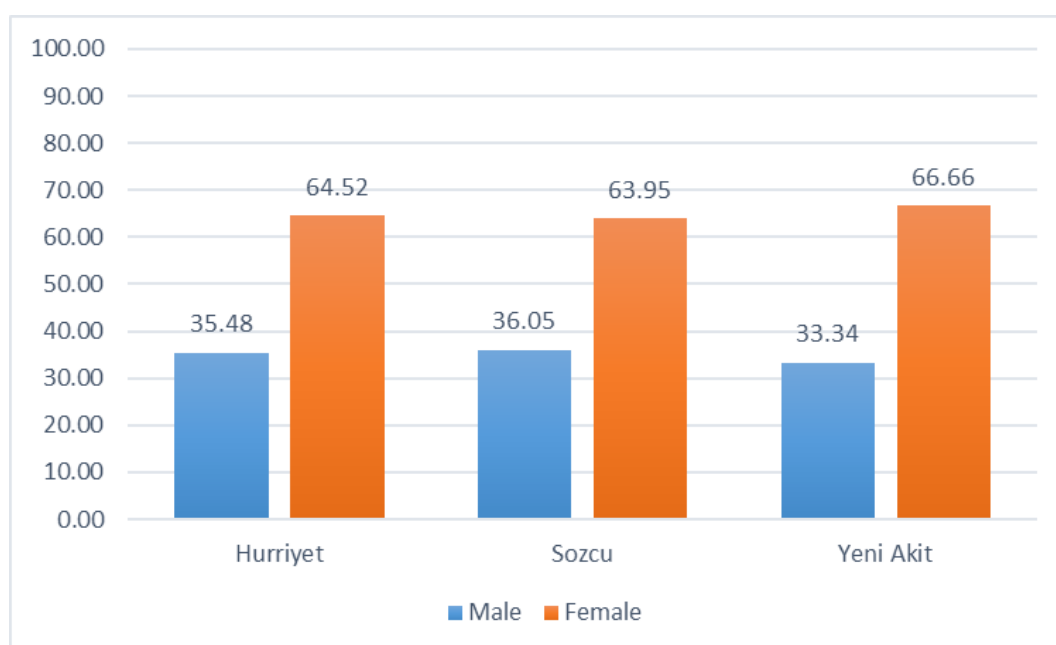
In all newspapers the number of male agents were higher than female agents. *Hürriyet* had higher percentages of male agents than female (Male = 76.95 % and Female = 23.05 %) with chi-square ($\chi^2 (1) = 63.08$, $p = .000$, Cramer's $V = .539$ representing a large effect size) indicating that it had significantly higher male agents than female. This is justifiable as it had the higher number of news items covering both genders compared with the other two newspapers.

Sözcü also had higher percentages of male agents than female (Male = 59.30 % and Female = 40.70 %). The results of chi-square ($\chi^2 (1) = 2.97$, $p = .086$, Cramer's $V = .186$ representing a weak effect size) show that there was not any significant difference between male and female agents in *Sözcü*. *Yeni Akit* with chi-square ($\chi^2 (1) = 10.75$, $p = .001$, Cramer's $V = .512$ representing a large effect size) had higher percentages of male agents than female (Male = 75.60 % and Female = 24.40 %). This shows that *Yeni Akit* had significantly higher male agents than female agents.

Frequency, percentages, standardized residuals, and chi-square (Table 16) were also computed to compare frequencies of beneficiary males and females.

Table 16. Frequencies, Percentages and Std. Residuals of Male and Female Beneficiary by Newspapers

Newspaper		N	%	Chi-Square	Df	sig	Cramer's V
<i>Hürriyet</i>	Male	77	35.48	18.290	1	.000	.290
	Female	140	64.52				
	Total	217	100				
<i>Sözcü</i>	Male	31	36.05	6.698	1	.010	.279
	Female	55	63.95				
	Total	86	100				
<i>Yeni Akit</i>	Male	15	33.34	5.00	1	.025	.333
	Female	30	66.66				
	Total	45	100				

**Figure 10.** Male and Female Beneficiary by Newspapers

Similar to male agents, in all newspapers number of female beneficiary was higher than that of male. As the statistics show, *Hürriyet* had higher percentages of female beneficiary than male (Female = 64.52 % and Male = 35.48 %) with chi-square ($\chi^2 (1) = 18.29$, $p = .000$, Cramer's $V = .290$ representing a weak effect size). This shows that *Hürriyet* had significantly higher female beneficiary than male. *Sözcü*, too, had higher percentages of female beneficiary than male (Female = 63.95 % and Male = 36.05 %). The results of chi-square ($\chi^2 (1) = 6.69$, $p = .010$, Cramer's $V = .279$ representing a weak effect size) indicated that *Sözcü* had significantly higher female beneficiary than

male. *Yeni Akit* also had higher percentages of female beneficiary than male (Female = 66.66 % and Male = 33.34 %). The results of chi-square ($\chi^2 (1) = 5.00$, $p = .025$, Cramer's $V = .333$ representing a moderate effect size) illustrate that the female beneficiary was significantly higher than male beneficiary.

Since in Material processes the agent has the power and controls the course of actions with the beneficiary playing an inferior or a passive role in the clause, the high number of Male agents in the whole data ($n=249$) implies that in total these newspapers have seen males in a more powerful and dominant situation compared to females who have largely been the beneficiary of the clauses ($n=95$). Also, the high number of female beneficiaries in clauses implies that the one who is affected more by the process is the female ($n=225$ for females and $n= 123$ for men respectively). This can indicate that, in general, all the news items published in these three newspapers have males in more powerful, dominant, and superior position than women. Regardless of their orientations, be liberal, political, or conservative, the high number of male agents and female beneficiary reveals a male dominant news world where males are the main actors.

Since linguistic choices are made based on power and ideology, the investigation suggests that as male agents are mentioned with more frequency, they have more effect over the beneficiary females which portrays men as more powerful, both in social and familial domains. The frequent use of the material processes gives the impression that men are portrayed as active participants, people of actions who cherish their own values and would continue to do so. They are foregrounded as the main participants who have subordinated female beneficiaries. They are the main actors elated with the possibility of having more control over their own and others' lives.

4.1.10 Analysis of Internal Structure of Verbal Processes

The verbalization processes or 'processes of saying have two inherent participants; SAYER (the individual who is speaking) and TARGET (the addressee to whom the process is directed). To this, it is possible to add the role of VERBIAGE, which means 'that which is said'.

SAYER PROCESS VERBIAGE TARGET
She announced the exam results to the students.

Verbal processes are among the highly employed processes in the data. Table 17 and Figure 11 illustrate the frequencies and percentages for the Sayers reported on male and female in *Hürriyet*, *Yeni Akit* and *Sözcü* newspapers.

Table 17. Frequencies and Percentages of Male and Female Sayer by Newspapers

Newspaper		N	%	Chi-Square	Df	sig	Cramer's V
<i>Hürriyet</i>	Male	53	56.38	1.532	1	.216	.127
	Female	41	43.62				
	Total	94	100.00				
<i>Sözcü</i>	Male	12	54.55	.182	1	.671	.090
	Female	10	45.45				
	Total	22	100.00				
<i>Yeni Akit</i>	Male	20	58.82	1.059	1	.303	.176
	Female	14	41.18				
	Total	34	100.00				

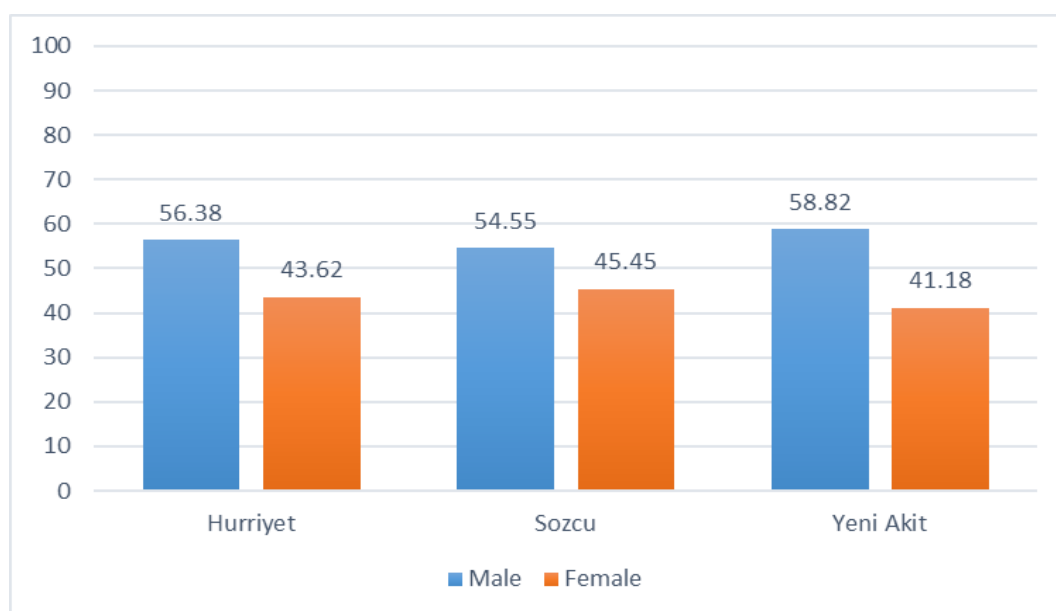


Figure 11. Male Sayer and Female Sayer by Newspapers

Frequency, percentages, and chi-square (Table 17) were computed to compare frequencies of male and female Sayers in verbal processes in the data. *Hürriyet* had higher percentages of male Sayers than female (Male = 56.38 % and Female = 43.62

%). The results of chi-square ($\chi^2(1) = 1.53$, $p = .216$, Cramer's $V = .127$ representing a weak effect size) indicated that there was not any significant difference between male and female Sayers in *Hürriyet*. *Sözcü* had higher percentages of male Sayers than female (Male = 54.55 % and female = 45.45 %). The results of chi-square ($\chi^2(1) = .182$, $p = .670$, Cramer's $V = .090$ representing a weak effect size) indicated that there was not any significant difference between male and female verbal in *Sözcü*. *Yeni Akit* had higher percentages of male Sayers than female (Male = 58.82 % and Female = 41.18 %). The results of chi-square ($\chi^2(1) = 1.059$, $p = .303$, Cramer's $V = .176$ representing a weak effect size) indicated that there was not any significant difference between male and female Sayers in *Yeni Akit* either. The results showed that *Hürriyet* newspaper reported male Sayer ($n = 53$) more than *Yeni Akit* ($n = 20$) and *Sözcü* ($n = 12$). *Hürriyet* newspaper also reported female sayer ($n = 41$) more than *Yeni Akit* ($n = 14$) and *Sözcü* ($n = 10$).

In terms of transitivity, the Sayer has more power over the process of saying and controls what is said and how. As Figure 11 indicates, in all newspapers the percentage of Male Sayers is higher than that of Female Sayers which shows that, in all newspapers, men are the dominant participants in the saying processes. In this regard, *Hürriyet* has 56.38% Male Sayers followed by *Yeni Akit* (58.82%) and *Sözcü* (54.55%). Considering the Female Sayers *Yeni Akit* has the lowest percentage among these newspapers with 41.18%. The lowest percentage of Female Sayers can be attributed to the general worldview of this newspaper. That is, as a conservative and religious newspaper they attribute less importance to female speakers than that of male speakers. The difference between the percentages of Male and Female Sayers is higher than that of the other two newspapers (58.82% Male Sayers and 41.18% Female Sayers). However, for *Hürriyet* and *Sözcü*, regardless of the fact that they also have more Male Sayers than Female Sayers, the difference is not very high (56.38% Male Sayer 43.62 % Female Sayer for *Hürriyet* and 54.55% Male Sayer 45.45% Female Sayer for *Sözcü* respectively).

All three newspapers have depicted a male dominated culture by employing more male Sayers than female Sayers. This reflects that, regardless of their worldview or political stance, overall men have the stage more often than women, have more to say and

welcome with more publicity and audience than female Sayers, as the high number of male Sayers indicates.

4.1.11 Analysis of Internal Structure of Relational Processes

Relational processes express the processes of being. They signal that a relationship exists between two participants but without suggesting that one participant affects the other in any way. Relational processes may be (a) intensive, expressing an 'X is a' relationship; (b) possessive, expressing an 'X has a' relationship; or (c) circumstantial, expressing an 'X is at/on a' relationship. Simpson (1993) believes there are two participant roles associated with relational processes. He suggests the terms CARRIER (roughly the 'topic' of the clause) and ATTRIBUTE (a description or comment about the topic) as the main roles of this process. The following sentence shows how a Relational process is used:

CARRIER	PROCESS	ATTRIBUTE	
<i>Rose</i>	<i>is</i>	<i>a bright</i>	<i>student.</i>

Table 18 and Figure 12 represent the statistics for Relational processes in the data.

Table 18. Frequencies, Percentages, and chi-Square of Male and Female Carriers by Newspapers

Newspaper		N	%	Chi-Square	Df	sig	Cramer's V
<i>Hürriyet</i>	Male	31	42.46	1.658	1	.198	.150
	Female	42	57.54				
	Total	73	100				
<i>Yeni Akit</i>	Male	14	46.66	.133	1	.715	.066
	Female	16	53.34				
	Total	30	100				

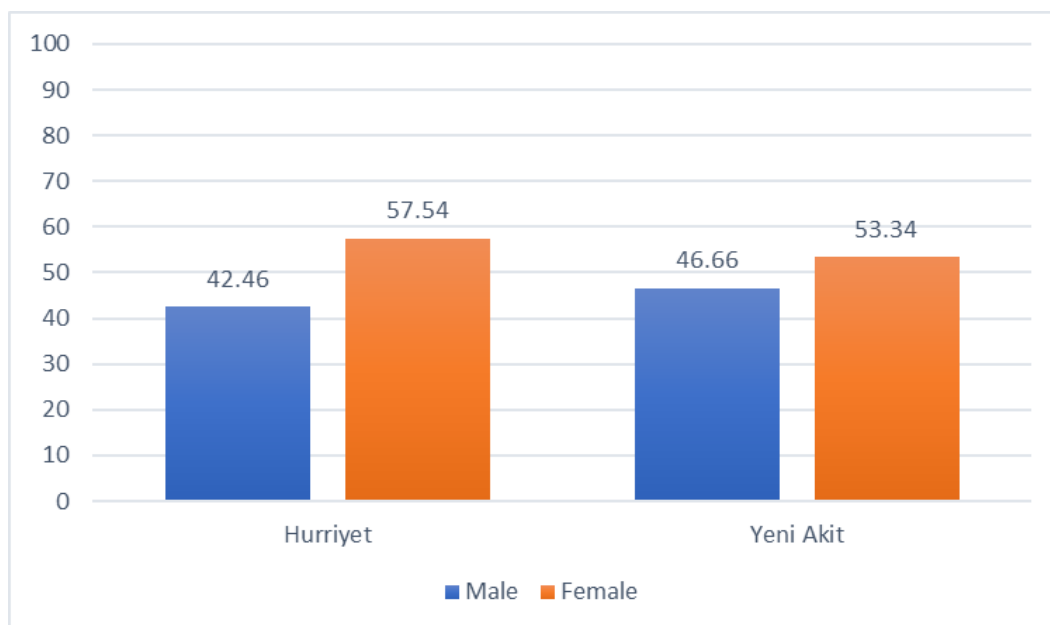


Figure 12. Male And Female Carriers by Newspapers

Frequency, percentages, and chi-square (Table 18) were computed to compare frequencies of carrier news about male and females. *Hürriyet* had higher percentages of female carrier than male (Female = 57.54 % and Male = 42.46 %). The results of chi-square ($\chi^2 (1) = 1.65$, $p = .198$, Cramer's $V = .150$ representing a weak effect size) indicated that there was not any significant difference between male and female carrier in *Hürriyet*. *Sözcü* had equal number of male and female carriers of one. That was why the chi-square was not computed. *Yeni Akit* had higher percentages of male carrier than female (Male = 53.34 % and Male = 46.366 %). The results of chi-square ($\chi^2 (1) = .133$, $p = .715$, Cramer's $V = .066$ representing a weak effect size) indicated that there was not any significant difference between male and female carrier in *Yeni Akit*.

Taking Female carriers into account. *Hürriyet* newspaper has employed more Relational processes with Female carriers than *Yeni Akit* (57.54% and 53.34% respectively). This may be justified if their political orientations are taken into account. *Hürriyet* newspaper which advocates a mainstream liberal orientation employs Female carriers more than Male carriers. This can be, partially, due to the nature of the news items covered in this newspaper or may reflect the interest of this newspaper's publishing philosophy.

Relational processes help to deconstruct the view of its participants in relation to the situation they face. Mills (2003) believes relational clauses define and explain the power participants have at political, economic, and social level. Thus, by assigning attributes to female or male participants, their situation is highlighted with more importance. Based on the information in Table 18, *Hürriyet* has assigned more importance to the female participants and hence displayed a fairly female oriented perspective in this regard; a fact which is not reflected in *Sözcü* and had been treated with less significance in *Yeni Akit*.

4.1.12 Analysis of Internal Structure of Behavioral Processes

The behavioral process draws aspects from verbal and mental processes. So, sensing and saying are considered as behaviors for verbs like gossip, chat, watch, ponder, listen, grin, smile etc. In fact, because one participant is endowed with human consciousness, Behavioral processes are similar to mental processes in that first, the participant is called a ‘Behaver’ in the former and a ‘Senser’ in the latter, and second because of the use of verbs of perception, cognition, affection and verbal. An example may help depict the process better.

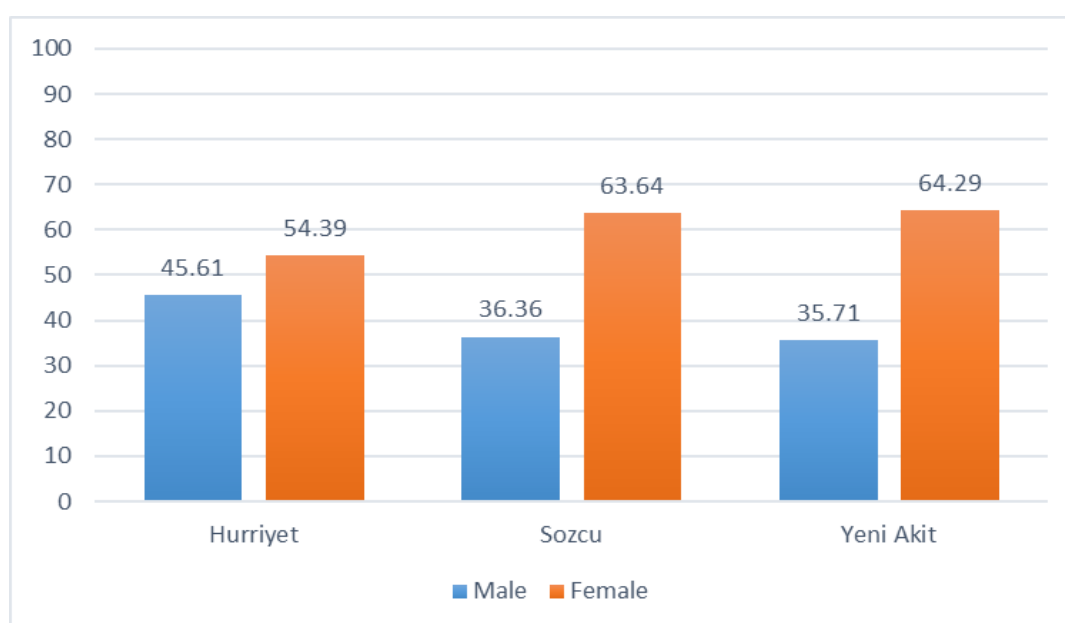
BEHAVIOR	PROCESS
<i>You</i>	<i>should forget the news.</i>

The verb *to forget* is the mental process in this clause. The behavior is *you* who should perform the behavior of forgetting which indicates both a mental status and a behavior.

Table 19 illustrates the frequencies and percentages for the Behaver reported on male and female in three newspapers and Figure 13 represents the data in graphic form.

Table 19. Frequencies and Percentages of Male and Female Behaviors by Newspapers

Newspaper		N	%	Chi-Square	Df	sig	Cramer's V
<i>Hürriyet</i>	Male	26	45.61	.439	1	.508	.087
	Female	31	54.39				
	Total	57	100.00				
<i>Sözcü</i>	Male	8	36.36	1.636	1	.201	.272
	Female	14	63.64				
	Total	22	100.00				
<i>Yeni Akit</i>	Male	5	35.71	1.143	1	.285	.285
	Female	9	64.29				
	Total	14	100.00				

**Figure 13.** Male And Female Behavers by Newspapers

Frequency, percentages, and chi-square (Table 19) were computed to compare frequencies of behavioral processes about males and females. *Hürriyet* had higher percentages of female behavior than male (Female = 54.39 % and Male = 45.61 %). The results of chi-square ($\chi^2 (1) = .439$, $p = .508$, Cramer's $V = .087$ representing a weak effect size) indicated that there was not any significant difference between male and female Behavers in *Hürriyet*. *Sözcü* had higher percentages of female behavior than male (Female = 63.64 % and Male = 36.36 %). The results of chi-square ($\chi^2 (1) = 1.63$, $p = .201$, Cramer's $V = .272$ representing a weak effect size) indicated that there was not any significant difference between male and female behavior in *Sözcü*. *Yeni Akit* had

higher percentages of female Behavers than male Behavers (Female = 64.29 % and Male = 35.71 %). The results of chi-square ($\chi^2 (1) = 1.14, p = .285$, Cramer's V = .285 representing a weak effect size) indicated that there was not any significant difference between male and female Behavers in *Yeni Akit* either.

In all newspapers, the frequency and percentage of Female Behavior is higher than that of Male Behavior. This is predictable as the processes expressing feelings and emotions fall into Behavioral processes category. *Yeni Akit* has 64.29% Female Behavior and less than that 36% Male Behavior. This may be interpreted as *Yeni Akit* focusing more on females and associate them with feelings more than males. Regarding the content of the news items in the data and since majority of news reports reported by this news agency were considered negative and critical of women's rights in favor of religious doctrines, it can be claimed that as a conservative and religious newspaper the news items in this newspaper have an inferior attitude towards women than men. The same justification is also valid for *Sözcü* and *Hürriyet* with 36.36% Male Behavior and 63.64% Female Behavior for the former and 245.61% Male Behavior and 54.39% Female Behavior for the latter.

4.1.13 Analysis of Internal Structure of Mental Processes

The mental processes account for processes of sensing. These processes are 'internalized' and as such are quite different in quality to the 'externalized' processes of doing and speaking. Mental processes may be more delicately defined as perception processes ('seeing', 'hearing'), reaction processes ('liking', 'hating') and processes of cognition ('thinking', 'understanding'). There are two inherent participant roles associated with mental processes, which are SENSER (the conscious being that is perceiving, reacting, or thinking) and PHENOMENON (that which is perceived, reacted to or thought about). The process can be observed in the following example.

SENSER	PROCESS	PHENOMENON
<i>I</i>	<i>didn't understand</i>	<i>the question.</i>

In this sentence, the verb *görme-to see*, is a mental process with the noun phrase *ekipler-crew-* as the senser and what they have seen as the phenomenon; in this case *a woman whose hands were tied and had cuts on her body*. Table 20 and Figure 14 show the statistical analysis for this process type as they were observed in the data.

Table 20. Frequencies, Percentages, and Chi-Square of Male and Female Sensers by Newspapers

Newspaper		N	%	Chi-Square	Df	sig	Cramer's V
<i>Hürriyet</i>	Male	27	52.94	.176	1	.674	.058
	Female	24	47.06				
	Total	51	100.00				
<i>Sözcü</i>	Male	5	62.50	.500	1	.480	.250
	Female	3	37.50				
	Total	8	100.00				
<i>Yeni Akit</i>	Male	10	58.82	.529	1	.467	.176
	Female	7	41.18				
	Total	17	100.00				

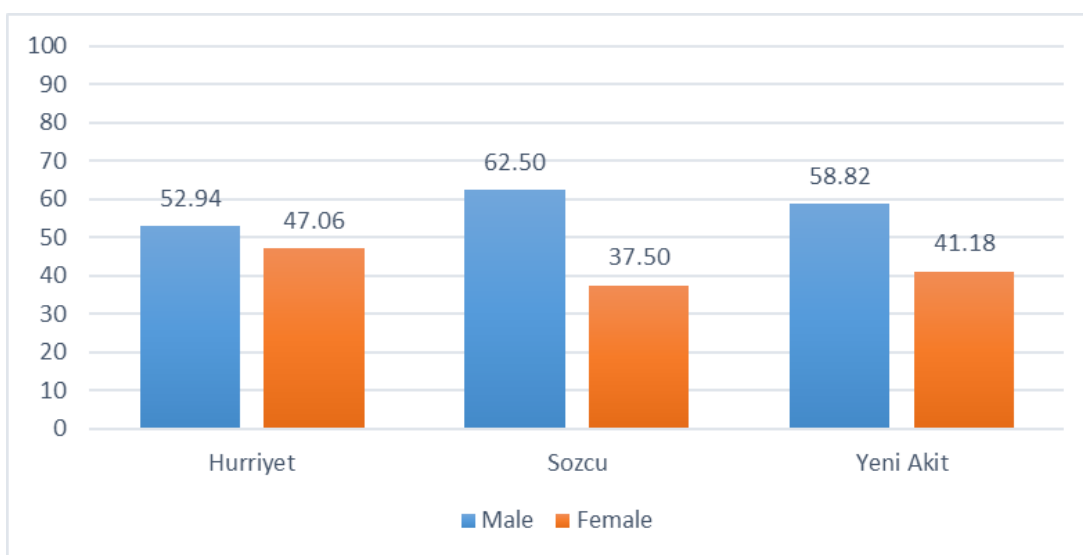


Figure 14. Male And Female Sensers by Newspapers

The results showed that *Hürriyet* newspaper had male senser (n = 27) more than *Yeni Akit* (n = 10) and *Sözcü* (n = 5). *Hürriyet* newspaper also reported female senser (n = 24) more than *Yeni Akit* (n = 7) and *Sözcü* (n = 3). Frequency, percentages, and chi-

square (Table 20) were computed in order to compare frequencies of the participants of Mental processes. *Hürriyet* had higher percentages of male sensor than female (Male = 52.94 % and Male = 47.06 %). The results of chi-square ($\chi^2 (1) = .176$, $p = .674$, Cramer's $V = .058$ representing a weak effect size) indicated that there was not any significant difference between male and female sensor in *Hürriyet*. *Sözcü* had higher percentages of male sensor than female (Male = 62.50 % and Male = 37.50 %). The results of chi-square ($\chi^2 (1) = .500$, $p = .480$, Cramer's $V = .250$ representing a weak effect size) indicated that there was not any significant difference between male and female sensor in *Sözcü*. *Yeni Akit* had higher percentages of male sensor than female (Male = 58.82 % and Male = 41.18 %). The results of chi-square ($\chi^2 (1) = .529$, $p = .467$, Cramer's $V = .176$ representing a weak effect size) indicated that there was not any significant difference between male and female sensor in *Yeni Akit*. Table 21 specifically illustrates the statistical findings regarding male and female phenomenon. Figure 15 represents the data in graphic format

Table 21. Frequencies, Percentages, and Chi-Square Male and Female Phenomenon by Newspapers

Newspaper		N	%	Chi-Square	Df	sig	Cramer's V
<i>Hürriyet</i>	Male	24	48.00	.080	1	.777	.040
	Female	26	52.00				
	Total	50	100.00				
<i>Sözcü</i>	Male	5	62.50	.500	1	.480	.250
	Female	3	37.50				
	Total	8	100.00				
<i>Yeni Akit</i>	Male	9	64.29	1.143	1	.285	.285
	Female	5	35.71				
	Total	14	100.00				

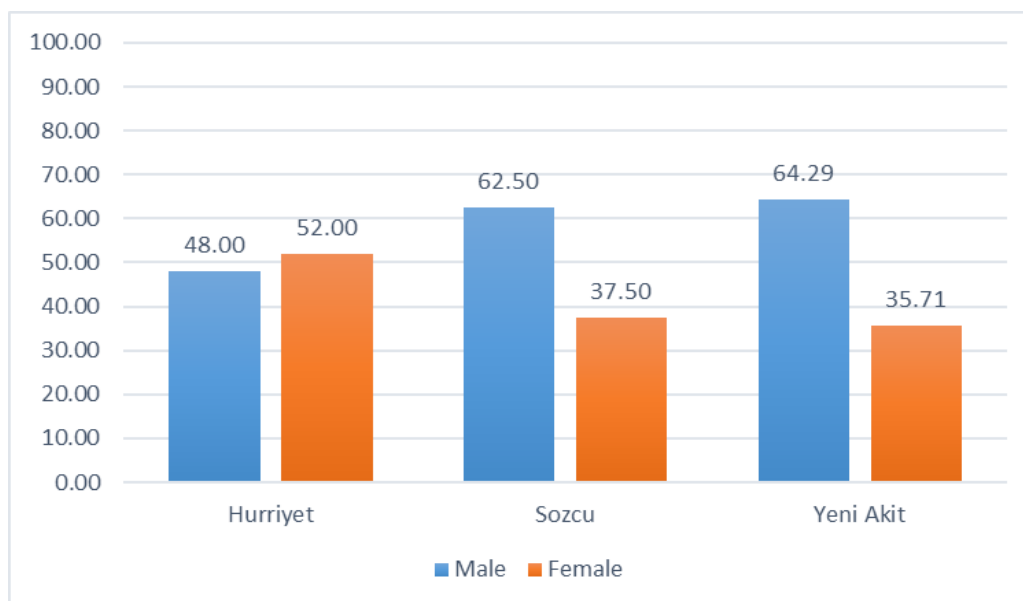


Figure 15. Male and Female Phenomenon by Newspapers

Frequency, percentages, and chi-square (Table 21) were computed to compare frequencies of male and female phenomenon in mental processes. *Hürriyet* with (Female = 52 % and Male = 48 %) had higher percentages of female phenomenon than male. The results of chi-square ($\chi^2 (1) = .08$, $p = .777$, Cramer's $V = .040$ representing a weak effect size) did not show any significant difference between male and female phenomenon in *Hürriyet*. Unlike *Hürriyet*, *Sözcü* had higher percentages of male phenomenon than female (Male = 62.50 % and Female = 37.50 %). The results of chi-square ($\chi^2 (1) = .500$, $p = .480$, Cramer's $V = .250$ representing a weak effect size) did not indicate any significant difference between male and female phenomenon in *Sözcü*. *Yeni Akit* also had higher percentages of male phenomenon than female (Male = 64.29 % and Female = 35.71 %) with no significant difference between male and female phenomenon ($\chi^2 (1) = 1.143$, $p = .285$, Cramer's $V = .285$ representing a weak effect size).

The act of sensing is mostly carried out by men and thus they are the dominant elements in the process. In this regard, women have a rather passive role by being simply the phenomenon of the process and in control of the senser. So, it can be concluded that female sensors are not in a superior position in this process type and still males are considered the major sensors and thus the dominant figures. This result can also be justified when the male and female phenomenon are considered more closely (Figure

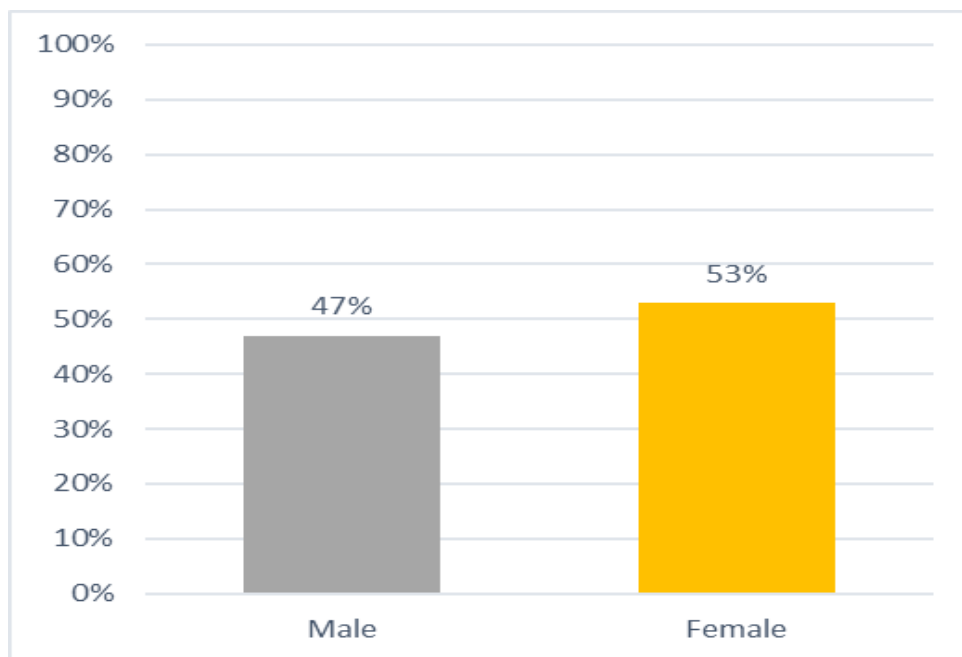


Figure 16. Male and Female Existents in Hürriyet

Frequency, percentages, and chi-square (Table 22) were computed to compare frequencies of male and female existent. *Hürriyet* had higher percentages of female existent than male (Female = 53% and Male = 47 %). The results of chi-square ($\chi^2(1) = .067$, $p = .796$, Cramer's $V = .066$ representing a weak effect size) indicated that there was not any significant difference between male and female existents in *Hürriyet*. The analysis could not be done for the *Sözcü* and *Yeni Akit* because their frequencies were lower than five, i.e., one and zero for *Sözcü* and one and one for *Yeni Akit*. The results showed that *Hürriyet* newspaper made more use of Existential for male ($n = 7$) and female ($n = 8$). The frequencies for the *Sözcü* and *Yeni Akit* were negligible. *Sözcü* had no female existent.

Since Existential processes are rather few in the whole data, it cannot be confidently claimed if using this process is attributable to the orientations of the newspapers in question. However, even in this process type, *Hürriyet* has 47% Male existent and 53% Female existent which is higher than *Yeni Akit* and *Sözcü*. So, it can be claimed that *Hürriyet*, an independent liberal newspaper, employs more Existential processes with Female existents than the other two newspapers.

4.1.15 Final Remarks

When the newspapers are compared in terms of transitivity patterns, there are more similarities rather than differences. These similarities, however, serve the purpose of the first research question; that men and women are projected differently in all newspapers, regardless of these newspapers' ideological orientations. The most common process types were Material and Verbal processes across the newspapers. So, it can be claimed that regarding the use of transitivity patterns to reflect gender, no significant difference is observed as all newspapers project men in enabling and women in disabling clause structures. However, there are some minor variations when types of news reports and the process types are analyzed in more detail.

Regarding the news items on males, *Hürriyet* outweighs the other two newspapers which indicates a significant difference among newspapers in this regard, although there is not any significant difference between this newspaper and *Sözcü* and *Yeni Akit* in terms of news reports on females. These findings are justified when the broad news coverage of this media agency is considered, which in turn can also justify the significant difference in terms of the news reports on both males and females between *Hürriyet* and the other two news agencies. It may also reflect how news world pays more attention to the events where the participants are either males or when both men and women are involved in the news reports. This can indicate how events where females are the only participants of the reports are ignored by the news agencies or pushed to the background.

When considering the total number of process types employed by newspapers, a statistically different distribution of process types between *Hürriyet* and the other two newspapers is observed. *Hürriyet* with a larger number of circulations across the country has the resources to tackle more news reports which can be used to justify the significant difference of the total number of process types in this newspaper; the same pattern which has been repeated where process types are analyzed individually across newspapers (see Table 8). A significant difference is also observed between *Hürriyet* and the other two newspapers regarding the individual analysis of process types.

When process types were analyzed individually and their participants and internal clause structures were considered, it was found that more similarities exist between the newspapers than differences. Although the difference between male and female participants in the clause structure are not statistically significant except the Material processes in which the difference between male and female participants is statistically significant, in all process types, male participants appear as the more powerful participant of the clause structure where they can control and dominate course of actions. Women are portrayed in situation where the power imbalance does not exist in the clause structure such as Relational processes or where the major participant is subordinate due to the nature of the process elements, as can be seen in Behavioral processes.

Based on these findings, it can be said that, while media depiction of gender provides information about the problems men and women encounter in society, it also reflects society's perspective on gender. Regarding this issue, the rather high number of news reports where both men and women are involved compared with the news reports where only one gender was mentioned in the event, in all three newspapers, may have important implications in terms of the news types which attract public attention and media's effort to raise awareness of the issue and increase public's perception and response to the social realities around them. In all three newspapers, news reports on both genders occurred with higher frequency than the other two categories; that is when both genders appear in the same news report and their actions are compared or related to each other, they become more newsworthy. When reference is made to the content analysis, it becomes obvious that the nature of the news reports requires at least two participants which can justify the high frequency of this specific type of news in the data.

According to Halliday, *the word "Systemic" means that language is regarded as "a network of system, or interrelated sets of options for making meaning"*; and *"Functional" refers to language itself that is evolved under the pressure of particular functions that the language system provides* (Halliday, 1994, p. 15). By analyzing transitivity choices in *Hürriyet*, *Sözcü*, and *Yeni Akit*, it was found that the frequency and prevalence of the six transitivity processes were different in the whole data. The

Material processes were the most occurring process type, followed by Verbal and Relational processes. These three processes together account for about 80% of the data. This is justified as these process types are what Halliday (1985) calls “*predicates of communication*”. They can inform the reader about how actions are depicted in a text and how the participants in the clause are related to each other. They are the clause elements used by authors to introduce the actions and speech of the people they are reporting on (Halliday, 1985).

Behavioral, Mental and Existential processes did not play any major role in the reported news items. Together they account for about 20% of the process types found in the corpus. These processes have one participant as their obligatory participant although there might be other elements in the clause as well. Since most of the news reports consist of the events which involve both genders, the rather low frequency of these process types can be explained on this ground. These processes require one participant and in the news items where more than one individual is involved, they may not have much function to perform. They can inform the reader of the main participant presented in the clause structure without referring to other people.

Based on the transitivity analysis, this study asserts that there is an uneven power relationship between different participants in various process types. It showed that participants’ ideology- in this case genders- and attitudes can be dug out from transitivity choices employed to report the events. The fact that the Actor in majority of material processes is men which is deemed to have more power than Beneficiary can pinpoint to an unequal power relation. Women are depicted mainly as the Beneficiary of these clauses which signifies their inferior position to that of men and introduces them as subordinate to men’s power.

Burton (1982) claims there is an extremely close link between form and function. Taking into consideration the internal structure of the process types, in all three newspapers, women are often represented in particularly disabling ways, even when they appear to be in more powerful situation. It seems this has become part of the common-sense knowledge of Turkish media culture which represents women as passive and acted upon. Regarding material processes, the number of male Actors were

significantly higher than female Actors. Since the choice of linguistic forms in any discourse is ideationally and ideologically motivated (Halliday 2004; Simpson 2004), the high number of male Actors and female Beneficiaries in whole data reflects a context where men hold the cards. The authors, consciously or unconsciously, choose specific linguistic items over others to represent experiences or events for stylistic effects or represent what they regard as a social reality. Since these choices are affected by social, cultural, and ideological contexts within which the text is produced, it can be concluded that gender inequality is evident even at a clause level. Men are doers, dominant, and have control over what is happening and women, on the other hand, are reported as subordinate and passive individuals who do not seem to have a voice in the events occurred and are seen as the recipients of men's actions and decisions.

Similar pattern was observed in Verbal processes, too. Based on SFG, the Sayer is deemed to have more power as she/he controls what is said and how. In all newspapers, the frequency of Male Sayers was higher than Female Sayers which has ideological implications. In all newspapers men are the dominant participants in the saying processes. All three newspapers have portrayed a male dominated culture by employing more male Sayers than female Sayers. That is, regardless of these newspaper's worldview or political stance, overall men have the stage more than women, have more to say and are welcome with more publicity and audience than female Sayers.

The basic point of transitivity analysis is that there are many options available when creating a text, and any text may have been created differently. Regarding the Relational processes in the data, the number of female carriers is slightly higher than that of male carriers in *Hürriyet* and *Yeni Akit*; however, *Sözcü* had included equal number of carriers for male and female participants. The Relational processes assign an inferior position to its participants. Thus, by having more female carriers than males, it can be concluded that, in Relational processes, too, women have been assigned less powerful roles than men. It represents female carriers as less powerful who act based on emotions or are depicted in terms of their relationships with others or if they belong to someone; conditions which, if not met, will not make them newsworthy or important individuals.

In his 2004 essay, Halliday explained that the analysis of the systematic use of specific types of transitivity choices can help readers to differentiate between worldviews – in this case, the worldviews of the newspapers under investigation and the people involved in the news reports. Halliday argued that these choices symbolize a view of the world where these people operate within and are, in some senses, the recipients of actions rather than the instigators. Thus, by analyzing patterns in transitivity choices it is possible to make more general statements about the way that participants view their position in the world and their relationship to others.

Mental processes account for cognitive, reasoning, and sensing processes. It is realized through the analysis of mental processes that males have been portrayed more as the sensors than women especially while depicting reasoning and cognitive features. The act of reasoning and thinking are mostly carried out by men and thus they are given a more dominant role in the clause structure and women have a rather passive role by being simply the phenomenon of the process, in control of the male sensor. The fact that the overall number of female phenomena is lower than male phenomenon reflects the idea that they are either not presented in the clause structure or are taken inferior and thus are not mentioned as frequently as men are. These findings are further confirmed by the analysis of Behavioral processes. In Behavioral processes, the number of female behavior is higher than male behavior in all newspapers. This is anticipated as the processes expressing feelings and emotions fall into Behavioral processes category. Thus, women are depicted as individuals who deal more with emotions and not actions.

This study aims to call people's attention to the power of language in the construction of reality, and to provoke a deeper understanding specifically in gender relations to contribute to a greater social awareness. The study affirms that the transitivity system helps users of language to express their experience, or what Bloor and Bloor (1995) call "*represent their perceptions of reality*". This affirms Halliday's (1985) assertion that "*Transitivity specifies the different types of processes that are recognized in the language, and the structures by which they are expressed.*" Transitivity explains how human beings state their experience in the world. The study has revealed that language structures can produce certain meanings and ideologies which are not always explicit for readers. This means that the transitivity system has proved to be useful in

uncovering the participants involved, how the speaker/writer locates himself/herself in relation to the others, and whether they take an active or passive role in the discourse. The analysis has further been used to discover the relation between meanings and wordings that account for the organization of linguistic features. In summary, transitivity shows how speakers/writers encode in language their mental reflection of the world and how they account for their experience of the world around them.

The information presented in this section is of special importance to the present study. Since it clearly shows that males are dominant in all sentences and females have more passive roles across the process types. This is in complete agreement with the CDA framework, as will be discussed in the following section. The rationale behind having a descriptive section along with the critical section was to determine if there exists any relationship between the findings in the descriptive and critical section. As it will be discussed, the findings in the two sections confirm each other.

4.2 CRITICAL DISCOURSE ANALYSIS

As it was mentioned before, the study has mainly relied on Fairclough's (1989, 1995, 2010) three tier procedure of description, interpretation, and explanation to qualitatively analyze the data. Halliday's (1985, 1994, 2004) model of SFL was also employed as an adjunct theory to provide the tools for linguistic analysis of the selected excerpts in the data. The study aims to analyze how unequal representations of genders and gender identity are reflected, encoded, and challenged in the media corpus of the study. Thus, transitivity patterns as realized in lexical choices of various processes were examined to fulfill the purpose of the study. The study is critical in nature which focuses on both micro analysis and macro discourse analysis.

At the micro or text level, the analysis employs SFL to describe the formal linguistic features of the selected texts. At the macro level, the analysis focuses on explaining and interpreting how the choice of transitivity patterns can put males and females in various positions on the gender power relations matrix, and how the participants in the events approve of or contest the dominant gender ideology and social power relations. The section thus aims to uncover the function of language in the construction and

reconstruction of gender identity and gender ideology in Turkish context by focusing on meaning and what is meant to be a male or a female and the type of behavior each gender is expected to display as manifested in the selected excerpts. The analysis will end with a reflective summary of the issues discussed throughout the chapter.

4.2.1. Introduction To the Chapter

According to Fairclough (2010) and Trew (1979) discourse practices are based on ideological roots which play a crucial role in sustaining and undermining power relations. These ideologies can be questioned and even transformed. Thus, investigating the type of ideologies encoded in linguistic choices is of significant importance while examining gender power relations. This chapter aims to reveal the ideologies which affect the enactment and encoding of unequal gender power relations. It is based on the notion that ideology can both regulate and control the social relations which are practiced and maintained through the channel of language.

This section intends to bring into light the role language plays in the signification and re-signification of meaning. Specific attention is given to how gender ideology is created and enacted in the selected excerpts and how cultural and social views about male or female affect specific behavior of that gender. Discourse practices are ideologically rooted; therefore, they can contribute to sustaining or undermining power relations (Fairclough 2010; Trew 1979). To this end, this section aims to display the ideologies which are of significant value in the construction and reconstruction of gender relations.

4.2.2. Gender Ideology

Butler's (1997, 1990) idea of gender performativity has been adopted and employed in this study to discuss the idea of gender and gender identity. This model perceives gender as a verb or an act, expressed within specific settings and contexts; that is, it introduces gender as acts that people can perform, and these acts are performed within boundaries recognized by specific communities of practice and the perceptions of what

is regarded to be appropriate within those communities (Mills, 2003; Coates, 2004; Cameron, 2006). In this regard, Judith Butler's notion of performativity is helpful to understand the regulatory practices that function at multiple layers to indicate what it means to be a man or woman. The relation between culture and nature, as Butler illuminates, is already presupposed by different models of gender construction implied within the discourses that shape the very act of construction.

Moreover, Butler explains that in practice the performative element of the social construction of gender lies particularly in the process of iterability, which she believes is a regularized and constrained repetition of norms (1997). This repetition, according to Butler, "*is not performed by a subject; this repetition is what enables a subject and constitutes the temporal condition for the subject*" (1997). So, iterability is a repetitive production of a subject within/across/through disciplinary discourses. So, performativity is deeply rooted in the overlapping normative practices and values that produce the desirable feminine and masculine subjects.

While introducing the concept of gender, Eckert and McConnell-Ginet (2003) state that although sex is a biological reality based mainly on reproductive abilities, gender is the social realization of the biological sex; that is gender is the social roles and functions specific cultures attribute to male or female which are largely based on cultural beliefs or ideologies about what it means to be a man or woman and their perception of themselves and others as male or female.

Linguistic choices and other discourse strategies can pinpoint these gender realizations of male and female social actors. Examination of various discourses in the selected Turkish newspapers where gender is performed shows various realizations which will be examined in the following sections. Gender ideology will be examined through the themes that are found in the newspapers. These themes are domestic violence, sexual violence, motherhood, alimony rights, patriarchal ideology, polygamous relations, naming, and honor killing.

4.2.2.1 Gender Ideology and Domestic Violence

UNICEF Digest (2000) defines “Domestic Violence against Women” as violence perpetrated by intimate partners and other family members manifested through physical abuse, sexual abuse, psychological abuse, and economical abuse. Although the term covers a wide range of violence such as economic, psychological, and even sexual violence, the focus of this section is on physical violence perpetrated by intimate partners and family members. The violence can be inflicted by either male or female members of close family members or distant relatives and by in-laws.

In Turkey, domestic violence is sanctioned through social norms and behavior and legislative means (Gülçür, 1999). It was not until 2002 that the Civil Code which identified men as the head of the household changed. Before that, domestic violence was believed to belong to the private sphere and thus it was not considered a state concern. Although there are plenty of laws to protect women from domestic violence, few incidents of such cases are reported because reporting such matters is seen as dishonorable fact that may lead to retribution against the woman reporting (Ertürk, 2007). Despite the laws aiming at protecting women from violence at home, the number is still high and majority of news reports in the data deal with domestic violence directly or indirectly. The following excerpts aim to elaborate the issue by analyzing the recurring patterns and discourses to manifest how gender ideology and gender relations are realized in Turkish media discourse.

Excerpt 1 (Hürriyet, 13 April 2019)

Erzurum Palandöken’de yaşayan işsiz Halil İbrahim Kızılkaya (46) ile özel güvenlik görevlisi olan eşi Neslihan Kızılkaya (31), şiddetli geçimsizlik nedeniyle boşandı.....daha sonra yanındaki bıçakla Neslihan Kızılkaya’nın boynunu üç yerinden kesti, göğüs bölgesine vurduğu 4 bıçak darbesi ile öldürdü.

Unemployed Halil İbrahim Kızılkaya (46), who lives in Erzurum Palandöken, and his wife Neslihan Kızılkaya (31), a private security guard, divorced due to severe

conflict.....Later, he cut Neslihan Kızılkaya's neck in three places with the knife he had with him and stabbed and killed her with 4 knife blows on her chest.

Linguistic description

In the case above, the victim is an ex-wife, a woman who got divorced because of severe domestic violence she was exposed to in her marital life. The Material process ‘*boşanma-*’, *to divorce*, is used to depict the Agent and Beneficiary of the clause. Although the structure of the clause does not clearly reveal who divorced whom, and makes the identification of Agent and Beneficiary difficult, the information in the second clause introduces the man as the Agent and the wife as the Beneficiary. The Goal which is the reason for divorce is severe domestic violence, which indicates that she had no choice except legally terminating her marital life. Domestic violence as committed by the husband, *Halil İbrahim*, depicts that she was in a powerless position as she was the victim of physical violence. The second sentence confirms the information implied in the first part when the Material process ‘*öldürme-*’, *to murder*, is carried out by the ex-husband, putting the victim in a powerless point on the power matrix. The Agent is the man, who not only caused severe sufferings for his wife, but also finally murdered her with knife blows to her chest.

Interpretation of the theme

Analyzing this excerpt, and many other similar news reports in the data, reveals the dominance of male agents in domestic violence cases. The passage does not say anything about the motivations behind the murder. It has adapted a totally neutral tone to report the incident. The neutral tone adapted to report the incident is not considered a new phenomenon. As Alat (2006) believes Turkish press are mainly a defense attorney for the criminals in news coverage of violence against women. She further continues that reports should mention the reason behind the crime and bring to the attention the reason of the violence rather than the other elements of the crime. Not mentioning the reasons leads the readers to believe that men’s actions must have been provoked by women and women deserve the violence and punishment and hence male violence is justified (Alat, 2006).

Explanation of the finding

Gender is a concept which is defined through political, social and cultural experiences of a society. Domestic violence, as it came to the attention of public in Turkey, is not something with a long history. It is considered an important social issue and various organizations are trying to combat it. Since it was recognized as a social problem, legal actions have been taken to improve the situation. Despite many governmental and civil organizations which are working on the problem, many of the politicians seem to have a very conservative attitude towards the issue (Hennecke, 2007). The government is not really committed to considering the issue seriously. It is still regarded as a normal phenomenon and in Turkish society it is mostly the elites that can benefit from the few laws passed to protect women and majority of Turkish population, who are conservative and religious, continue to perceive of the problem as normal and tradition (Hennecke, 2007).

Unlike the previous excerpt, there are, however, cases where the motivations or reasons behind the murder is given in the news and this may reveal crucial information behind domestic violence in Turkey. There are many reasons such as economic, psychological, or unemployment which can lead to domestic violence; a very dominant reason is when the wife or intimate partner wants to leave the relationship. Consider the following excerpt from *Hürriyet* newspaper:

Excerpt 2 (Hürriyet, 5 May 2019)

Antalya Muratpaşa'daki Kızılarık Mahallesi'nde yaşayan ve 2 çocuğunun babası Veysel Yat'tan (51) 4 yıl önce ayrılan Gülhanım Doğu (46), başka biriyle evlenmeye karar verdi. Bunu öğrenen Yat, geçen Pazartesi günü, eski eşinin kapısında beklemeye başladı. Servisten inen Gülhanım Doğu'nun yolunu kesen Yat, 'benden başkasıyla olamazsın' dedi. Ancak eski eş, yanında getirdiği bıçağı Doğu'ya art arda sapladı.

Veysel Yat (51), the father of 2 children who lives in Kızılarık Neighborhood in Antalya Muratpaşa and separated from his wife 4 years ago, heard that his wife has decided to

marry someone else. Finding out about this, Yat started to wait at his ex-wife's door last Monday. When Gülhanım Doğu's got off from the bus, Yat stopped her and said, "You cannot be with anyone but me". However, the ex-husband repeatedly stabbed her with the knife he had brought with him.

Linguistic description

There are two processes in this excerpt. In the first part there is a Mental process 'karar verme-' which means *to decide*. In the grammar of transitivity there are two inherent participants in this type of process. The Senser, which is *Gülhanım Doğu*, the ex-wife, who has decided to get married again after being divorced for four years. The phenomenon which is another element of a Mental process is getting married. The ex-wife has decided to get married, and this has led to some psychological or emotional reactions in the ex-husband. In the second part of the excerpt, the Material process 'saplama-' which here means *'to stab'* shows two participants: an Agent and the Beneficiary. The Agent, *Veysel Yat*, the ex-husband, has stabbed his ex-wife, *Gülhanım Doğu*, the Beneficiary of the Material process. As the transitivity grammar states, the Agent has more power than the Beneficiary which is obvious in this clause. The man had more power and thus had stabbed and murdered his ex-wife because she had decided to marry again; a fact which is realized through a Mental process.

Interpretation of the theme

Male violence has a long history in Turkey. The power given to the head of the family, a role which was even formerly legitimized by state rules, can be translated as a license to be used to control the family members. The control gives the man the power and authority that the culture expects the man to possess to function as a traditional ruling man. When a woman gets divorced, men lose control over a very close member of their family. This loss is not just a partner loss, it is, in the society's eyes, a loss of being a capable man. When the ex-wife decided to get married, the situation is worsened as the loss is intensified by another threat, losing the authority to another man. This is a struggle between two males who compete against each other. In this regard, as men still want to see the woman as their inferior and under their control, they treat the issue as

controlling or protecting their own territory against other individuals. They would rather kill their ex-partners than leave the battlefield in favor of another man. This control factor is evident both during marital life and after marital separation.

Explanation of the finding

Due to physical power, women are generally at far greater risk than men to become victims of intimate-partner violence. As the Turkish feminist Fidan Ataselim says in modern Turkey men cannot accept that women have rights, let alone the right and power to leave the relationship. Leaving a relationship is considered a disobedience and if a woman disobeys a man, he is emasculated. Turkish conservative government plays its own role in this matter as well. Religious doctrines state that men and women are not equal, and women have been given to men by God. This religious ideology dictates men that women are their possessions and thus any disobedience or losing this possession can be treated as a threat, a threat which should be dealt with at any cost. Berktaç (2012) believes that in Turkey a man's honor depends on woman's obedience and men's control of women's sexuality and the government does not favor to find real solutions to terminate this social issue. The government does not want the family to break up even when the cost is paid by women's lives. They treat violence as a natural phenomenon. However, as Turkish women have started to exercise their power and take the leads in their own hands such as claiming the right to work, break up or divorce, this has led to severe forms of domestic violence.

Either it is to maintain control over their wives or fear of infidelity and jealousy, marital separation at its various stages is one of the main reasons which leads to male aggression. Consider a similar situation from Sözcü:

Excerpt 3 (Sözcü, May 7, 2019)

Osmaniye'nin Kadirli İlçesi'nde dün, Mehmet Z. (45) aralarında şiddetli geçimsizlik nedeniyle boşanma davaları olan eşi Dilek Z. (41) ile tartışmaya başladı. Mehmet Z., boşanmakta ısrar eden eşini ikna edemeyince baltayla saldırdı. Cani koca, baltayla eşinin yüzüne ve boynuna vurdu.....

Yesterday in Osmaniye's Kadirli District, Mehmet Z. (45) started to argue with his wife Dilek Z. (41), who had divorce cases because of severe conflict between them. When Mehmet Z. could not persuade his wife to withdraw the divorce case, who insisted on divorce, he attacked her with an ax. The murderer husband hit his wife on her face and neck with an ax

Linguistic description

In this excerpt, one Verbal and two Material processes have been employed. 'Tartışmaya başla-' which means 'to start arguing' in the first clause is a Verbal process and 'saldırma-' which means 'to attack' and 'vurma-' meaning 'to hit' in the second and third clauses respectively are Material processes. There are three inherent elements in a Verbal process; the Sayer who says something, the Receiver who receives the message and the Verbiage which refers to what is said. The Sayer is the husband and his wife, who insists on getting divorced, is the Receiver and the Verbiage is the argument itself. As it is clear from the excerpt that the husband has tried to persuade his wife to withdraw the divorce case, which is the topic of the argument; however, he has not been successful to achieve what he had aimed. Not achieving his goal, he resorts to physical violence which is realized in the second and third clauses. The process 'saldırma-' and 'vurma-' are the two Material processes that have been employed to depict the scene. In both processes the Agent, the more powerful, is the man and the Beneficiary, the powerless, is the woman who is affected by the man's actions. He attacks and hits her with ax blows on her neck and face which leads to her death.

Interpretation of the theme

The plethora of news reports on domestic violence in the data can have other implications. The extensive literature on ideology and media reflects the crucial role that media discourse can have in the formation of public ideas and sustaining power relations (Fairclough, 2010; Van Dijk, 1998). Media discourse as Van Dijk puts it can reflect and refract reality and imbue individual ideas with new categories of thought and perception (Van Dijk, 1995). The fact that in majority of cases men are put in more powerful position and women are in an inferior position indicates the sensibilities of the

readers and show clues as to what is newsworthy. The journalistic language in the data is shaped to reflect the news when men are put in powerful position and thus represent the gender from a particular ideological stand; this can shape and influence the perception of the public. Regarding the domestic violence, media discourse in the data has maintained the traditional power construction assigning women a powerless and men a powerful position.

Similar to the previous excerpts on domestic violence, this one has also adapted a neutral tone. Employing a neutral tone to report the incident, unlike motherhood discourse which had adopted a positive tone, has implications; that the media discourse aims to highlight some qualities for women, based on which, they are admired and appreciated and assigns roles to men and women which appears to be normal. As Gülçür (1999) argues domestic violence in Turkey is realized in a social framework where public, individual and family relations center around male authority and power. This social framework is structured so that it impresses women and favors men. When a woman aims to divorce, the man is likely to kill her. Divorce is not a welcomed social law in Turkey because of the religious, cultural, and familial stigma related to it. It is considered a sort of failure for the spouse to keep and protect his/her marriage. Especially when a man sees his wife divorces, the issue is not just regarded as the termination of a social contract, it is loss of a family life which is translated a failure in the eyes of society. It is losing control over a woman who has decided to ignore the male authority and move out of the relationship. Frustration, anger, jealousy, or despair that these factors bring are intensified by other social and cultural factors which lead to domestic violence.

Explanation of the finding

For a long time, domestic violence in Turkey was not considered to be a social problem as it was treated as a strictly private family matter where neither the state nor the government had the right to interfere. This view was challenged by women's rights movements in the 1970's who claimed that domestic violence had its roots in complex social institutions which define women's place as in the home and as subordinates to men (Özcan, Günaydın & Çitil, 2016). Since it was a private family issue, pronouncing

it in public was seen as a taboo, a cultural belief which still exists at a large scale. This cultural belief does not allow women to confidently express their experiences of domestic violence at home and hiding it adds to the severity of the issue over time until it reaches a point when life is the price, as the case in this excerpt.

Although the right to life and bodily integrity are protected under state rules, the issue remains an acute serious social problem in Turkey which has been increasing at an alarming rate (Gülçür, 1999). Fairclough believes that social structures can shape discursive practices. This happens when discursive practices reflect non-discursive institutions under specific circumstances. In a family, for instance, the relation between the spouses is constituted by discourses. But at the same time, the family is also an institution with concrete practices which exist within relations and identities; that is, social practices and social events are treated as parts of reality (Fairclough, 2003). The discourses which are reflected in the media, are part of social realities as they happen in the real world.

In the case above, the event states that filing divorce from the woman has triggered the murder. That is, when a woman resists any abuse or inequality or wants to move out of marriage, the familial and social reactions can be harsh. At a political level, Turkey is a predominantly Muslim country governed by a conservative government which pushes a strong family values agenda; it advocates marriage and encourages women to get married and have at least three kids. The propaganda against any threat to family institution is pushed to silence; a situation which leads to more violent acts. It goes without saying that in such a context, getting divorced is not a welcomed phenomenon either in the justice system or in the media world. At an economic level, getting divorced can lead to financial crisis for the man as he may be required to offer half of the commodity accumulated during the marriage. At a cultural and religious level, Islam highly regards marriage and sees divorce as an ugly truth which can also lead to more negative reactions when a woman files a divorce. No matter what the underlying reason is, if a woman decides to get divorced, she has to pass through a chain of reactions at various levels and since divorce is a long process in Turkey, the life is at stake, as seen in the report above.

4.2.2.2 Gender Ideology and Sexual Violence

Sexual violence, according to the UNHCR (United Nations High Commissioner for Refugees), is any act, attempted or threatened, that is sexual in nature and is committed without the victim's consent. Rape, sexual abuse and harassment, exploitation, and forced prostitution are all examples of sexual violence. It can happen within marriages, especially when one of the spouses refuses to consent to sexual activity. Sexual and gender-based violence (SGBV) is violence committed against a person because of his or her sex or gender. It involves using violence, coercion, threats, deception, cultural expectations, or economic means to force another person to do something against their will. Although girls and women make up the majority of SGBV victims and survivors, boys and men can also be harmed.

Sexual violence is a worldwide problem that transcends all political, religious, social, and cultural barriers. Because women are physically weaker, they are more vulnerable to sexual violence. This can be seen in places where there is a power imbalance, such as in legal institutions and the media. An examination of how sexual violence is practiced in various discourses reveals that women are the primary targets of intimate violence, whether in the home or in society (Hoppstadius, 2020). In Turkey, the situation is similar, and sexual violence is a common topic of discussion in almost all newspapers. Although men may be affected by the violence, majority of victims are women, and no news on sexual violence has been reported about men, so this section will focus on how this social issue is portrayed in Turkish media through the eyes of women.

Excerpt 4 (Sözcü, 2 July 2019)

Ankara Üniversitesi Veteriner Fakültesi öğretim üyesi Hasan B. nisan ayında kendisine ait hayvan hastanesinde çalışan veteriner Ç.B.'ye (23) tecavüz ettiği iddiasıyla tutuklandı. Hasan B. tutukluluğu sona erdikten sonra 18 Haziran'da Ankara Üniversitesi Rektörlüğü'ne dilekçe vererek, emekliye ayrılmak istediğini belirtti. Üniversite yönetimi, dilekçeden bir gün sonra Hasan B.'nin emekliliğini onayladı.

The assistant professor at Ankara University Veterinary Faculty, Hasan B., was arrested in April for allegedly raping veterinarian Ç.B. (23) working in his animal hospital. After his detention ended, Hasan B. filed a petition with the Rector of Ankara University on 18 June, stating that he wanted to retire. The university administration approved the retirement of Hasan B. one day after the petition.

Linguistic Description

The Beneficiary (the assistant professor) has been depicted in a passive voice clause; as someone who has been affected by another person (the one who arrested him). However, the verb “*tutuklanma-*” which means to be arrested indicates that he has committed a crime; raping a trainee who was working in his animal clinic. Regarding the Material process which is used in passive voice, this puts him in an agentive position and the woman as the Beneficiary. By this process, the Agent not only echoes male physical dominance and female subordination, but also it depicts the woman in a disabling discourse; one which attributes her an inherently weak position. It is interesting to note that using a passive Material process is not very different from the clause if the process was in active voice.

The idea of signing a petition with the rector of the university again puts the man in a dominant position. He has full control over his life and actions. In normal circumstances, if a professor is charged guilty with rape, he is dismissed and fired. However, as it is obvious, not only he has not been fired, but he has also even asked for retirement. This has become the point of the departure of the report; thus, presenting the woman, the rape victim, in a subservient position. He has played with her life and honor and can easily escape the consequences. The university, which is a state university, has approved the petition and thus given credit for his deed and undermined what has been done to the poor girl. The last clause has also employed a Material process, putting the university in an Agentive position and the professor as the Beneficiary. That a state university which is run directly by the government has approved of his petition makes the issue more significant; that even at an institutional level men have the power.

Interpretation of the theme

The rape victim was denigrated twice, according to the report. On an individual level, she was raped, and her body was abused and on an institutional level, the entire legal and governmental organizations assisted the man in easily escaping the consequences of his actions. This has left the woman disempowered through being the weak victim of a rape event in society. The use of passive voice in two of the three clauses to describe the event, as well as the implications that these verbs carry, suggest a very male-dominated culture in which rapists are more powerful, both socially and legally, than the victims; they act freely and are powerful agents of their lives.

As Numanbayraktaroğlu (2019) believes using passive voice in reporting sexual violence has important implications. Having a look at the literature of rape reports in critical discourse studies indicates that passive voice tends to hide rapists as the agents of the rape, decreases their responsibility in what has happened, eliminates their culpability, and thus draws the attention on the victim and increases their propensity to believe in the rape myth and puts the blame on the victim (Numanbayraktaroğlu, 2019). In Turkey, women are symbols of family honor and thus their chastity and behaviors are strictly controlled by men and women alike. It is obvious that, under this traditionally unequal gender identity culture, rape is stigmatizing for both the survivors and their families (Numanbayraktaroğlu, 2019).

A male-dominated culture is thus strengthened and reinforced at a national level in media coverage of sexual violence by using a passive voice and emphasizing the victim rather than the rapist. The structure of the clauses, as well as the words used to report the event, all reflect a gender ideology that rape cases should be hidden in the grammar of the report. This ideology portrays women as individuals at the bottom of a society's hierarchically structured power distribution. Women are powerless victims of men's sexual desires in this hierarchy; they are docile and virtuous individuals who have no choice but to submit to the male-dominated culture's structure (Kandiyoti, 2016).

Explanation of the Finding

When reports of sexual violence and rape are published in Turkey, a very important issue that comes to almost everyone's mind is the issue of virginity if the woman has never been married; an issue that the victim of this report should also deal with afterward. Premarital and extramarital sex are culturally, socially, and religiously forbidden for women in Turkey, whereas men are not expected to meet such standards. Sex before marriage is still frowned upon, and if it is discovered that the girl has had sex outside of her marriage or before, she may be murdered. Although this issue was discussed in the honor killing section, it is examined in this section from a different perspective.

Although it is not legal, a girl may be required to undergo a virginity exam to prove she has lived a sexually modest and clean life before marriage (Parla, 2001). In Turkish legal system, a woman's virginity status plays an important role in determining whether an action is a crime and determining the appropriate punishment; if a man rapes a virgin woman, the sentence may be increased; if it is proven that she was not a virgin before the rape, the sentence may be reduced (Alat, 2006).

As can be seen, the victim of this report, who in later reports proved to have been a virgin at the time the crime occurred, has not benefitted from this law. This reveals a male-dominated legal system in which not only the rapist is spared the consequences of his actions, but the girl is also denied the right to defend herself. This domination has its root both in culture and legal discourse. As Kocacioglu (2004) states legal system in Turkey including advocates and judges have been brought up in a male-dominated culture and the legal system is in control of male dominated gender discourse. Then, it is obvious that they would make decisions based on certain legal texts that favor the male perpetrators and ignore the texts that would benefit women or brings a higher level of punishment for abusive men.

This ignorance about women and their rights in Turkish legal system does not include just rape cases; it is at play from the very so-called minor instances of sexual violence to the more serious ones. The following excerpt will analyze the issue from another angle.

Excerpt 5 (Hürriyet, 13 June 2019)

DENİZLİ’de yaşayan H.H. (25) adlı kadın ile 2 kadın arkadaşının tatil için gittiği Aydın’ın Kuşadası ilçesinde kendilerini elle taciz ettiğini iddia ettikleri kişiye tepki gösterip fırlattıkları terlik, ‘silah’ sayıldı... Kadınların taciz ettiği iddia edilen M.E.K.’nin darp edildiği gerekçesiyle şikâyetçi olduğu, savcılığın ise soruşturma başlattığı öğrenildi... Kadınların şikâyetçi olduğu taciz şüphelisi hakkında ise soruşturma dahi açılmadı.

The slippers that H.H. (25) and her 2 female friends who are living in Denizli threw in response to a sexual abuse in Kuşadası district of Aydın, where they had gone for a vacation, was considered a 'weapon'.... It was learned that M.E.K., who was allegedly harassed by women, filed a complaint on the grounds that he was battered, and the prosecutor's office launched an investigation.... No investigation was even opened against the harassment suspect that the women complained about.

Linguistic Description

When looking at the excerpt in terms of transitivity, it's clear that the first clause has used a Mental process to set the scene and used the passive voice to do so. Although the Senser is not mentioned in the clause, it is clear from the context that the Senser is the court, specifically the judge. The court has labeled a pair of slippers as a weapon, and since only the legal system has the authority to label an object as a weapon, the Senser must be the court. The process “*sayılma- to be considered*”- is a Mental process; by using it the report has drawn the readers’ attention on the Phenomenon; that a pair of slippers that three women on vacation thrown at an abuser has been considered a weapon not self-defense. The clause aims to highlight that the act of sexual abuse in public has totally been ignored by the court and the legal system; instead, the women who wanted to protect themselves are now considered criminals who were carrying weapon; their slippers.

The second clause confirms this idea where the abusive man has filed a complaint claiming that the self-defense was indeed an attack. Like the previous one, the clause

has also benefitted from a passive voice Mental process; ‘*öğrenilme-*’ – *to be learned*. The Senser, as it is understood from the report, is either the reporter or the writer of the report. The Phenomenon, on the other hand, is the most important component. The writer uses a passive structure to draw our attention to the deeper aspects of the event. Not only has the woman's complaint been dismissed, but the abuser has also filed a complaint, which is ironic. The court has set the cat free and pigeons in the cage. The final clause has employed a passive Material process; ‘*açılma-*’- *to be opened*. The Beneficiary is the women and the Agent, similar to the second clause, is the court. The court has refused to file a complaint for women and their sexual abuse complain has not taken a legal attention.

Interpretation of the Theme

The male-dominated culture is evident right from the start. The excerpt demonstrates an unequal power relationship, with women at the bottom of the scale. The ideology that has stripped women of their ability to defend themselves against abusers while also empowering the abuser by making women's self-defense a criminal act. The underlying meaning of this newspaper report can be deduced using textual analysis. According to Fairclough (1995), if the texts are thoroughly examined, it is possible to discern the theoretical, historical, and political facts in an event. Theoretical concerns focus on how ideologies, identities, and social structures converge in linguistic forms.

The text reveals key details about gender inequality in Turkey's social and political landscape. The first is that Turkish legal system is completely ignorant of sexual abuse. Even though there are laws in place to protect women from sexual abuse, they are rarely enforced, and the majority of these cases face dead ends in court corridors. As the excerpt demonstrates, many women are unable to establish that the abuse took place, let alone seek justice at court. The lack of real and legal consequences for abusive men has left Turkish women defenseless, as their voices have gone unheard, leading to an increase in sexual abuse against women both inside and outside the home.

Another issue is the political factors which intentionally or unintentionally lead to enforcement and reinforcement of unequal gender ideology. Fairclough (1995) sees a

text as a reflection of actions which are shaped by constitutions and social and political structures. A political analysis can unveil how ideologies are created, and how social actions and social changes occur in society. In this regard, having a cursory look at present constitutional rules and many political decisions that Turkey has recently made, such as pulling out of Istanbul Convention, can signal the political importance of the events and the unequal gender relations in Turkey.

Explanation of the Finding

Despite the fact that Turkish civil codes advocate gender equality in all aspects of life, this is not the case in modern Turkey. When it comes to implementation, failures like the one described in the excerpt leave women vulnerable to male violence. One of the major impediments to legislation implementation is the government's patriarchal approach. Gender equality has shifted its focus to gender justice rather than gender equality as a result of changes in the current political system's discourse (Arat, 2009).

The current political system, which has its roots in religious doctrines and traditions, aims to return to Islamic values, which emphasize motherhood and keeping women at home. "*It was impossible to treat men and women equally*" said President Recep Tayyip Erdogan in 2014 and accused feminists of rejecting motherhood, saying, "*It is against nature.*" He also persuaded women who were not mothers not to use birth control and to give birth to at least three children to increase Turkey's population. His sexist remarks are not coincidental, and his anti-feminist, family-oriented stance has a significant impact on political decisions in this area.

Given the statements of the country's highest political figure, there is no doubt that the policy is to prioritize motherhood at any cost to women's lives. Women should be seen as housewives and mothers, according to the government's family-oriented policies. Because the government sees women's empowerment and social and economic independence as a threat to its family and population-growth policies, women's rights are ignored both at individual and legal levels, pushing them to the kitchen corners where they can best serve as mothers and housewives. The third section of data analysis will go over this topic in greater depth.

The insecurity and injustice women experience in Turkish legal system when they encounter any sort of sexual violence is not inclusive to Turkish women; it is also experienced by foreigners alike proving the fact that once the attitude is to neglect the issue, it will include all females regardless of their origin.

Excerpt 6 (Hürriyet, 16 June 2019)

Öğrenci değişim programı ile Ankara'da bir üniversitenin ekonometri bölümünde eğitim gören İspanyol kız öğrenci A.C.R. (22), 6 Mayıs günü bir bara gittiğini, içkisine ilaç karıştırıldığından şüphelendiğini ve kendine geldiğinde tecavüze uğradığını anladığını söyledi....Ulusoy başvurusunda, 'savcı, bu tip suçlarda göstermesi gereken özeni ve hızı göstermemiş, taleplerimizi içerir dilekçeleri dikkate almayarak işlem yapmamış, daha önemlisi vekillerin yanında dahi 'O saatte bara gidip içki içenin başına her şey gelir' gibi ifadeler kullanarak dosyaya bakış açısını yansıtmıştır.

A.C.R. (22), a female Spanish student who is studying econometrics at a university in Ankara and is here on student exchange program said that she went to a bar on 6 May, suspected that her drink was mixed with drugs, and that she was raped when she regained consciousness.... In his application, Ulusoy claimed that the prosecutor had not shown the sympathy and speed he is supposed to show in such crimes, had not taken any actions to take into account our requests and petitions, and more importantly he has reflected his point of view on the file even in the presence of the deputies, by saying that "Everything will happen to a girl who goes to the bar at that hour and drinks".

Linguistic Description

A transitivity analysis of the report reveals that every single phrase contains a male-dominated ideology. In this excerpt, transitivity, which aims to analyze language at the clause level, reveals two verbal processes. A girl has been raped in a bar, according to the first clause, which tells the story from the perspective of a Spanish student. The Verbiage has been expressed in the events told by the Sayer, who is an international student. In terms of transitivity, the Sayer is thought to have a higher status than the audience because it is assumed that he or she has complete knowledge of what is said.

The girl claims that she went to a bar to get a drink, but that her drink had been tainted by a drug. She loses consciousness after drinking it, and when she regains consciousness, she realizes she has been raped. The rapist has not been identified; however, it is clear that the bar owner, a man, was aware of the impending acts.

Although the rapist has not been mentioned, of paramount importance is the prosecutor's remarks which are realized in another Verbal process. The prosecutor, the Sayer of the clause, has stated that a girl who goes to a bar late at night to drink alcohol deserves whatever happens to her. These remarks were made in the presence of the deputies. If a prosecutor boldly declares this policy in public, it's easy to guess what's going on behind closed doors. Not only has the prosecutor resisted protecting the girl and has ignored her social and human rights as an individual, but he has also demonstrated that he blames her for what has happened to her. He has named the girl, not the rapist, as the guilty party. The bar owner, the rapist, and the entire gang are still on the loose, and the girl is to be blamed for everything that happened. What happens to Turkish women who are denied such benefits if this is the stance taken for foreigners who have the support of their countries?

Interpretation of the Theme

An examination of the text reveals that the report has adopted a blaming tone, which is evident in the prosecutor's remarks. The victim's actions, such as going to the bar and drinking, have been interpreted as careless behavior that could result in any consequences, and thus the victim, not the rapist, is to blame. In the case of sex crimes, it appears that women are easily accused of disrespectful behavior that can provoke men and thus lead to rape and sexual violence; a crime for which they have no one to blame but themselves.

Since news reports offer potentials for encapsulating the society's views on a specific topic, it is obvious that regarding sex crimes, women are treated to be guilty in these cases. By doing so, the legal system takes away the right and freedom from women and labels them as dishonorable individuals. The attacker and the rapist's responsibility are reduced by making them invisible in the legal system. Putting the blame on women,

undermines and underestimates male violence in society and maintains the belief that women should behave more respectfully if they do not want to be raped or sexually assaulted. There is no effort on the part of the prosecutor to individualize the victim and the report has highlighted her nationality which introduces the girl as a foreigner who are believed to be promiscuous in Turkish society; the fact which is implicitly stated in the prosecutor's remarks. By these remarks, he reflects legal system's viewpoint which blames women and exonerates male attackers.

Explanation of the Finding

Meyers (1994) states that the newspapers which have the intention to keep objectivity and balance in their reports, try to narrate the event from both sides. However, as it is obvious, the prosecutor's voice is played at a stereo quality (it is also the headline of the report) while the victim does not enjoy such an opportunity. It does not appear to be unjust to say that the Turkish legal system acts as a defense attorney for those who commit acts of sexual violence against women. This is reflected in the prosecutor's remarks, which he makes with confidence in public in the knowledge that no one will question his position. As the prosecutor justifies the event through the girl's actions, readers who are frequently exposed to this type of discourse will gradually come to believe that the causes of sex crimes are rooted in women's actions; that male sexual violence must have been provoked by women, and that women deserve punishment or whatever happens to them.

Johnson (1994) cites Benedict (1992) that when it comes to adherence to femininity norms, the ideology which is widely accepted in American media is that women are victimized because of their careless behavior and that nothing would happen to innocent. It seems the same ideology is at work in Turkish legal system. Based on this ideology, men are presented as having no control over their sexual desires and their whimsical attraction to women. This paves the ways to the idea that women should take whatever precautions they can to protect themselves. This, too, once again points to a male dominated culture where women are both responsible for what happens to them and even in extreme cases are considered guilty for provoking men which may lead to

sexual assault. It can be said that in the sexual violence sphere, there is a strong ideological pressure which means that women are generally conceptualised as guilty.

4.2.2.3 Gender Ideology and Motherhood

The discourses about motherhood and the related events and activities seem to attract the attention of news reports in the data. As Douglas and Michaels (2004) state motherhood has become one of the biggest media obsessions of the last three decades, which exploded especially in the mid-1980s and has continued unabated to the present. It seems there is a cultural and ideological pressure over motherhood which highlights, emphasizes, and affects the news reports. Especially Douglas and Michaels (2004) believe that the ‘new momism’ ideologies as ‘a set of ideas, norms, and practices, which are most frequently and powerfully represented in the media, on the surface, seem to celebrate motherhood but, promulgates standards of perfection that are beyond one’s reach. The following excerpts reflect some of the ideologies about motherhood in the data.

Excerpt 7 (Hürriyet, 14 April 2019)

İç organlarının yeri ters olan, kalbinde delik ve pıhtı sorunu bulunan Meryem Çekin, Gülhane Eğitim ve Araştırma Hastanesi’nde yaptığı doğumla bebeğini kucağına aldı. Çekin bu sağlık sorunları ile anne olmayı başarabilen dünyadaki ilk örnek oldu.

Meryem Çekin whose internal organs are reversed, and has heart hole and clot problems, gave birth to and hugged her baby at Gülhane Eğitim and Araştırma Hospital. She is the first one and a role model in the world who has given birth to a baby despite all these health problems.

Linguistic Description

In the news report, we can see a woman’s struggle to become a mother despite serious health problems. The news report has employed optimistic and encouraging language to depict the event. The verb ‘kucağına al-’ which means ‘hug’ is a Material process which

is generally related to kindness, love and affection. She hugged her baby brings the image of a loving mother who loves her baby. Here the motherhood love has been shown through the Material process to indicate that *Meryem Çekin* has done something outstanding despite her health condition. The second sentence has employed a Relational process ‘*örnek ol-*’ which means ‘to become an example or a role model’ to approve of the event and motivate the reader to see her as an idol.

Interpretation of the Theme

Newspapers can be seen as cultural texts which reflect the norms of what it means to be a woman in the cultural community. They advocate how to be a woman and more specifically to be a mother by normalizing specific actions and events and the language they choose to reflect those events and actions. When somebody is an example of some event or activity, his/her actions are seen as acceptable and valuable so that the other people can follow and adapt. Being introduced as the first one in the world who has given birth at this condition and highlighting that she can be a role model or an example cast doubts on how womanhood and motherhood are portrayed. It has tried to normalize a false ideology that giving birth in such a serious and sensitive situation is something positive and acceptable, ignoring the many other health problems that can originate from such dangerous pregnancy and birth giving process. *Meryem*, similar to many other Turkish women, has obviously put motherhood at the center of the world for herself. It has both positive and negative sides.

The positive side gloriously depicts motherhood and how precious being a mother is for a woman in Turkish culture that they endure such serious and health threatening situation to become a mother. There is a proverb in Turkey, a predominantly Islamic country, which states that the paradise lies under mothers’ feet (*Cennet, annelerin ayakları altındadır*). The term ‘mother’ connotes ultimate devotion, affection, and importance (Sunderland, 2002). On the other side, birth giving is a biological fact, and the news has ignored the fact that birth giving pain is severe. The question rises here that why a woman should undergo such a painful process and pressure to become a mother. Is there a certain pressure derived from social norms to be a mother? If we consider the newspapers’ roles as cultural artefacts and focus on the significant role,

they play in constructing and representing social realities, this may help to answer the questions. Turkey is a country which overemphasizes and promotes motherhood.

Explanation of the Finding

It seems that the expectations placed by the society, religion, culture, and the media to become a mother pushes women to become mothers no matter what the cost might be. Many women may even feel excluded if they cannot have or do not want to have children. As Johnston and Swanson (2003) puts forward no role in traditional families is more respected than that of a mother and majority of women see motherhood as an essential aspect of womanhood; the aspect that constitutes the primary purpose of their lives. Dedeoglu (2010) states that motherhood discourse in Turkey is focused on 'good mothering' and 'mothering as personal achievement'. It goes without saying that if motherhood is considered as an achievement, there must be factors which affect and strengthen this view.

These ideologies, which have their origins in culture, traditions, religion, and even political propaganda, push women to become mothers as otherwise their womanhood will not be accepted or regarded highly in society. Turkish women prioritize being mothers over other womanhood aspects and even themselves (Dedeoglu, 2010). It seems this pressure on being a mother is so strong that they prefer to risk their lives than stay women without children. As Hallstein (2010) points out the patriarchal system takes over motherhood and keeps it under control.

The overvalued role of motherhood and the idea that women in the patriarchal system are forced to see themselves through maternity creates inevitable effects; this may justify why women are willing to risk their lives for that 'achievement'. Hallstein (2010) believes that the patriarchal notion of motherhood and not the actual experiencing of mothering is the source of women's oppression. Ideologies and expectations around mothering affect women and add to the complexities of integrating motherhood into a woman's identity. Women embrace motherhood as it is regarded a promotion in the society's eyes.

Motherhood is considered and appreciated so highly in society that even in male infertility cases, it is the woman who has to undergo the social stigmas. Consider the following excerpt taken from *Yeni Akit*, a conservative newspaper.

Excerpt 8 (Yeni Akit, 14 April 2019)

Yapılan çalışmalardan elde edilen sonuçlarda, infertilitenin nedeni erkekten kaynaklansa bile, çocuk sahibi olmamanın kadınlar üzerinde başta üzüntü olmak üzere, mutsuzluk, hiçbir şeyin değişmeyeceği düşüncesi, eşinden ve ailesinden utanma, boşanmaktan korkma gibi çeşitli etkilere neden olduğunu göstermiştir.....

Research results show that not having a kid leads to severe negative feelings such as sadness, worry, the thought that nothing will change, being embarrassed in front of family and husband, and fear of divorce, even if the man is the reason of infertility....

Linguistic Description

In this excerpt, the Material process “gösterme-” -to show- refers to the research findings which are carried out to explore the feelings of women whose husband is the cause of infertility. The Beneficiary in this excerpt is the reader, that is the reader is informed about the findings and Goal of the process are the research results. By introducing women as the main sufferers of infertility, they are put in a subordinate position where they have to suffer for what they are not even responsible for.

Interpretation of the Theme

Infertility is considered a medical problem; however, it leads to many social and psychological problems which are experienced more deeply by women than men. Unfortunately, women are the ones who are blamed when the issue of infertility is discussed. Children are considered as the symbols of a man’s strength and virility. This ideology which is a deeply rooted social construct of gender identity, makes a man feel inferior when they cannot have a child, so even in cases of male infertility, the society tends to blame women for this problem. This is normally the case when the issues of

infertility arise in dominant patriarchal cultures; women are blamed and suffer extremely negative feelings when they cannot have children, the stigma which puts women in very unfair situations.

Explanation of the Finding

Turkish culture is family oriented, and children are of significant importance in this culture. It is no surprise that women embrace motherhood, and they see it a way to fulfil this cultural belief and value. As Kagitcibasi and Ataca (2015) states although children in modern Turkey do not provide much socio-economic benefits, as they used to in the past, they are still considered as sources of fun and pride. This can justify why Turkish women welcome motherhood as it represents a kind of promotion in the society's eyes. Women with children have more to say in the household and are regarded highly compared with the ones who are unable or do not wish to have children. As, biologically, women deal with pregnancy, infertility becomes a more serious issue for women than men since the stigma addresses women more. They are scapegoated and blamed for not being able to provide the family with the fun and pride Turkish culture regards so highly (Kagitcibasi & Ataca, 2015).

It is not just becoming a mother which is highly appreciated in Turkish culture; the passion, affection, devotion, fondness and love which mothers represent and offer their children are of extreme importance; making them heroines in the eyes of the culture. Consider the following excerpt which highlights mothers' strong feelings and support toward their children.

Excerpt 9 (Yeni Akit, 19 June 2019)

Karaman'da doktorların 'Hiçbir şekilde kendi ihtiyaçlarını karşılayamaz' dediği doğuştan serebral palsi hastası kızı Ayşe'nin eğitim hayatı boyunca yanından ayrılmayan anne Yaşar Erkaraman, kızının üniversiteden mezun olmasının mutluluğunu yaşıyor....ilkokul çağına gelince kızını sırtında okula götürüp getirdiğini, 8 yıl boyunca onunla okulda beklediğini ifade eden Erkaraman, sözlerini şöyle sürdürdü: bizim

desteğimizle ayakta durmaya başladı. Yeri geldi sınıfta yanında oturdum, yeri geldi okulda camları sildim.....

In Karaman, the mother Yaşar Erkaraman, who has not left her daughter in all periods of her educational life, is happy to see her daughter graduated from university. Ayşe has been suffering from congenital cerebral palsy since birth, and doctors believed "In no way can meet her own basic needs.... When she reached elementary school age, she carried her daughter to school on her back, she further expressed that for 8 years she waited for her in school, she started to stand with our support. Sometimes I sat next to her in the classroom, sometimes I wiped the windows at school.....

Linguistic Description

In the first part of the excerpt, the Behavioral process “*mutluluk yaşama-*” which means *to be happy* is talking about the experience of a mother whose child has been suffering from a serious disease since birth. The mother is the *Senser* who senses and feels these emotions. She has been by her child in tough times and has done everything to support her during her personal and educational life. Using a Behavioral process and attributing these feelings to a mother and talking positively about her as she has devoted her life to her child can reflect how highly this devotion is appreciated in Turkish culture. In the second part of the excerpt, the Verbal process *sözlerini şöyle sürdürme-* which means *continued saying* has been employed to talk about the hardships she has been through. The *Sayer* - the mother- has control over what is said and is deemed to have knowledge of what has happened. The excerpt depicts the difficulties that she, as a mother, has suffered to support her disabled child.

Interpretation of the Theme

The word ‘mother’ aligns itself with immense number of connotations. In Turkish culture, motherhood is realized as a new identity, one significant social, religious, and familial role that changes a woman forever. Mothers are supposed to be the emotional sphere of the family and adapt a totally selfless personality when it comes to the needs of their children. Buchanan (2013) believes good mothers are expected to possess

qualities such as nourishment, altruism and morality and engage in the emotional struggle and social responsibilities associated with raising children. The mother *Yaşar Erkaraman* fits all the qualities expected of a good mother while fatherhood has not been even mentioned in a single word. It seems that parenthood is more a matter of a female role than a male role.

Explanation of the Finding

Motherhood is undeniably an amazing experience; however, the article totally ignores the other partner's role and is focused on what the mother had done, seeing the daughter's success as a result of the mother's efforts. The tone of the report is a positive one, appreciating the sacrifices the mother has been through to help her daughter achieve her goals. However, ignoring the pains she has been through and the absence of the other partner, the father, raises questions. Is parenthood a more act of mothering? And why has the father not been mentioned here? This represents a fact about parenthood in Turkish culture. That the mother is the individual who is supposed to be available to the needs of their children and support their homes physically and emotionally. In this regard, female role as a mother is highlighted dramatically and the male role is passivized as a result. The role that if not fulfilled as the society expects, can lead to stigma such as being an incapable mother or lacking the emotional capacity to fulfill motherhood duties. That is, societal understanding of motherhood, expects specific ideal traits of mothers, creating an image of what a mother should or should not be. An ideology which is not expected of the male counterpart. This dominant ideology of motherhood fails to represent the lived experiences of women who cannot or somehow resist to live outside this framework.

Foucault (1972) approves of the importance of language and how it governs discourses and various interpretations by groups and individuals. He further states that discourse exists not only in explicit text, but it also exists in "never-said". In the same way, Rose (2012) believes that discourse is a group of statements which shape the way something is thought, and the way individuals act based on that idea. Media representations can create or reflect mothering, by associating specific actions with "good" mothers, such as being available and attentive to their child's needs. Making sacrifices for their children,

highlighted for mothers and not for fathers, implicitly and explicitly can define the characteristics that individuals are expected to possess; that a mother and not the father should be an example of devotion.

4.2.2.4 Gender ideology in Alimony Rights

Divorce and alimony issues are deemed to be among the most important topics in the news reports. This study opines that alimony and the related issues such as custody are key factors in understanding the cultural and social norms of a society. When it comes to alimony, men and women are not on an equal footing. Having a look at the definition of alimony in Turkish Civil Law may help understand the issue. Section 175 of the Turkish Civil Law defines alimony as follows:

“Boşanma yüzünden yoksulluğa düşecek taraf, kusuru daha ağır olmamak koşuluyla geçimi için diğer taraftan malî gücü oranında süresiz olarak nafaka isteyebilir. Nafaka yükümlüsünün kusuru aranmaz.” (Section 175)

“if one of the partners will suffer poverty due to dissolution of marriage and his/her fault is not more severe than the other partner, that partner will be entitled to claim alimony from the other party, provided that such alimony must be in proportion with the financial strength of the other party. No fault shall be sought for with the party incumbent to pay alimony.” (Section 175)

In other words, alimony will not be awarded unless one of the partners is faultless or has fewer faults than the other. The court can order material compensation and alimony to be paid in the form of revenue depending on the specific circumstances of a dissolution of marriage. If the receiving partner remarries or one of the partners dies, such material compensation or alimony will be terminated. If the receiving party has a live-in third-party partner, or he/she is no longer poor, or lives in a dishonored way, the court will revoke such compensation or alimony. The court can also order to increase or decrease such revenue if the parties' financial strength changes or equity requires to do so (Turkish Civil Law, Section 176).

Maddî tazminat ve yoksulluk nafakasının toptan veya durumun gereklerine göre irat biçiminde ödenmesine karar verilebilir. Manevî tazminatın irat biçiminde ödenmesine karar verilemez. İrat biçiminde ödenmesine karar verilen maddî tazminat veya nafaka, alacaklı tarafın yeniden evlenmesi ya

da taraflardan birinin ölümü hâlinde kendiliğinden kalkar; alacaklı tarafın evlenme olmaksızın fiilen evliymiş gibi yaşaması, yoksulluğunun ortadan kalkması ya da haysiyetsiz hayat sürmesi hâlinde mahkeme kararıyla kaldırılır (Section 176).

It can be decided that pecuniary damages and alimony be paid collectively or in the form of revenue as is required by the case. Non-pecuniary damages shall not be paid in the form of revenue. Pecuniary damages or alimony ruled to be paid in the form of revenue shall cease to be in the case that the payee remarries or one of the parties dies. If the payee de facto lives as if they are married without a civil marriage, poverty is out of the question or the payee leads a dishonorable life, alimony shall be revoked by court decision. In the case that the financial standing of the parties' changes or as is required by equity, it can be decided to increase or decrease the amount of revenue. Upon request, the judge can decide about how much pecuniary damages and alimony to be paid in the form of revenue will be paid in the upcoming years as per social and economic conditions of the parties." (Section 176).

As is notable, alimony is granted when the partner does not have a stable financial status. Regarding the traditional family structure of Turkey and according to the report released by International Labor Organization in 2019 (the time when the thesis is written), most women in Turkey remain out of the labor market and many women work in the informal economy, holding jobs with lower payments and unstable employment conditions. Keeping this in mind, women only constitute 43.5 % of the labor force in Turkey's economy, the report claims. It is clear that many women stay in the home and take care of household and family members, for which they are not paid and thus their economic status depends entirely on that of their husbands or fathers.

After divorce, majority of women only rely on alimony to survive in the real world. However, this alimony, in most cases, is hardly enough to meet normal life conditions. It is an area of family law which has not generated considerable discourse in Turkish media, except the ones controlled by conservative groups. Because of the scarcity of data in *Sözcü* and *Hürriyet* regarding alimony issues, the excerpts have all been taken from *Yeni Akit*; a conservative newspaper which supports the dominant political party. As alimony is among the most dealt with news reports, this section aims to tackle the issue in more detail.

Excerpt 10 (Yeni Akit, 16 April 2019)

Türkiye’de aile kurumunun emanet edildiği Aile, Çalışma ve Sosyal Hizmetler Bakanlığı, süresiz nafaka mağdurlarının çağrısına kulak tıkamaya devam ediyor. Süresiz nafakadan dolayı kurulan birçok platformun randevu taleplerine cevap dahi vermeyen Bakanlığın, süresiz nafakanın kaldırılması dışında her türlü alanda faaliyet gösteren dernek ve vakıfların heyetlerini bakanlıkta misafir etmesi nafaka mağdurlarını kızdırdı.....Aile Bakanlığı konunun muhatapları yerine, nafaka konusunda süre getirilmesine karşı tutum sergileyen feminist dernekleri muhatap alması, tarafını belli etmiştir’’ diye konuştular.....Aile Bakanlığı feminist derneklerinin etkisinde kalıp süresiz nafaka ve çocuk haczi konusunda taraflı bir tutum sergilemektedir.

In Turkey, the Ministry of Family, Labor, and Social Services, to which the family institution is entrusted, continues to turn a deaf ear to the call of lifetime alimony victims. That the Ministry, which did not even respond to the appointment requests of many platforms established to defend the victims of lifetime alimony, hosted all the delegations of associations and foundations active in different fields, except for the abolition of lifetime alimony, angered the alimony victims..... the Ministry of Family has taken the side of feminist associations, which are against the time limit on alimony, instead of the victims of lifetime alimony..... The Ministry of Family is influenced by feminist associations and has a biased attitude towards lifetime alimony and child custody.

Linguistic Description

In the above excerpt, the Material Process ‘*devam etme-*’ which means ‘*continue*’ is employed to highlight the continuous nature of an action ‘*turning a deaf ear*’. The Agent or Actor is not a person; it is an organization, the Ministry of Family, Labor and Social Services, which pinpoints how the issue in question is of significant importance. The Beneficiary is the victims of lifetime alimony. It seems that employing a Material Process and referring to men as victims tends to give a dominant role to women who are the alimony recipients. However, if analyzed in more detail, it would be clear that this is another form of violation of women’s rights which leads to and constructs a male-

dominated society. The fact that men- the so-called victims- can violate a constitutional law and impose their ideas and get publicity in media is an issue which cannot be overlooked; taking the condition that women do not enjoy such advantages. The excerpt has not included any women or their voices in the report; the voice of the women who have no financial support except the alimony. The report even neglects why these men have divorced their wives and who the real victim of the failed marriage is.

The second clause is '*kızdırma-*' which means *to angry or to make somebody angry*. It is again a Material Process. The Agent, like the previous clause is the Ministry and the Beneficiary is the victims of lifetime alimony. The Ministry has not responded to these people's requests as it had other issues to take care of and this fact, being ignored by the Ministry, has angered the victims. Although many other movements which aim to defend women have not been mentioned in a single news item in this newspaper, the fact the men who are condemned to pay lifetime alimony have become angry is of great importance. They try to manipulate and regulate the whole Ministry organization and when that request is not welcomed, they can take this anger to the media; a right which has not been recognized for women.

Further, the next process blames the Ministry to support feminists and feminism movements. The phrasal verb '*tarafını belli etme-*' is translated as *to take somebody's side or to support a specific side*. Regarding the small proportion of a man's salary which is paid as alimony, claiming to deprive women, who have no other financial resources and struggle with poverty, of the alimony is not a fair claim. When the Ministry turns a cold shoulder to these people, they make a scene. It seems every organization and institution which tries to support and empower women is regarded a slave of feminism and feminist movements. The process is a Material process with the Ministry as its Agent and the Feminist movements as its Beneficiary.

The last process is a Behavioural Process which further builds on the previous sentence's claims. '*Etkisinde kalma-*' means '*to be influenced by*' is a Behavioural Process. The Behavior is the Minister and her biased attitude towards the alimony victims is realized in the Relational Process (*dir* and *dir*) in Turkish. The clause '*sergileme-*' is a Relational process. It has two inherent participants: Carrier and

Attribute. The Carrier in this clause is the Ministry and the Attribute is being biased regarding alimony and custody rights. The Ministry is biased as it has refused to consider the alimony issues; if it had considered the issue, it would not have been described as biased or under the influence of feminism. Would it be fair then? The question which needs further analysis.

Interpretation of the theme

Several inferences can be drawn from this excerpt, all of which point to a highly male-dominated culture in which men control all political and social institutions. Every clause reflects a male-dominated gender ideology. As the law indicates the alimony is granted only when a partner is in poor or unstable financial situation, and it should be in fair proportion with the man's financial status. It is self-evident that in most cases, this sum is insignificant. As a result, at the end of the divorce, the woman is left with nothing. This amount does not ensure financial stability following a divorce.

Paying this very small amount is even treated as a matter of significant importance in this male-dominated society; where men and not women can take the issue to the ministry to ask for a waive. As observed in the data, divorced women in Turkey have not had neither the chance nor the resources to ask for amendments in alimony rights and ask for an increase. Their complaints are not considered. As it was mentioned before, almost all news reports dealing with alimony issues have appeared in *Yeni Akit*, a highly conservative newspaper. It advocates the dominant political party's social, political, and cultural doctrines. Then it can be concluded that in a conservative atmosphere, men are given more power and publicity; they can have a voice which is heard; unlike women who always appear to stay in the background.

Explanation of the finding

The report purposefully and intentionally ignores women who are totally dependent on alimony to survive; not seeing them as the victims rather introducing men as victims because they have to pay alimony. The men seek to promote and preserve the traditional social institutions where they can express their ideas and defend their rights, but women

cannot. In a conservative and traditional society like Turkey, it is evident that men seek to dominate all aspects of a woman's life; both in the family and in all social institutions; alimony is a clear example in this regard.

Conservative societies, as we can see in the excerpt, see feminism and all women's rights as a threat to their male-dominated society; where every rule which aims to improve women's life or empower them is regarded as against religion or culture. The excerpt clearly blames the ministry for being under the influence of feminism just on the ground that they have refused to consider their request. Being refused has put them in an inferior position and they fail to continue to prove their superiority in an institution; a fact which both ignores and takes them to the conclusion that the ministry is a center of feminism. Consider the following excerpt which discusses the issue from a different angle.

Excerpt 11 (Yeni Akit, 10 July 2019)

Türkiye Büyük Millet Meclisi (TBMM) gündemine alınacak yasal düzenlemeler arasında yer alan, 'nafaka ödeme sistemi' ile ilgili yasal değişiklik üzerinde çalışma sürerken, sonraki eşlerin nafaka yüzünden yaşadığı mağduriyetleri de dikkat çekiyor.... Boşanmış biriyle yuva kurduğunu ifade eden Meltem Demir, ' Eski eş üniversite mezunu, muhasebeci ama çalışmıyor. Koca parası yemek modaymış. Lütfen artık bizim sonraki eşlerin ve çocukların da sesi duyulsun, biz de kadınız' diye konuştu.

While working on the legal amendment regarding the 'alimony payment system', which is among the legal arrangements to be put on the agenda of Turkey's Parliament (TBMM), attentions are drawn to the problems experienced by the next spouses due to alimony.... Meltem Demir who has started a family with a divorced person said, "The ex-wife is a university graduate, an accountant but she does not work. It is a fashion to rely on alimony and husband's money. Please let the voices of our next spouses and children be heard, we are also women," she said.

Linguistic Description

The first process in the excerpt has employed a Mental process. Employing a Mental process in the clause raises questions. Mental process has two inherent elements; an Experiencer or a Senser and the phenomenon, something which is observed or experienced. The clause is in passive voice indicating that the Senser is not known. So, it cannot be determined whose attention the issue under question is drawing. The Mental process '*dikkat çekme-*' - to draw attention- is the dominant process in the clause. Lacking an active Senser can be interpreted as an attempt to spread some specific ideology; the one dominated by men or reflect the fact that the writer has expressed his personal opinion but hiding it behind a passive voice.

As alimony negatively affects men, it is in sharp contrast with the benefits of male dominated ideology. The next clause continues with the Verbal process of '*konusma-*'. It means *to talk* or *to say*. The Sayer is a woman who is married to a divorced man. The Sayer is believed to be in a stronger position as it controls the discussion and what should be expressed. She opposes alimony on the ground that alimony negatively affects the financial status of the women who marry these men. The Phenomenon is '*the problem experienced by the next spouse*'. Highlighting this in the news report has significant ideological implications.

Interpretation of the theme

The whole excerpt 11 which is approximately three months after the 10th excerpt reflects an extremely male-dominated society at a national level. While in the previous excerpt the so called 'victims of alimony' were angry that their request has not been welcomed by the Ministry, here it is obvious that they have been successful; the issue is on the agenda of Turkey's parliament. They have been able to not only impose their idea of eliminating lifetime alimony, but also the parliament is working on the amendments. They have won. Now the excerpt has paid attention to the voice of women who have married to men condemned to pay alimony.

It lets the voice of some women to be heard; the voice of the women who are against alimony. Here feminism and feminist movements are not blamed; the women in the report are not feminist as they are supporting a male dominated ideology; one that undermines or deprive women in need. When it comes to women's rights which are against the dominant ideology, their voices are not heard and cannot reach the media; however, if they support the unequal gender rights, their problem becomes the news headlines. A woman against alimony has been given the chance to talk her ideas but the ones who may suffer if the parliament passes the law have not been given such a right. By purposefully giving these women the chance to claim their '*rights*' and depriving women in the other group of the same opportunity, the media-*Yeni Akit*- demonstrates a male dominated media where equality is sacrificed by supporting dominant male individuals.

Explanation of the Finding

Alimony is paid when a spouse has greater need, and the payment must be in fair proportion of the other spouse's income. The report does not mention anything or provide any background information about the financial status of the spouses who are either the recipient of the alimony or have to pay it. As alimony in Turkey is granted only when the spouse is in need does not have any income, the financial conditions of these women have totally been ignored by the media. As part of Turkish Civil Law alimony will be restrained if the woman stops being 'innocent' which, in Turkish culture, is translated as not meeting or dating other men. The report neglects the fact that Turkish women dramatically earn less than men and majority in small villages and towns continue to be stay-at-home wives and mothers with young children to bear.

After divorce, in Turkish culture, women are treated with less sympathy and are considered as a guilty woman or wife in the eye of the society who has not been able to keep her marital life last. They are easy hunts for lustful men and are seen as those who live in empty nests (McMullen, 2011). Regarding the numerous social, legal, and cultural issues that Turkish women experience after divorce, the fact that media is giving publicity to people who aim to deprive them of the minimum financial support paid as alimony highlights a dominant ideology; the one which still gives voice to men

to claim their every right, but women have no voice in the discourse of a conservative media and society.

The fact that alimony recipients in Turkey are almost in all cases women, too, reflects a gender biased ideology. It pinpoints that when it comes to financial power, it is the men in the family who have access to and control of financial resources. Women, on the other hand, are dependent on men to respond to their basic needs such as house, food, clothing, and medical expenses just to mention a few. This keeps women in a subordinate state, where they can easily be abused or even ignored when the man of the family is either not present in the family or purposefully and intentionally decides to deprive women from access to financial resources. This leads to gender inequality and devalues the effects they put in the lives and make their position unequal to men, both at familial and social sphere. This can be especially critical when divorce occurs after long years of marriage which means women lose the time to learn new skills and enter workplace. Denying alimony or refusing to pay it leaves women in extra poverty; a path which leads to more gender inequality and male-dominated culture. The next excerpt analyzes the issue from another perspective.

Excerpt 12 (Yeni Akit ,16 July 2019)

Akit'in süresiz nafaka ile ilgili sorusunu cevaplayan Erdoğan, 'süresiz nafaka olmaz. Bu adil bir karar olmaz. Bu meseleyi artık aşmamız lazım' diyerek mağdurların yüreğine su serpti....Tek tarafı korurken diğer tarafa zulmedemezsiniz.

Answering Akit's question about lifetime alimony, Erdoğan said, "There is no lifetime alimony. This would not be a fair decision. We need to get over this issue now," by saying this he added water to the burning hearts of the victims... You cannot be cruel to one side while protecting the other.

Linguistic Description

Excerpt 12 is of significant importance. It is the exact words the president of the country has stated regarding alimony conflict. The clause has employed a Material process “su

serpme-” which means *to pour water*. It has both metaphorical and ideological implications while supporting an unequal gender ideology. The Agent is the president, a male at the highest institutional, political, and social level; someone who can pass rules and control regulations. The Beneficiary is the men who pay alimony; they will benefit from the decisions made and the ideas which have been expressed is like water that can extinguish a fire. Metaphorically their heart is burning; they are in agony because they are paying alimony and the president has extinguished the fire which burns their heart by promising that alimony will be withdrawn. As he is in that status to change rules, his words mean a lot to these *victims*. The way in which the participants employ words is important. Richardson (2007) comments how people are named in news discourse and how the events are portrayed can have significant impact on the way in which they are viewed as people simultaneously possess a range of identities, roles and characteristics that could be used to describe them equally accurately but not with the same meaning (Richardson, 2007).

The next clause in the excerpt has employed a Relational process; ‘*you*’ is the Carrier, and it is considered a general pronoun used when we talk about general facts. The Attribute is cruel. The clause has been expressed as a general statement which shows rather than taking the responsibility for one’s ideas, they have resorted to present it as a general fact. It aims to present the issue as if it is something fair and will lead to less cruelty. However, it ideologically puts women in an inferior position as their right is neglected to protect the *victims*’ right. If one does not want to be cruel to men, in this case alimony, they have to be cruel to the other side; the women who rely on alimony to survive.

Interpretation of the theme

As it appears in the excerpt, a male dominated gender ideology is at work at the highest political and institutional level. It leaves alimony’s recipients in total ignorance, not even mentioning a word about them. It highlights the other side’s suffering; claiming that paying alimony cannot be fair. But nothing is mentioned how depriving women from the only source of income can be. If alimony is withdrawn or new rules are passed, the financial well-being and security of divorced women can be seriously threatened. If

put into practice, the laws will dramatically alter how alimony will be granted to non-working ex-spouses. It can lead to an increase in the number of homeless women if the ex-husbands decide to benefit from such a law. In this case, divorce victims will be women as they will face an inhumane choice; either to stay in toxic marriages or leave the marriage hoping social organizations will take care of them whose numbers are extremely low in Turkey. The report does not say a word in this regard as if the future of these women is of no importance.

Explanation of the Finding

The new rules will pave the way for abusive husbands to pressure women at home more or cheaply get out of a marriage. They will be read as follows: a woman's value is based solely on the marriage of which she is a part; as long as she cooks, cleans and does other housework so that the man is able to work out and make a living. Even spending long number of years in a marriage will not guarantee the woman any rights; the scenario which is very common in Turkey especially when women leave their career to be stay-at-home wives and mothers. As the main function of alimony is to compensate for differences in couple's economic resources and needs, it is plausible that elimination of alimony will lead to greater gender inequality; it is going to worsen it.

The amendments which are going to be put in practice soon, can be considered as part of larger political perspective and an extremely religious and conservative ideology which aim to restrict women to family and marriage and deprive them of the rights, they have been able to earn. This puts women in a constant political struggle with an increasingly authoritative government which aims to establish its own version of 'women's rights' (Ozcan, 2020). While extreme efforts are made to protect men, who are socially and economically in power, no effort is being made to protect women and the minimum rights they have struggled so hard to achieve over long years.

4.2.2.5 Patriarchal Gender Ideology

To put it simply, patriarchy is a social system in which men are regarded as the primary authority figures in social organizations, play critical roles in political leadership and

have moral authority and control over property. It also refers to a family structure in which fathers exercise authority over their wives and children. As a result, it endorses and promotes male dominance over women and approves of and advocates male superiority and female subordination. Patriarchal societies can also be patrilineal, meaning male lineage inherits title and property. It refers to how power is exercised more complexly by age and gender, or how older men exercise power over women, children, and younger males. It does not refer to a simple binary pattern of male superiority over women. Exercising power in patriarchal systems can be enacted consciously and unconsciously. As Rogers (1998) state patriarchy can be observed in unspoken conventions and traditions which are enacted in everyday habits, customs, and behaviors.

News reports in the data reveal a dominant patriarchal ideology where male dominate women in every aspect of their lives as evidenced in the following extract:

Excerpt 13 (Hürriyet, 9 May 2019)

Ankara'da eğitim gördüğü üniversitede 'kadın hakları' eylemlerine katıldığı için babası tarafından kaçırılıp köydeki evine götürülen Şule Duman (20), sosyal medyada başlatılan kampanyanın sayesinde kurtarıldı. Okula dönen Duman, polise başvurup babasına karşı 3 ay koruma kararı aldırdı.

Şule Duman (20), who was kidnapped by her father and taken to her home in the village because she had participated in the "women's rights" protests at the university she studied at in Ankara, was saved thanks to the campaign launched on social media. Returning to school, Duman applied to the police and had a 3-month protection against her father.

Linguistic Description

The excerpt tells the story of a university student who has marched in support of women's rights. When her father learns of his daughter's deed, he takes her home and imprisons her until she is released by police because of a social media campaign started

by her friends to assist and set her free. A close examination of the transitivity patterns used in this excerpt reveals that the father is in such a strong position that he can remove his daughter from university and confine her to the house for an extended period. The word "*kurtarma-*," which means "*to save*" or "*to set free*," was used in the passive voice. The people who started the social media campaign are the Actors or Agents, and the Beneficiary, the entity who is affected by the Actor, is the young girl whose father has kidnapped and imprisoned her. This demonstrates that the father is in charge of the family's leadership and, by extension, social control. He has tight parental control over her daughter, to the point where he can deny her access to education and confine her to the house until help arrives. She could have been kept in the house for much longer if no attempt had been made. The man is discursively assigned an agentive position in the excerpt; he is someone who can lead and direct a woman. The woman, on the other hand, has been assigned a lower status as the Beneficiary of the material process of man. This socializes women to be reliant on men, reflecting a patriarchal ideology in which men are dominant and women are subordinate. Notice that, in addition to being grammatically responsible as the agent in the Material process, the father is also lexically identified as an owner, implying that she had to seek protection from her father through lexical choices. Furthermore, the woman is thought to be subservient because she is weak and under the social and physical control of a man (a Beneficiary in Material processes is subservient).

Furthermore, the excerpt demonstrates that the father is in control of his daughter's behavior, as evidenced by the Material process, *kaçırılma-* (*to be kidnapped*), which assumes that the female victim has a weak disposition and can be directed constantly through her father. Wallby (1998) believes that people are unable to break free from patriarchal constraints, and this excerpt can substantiate his assertion. Indeed, men's corporate identity to family leadership reflects a male superiority and female inferiority ideology.

Interpretation of the theme

Various tendencies emerge from patriarchal culture's dynamics. Turkey, as an Islamic country, has witnessed the internalization of patriarchy through families, culture, and

institutions. According to Wallby (1998), the patriarchal system is made up of six structures; paid work, culture, household production, violence, sexuality, and the state or institutions are the categories she uses. As it is evident in the excerpt, the realization of patriarchal system in this case can be confidently related to the culture and institutions. As can be seen from the context, patriarchal system in Turkish families has echoed in natural superiority of men over women of the family. Women's dependence, and in the case subordination to men, can be easily observed and detected in Turkish culture. As a Muslim country in the Middle East, Turkey grants men the authority and power within the family, state, and society, depriving women of their most basic rights, such as education and the freedom to do what they believe is right. The patriarchal culture, which has its roots in religion, politics, and belief system of Turkish culture, can restrict women's actions and freedom. Walby (1989) believes that this problem is a social problem, a problem with the interest of actors to perpetuate the dominance of their relations.

This social issue is explained as follows by Sultana (2011). The first thing that happens in patriarchal systems is that women are made to feel inferior by being addressed or directed to believe that they are the second sex. The system then aims to limit the access of this second sex to resources and decision making. These create a feeling of powerlessness, discrimination, and limited self-esteem. The subordination of women and restricting their thoughts, ideas and actions are central features of patriarchal system (Sultana, 2011). This ideology can be seen in every action taken by the man in excerpt 8: from kidnapping his own daughter for participating in a woman's rights demonstration, demonstrating that the girl possesses the intellect and reasoning abilities to think and make decisions, to imprisoning and keeping her locked up until police are forced to intervene in response to a social media campaign to free her. If this hadn't happened, she might have remained imprisoned indefinitely without being noticed.

Explanation of the Finding

Although many formal rules and regulations are based on the principle of gender equality, patriarchal understandings, values, and norms are still prevalent and influential in Turkish socio-political life. To begin with, religion continues to have a strong

influence on patriarchal perceptions. Religions, according to Walby (1989), have historically been very important in formulating patriarchal discourses, establishing correct forms of conduct for men and women. Indeed, many conservative social and political movements and formations in Turkey entertain or express highly patriarchal views and understandings, as evidenced by their discourses. Many conservative circles, in particular, implicitly or explicitly reject the concept of gender equality, focusing instead on women's traditional familial roles such as being wife, mother, caregiver, or domestic laborer. It is obvious that in such a conservative context, depriving a girl from her educational life and confining her in the house can be justified under various cultural and religious norms associated with it.

Another point to consider in this excerpt is how patriarchy can create obstacles to a girl's advancement and development. Keeping a woman at home without letting her have any contact with the outer world and depriving her of higher education, can seriously affect the girl's future life, making her more susceptible and vulnerable to poverty and unemployment which brings its short- and long-term consequences. Regardless of the degree of dominance, the basic principles remain the same: men have control. Although the nature of this control can vary, patriarchy creates barriers for women to advance in society and in the modern world where accomplishments talk. The fact that men are given absolute priority in patriarchal society limits women's human rights to a great extent. As can be seen in this excerpt, even echoing a personal opinion may have serious consequences if the patriarchal system sees it as a threat. In both the public and private spheres, patriarchy celebrates male dominance and women's subordination or secondary status.

The patriarchal system can have various realizations in each and every aspect of a woman's life; from the right to live to marriage and having children, just to mention a few. The following excerpt aims to clarify the issue in more detail and look at the problem from a different perspective.

Excerpt 14 (Sözcü, 1 May 2019)

Babası parmaklarını kırdı, boynuna ip geçirip ahırlarda yatırdı. Amcası dağa çıkarıp kurşunlanmasını istedi. 13'ünde babası yaşında bir adamla evlenip peşi sıra iki çocuk doğurdu.....İlkokulu üçüncü sınıfa kadar okudu..... şarkıcı olmak istediği için az kalsın canından oluyordu....

Her father broke her fingers, put a rope around her neck and laid her in the stables. Her uncle asked her to be taken to the mountain and be shot there. At the age of 13, her father forced her to marry a man of her age and she gave birth to two children.....She attended primary school until the third grade..... she was about to be killed because she wanted to be a singer....

Linguistic Description

The excerpt tells a very small part of the bitter life of a Turkish singer, *Dilber Ay*, and the sufferings she had gone through during her lifetime. There are several Material processes in this excerpt, whose Actors or Agents are all a man, and the Beneficiary is the woman. The Material processes of *kırma-*, *geçirme-*, *yatırma-*, and *çıkarma-* have been employed which mean *to break*, *to put*, *to lay*, and *to take* respectively. Employing so many Material processes in just one clause, ideationally positions the father and the uncle in charge of controlling the little girl's behavior. It is also significant to mention that this sort of discourse is employed again in the next clause, as demonstrated in *she was forced to marry a man of her father's age*. This fact both ideationally reflects how marriage can be a controlling behavioral institution for women and it also institutionalizes men as the agents who are in charge to control that behavior.

Interpretation of the Theme

Various realizations of a patriarchal system can be detected in this reflective excerpt; from violence to the right to choose her husband or have children. She was a talented girl; however, she was deprived of education after the third grade. She wanted to be a singer and for this reason she was about to lose her life. Although she did become a

singer, she suffered so many social, emotional, and familial pains. The excerpt does not go into more detail. Excerpts 14 perfectly portrays the patriarchal discourses which reflects meanings and values which Coates (2004) assumes to highlight the superiority of males in this system.

Walby (1989) introduces patriarchy as a system of social structures and practices where men dominate, oppress and exploit women. The fact which had been experienced by this female throughout her life. A complete patriarchal system can be detected in this excerpt. It starts with physical violence where the father breaks his daughter's fingers and puts a rope around her neck-aiming to suffocate her. Although violence practiced by men can be considered an individual phenomenon, Walby (1989) states that violence in family settings refers to a patriarchal structure. Men in patriarchal societies purposefully exercise violence to practice power over women. This power is realized in several practices such as beating, rape, sexual assault, and harassment just to mention a few.

As the second clause indicates she was also beaten by her uncle, an extended family member. This reflects how a patriarchal system can be extended to other far kinships. In Turkey, women's subordination to men is observed in a whole range of institutional practices exercised in the family and the Kin-group. Domination is seen not only in close family settings, but also in every situation where a man sees it necessary to control that woman. This kind of relation where a male member of the family can dominate and determine the course of actions in a woman's life can be both patrilineal and matrilineal which leads to the deterioration of life for female members living in this system.

It can be understood from the excerpt that the little girl did not have her father's support when her uncle took her to the mountain and asked her to be shot. This reflects how the life of a woman is regarded so worthless that every man in her community can take it for granted; they can kill her whenever they wish with minimum interference from other male members. In such a patriarchal system, where actors act based on certain ideologies, male members are eager to maintain their dominance as practicing that domination has proven to be beneficial in every sphere of life. This condition is supported by other factors such as religion and culture. Although no religion and culture

favor injustice, in practice, they push individuals to act in certain direction which leads to injustice; a fact which is clearly reflected in the third clause of the excerpt.

The clause states that her father forced her to marry a man at his father's age. In a male dominated system, a woman cannot choose her spouse and the male members of the family impose their decisions in this regard. It is evident that in practice religious and cultural values work hand in hand to create this situation. Religion wants a woman to get married as early as possible and culture gives that authority to the father to choose a spouse for his daughter. The same is also the case when the issue of childbirth comes into play. Religion wants a woman to bear children and the female character had to have two children in a row to satisfy this religious and cultural expectation regardless of the fact that she was too young to become a mother. The clause reflects another social issue in Modern Turkey. Many girls from vulnerable groups and of low socio-economic status face the pressure to fill traditional gender roles, which puts them in risk of entering child marriage or early and forced marriage.

The fourth and fifth clauses reflect how a patriarchal system can hinder women's freedom; freedom to continue their education and freedom to choose the career they wish. Being deprived of education constitutes an obstacle for girls to have a balanced and healthy future life. This limits women's professional and educational opportunities to the household. According to Hartmann (1976) women work more than men in their houses even if they work regular jobs. This inequality puts them in a vulnerable and disadvantaged position both at work and home. Furthermore, even if they don't work, they do household chores ranging from cleaning, cooking and taking care of their children. Women are expected to carry out all this for their husbands who expropriate them. In a patriarchal setup, women are not rewarded monetarily or in any other way which creates inequality, paving way for men to exercise power over them (Walby, 1989).

Explanation of the Finding

As Sultana (2011) states patriarchy builds its foundation on the natural superiority of male over female; it supports and justifies women's dependence on and subordination to

man in all life spheres. This is clearly observed in the Turkish context as well. All the power and authority in family, society and country remain entirely in the hands of men. So, due to patriarchy, Turkish women can be easily deprived of their legal rights and opportunities as patriarchal values restrict their mobility, refuse their freedom over themselves as well as their life.

The excerpts covered in the section illustrate how patriarchy in Turkey subordinates women in a number of ways. The subordination that they experience at a daily level, regardless of the class they might belong to, takes various forms such as disregard, discrimination, control, oppression, and violence within the family and society are just a few examples. Other realizations of patriarchy are also seen in Turkish context although they have not been mentioned in the excerpt. Issues such as son preference, burden of household work on women, lack of freedom and mobility for girls, wife battering, sexual harassment at workplace, male control over women's bodies and sexuality, and no control over fertility or reproductive rights. Wife battering is especially common in the country. Patriarchal norms that reinforce domestic violence are not freestanding, they have their roots in a larger culture of discipline. The issue was discussed in the previous sections. Male control over the female body and gross sexuality is also very common. Women cannot have any control over fertility or reproductive rights. It is mostly the husbands who decide on family planning methods. Some of these issues will be discussed in the coming sections.

4.2.2.6 Gender Ideology in Polygamous Relations

Polygamy and bigamy are terms used to describe marriages or ongoing conjugal relationships involving more than two people. Polygamy refers to a situation in which one husband has more than one wife. Sororal polygamy, in which the wives are biological sisters, and hut polygamy, in which the wives have separate homes, are two examples of the practice. It infringes on a woman's right to privacy, honor, reputation, and dignity (Boltz & Chort, 2019). Polygamy can be classified as a harmful practice or a form of violence against women under international law because it causes a variety of other physical, sexual, and psychological harms to women (Boltz & Chort, 2019).

Scholars have identified polygamy as a “sticky” social institution, one that is “persistent over time” within communities (Boltz & Chort, 2019). This inequality in the family structure underlies all other forms of discrimination against women and has justifications rooted in ideology, tradition, and culture. Polygamy has religious roots in some cases. Under Islamic law, for instance, a man (never a woman) can have up to four spouses, if he can support and treat them equally and provides a reason. Polygamy may thrive in countries that would otherwise prohibit it due to religious customs. In this regard, Turkey can be considered a country where polygamy is officially prohibited by law, but it exists in a variety of forms, all of which have religious roots.

Polygamy has officially been abolished in Turkey which is a predominantly Muslim country. It is considered a milestone in Atatürk's secularist reforms. However, various forms of polygamy are seen in the country in the form of what is called ‘*imam nikahı*’ which does not require the polygamist to officially record the marriage. Since it is on the increase, some newspaper reports have directly or indirectly reported the issue. There was one news item that made a passing reference to the issue, which will be discussed in this section.

Excerpt 15 (Hürriyet, 15 April 2019)

S.B. (24), dini nikahla yaşadığı müteahhit Müjdat Ç.'nin (35) bir başka kadına imam nikahı kıydığını ve çalışanı İsrail K. (40) ile birlikte kendisini 7'nci kattan ittiğini söyledi....

S.B. (24) said that the contractor Müjdat Ç. (35), to whom she was religiously married, had performed another religious marriage to another woman and Müjdat and his employee İsrail K. (40) pushed down her from the 7th floor.....

Linguistic Description

S.B.'s Verbiage, that the employer had pushed her down with the help of the man to whom she was religiously married, depicts her in an inferior position. It is assumed that the Sayer, S.B., has control over what is stated, the Verbiage. If her words are taken for

granted, the Verbiage becomes the point of departure which presents a woman, who is religiously married, being cheated on by her husband with another woman who is also religiously married to the man. It is notable that the excerpt constructs the woman as the Beneficiary of the two men's action who wanted to kill her. This reflects a scene where gender inequality is at play.

What is even more significant here is the duality of the events. At the first level, the excerpt shows a woman who is trapped in a polygamous marriage. It is ironical because a woman who does *imam nikahı* in Turkish culture, is seen a woman with whom the first wife had been cheated on. The man has not even been loyal to *S.B.* and has cheated on her with another woman through another religious marriage. Upon finding out about the second woman, *S.B.* shows reactions and her husband tries to push her down from the seventh floor with the help of another man. This is where the second level of gender inequality is manifested. At both levels the woman is in an inferior position; being affected by the action of the man, both socially and physically.

Interpretation of the theme

Imam nikahı, as it is practiced in Turkey, is a marriage- *nikah*- which is conducted by a cleric- *imam*- who has a religious status. It is conducted in accordance with the Islamic rituals. The researcher will use the terms *imam nikahı* and religious marriage here and there to refer to the same phenomenon. It is considered a religious marriage because the people who do that aim to avoid adultery as adultery has been introduced as a big sin in Islam. In Turkey, couples can marry based on the civil rights or simply conduct a religious marriage; although the latter, officially and legally, is not considered valid and hence does not prove any legal rights or responsibilities to the couples involved. In Turkey, it's illegal for a man to take on multiple wives; however, they can have an official wife plus several others through *imam nikahı*. The practice is not allowed for women. Thus, if a woman is, either legally or religiously married, she cannot be a legal wife to a man and a religious wife to another one simultaneously. The practice has its origin in Islamic doctrines where polygamy is allowed for men but banned for women. It shows an area where gender inequality can be manifested in its fullest.

In a religious marriage life, the husband and wife have their own roles. However, a husband has a superior role, but a wife has subordinate and instrumental roles as *imam nikahı* is commonly seen in women who are struggling with financial problems. Then, the woman will automatically take a subordinate role because of the lack of financial resources. As Van Dijk (2001) had stated CDA deals primarily with the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted in the social and political context. In this regard, polygamy in Turkey is a rich site to analyze how social power is abused in gender inequality and how dominance is achieved in gender relations due to religious and cultural factors.

From its inception, *imam nikahı* clearly reflects an unbalanced gender power relation supported by culture and religion. The first issue to discuss is the freedom of choice; this means that men and women do not take free independent decisions as to marry through an *imam nikahı* or not. Men turn to polygamy to satisfy their sexual desires with multiple women. Even if they do so to have children or build bigger families, the basic reason behind the majority of these marriages is sexual desires. The rather short life span of these marriages is a strong indicator that many of these men do not take these marriages seriously and soon replace the woman to whom they are religiously married. Women, on the other hand, do not seem to enter into the *imam nikahı* for the sake of sexual desires or having children. Having a look at social, educational, and financial background of the women who enter into the *imam nikahı* in Turkey shows that majority of these women enter these marriages because they have no choice left.

Explanation of the finding

In Turkey, a country where family is highly valued and considered sacred, when a woman marries through *imam nikahı*, they are not welcomed by the man's family. They are always the second choice who everybody expects to leave as soon as possible. Their presence is regarded as a threat to the well-being of the family, especially the first wife. Many of these women have no skill or enough financial resources; thus, they have to put up and shut up as any disobedience can put an end to the marriage and the financial security it brings. This highlights gender inequality in polygamous marriages where the

dignity, self-respect and identity of the female partner is seriously and severely damaged by the male partner.

Another issue which needs to be mentioned is the mere act of *imam nikahı* itself. Women cannot, by law, culture, and religion, be polygamous; men can. There is gender inequality in the very fact of this phenomenon as Islam allows men, but not women, marry again. Proponents of polygamy argue that polygamy is allowed under situations; however, no woman even under those certain situations is allowed to take more than one husband; be legal or *imam nikahı*. This puts men in a more powerful situation since they resort to an *imam nikahı*, their action is religiously and culturally justified; the condition which is not met for women. Women are unfortunate in this regard as doing this will put them at a dangerous situation where they can be abandoned by their community and may even be sentenced to spend a few years in prison and blamed for committing adultery.

Under polygamy, marriage becomes more like a game in which men can participate multiple times, but women can enter the game only once. Polygamous cultures frequently have arranged marriages which leads to large age gap between the man and the other wife which highly increases the likelihood of widowhood. Not only polygamy is not beneficial to women, but it is also an anathema to women's social, economic, and emotional well-being. It is obvious that in a context where polygamy is practiced and institutionally and culturally approved, men and women will not and cannot be equal. It is a stage where men and women neither have the same right when they enter the marriage nor have the right to fully choose a partner out of their own free will without facing economic and cultural pressure. If *imam nikahı* or religious marriages exist and underlying causes of discrimination against women is not effectively addressed, gender equality will not be met in this respect.

4.2.2.7 Gender Ideology and Naming

An individual's name represents the most public form of personal identity and self-realization. It legally, emotionally, and socially connects a person to a family and that family's history. According to Turkey's constitutional rules, a child must have his/her

father's last name after birth. This presupposes the absolute dominance of males in this aspect of gender identity; it deprives women of the right to give their surnames to their children and keeps it an exclusive right for men. By denying mothers' authority to assign her last name to her own child, mother's ancestry value is treated as unworthy to represent a family, socially and legally.

In Turkey, in majority of cases, upon marriage a woman takes on her husband's patronym, although she may keep her maiden name hyphenated besides the husband's surname. However, after a child's birth, it is the father whose last name determines the child's last name. The fact that many women in Turkey change their names after marriage reflects a social and cultural dependence, but it also announces an idea of belonging, from father to husband. Males, on the other hand, do not change their names; thus, they demonstrate a social, legal, and cultural independence. By passing their names on their children, they manifest their authority at familial and national level and play a more active role than women who undergo the painful act of delivery. Their identities are thus considered worthy enough to be passed on the next generation.

Control over the child's surname demonstrates a historic and cultural norm of inequality in gender power relations which is the source of debate in modern Turkey. Women's identities disappear through patrilineal naming practices. There is this cultural expectation that women, and not men, should subjugate their personal desires for the benefits of the family. To exacerbate this gender inequality, the burden of surname choices is left on women. Women's desire to state or claim the right to pass their own name on to their children is considered as selfish or poor commitment to their spouse and collective family culture (Scheuble, Johnson, & Johnson, 2012). The following excerpt taken from a news report on this issue will further clarify the case:

Excerpt 16 (Hürriyet, 17 April 2019)

Esra Gövem, 29 Mayıs 2016'da ayrıldığı eşi Tolga Yavaşer tarafından katledildi....kızının gözü önünde öldürüldü..... şimdi 4 buçuk yaşında olan Efsa, annesine bu kötülüğü yapan babasının soyadını da taşımasını istedim..... şimdi o çocuk katil babası'nın soyadını mı taşıyacak?.....

Esra Gövem was murdered by her ex-husband, Tolga Yavaşer, on 29 May 2016. She was killed in front of her daughter's eyes. I did not want the four-year-old Efsa, her daughter, to carry the last name of the man who did this to her mother. Will the child carry his murderer father's last name?

Linguistic Description

The report is discussing a legal right in Turkey. A woman has been murdered by her ex-husband in front of her daughter's eyes. The discussion is between a journalist and a lawyer who is trying to remove the killer father's last name of the daughter's identity and assign the mother's last name. In the first and second clauses, two Material processes have been employed; *katledilmek*-and *öldürme*-, both mean to kill or murder. In both cases, the Agent is the ex-husband, *Tolga Yavaşer*, and the Beneficiary is the ex-wife, *Esra Gövem* which depict the man in a more powerful position than the feminine power. In the third clause, which is spoken by the lawyer, the Mental process '*isteme*-', *to want*, has been employed to show the wish or desire. The Senser is the lawyer, and the Phenomenon is what she wants to happen; she does not want the child to carry the killer father's last name. As the efforts seem to be fruitless, the journalist asks whether the child will carry her father's last name, which is realized by another Material process, *taşıma*-, *to carry*. Regarding the goal of this process, which is the last name of her father, it is obvious that the girl is not in a powerful situation and is condemned to carry a last name which she may not desire when she grows up and understands things better. The little *Efsa* is the Beneficiary since she is the recipient of the name that a man, her father, has given her.

Interpretation of the theme

This excerpt clearly illustrates how performing specific legal rules, such as name giving to a child, creates and leads to men's corporate identity. It can be said that in the context being discussed, one of the identities which are traditionally associated with male is that of passing their names on their children. This is further highlighted in this excerpt when the final question is posed: "*will the child carry the killer father's last name*" which depicts the proposition that the mother is not entitled to give her name to her child even

though the father is a murderer; this presupposed that the legal part of the child identity is determined by men and woman's right is denied at a legal level. The journalist smartly uses the question of *carrying her killer father's name* to further indicate that how distant women are from child role signification. The responsibility, capacity and right of naming of a child totally belongs to the masculine gender.

Females' lack of power in comparison to males creates, legally, a system where a mother's last name is considered unworthy regardless of the social, psychological, and emotional harms a child may undergo if s/he carries a murderer's last name. Common justifications of patrilineal choices rely on traditions and argue that it is better for the child and prioritize that a family should share a common name (Scheuble, Johnson & Johnson, 2012); however, the fact that even under specific conditions, such as the one in the excerpt, feminine surname is of no value raises questions. As male privilege is well established and rarely questioned, if the woman claims the right to give her name to their children, they may be perceived as putting their own interests over that of the family (Scheuble, Johnson & Johnson, 2012). Giving names to children is always in favor of men and thus confirms of unequal power relations where men have the power.

Explanation of the Finding

According to Turkish law, the surname can just be a single word. It is neither patronymic nor matronymic. Although it is not gender-specific and has no gender-dependent modifications, Turkish surnames are patrilineal; that is, they pass in favor of the male line from father to his legal children without any minor change. The child is given the family name (*soyadi*), which is his or her father's surname. In other words, a child is entitled to receive their mother's surname if the mother is not married, or if the father is unknown. In Turkish culture, this can be translated as '*the child is illegitimate*' which brings with itself social, psychobiological, and cultural taboos both for the child and the mother.

In divorce cases, if the custody of the child is granted to the mother, the child's surname does not change after the divorce, while the woman can resume her pre-marriage surname; in this situation, the surnames of the child will differ from the mother's. This

situation may cause various problems with school life, healthcare services and can even lead to peer pressure. The Turkish Civil Code (TCC) does not allow the woman to change the child's surname, even when she is granted custody (Özcan Büyüktanir & Yilmaz, 2021). This rule is not modified even in the case of a murder, as the one in this excerpt. That is, the justice system would rather the child keep the father's surname than change it no matter what consequences it can bring to the child's social and psychological state. It is believed that this practice can damage the credibility of birth records and harm stability of the so-called family institution even when the man murders his wife.

4.2.2.8 Ideology in Honor Killing

The use of physical and verbal aggression to dominate females and exercise masculine privilege and authority has its historical, cultural, and ideological roots in particular familial and social structures. The idea of “*NAMUS*” which is translated into English as *honor killing* has realizations beyond what the term *honor killing* has to offer. It is a harmful and disturbing form of control over women's behavior at all social levels. It has been in practice for thousands of years, and continues to be practiced globally, particularly, but not exclusively, amongst communities in or from Southeast Asian, Middle Eastern, and Mediterranean countries (Heydari, Teymoori & Trappes, 2021). Turkey is among those countries where honor killing is exercised at a large scale and efforts to minimize it have led nowhere. This section aims to tackle this issue in more detail. As there was only one news report which had mentioned the topic and in critical discourse analysis, the textual analysis is done based on significance (Wodak, 2001); the only news item in the data which covers the issue will be presented here.

While honor killing is defined as the murder of a woman by a close family member or partner as a result of shame being brought on a family by the action of the woman (The Council of Europe Committee on Equal Opportunities for Women and Men; 2003), the term “*namus*”, to the researcher's idea, goes beyond this definition. It includes not only the act of honor killing, it is also employed to attribute morality, or otherwise, disrespect

someone by attributing sexually offensive terms to the woman herself or to the female members of a man's family.

No matter if a murder is included or not, the idea of honor is seen as an indispensable and unchanging aspect, which needs to be protected at any cost. The term may be directed to a man or to a woman, which means both can be considered as someone who has "namus" or is "namuslu" or "numussuz" which refers to the lack of "namus". In either case, it is the woman who suffers, and her dignity and good name are affected so badly that in extreme cases she may be murdered to save the collective honor of the family or community. The interconnectedness of power, ideology and social dominance is clearly reflected in the implementation of the term. Members of one group, men, limit the freedom of action of another group, women (Van Dijk,1993).

Excerpt 17 (Hürriyet 13 April,2019)

Adana Film Festivali'nde aldığı 'Türkan Şoray: Umut Veren Genç Kadın Oyuncu' ödülüyle yükselişini sürdüren Gözde Mutluer ile namus cinayetini konu alan yeni filmi 'Kardeşler'i konuştuk: "namus konusunda kadınları yaftalayan insanları namussuz buluyorum."

We talked to Gözde Mutluer, who has been continuing her rise with the Türkan Şoray Prize at Adana film festival as the Promising Young Woman Actress, about her new film- Kardeşler which is about honor killing: I consider the people who tag women in terms of morality immoral.

Linguistic Description

There is one clause in this excerpt, and it has employed a Verbal process; directly quoting what a young actress who has recently won a film festival prize and\ become famous afterwards talks about *namus*. The Sayer is the young actress, and the addressee is any reporter who has interviewed her. The Verbiage is of significant importance as it reflects how a woman who has gained a voice in media as her most outstanding play was a film about honor killing and *namus* reacts to the issue. She says everyone who

tags women in terms of morality- here *namus*- is himself an immoral person- here *namussuz*. She considers any expressions made to disrespect women or belittle their morality as an immoral expression. That is to say, if a person even talks ill about a woman's *namus* he is *namussuz*.

Interpretation of the Theme

In Turkish culture a man's honor has two aspects; one aspect is defined in his reputation by his own actions in his community (*şeref*) and the other aspect is determined by the chastity or virtue of the female members of his family which is called "*namus*" (Boon, 2006). When his *namus* is threatened, he must defend it. When a man is considered as "*namussuz*", it means his female family members have conducted sexual behavior and thus the second aspect of his honor is contaminated. Now the choice is either to live with this shame and dishonor or kill that female family member and gain the honor again.

'Honor' (*namus*) is so highly regarded by Turkish men that they are ready to kill the female members of their family to protect it. For a man, *namus* is primarily defined by the behavior, actions, and social performances of his family's women. Because *namus* ('honor') is only realized through women's behavior, preserving *namus* (honor) can be viewed as a way to exert social control over women's behavior and bodies (Gill, 2009). This, ideologically and socially, reflects an unequal society in which men can dominate all aspects of a woman's life under the guise of *namus* (honor). The ideology behind honor pushes and expects male family members to be responsible for regulating and guarding not just the sexual and moral behavior of female members of the family but it also entitles them to control their dress codes and social conduct.

Explanation of the Findings

Wikan and Paterson (2008) believe that people who put high value on 'honor' are both motivated to attain and retain it and are also concerned with avoiding shame. While 'namus' is the expected behavior of female members of a society, but shame is associated with the transgressions against these expectations (Gill, 2009). For both

genders, 'honor' has different practical manifestations. To men, the 'honor' code is concerned with the family's well-being, the maintenance of male authority over the family, and their virility. Men are seen as the protectors of the family's social standing, but for women, the 'honor' code is primarily focused on sexual shame, which imposes restrictions on their sexual behavior such as remaining virgin before marriage, modesty, dressing in proper decorum, and a sense of shame in their social relationships with men.

In Turkey, women's behavior and reputation in the home revolves around sexual shame, and sexual behavior is the most important determinant of a family's *namus* status (honor). If a woman violates the honor codes, she will be considered a disgrace to the family, which must be eliminated at any costs. As a result, close male relatives, whether a father, husband, or brother, strictly direct and control their movements and patterns of behavior. That is where honor killing is common, and because the majority of honor killings are committed by the victim's family members, the murderer has virtual immunity, making it easier for people to kill women.

The concept of manhood is another cultural factor that leads to honor killing in Turkish culture. Manhood can be defined as the characteristics, traits, and gendered roles that define what it means to be a man. Manhood requires men to exercise dominance and control over the women in their families, and if they fail to do so, this aspect of their gender roles will be unfulfilled (Arun Pal, 2012). When a woman acts honorably, it shows that men have been good family guardians and have been able to keep women under control, which means their manhood has been well established. When a woman does not act honorably, it indicates that the family's men have failed not only to control and protect their women, but also to defend the family's 'honor,' which is seen as a threat to their manhood (Dogan, 2011).

Turkish men place a high value on their reputation and are afraid of losing respect in the eyes of others. Their social status is determined by their familial respect, the concept of 'honor,' and social prestige. As a result, family women are seen as a reflection of the family's 'honor.' The key to gaining this social reputation is defending the chastity of the female family members who are under their dominance and protection. If they feel shame and lose face as a result of their women's dishonorable behavior, they are

expected to punish them in order to demonstrate their masculinity and restore the family's 'honor;' otherwise, the family may be labeled as 'dishonored.' This aspect also leads them to kill women who dare to call into question this social reputation through their 'dishonorable' actions.

Gender inequality and gender-based marginalization make Turkish women vulnerable to be killed for 'honor'. Honor killing, which is translated as *namus* in Turkish, has been in practice for centuries and even modernity has not been able to put an end on it. It is a scene where gender inequality is not just a matter of better chances but a matter of life or death, a life which if continues, will be under extreme pressure and manipulation.

4.2.2.9 Final Remarks

This study aimed to explore the types of gender ideologies manifested through the linguistic choices in selected Turkish newspapers; *Hürriyet*, *Sözcü*, and *Yeni Akit*. Analysis has demonstrated that these Turkish newspapers use discourses that sustain an uneven gender ideology that essentially upholds male dominance and female subordination. Although, in the bulk of material processes, men are shown as Actors which hold institutional and political leadership, women are depicted as Actors in subordinate and weaker positions. It was also revealed that some roles are gender specific; for example, procreation and motherhood have been discursively portrayed as exclusively female functions, whereas maintaining social security has been bestowed upon the masculine gender.

Female subordination and male dominance ideologies are constantly enacted and reproduced through women's and men's habitual and differential engagement in social behaviors and institutional discourses. These institutional discourses promote ideology as a natural phenomenon while simultaneously imposing restrictions on the types of tasks that each gender is expected to perform. It was also discovered that the extracts use discourses that represent heteronormativity. Men have used repressive authority to maintain the status quo because of the institutionalization of male dominance.

The role of transitivity was investigated in the signification and re-signification of gender roles in selected excerpts. With two prominent roles, the excerpts showed asymmetry in gender role prescriptions. Male identity is primarily associated with physical power and aggression, institutional leadership, and social control, implicitly relegating women to a second-class status in this sphere. The analysis also showed that while men are portrayed as action oriented, women are largely portrayed as carriers of qualities. The study also shows how women are highly reliant on men. What is, therefore, clear is that the extracts use discourses that represent and reinforce the gender ideology of male dominance and female subordination.

Bloor and Bloor (2007) argue that language categorizes people based on their position in power structures and with powerful groups, sometimes with the tacit 'cooperation' of the less powerful and other times by using language to maintain inequality. Bloor and Bloor (2007) refer to this type of classification or role signification as institutionalized identity. Gender identity is included in this category. It may be concluded from the findings that there exists a dialectical relationship between gender identity and gender power relations. One's identity permits them to exercise power and control over the precise realm that determines their capability. Furthermore, through the linguistic choices they expose us to, individuals who regulate discourse may impact how we view or identify ourselves and others (Van Dijk, 1995). In this aspect, research has revealed that women and men possess influence in diverse areas.

Analysis of transitivity patterns also reveals a gender bias. In material processes that signify physical strength and intellect, men are cast as Actors. Women, on the other hand, are depicted in a variety of gendered duties that highlight their 'other centeredness,' which is in line with Lazar (2002). They are introduced Actors in material processes that attribute them a central power as in giving birth to the society and sustaining it through nurturing. The analysis has further revealed that both men and women depend on each other. However, discursive construction of material and emotional dependence assumes a more center stage for women than men in comparative extracts.

The analysis also indicates a commodified female identity. Men are represented agentively by emphasizing their occupations in the employed discourses, whereas women are portrayed in terms of looks and lineage. Furthermore, institutional, and political authority appears to be predominantly concentrated in the masculine gender sphere, and women are portrayed with disempowering discourses that demonstrate their lack of ability in terms of political and institutional leadership. Moreover, men have more interpersonal interactional power than women. Also, an examination of discourse tactics indicated that men, regardless of their social or professional status, had more to say and hence are more visible in discourses.

Males and females utilize distinct discursive techniques to resist authority and recreate their identities, according to the findings. This investigation revealed two opposing discourses. The first is the dominant discourse of conservative gender power relations, which seeks to maintain gender power relations that favor men and undervalue women, and the second is the dominant discourse of egalitarian gender power relations, which emphasizes parity, although the former is more dominant than the latter. The study found that transitivity patterns place men in positions of institutional and political leadership while relegating women to second-class status. Male participants engage in processes that communicate their conventionally assigned aggressive and courageous identities. In addition, as in the honor killing instances, women have taken various types of action to criticize dominant discourses and cultural norms that restrict them to less powerful positions.

Women have offered alternative discourses through women's organizations that deconstruct their traditional gender identities, discursively positioning themselves as Actors engaged in material processes such as business enterprises that were traditionally a man's realm, thus defying the patriarchal system that reduces them to Beneficiaries of men's material actions. Furthermore, the chapter has shown that women appear to be overzealous in their contestation and exercise of power. This is partly explained by the fact that men are more likely to hold positions of power (both material and symbolic) in patriarchy. Women are therefore more likely to contest to transform the social structures that subordinate them to men and the only way to achieve this, based on the corpus, is to engage in radical actions like forming feminist group and terminate their marriage

which enacts patriarchal gender role signification that perpetuates male dominance and female subordination.

Efforts were made in this section to analyze the data in terms of transitivity and from a critical point of view. The following section will look at the data from a different angle and will compare the newspapers in terms of their coverage of news reports which reflect gender identity content.

4.3 CONTRASTIVE CRITICAL ANALYSIS OF NEWS COVERAGE IN THREE NEWSPAPERS

This section aims to compare the news coverage in three newspapers based on the themes found in content analysis section to determine how these newspapers differently presented various themes. Since there was just one news report on polygamy, naming and honor killing, these themes were discarded in this section. Attention, however, was given to the other five common themes found while categorizing the data based on the content. The aim of this section is to critically compare how gender and gender identity issues have been reported across the three newspapers and to explore how the same or content-wise similar topics are produced and reported under the influences of social, religious, and political affiliations of the specific news agencies. It is assumed that a content analysis can reveal the ideological values of each newspaper and shed light on how events are ‘politicized’ and prepared to suit their readers’ ideological values. The study focuses on three Turkish newspapers; *Hürriyet*, *Sözcü*, and *Yeni Akit* which are believed to represent various political and ideological values. Efforts were made to include the same news events; however, there were situations where not the news item itself but rather the content could reveal contrasting ideologies. The analysis relies on Critical Discourse Analysis theories and aims to incorporate the dynamics of news flow between the three newspapers regarding topic, source, and the overall themes of the reports.

4.3.1 Contrasts in Reflecting Domestic Violence

Media discourse includes both texts (news items in this case), and the processes employed to produce those texts. It reflects ideological interests and stances of the people who are in power such as politicians and journalists (Fowler, 1996; Fairclough, 1989, 2003; Van Dijk, 1998). Thus, it can be claimed that by analyzing the text, it is possible to uncover the ideologies they prescribe to their readers. That is why Fairclough (2003) claims media discourse is a ‘one-sided’ event with sharp discerned division existing between producers and interpreters. That is, the most crucial function of media discourse is to connect the public and the private spheres by focusing on the temporal setting of media properties. Newspapers in this regard bring news about various issues such as political, crime, and social issues like domestic violence. In this section, the focus will be on how the selected newspapers cover domestic violence. Within these texts, it can be shown how discourse is created and reproduced to support the ideological values of specific social actors.

How newspapers report similar issues depends mostly on specific perspectives from which social agents are constructed. Wenden (2005) believes this representation also includes the language used in a text or talk to attribute features to groups, events, and social practices. Here, representation refers also to the process of meaning constructed by linguistic choices if the whole texts produced in a specific media are considered. Representation of social actors regarding domestic violence in Turkey relates them to specific behaviors and attitudes. These representations of groups or individuals in media have their roots in certain ideologies (Chiluwa & Odebunmi, 2016). What follows aims to uncover some of these representations.

Excerpt 18 (Sözcü, 8 July 2019)

TBMM Kadın Erkek Fırsat Eşitliği Komisyonu üyesi ve CHP Giresun Milletvekili Necati Tıgılı, kadına yönelik şiddetin yüzde 4 oranında arttığını açıkladı.... ‘2019’un ilk altı ayında 214 kadın öldürüldü. Bir önceki yıla göre artış yüzde 4 civarında. 1 Ocak 2016 ile 30 Haziran 2019 tarihleri arasında ise bin 391 kadın öldürüldü. Çocuklara

yönelik cinsel istismar 10 kat arttı. Tıǒlı 'Ailenin Koruması ve Kadına Karşı Őiddetin Önlenmesi' ne dair kanun etkin biçimde uygulanmalıdır' dedi.

Necati Tıǒlı, a member of the Men and Women Equal Opportunity Commission and CHP Giresun Deputy, announced that violence against women has increased by 4 percent....214 women were killed in the first six months of 2019. The increase is around 4% compared to the previous year. Between 1 January 2016 and 30 June 2019, 1,391 women were killed. Child sexual abuse has increased 10 times. Child sexual abuse has increased 10 times. Tıǒlı said that the law on "Protection of the Family and Prevention of Violence Against Women" should be implemented effectively.

Excerpt 19 (Yeni Akit, 9 May 2019)

Afyonkarahisar'ın Dinar ilçesinde, evlerinde ölü bulunan iki kız kardeŐe yapılan otopside, kardeŐlerden birinin 5 aylık hamile olduđu tespit edildi. Kızların ağabeyi Bayram Ő. Cinayeti kendisinin işlediđini itiraf etti.....

In the autopsy performed on two sisters who were found dead in their home in Dinar district of Afyonkarahisar, it was determined that one of the sisters was 5 months pregnant. The elder brother of the girls, Bayram Ő. admitted that he committed the murder himself.....

Expert 20 (Hürriyet, 10 May 2019)

Yargı, aile içi Őiddetteki vahim tabloyu ortaya koydu. TBMM Kadın-Erkek Fırsat EŐitliđi Komisyonu'na bilgi veren yargı yetkilileri, kadınların yüzde 38-39'unun hayatlarının bir bölümünde Őiddete uğradıđını belirterek 'Maalesef Türkiye'de Őiddet oranı çok yüksek. Hatta Adalet Bakanlığı, aile içi Őiddet mahkemelerinin kurulması konusunu düşünüyor' dedi.

The judiciary revealed the dire picture of domestic violence. Informing the GNAT Equal Opportunity Commission for Women and Men, judicial officials stated that 38-39 percent of women have been subjected to violence in some part of their lives and said,

"Unfortunately, the rate of violence is very high in Turkey. Even the Ministry of Justice is considering the institutional issue of domestic violence courts."

Mass media can impact social issues by reshaping and reproducing specific discourses. It can break silence about an issue or bury it in time by ignoring the fact. By considering mass media content, CDA analysts try to critically investigate, and challenge specific social phenomena and language is an essential object of this analysis which enables the analysts to examine the dominant belief structure (Wodak & Meyer, 2009). One way to examine this belief structure of mass media is to consider the reports on similar issues.

Regarding domestic violence, *Hürriyet* and *Sözcü* have taken the position to inform their readers about the number of the women who have been subject to domestic violence in the last year; a stance *Yeni Akit* has totally ignored; despite the rather sharp increase in domestic violence rate in Turkey. When covering domestic violence, *Yeni Akit* has ignored the big picture; the official figures provided by official organizations. Instead, occasionally, it has published some reports here and there only when the event has grabbed the nations' attention. While covering those events, it has totally adapted a neutral tone and resorted to the briefest content possible; unlike the other contents which highly support male domination and advocates female subordination such as what can be seen in alimony issues. In *Yeni Akit* discourse, domestic violence is not considered a problem of gender inequality while alimony issues are.

This is in contrast with *Hürriyet* and *Sözcü* which have aimed to inform the readers of this social issue and introduce it as a reflection of gender inequality which requires increased public attention. The way *Yeni Akit* reports on the topic of domestic violence and femicide remains problematic when compared with the other two newspapers. The words it uses and the approach it takes reflects a deeper problem; that is, issues related to homicide and domestic violence are either not reported or reported with a neutral tone without supporting the victims which are mainly women. Ideological and political orientations of this newspaper lay the foundation of a male dominated discourse where if men are guilty, they are not reported so and if they are victims they should appear at the headlines and be emphasized with. The grammar used to report the crime in *Yeni Akit* is important too. As Ehrlich (2002) believes the type of structure employed to

report the news can carry meaningful connotation of consensual sex rather than that of a crime. In this respect, the main part of the report is reported in passive voice, taking away the agency from the man and hiding it under the event rather than bolding the actor.

Hürriyet and *Sözcü* have dealt with domestic violence more differently than *Yeni Akit*. Regarding the news reports in the whole corpus and the ones presented in this section, *Hürriyet* and *Sözcü* display some similarities. They have reported statistical findings to raise their readers' awareness of the issue and have included more domestic violence cases with more details than *Yeni Akit*. They have published not only the crime cases, but also have focused more on wider issues and bigger pictures of domestic violence in the country. In *Hürriyet* and *Sözcü*, the reports are mainly focused on the big picture although they have reported on individual cases, too. In *Yeni Akit* there is no trace of figures or general knowledge about the increase in domestic violence. The general policy of this newspaper is to present the country as a safe paradise where religious doctrines can help to solve each single issue; be political, economic, or social.

It seems that *Yeni Akit* aims to trivialize domestic violence and is unwilling to illustrate the extent of the issue. Although *Hürriyet* and *Sözcü* take the issue more seriously by publishing more cases, they do not display the full extent of the problem either. Rather than digging into the problem and discovering the underlying reasons and challenging the issue to offer solutions, they have sufficed to report some numbers and leave it there. Neither of these newspapers have challenged the reasons of the existence and high occurrence of the problem; for instance, issues such as why men are so violent or what cultural and political reasons have intensified domestic violence have not been analyzed. They have neither probed what can be nor could be done to prevent domestic violence or minimize it. However, compared with *Yeni Akit*, *Hürriyet* and *Sözcü* have regarded domestic violence issues as more newsworthy by trying to inform their readers more and publish more cases. Also, the language they have used, such as headline and structure, can be considered more effective in terms of approving the existence of such problems in the country, unlike *Yeni Akit*'s which is in total denial.

The way the news media portrays an issue has significant political and social implications (van Dijk, 1998). By critically analyzing the data regarding domestic violence in Turkey in these newspapers, it can be discerned that liberal, secular, and conservative media in Turkey do not really differ in their coverage and representation of domestic violence. All newspapers have reported the news as any ordinary news item where no detailed analysis has been applied to dig the issue further. Although *Hürriyet* and *Sözcü*, liberal and secular media, have done better in informing their readers and are more likely than a conservative media to cover this type of news, *Yeni Akit* has given minor space and attention to the issue. This is in line with Sterling, Jost, and Hardin (2019) who claim that liberal and non-conservative newspapers tend to have a more effective coverage of gender and domestic violence issues than conservative ones.

Most of the news on domestic violence is mixed, by nature, with sexual violence; however, the researcher had separated them for a more comprehensive analysis as presented in the following section.

4.3.2 Contrasts in Reflecting Sexual Violence

Sexual violence is a widespread issue which has a significant impact on many people in Turkey. Sexual violence has many different forms, and the contexts and circumstances in which an act can be deemed sexual assault are determined by conventions, ideologies, and legal definitions. Interpreting an act as sexual violence can differ based on how and by whom it is reported. That is, various institutions may provide different interpretations of the issue and aim to regard it from different angles. News media can also reflect differences in how the issue is reported and manifested through their news agency. The following excerpts taken from the newspapers in this study display some differences regarding how sexual violence is reported and interpreted.

Excerpt 21 (Yeni Akit, 17 April 2019)

Dindarlara saldırmanın moda haline geldiği Halk TV' de Sultan 2'nci Abdülhamid'in torunu Nilhan Osmanoğlu'na yönelik skandal sözler sarf eden Müjdat Gezen beraat etti.... Gezen 'in avukatı Deniz Şeren, müvekkilinin hakaret kastı olmadığını iddia

ederek, 'Müvekkil mizahi dille eleştiride bulundu' dedi.... Bir kadına yönelik açıkça müstehcen imalarda bulunan ve mizah kalkanına sığınan Müjdat Gezen hakkındaki feministlerin pasif tavrı tepki çekiyor....

Müjdat Gezen was acquitted for making scandalous remarks against Nilhan Osmanoğlu, the granddaughter of Sultan Abdulhamid II, on Halk TV, where it has become fashionable to attack religious people..... Deniz Şeren, Gezen's lawyer, claimed that her client did not intend to insult and said, "The client criticized in a humorous language.".... The passive attitude of the feminists about Müjdat Gezen, who makes openly obscene allusions to a woman and takes refuge in a shield of humor is interesting in this regard.

Excerpt 22 (Sözcü, 2, July 2019)

Ankara Üniversitesi Veteriner Fakültesi öğretim üyesi Hasan B. Nisan ayında, kendisine ait hayvan hastanesinde çalışan veteriner Ç.B.ye (23) tecavüz ettiği iddiasıyla tutuklandı. Hasan B. tutukluluğu sona erdikten sonra 18 Haziran'da Ankara Üniversitesi Rektörlüğü'ne dilekçe vererek, emekliye ayrılmak istediğini belirtti. Üniversite yönetimi, dilekçeden bir gün sonra Hasan B.'nin emekliliğini onayladı.

Ankara University Veterinary Faculty member Hasan B. was arrested in April for allegedly raping Ç.B. (23), a veterinarian working at his animal hospital. After his detention ended, Hasan B. filed a petition with the Ankara University Rectorate on 18 June, stating that he wanted to retire. The university administration approved the retirement of Hasan B. one day after the petition.

Excerpt 23 (Hürriyet, 19, June 2019)

Çorum'da, lise öğrencisi 2 kız çocuğuna cinsel istismar girişiminde bulunduğu iddiasıyla tutuklu yargılanan TIR sürücü Güven Varlı'nın (41) yargılandığı davada karar çıktı. 2018 Kasım ayında Nakliyeciler Sitesi'nde yaşanan olayda tır sürücüsü Varlı, yük almak için geldiği sitede aracı park ettikten sonra lise öğrencisi T.N.O. (17)

adlı kız çocuğunu takip etmeye başlamış, bir binanın girişinde bulunan ve merdivenin altındaki boşluğa doğru sürüklediği çocuğa cinsel istismar girişiminde bulunmuştu.....

A verdict was issued in the case of truck driver Güven Varlı (41), who was detained on charges of attempting to sexually abuse 2 high school students in Çorum,. In the incident that took place at the Transporters Site in November 2018, the truck driver Varlı, after parking the vehicle on the site, came to pick up the cargo, then he started following a high school student T.N.O. (17), he attempted to sexually abuse the child who was at the entrance of a building and dragged her into the space under the stairs.....

Considering the reports and their content, it can be claimed that the impetus for reporting sexual violence in *Yeni Akit* is religiously oriented. The issue has drawn the attention of this news agency just because it happened to a religious woman, to someone of great religious importance, the granddaughter of Abdul Hamid II who was the last caliphate; an Islamic leadership of the Ottoman Empire, who is also famous in Turkey's history for his Pan-Islamic ideas. Besides this, his granddaughter is a woman who covers her head with a headscarf, representing a public religious belief and advocating Islamic doctrines. The initial sentence of the report starts with criticizing sexual violence against believers, and thus excluding and justifying sexual violence against other women who do not fall into this category. The issue is discussed in this report merely based on the ground that it has been experienced by a believer as it is the case with other news reports in *Yeni Akit* regarding sexual violence. In later lines of the report, the reader learns that what *Yeni Akit* calls sexual violence is indeed a verbal assault of *Müjdat Gezen*, the supposedly offender, who has been acquitted.

The issue would not have been reported for women who believe in other religions or do not cover their heads. A verbal assault is considered as real sexual violence if it happens to believers otherwise other forms of rape or sexual violence are not considered worth reporting if they are experienced by non-believers or people who physically do not reflect Islamic ideology in their clothing. This can, implicitly, mean that sexual violence in any form or degree is justified and not worth reporting if it affects others. By doing so, *Yeni Akit* has drawn a line between non-religious and religious groups and as Oktar

(2001) believes it has constructed various socio-political dimensions to create and maintain group dominance or to use her words to reflect a positive self-presentation and negative other-presentation of *us* and *them* in the context of ideological conflicts in secular and anti-secular atmosphere in Turkey (Oktar, 2001).

Based on this assumption, *Yeni Akit* has purposefully used the word “*feminists*” to directly manipulate the collective mind of this Islamic country. As Turkey is a traditional Islamic country, confronting religious values may have serious consequences for those people and groups. *Yeni Akit*, in this regard, divides the country into two groups; believers who should be protected and seculars who do not deserve media attention and thus it paves the way for a binary society. *Yeni Akit* is a fundamentalist Islamic-conservative newspaper which is notorious for hate speech against any anti-government body and ideology. Hate speech as Gümüş and Dural (2012) believe is inflammatory language which is insulting and derisive in nature; it targets specific individuals and groups and may or may not be considered a call to violence (Gümüş & Dural, 2012). *Yeni Akit*, as a mass media, can influence public mind specifically when it assigns religious and divine values to a matter in a conservative Islamic country like Turkey. By doing so, it tries to affect the standards by which specific individuals and events are judged. In the case of sexual violence, it obviously aims to advertise a binary country and has wrapped it in religious and holiness paper.

Sözcü and *Hürriyet* have approached the issue from different angles. *Sözcü* has taken an anti-government stance to report the issue as it has happened inside a state university, implicitly criticizing the government for the issue and thus supports *Sözcü*'s anti-government stance. *Sözcü*, while reporting news on sexual violence, resorts to the extent it happens at national level and implicitly and explicitly criticizes government for the occurrence of such issues. It has reported a rape case which has been committed by a state university's faculty member. Not only the professor has not been fired, but the state university's rectorate has also approved of his early retirement petition which in fact saves him from the serious consequences which would have, otherwise, occurred such as being dismissed and losing his retirement benefits. As it has happened at a state university and currently, the time this study is being written, the rectors of all

universities across the country are directly appointed by the president, the report implicitly blames the government for what has happened.

Sözcü has decided to reflect the idea of an opposing party where due to the current political system's conservative rules women's rights have been negatively affected all over the nation. It openly criticizes the occurrence of such events in the country and echoes the voice of victims and women's rights representatives. In Turkey, *Sözcü* is known for its nationalist and Kemalist orientation and thus supports any step taken to support these ideologies and denies and confronts anything which deviates from the early republican assumptions and regulations.

Hürriyet, besides news of this type, has also reflected the normal people's life and how sexual violence has occurred on an everyday life basis; what is experienced by ordinary people in their everyday life and what is going on in the alleys and on the streets. *Hürriyet* has taken a totally neutral stance; it has neither reacted negatively as in *Sözcü*, nor has it biasedly considered the news as in *Yeni Akit*. It has avoided sensationalism and resorted to neutrality. As it is one of the major Turkish media, not taking any stance can have plausible reasoning. Although being objective is of utmost journalistic importance, news should also be fair. As ideologies can be constructed and reconstructed through media, taking a neutral stance cannot be considered fair enough for news targets especially when it covers critical issues such as sexual violence which has been a political and social turmoil in recent years' Turkey. In attempts to be fair in news coverage, the media is supposed to reflect pros and cons of the events made at higher levels for the people who may get affected by these issues. This is what is missing in *Hürriyet*'s coverage of news regarding sexual violence.

Hürriyet has just reported news of sexual violence in an orderly manner like any other piece of news. Although it is known to be a liberal newspaper, the way it has presented the news reflects an agenda to stay away from issues which may lead to bigger gaps in gender inequality. A newspaper like *Hürriyet* with high circulation and huge audience has avoided any commentary to reflect any experts' opinions regarding the issue and it has left it to the reader to evaluate the news and determine its relevance to their life and country's well-being. If the fundamental principle of news reporting is to offer

information to citizens, then the information must be presented so that the reader can foresee the results and potential consequences. *Hürriyet* has not provided any such information and in this case, it can be said that if it has not acted in the same vein as *Yeni Akit*, at least it has followed in its footsteps. To provide citizens with a clear understanding of society, news organizations must inform them of the context and application of various plans they decide to report. Then it is obvious that *Hürriyet* has not reported the news truthfully and without omission.

Ideology is the core of any form of linguistic expression in a text. Androutsopoulos (2010) states that researchers from sociolinguistics, media discourse and language ideology highlight the significance of discourse in mainstream media in shaping the ideologies of their audience, as well as their beliefs or feelings about specific issues in the social world. He further continues that language ideologies are not objective or neutral, rather they serve individuals or group-specific interests which means they are always formulated from a particular social perspective and have particular referents and targets (Androutsopoulos, 2010). Then, it can be claimed that texts carry ideological meaning and weight. Hence, reporters and journalists try to frame, legitimize, and validate actions and opinions of specific groups in covering events (Wenden, 2005). The representation of sexual violence in Turkey in these media also underlines ideological values of specific groups which aim to control the general point of view of their audience.

The inter-relation among discourse, media, and ideology in news coverage of sexual abuse reflects a sharp contrast regarding the political and social affiliations of these newspapers. *Yeni Akit* and *Hürriyet* show similarities in this regard, even though the two have significant worldview differences; one has adapted a highly critical language to present the issue among believers and the other has resorted to neutrality which, in fact, does not appear to be any different from *Yeni Akit*. Although *Hürriyet* offers its audiences a wider range of views, coverage, and reports, it has not acted very differently from *Yeni Akit*. *Sözcü*, however, has taken a totally different attitude towards the issue and has pinpointed the cultural and political systems and historical background of the country to justify the negative attitude it has taken.

4.3.3 Contrasts in Reflecting Motherhood

Parenting, especially motherhood, is highly regarded in all cultures of the world and societies often scrutinize its quality. It is highly affected by cultural expectations, ideas and beliefs and the standards of being a good mother have been dealt with in many research studies (Perälä-Littunen, 2004). As it is culturally affected, it is no surprise to observe various cultures and even differing ideologies assign characteristics based on the norms of that ideological community. In this regard, news media with different ideological orientations may display motherhood from different angles. Some may focus on the qualities a good mother should possess and some may decide to examine it from other social perspectives. What follows aims to cover these differences.

Excerpt 24 (Yeni, Akit, 4 July 2019)

Kadınlar için en büyük vasıf olan anneliğin geciktirilmesinin, sosyal yapıda oluşturduğu tahribatın yanı sıra kadın sağlığı için de ciddi tehdit oluşturduğu tespit edildi. Sağlık bakanlığı verilerine göre Türkiye’de yüzde 24’lük oranla kadınlarda en çok görülen kanser türü olan meme kanserini tetikleyen en önemli risk faktörünün 30 yaşından önce anne olmamak, birden fazla çocuk yapmamak ve bebek emzirmemek olduğu belirlendi.... 30 yaşından önce bebek doğurun, birden fazla hamilelik yaşayın ve bebeğinizi mamayla beslemek yerine emzirin.... TÜİK’in 2008-2017 yılları arasındaki doğum istatistiklerine göre ülkemizde 18-19 yaşında annelik yaşayanlar sayısı yüzde 36 düştü.... Rakamlar hem geleceğimizin hem de sağlığımızın tehlike altında olduğunu işaret ediyor.

It has been determined that delaying maternity, which is the greatest quality for women, poses a serious threat to women's health as well as the destruction it causes in the social structure. According to the data of the Ministry of Health, it was determined that the most important risk factor triggering breast cancer, which is the most common type of cancer in women with a rate of 24% in Turkey, is not to be a mother before the age of 30, not to have more than one child and not to breastfeed.... Have a baby before age 30, have multiple pregnancies, and breastfeed instead of formula-feeding.... According to the birth statistics of TÜİK between 2008 and 2017, the number of those who experience

motherhood at the age of 18-19 in our country has decreased by 36 percent..... The numbers indicate that both our future and our health are in danger.

Excerpt 25 (Hürriyet, 4 July 2019)

Bir çocuđu dünyaya getirmek deđil, onu ahlaklı, erdemli, vicdanlı bir birey olarak yetiřtirmek marifet. Dođurgan olan kadının, genetik olarak daha duyarlı, daha dayanıklı, daha cesur ve daha mücadelecı olduđuna inanıyorum. Bu yüzden daha vicdanlı ve erdemli erkeklerin çođalmasının tek yolu bu bilinçteki kadınlar ve anneler.

It is ingenuity not to bring a child into the world, but to raise him as a moral, virtuous and conscientious individual. I believe that the fertile woman is genetically more sensitive, more resilient, more courageous and more challenging. Therefore, the only way for more conscientious and virtuous men to multiply is women and mothers with this consciousness.

Excerpt 26 (Sözcü ,12 June 2019)

Antalya'da 2018 yılında kurulan Çalışan Anneler Derneđi'nde Yönetim Kurulu Üyesi Görkem Gökteş, çalışan anneye iş yaşamında tolerans gösterilmediđini söyledi... 'Çalışan annenin sorunu aslında hamile kalmasıyla başlıyor. İş gücü, performansı düşebiliyor. Hamile kaldığında çalışma arkadaşları ve yöneticiler bir gerilim yaşıyor... Bazı işyerleri ise işe alımda yeni evli kadınlardan belli bir süre çocuk yapmama sözü alıyor.

Görkem Gökteş, Member of the Board of Directors of the Working Mothers Association, which was established in Antalya in 2018, said that there is no tolerance for working mothers in business life... 'The problem of a working mother starts when she gets pregnant.... Workforce performance may decline. Colleagues and managers experience tension when she becomes pregnant... Some workplaces, when recruiting, take a promise from newlywed women not to have children for a certain period of time.

Any writer can display social and cultural ideas regarding various facets of life. To learn more about how conventional social standards influence and govern parenting and how gender identity is established through discursive language use, three excerpts were analyzed to discover how journalists of various news streams portray motherhood.

Regarding the content of the reports, it seems that newspapers with different political orientations have dealt with motherhood and the related issues from different perspectives. To a conservative newspaper such as *Yeni Akit*, family is considered the fundamental building block of society. It celebrates motherhood as the most noble choice a woman can make; a choice which guarantees both her physical health and social status. However, *Hürriyet* and *Sözcü* have focused more on the spiritual sides of motherhood, nurturing duties and being a quality mother. *Yeni Akit* has ignored talking about the morals, values, and responsibilities that mothers have to deal with. It has reduced motherhood to a physical level by introducing a connection between not being a mother and developing serious diseases such as cancer. It further uses a language which introduces early pregnancy as a social issue, denigrating that early pregnancy in teenage years can bring severe physical and social consequences, taking a woman away from academic education and professional life and pushing her to the corners of their homes.

Religious discourse of *Yeni Akit* is combined here by some research findings to support early and multiple pregnancies before the age of 30; helping the conservative government of Turkey which aims to increase the population. Religious discourse and Turkish culture highly appreciate motherhood and demand women to take sacrifices which can range from physical to professional and well-being investment. Unlike *Hürriyet* and *Sözcü*, which have seen motherhood from a social, ethical, and psychological perspective, *Yeni Akit* adapts an intuition-based concept of motherhood, dealing with motherhood as a mere physical issue. This puts these newspapers in different spheres. *Yeni Akit* has assigned a political, social, and religious importance and related motherhood to maternal instinct and biological clock. While *Sözcü* and *Hürriyet* have focused on the economic and philosophical sides of this phenomenon and have viewed it from another angle.

Carrying, birth giving and mothering can place a woman in a vulnerable position as they may have to take months off to stay home and care for the baby which means they have to risk losing their jobs if maternity leave is not offered by the institution. This issue has been totally ignored in *Yeni Akit*. Also, the style prevailing in the written texts shows variations. In *Sözcü*, for instance, the language is informative, indicating the effort or presumption to describe facts in an objective manner. This informative style can be seen in almost all news reports of this newspaper and *Hürriyet*; however, *Yeni Akit* has employed imperative and a persuasive style, inducing opinions and sometimes using moralistic tones to persuade the reader to follow the points mentioned.

Sözcü mentions the inability of working mothers to maintain a work-life balance and brings into light the bitter facts a working mother must face from the moment she gets pregnant. Getting pregnant drastically affects their work-life balance and puts them in a biased atmosphere at work or before starting to work. Women are unsupported under these circumstances as they have to choose between bearing children and keeping their career. It seems that this is an ill-fated dilemma faced by many working women with a baby on the way.

When it comes to covering news about motherhood, liberal, secular, and conservative media inhabit different worlds. *Hürriyet* and *Sözcü* display some level of similarity but their world is in sharp contrast to what is presented in *Yeni Akit*. It is possible to find specific features of liberal, secular, and conservative media in terms of content. In the first two media channels, it is feasible to come up with a more humane side, as in *Hürriyet*, or a socio-economic side, as in *Sözcü*. In a conservative newspaper, *Yeni Akit*, in the whole corpus, it is possible to detect the prevalence of female relegation to a physical level of womanhood and advocating a good Muslim woman stays in the house, does not go out and becomes a good mother and wife ideologies. *Hürriyet* and *Sözcü*, as it can be detected from the data, have moved out of this level, and focused on moral issues associated with motherhood, seeing it not a mere physical phenomenon, but acknowledging it as a more humane fact related more to humane characteristics and spirit. They have also taken motherhood status from the corners of their kitchens to that of a workplace and passed the limitations of a physical side and taken women to a real-

life society and workplace where they have to take initiatives and make deeper and more challenging decisions when they become mothers.

Another significant difference between these newspapers is the context in which motherhood is realized. Although the practices and ideas of a good Turkish mother can show variations based on the socio-cultural factors (Dedeoglu, 2010), the context where motherhood is experienced shows differences. *Yeni Akit* introduces motherhood as the most essential aspect of a woman's life around which all her life is shaped. A good mother in Turkish culture is believed to be domestic and child-centered who prioritizes her children's needs over their own personal and professional needs. *Yeni Akit* also advocates a competent and caring motherhood which fits the requirements of Turkey's Islamic beliefs and motivates women to occupy a respected and cohesive role in a traditional family structure; findings which are also observed in Dedeoglu (2010). However, for *Hürriyet* and *Sözcü*, mothering does not only mean fulfilling these cultural and ideological expectations which have their roots in traditions, it also requires fulfilling demanding economic and moral aspects of the task. Bearing a child, according to *Hürriyet* and *Sözcü*, cannot be a mere biological fact, it also bears certain functions especially in modern dates. It signifies the activities of caring, both emotionally and economically, and nurturing the child (Sunderland, 2002). In this respect, *Hürriyet* and *Sözcü* have more modern inclinations than the traditional stance of *Yeni Akit*.

4.3.4 Contrasts in Reflecting Alimony Issues

The question of alimony and the amendments to its legislation are among the most frequently reported news items. It is a social issue where a variety of factors such as gender, class, and oppression coincide with controversial issues like state welfare, poverty, and women's rights. According to Turkish Civil Code (articles 175-176) two types of alimony are identified and granted after divorce: child alimony and poverty alimony. Alimony payments are automatically terminated if a recipient passes away or remarries. The payments are also terminated by the court if a recipient gets out of poverty, or cohabits with someone without getting legally married, or lives a "dishonorable" life. If the payer aims to terminate the payments, they must prove the

existence of any of these conditions. If the payer's circumstances change, he or she can file a claim in court to decrease the amount. In practice, alimony does not become a source of controversy when both parties have salaries above the minimum wage and have jobs within the formal economy—that is, jobs registered in the social security system (Özcan, 2020).

The concept of alimony has been frequently addressed in the data, especially in *Yeni Akit*. It is aimed, in this section, to put forward how gender and alimony are approached in news reports in the three newspapers: *Hürriyet*, *Sözcü* and *Yeni Akit*. It seems that alimony is presented differently in liberal and conservative newspapers. That is, liberal media's presentation of alimony contrasts with conservative understanding of the issue and the concept of alimony in the data goes along and coincide with the editorial and ideological understanding of that media. This section debates the issues which have surrounded poverty alimony which is paid to an ex-spouse -in majority of cases women- if they fall into poverty because of divorce.

Excerpt 27 (Hürriyet, 12 June 2019)

Gençcan 'Türk Medeni Kanunu'na göre haysiyetsiz hayat süren, nafaka alırken başka bir erkekle gayrimeşru ilişki yaşayan' kadına yoksulluk nafakası ödenmeyeceğini savundu..... Peki Ömer Uğur Gençcan haklı mı? Kadınlar elin adamı ile gayrimeşru ilişki yaşamak ve içki parası yapmak için mi nafaka alıyor?.....

Gençcan argued that according to the Turkish Civil Code, alimony will not be paid to a woman who "lives a dishonorable life, and had an illegitimate relationship with another man while receiving alimony" ... Well, is Ömer Uğur Gençcan right? Do women receive alimony to have an illicit relationship with a stranger man and to make money for their drinks?.....

Excerpt 28 (Yeni Akit, 16 June, 2019)

Akit'in süresiz nafaka ile ilgili sorusunu cevaplayan Erdoğan, 'süresiz nafaka olmaz. Bu adil bir karar olmaz. Bu meseleyi artık aşmamız lazım' diyerek mağdurların yüreğine su serpti. Bir tarafı korurken diğer tarafa zulmedemezsiniz.

Answering Akit's question about lifelong alimony, Erdoğan said, "There is no lifelong alimony. This would not be a fair decision. We need to get over this issue now," he said, relieving the hearts of the victims. You cannot oppress one side while protecting the other.

Excerpt 29 (Sözcü, 14 June 2019)

NAFAKA Hakkı Kadın Platformu'nca nafaka hakkına ilişkin yapılması planlanan düzenlemeye karşı imza kampanyası başlatıldı....100 kadının destek verdiği kampanyanın metninde, 'Tüm devlet otoritelerini ve siyasetçileri, kadınların kazanılmış haklarına saygı duymaya davet ediyoruz' denildi.

A petition campaign has been launched against the planned amendments on the right to alimony by the NAFAKA Rights Platform....The text of the campaign, which was supported by 100 women, said, "We invite all state authorities and politicians to respect the vested rights of women."

As it can be seen, *Hürriyet* and *Sözcü* have rather a supportive coverage of the issue in favor of women. *Hürriyet* has questioned an authority's statements by asking a rhetorical question if the alimony is paid to compensate for the recipients' drinks. As alimony is paid to women who are in dire need of financial support, the question serves the purpose to support the alimony takers and adopt a supportive stance regarding the issue. *Sözcü*, too, has presented a campaign which has been conducted to refuse amendments to the legislation proposed by the government. *Yeni Akit*, contrary to the other two newspapers, has come to support the amendments which, if put in practice, will terminate lifetime alimony, and will leave many alimony recipients in extreme poverty. In this case, *Yeni Akit* has taken a critical stand towards the alimony debate.

Another point of difference is the representation of the victim. Although all newspapers have represented one of the spouses as the divorce victim, which spouse they portray as the victim shows variation from one newspaper to another. The report in *Yeni Akit*- and all other reports in this newspaper on the same issue- clearly and consistently portray the alimony payer –men in the current Turkish context- as the victim. The reports regularly claim that unlimited alimony has created economic problems for the alimony payers. The examples presented by the authors in *Yeni Akit* are generally extreme cases such as a disabled husband who has to pay alimony that is twice higher than his monthly salary for 33 years, or a wife who has requested all the jewelry which was offered as wedding gifts; although according to Turkish law, the woman has very rights to claim the jewelry worn at the wedding.

On the contrary, *Hürriyet* and *Sözcü* have presented women as the victims if the amendments are put into practice. They argue that the amendments would lead to more serious financial conflicts for women who are already struggling with financial problems and would leave them in a more disadvantaged position. *Hürriyet* even reminds the reader of Turkish women’s financially dependent positions by stating that Turkish women do not get alimony to pay for their drinks or cohabit with their new boyfriends which ironically highlights the point that alimony recipients are indeed dependent on this money and without it their lives will be severely and seriously affected.

Hürriyet and *Sözcü* both claim that in the current Turkish context, Turkish women depend on their husbands to survive. This dependence is not just economic dependence, as majority of alimony recipients are financially unstable, but they also depend on their husbands to benefit from social security measures which they will be deprived of if they get divorced; this, in turn, will lead to more life expenses and social and financial insecurities. That is, if the amendment proposal gets accepted, alimony recipients not only will fall short economically, but they will also lose their rights to social security benefits.

Moreover, *Hürriyet* and *Sözcü* seem to be more sensitive to women’s rights when compared to *Yeni Akit*, which has completely taken the payers’ side and exaggerates

every bit of news in this regard. These newspapers implicitly mention the modest amounts which are paid as alimony and even the women who, by court, are entitled to receive it already face numerous problems in receiving them. They repeatedly tend to remind the government and amendment supporters that if termination of unlimited alimony is implemented, this can even force women to stay in violent and abusive marriages which is a threat to women's rights which can discourage women to leave any possible abusive situations.

As discussed, the alimony debates lie at the intersections of the debates on women's rights, poverty, and masculinities (Özcan, 2020). Alimony and the related issues have been presented from different angles and these differences have their origins in the socio-political stance of that media. Although *Sözcü* and *Hürriyet* have tried to take a more gender sensitive stance, they still have failed to completely stand for women and rather resorted to neutral language and have treated the issue like many other reports covered in these two newspapers. This is in sharp contrast with *Yeni Akit* which is totally devoted to support men and defend their rights at any cost.

4.3.5 Contrasts in Reflecting Patriarchic Values

Media attention to specific events and how those events are reported can reveal not only the cultural and ideological views of their readers, but also manifests how those newspapers see the world and aim to enlighten their audience. Although so far throughout the research it has been shown that women are substantially underrepresented or presented in unequal social and power relations, this section aims to show how women are presented in the newspapers regarding the political and ideological values of those media. Regarding patriarchy, the presence of the patriarchal discourse in the data highlights a traditional ideology which is at work in every dimension of a Turkish woman's life. The following excerpts from *Hürriyet*, *Sözcü* and *Yeni Akit*, which are on the same event, reflect how patriarchy is produced and treated in these three ideologically contrasting newspapers.

Excerpt 30 (Hürriyet, 9 May 2019)

Ankara'da eğitim gördüğü üniversitede 'kadın hakları' eylemlerine katıldığı için babası tarafından kaçırılıp köydeki evine götürülen Şule Duman (20), sosyal medyada başlatılan kampanyanın sayesinde kurtarıldı. Okula dönen Duman, polise başvurup babasına karşı 3 ay koruma kararı aldırdı.

Şule Duman (20), who was kidnapped by her father and taken to her home in the village because she had participated in the "women's rights" protests at the university she studied at in Ankara, was saved thanks to the campaign launched on social media. Returning to school, Duman applied to the police and had a 3-month protection against her father.

Excerpt 31 (Yeni Akit, 10 May 2019)

Üniversite öğrencisi Şule D.'nin ailesi tarafından zorla alıkoyulup, okulundan uzaklaştırması ile ilgili köpürtü hadisenin baştan sona 'uydurma' olduğu ortaya çıktı. 20 yaşındaki kızı Şule'yi kaçırmak ve eğitimini engellemekle suçlanan baba Mecit D.'nin sadece örgütün pençesine düşen evladını kurtarmaya çalıştığı öğrenildi..... yüreği yanan babanın ikna çabaları bir türlü sonuç vermeyince de teröre yem etmek istemediği kızını evine aldı.....

It turned out that the whole incident about the university student Şüle D.'s forced detention by her family and her expulsion from her school was a fabrication. It was learned that the father Mecit D., who was accused of kidnapping his 20-year-old daughter Şüle and hindering her education, was only trying to save his daughter who had fallen into the clutches of the organization. When the persuasion efforts of the heart-broken father did not yield any results, he took his daughter to his house as he did not want to feed her into terrorists.

Excerpt 32 (Sözcü, 9 May 2019)

ANKARA Üniversitesi öğrencisi Şule Duman (20), 27 Şubat'ta okuldaki kadın hakları' eylemlerine katıldı. Şule, bu duruma kızan babası tarafından kaçırıldı.... Harekete geçen jandarma, genç kızı 65 gün zorla tutulduğu evden çıkardı.

ANKARA University student Şule Duman (20) participated in the 'women's rights' protests at school on February 27. Şule was kidnapped by her father, who was angry with this situation (her taking part in the protests) Taking action, the police took the young girl out of the house where she was forcibly held for 65 days.

Although what is reported in newspapers is not a pure and objective reality, it reflects how these newspapers perceive that reality. Thus, it can be assumed that the reports are manufactured goods; that is, they are the products of specific political institutions and certain ideologies. As Levi-Strauss (1958) notes, all media-texts reflect the ideologies based on which they have been formed and thus certain paradigms are encoded into them, while some other paradigms are left out. An analysis is required to discover what paradigms are encoded and whom they address. As the news stories are deemed to be reflections of certain ideologies, newspapers purposely choose what to report and how to report it.

With its conservative stance, it seems *Yeni Akit* aims to reproduce a traditional society and shape a proper ground to legitimize paternalistic actions which sets the scene for patriarchal reasoning and understanding to continue to live on in the society. It aims to continue male dominance by portraying the man as a devoted father whose main goal is to keep his daughter safe although it has not mentioned why he should keep his daughter locked in the house for such a long time. By introducing the man as a selfless father, it reinforces male supremacy and establishes this patriarchal deed as justified. In a patriarchal system, the task of protecting family is bestowed upon men. The man in this excerpt claims that he was trying to protect his daughter from terrorist groups although the girl claims she has participated in women's rights movements and purposefully highlights that she would never give up. What the man calls terrorist

groups, the girl calls women's rights movements. By highlighting the man's statements as a protecting father, *Yeni Akit* supports a patriarchal system.

This patriarchal ideology is imposed by the culture and intensified by the political stance of *Yeni Akit*. When the political values of the newspaper are conservative values, it is so obvious that it will try to introduce men as powerful and dominant and assign women a secondary role to the point that their voice is not even heard. Whenever this male dominant ideology is threatened, *Yeni Akit* enters the scene to support the patriarchal values of the current political system and report the news to ensure that the ideological values of this conservative party are protected.

In reporting the news, *Yeni Akit* has taken the father's side and reported the news so that it supports male dominance. *Hürriyet* and *Sözcü*, on the other hand, have taken the girl's side and attempted to report the event based on factual information by adapting a neutral tone at the beginning of the report and telling the story from her point of view at the later parts. *Yeni Akit* is motivated by a profound patriarchal ideology whose impacts are seen in realizations of the relationship between the father and his daughter while in *Hürriyet* and *Sözcü* which are more liberal newspapers, this ideology does not seem to be at play. Newspapers like *Hürriyet* and *Sözcü* play a powerful role in disseminating information and can influence the reader's beliefs, perceptions, and attitudes. They have tried to keep the reader informed of an event without any purposeful manipulation of the information and that is how they aim to contribute to gender construction in media. Contrary to *Yeni Akit* which has taken a biased attitude in favor of the man and tries to justify man's actions, *Hürriyet* has basically reported the event and what the real victim of the event has to say; rather than justifying the guard, it tries to reflect the reality from the prisoner's angle.

In *Yeni Akit*, the report is gendered through the linguistic choices such as *yüreği yanan baba-* a heart broken father and *evladını kurtarmak-to save his child*. That is, through linguistic choices the report is trying to get the reader to sympathize with the father and approve of the father's acts and reactions and hence patriarchy; something which is not observed in *Hürriyet* and *Sözcü*. In *Yeni Akit*, the girl is implicitly blamed for the wrong decisions she has made- cooperating with terrorist groups- while in *Hürriyet* and *Sözcü*

the act is described more objectively and what is called a terrorist act is reported to be a women's rights movement. And finally, *Yeni Akit* blames the girl and *Hürriyet* and *Sözcü*, implicitly, put the blame on father.

Patriarchal culture is a dominant issue both in real life Turkey and Turkish media. In this regard, some media such as *Hürriyet* and *Sözcü* have adopted a less gendered perspective although they have not proven to be supportive of women's rights. However, some press such as *Yeni Akit* tend to position women as marginalized subjects whose action and existence can find meaning in relation to the patriarchal values. Although none of these newspapers have been fully able to raise women's issue in the mainstream, *Hürriyet* and *Sözcü* seem to have performed better. They still portray women within the boundaries of patriarchal culture and discrimination and patriarchy still powerfully dominate the news which marginalizes women. News contents and their features reflect the pattern of male domination and *Yeni Akit* has legitimized gender bias by accepting exploitation of the female characters as normal and acceptable and has hidden it under the disguise of selfless fatherhood. In all other instances of news reports with a gender content, this newspaper does not highlight intellectual and leadership values of women; as issue which had been considered in previous sections.

4.3.6. Final Remarks

This section investigated the linguistic representation of gender and gender identity across three newspapers with the aim to highlight how newspapers show variations reporting different aspects of women's lives. Overall, the three newspapers display similarities in terms of their portrayal of unbalanced gender representation, although content-wise there appears to be differences too.

Hürriyet, which is regarded the most prominent newspaper in the country in terms of its circulation and quality of reporting, has taken gender issues more equally by providing other sides of the stories where women are reportedly victimized due to systemic political, cultural, and religious values. Like *Hürriyet*, *Sözcü* has also focused on women side as well, trying to represent events as it might help the stories of women heard. The content of *Yeni Akit*, however, was considerably different from its two

counterparts. It focused on events and situations where women are frequently depicted in discourses in which men are victims. Events are reported so that women are blamed for what happens in their lives and reprimanded for deviating from their, supposedly, cultural, and social expectations; the situation which is not observed in other newspapers.

As discussed, in general, women are found more visible in biased and discriminated discourses more than men. Regarding gender and gender identity issues, *Hürriyet* and *Sözcü* tend to cover news reports whose content gives voice to women and their experienced issues, which is portrayed the opposite in *Yeni Akit*. In this newspaper, women are believed to be the sole figure to be blamed whenever injustice is observed, however, this situation changes for the benefit of believers, in which women's rights are identified and approved. Results showed that women receive an asymmetrical portrayal as the victims of domestic and sexual violence although *Hürriyet* and *Sözcü* tend to inform the readers of these issues as a recurring social behavior and *Yeni Akit* has tried either to ignore the problem and sleep on the topic or trivialize it and thus keep it hidden from its readers. Although *Hürriyet* and *Sözcü* have covered the issues more intensely, their news content and coverage reflect a neutral tone where crime related to women are treated like any other piece of discourse. However, *Yeni Akit* has highlighted the issue just in cases where the religious values and beliefs of conservative groups are faced with these problems.

Regarding parenting, women are found more sensationalized than men. Motherhood is highlighted and celebrated in all newspapers although the issue was depicted differently; while *Hürriyet* and *Sözcü* have highlighted the spiritual side of motherhood and reporting it as a social and professional issue, *Yeni Akit* has seen it a fundamental block of a society which women have to perform at any cost and thus reduced motherhood to a physical level. The discussion in this section also found that the present reporting style reflects a patriarchal male-dominated society. Even though their reporting style shows variations, the content reflects a highly patriarchal context where the men in the family can easily manipulate and regulate all aspects of a woman's life. *Hürriyet* and *Sözcü* had criticized the issue and given voice to the victims, in this case women, however *Yeni Akit* had tried to reproduce and maintain a traditional patriarchal

society by legitimizing men's illegal actions which paves the way for justifying and normalizing patriarchal values.

Regarding alimony, *Yeni Akit* is regarded a pioneer in supporting the men who have to pay alimony and passivizing the alimony recipients who are women without any financial resources. By introducing men as victims and reporting and highlighting news which support elimination of alimony from the divorce cases, *Yeni Akit* has sacrificed women for the sake of men's rights, the issue which is portrayed differently in *Hürriyet* and *Sözcü*. These two mainstream newspapers have tried to highlight and bring to the light the financial struggles of alimony recipients and introduce women as victims of divorce cases if alimony modifications are put into practice. They have also pinpointed the low amount of money paid as alimony to depict the severe financial needs of these women.

CONCLUSION

This study was an attempt to critically examine gender identity in Turkish media discourse in three ideologically different mainstream newspapers. The study adapted a mixed method approach to analyze the findings; quantitative section focused on the transitivity patterns of SFL employed to report the news items. By analyzing the transitivity patterns, the aim was to discover how the clause structure is utilized to reflect gender ideology, identity, and gender relations. The qualitative section had two main parts; the first part focused on critically examining the content of the news reports to reveal the type of identity prescribed, reconstructed, or constructed, and expected from each gender and what it means to be a man or a woman in this specific context. The second part aimed to critically contrast the news reports to uncover how various media platforms, in this case selected newspapers of *Hürriyet*, *Sözcü* and *Yeni Akit* reflected gender roles and identity depending on their social, political, and ideological affiliations. Below is a recap of the findings regarding the research questions in these sections as well as implications for future studies.

Research Findings

The first research question was concerned whether males and females are presented differently in Turkish newspapers in terms of transitivity patterns. It was found that men and women are presented differently in this regard. Analysis of males and females in terms of transitivity patterns across three newspapers, reflects an uneven and unbalanced gender power relationship between males and females, where women are displayed in disempowering and men in powerful discourses. The three newspapers do not show any statistically significant difference regarding this issue and the representation of two genders show consistency in this regard. Women are portrayed in inferior positions where men can dominate and subordinate them in various social, familial, and cultural settings.

This study confirms that linguistic choices made in the production and articulation of any discourse are motivated (Halliday, 1971; Simpson, 2004) and there are multiple

ways a writer can utilize language to express the same event in the writing process. However, as the findings indicate, all newspapers, regardless of their orientations, have reported more the news items when both genders are involved. Writers consciously or unconsciously choose certain events and the process types over others to represent the events for stylistic effects and engage readers. The fact that in all newspapers, male dominate the clause structure, reflect a large ideological and even realistic orientation where men control discourse not only in the publishing world but also in the real life of women in Turkey.

Part A of the first question inquired about the types of transitivity patterns employed to represent gender and gender identity in selected Turkish newspapers. Regarding the transitivity analysis, it was found that material and verbal processes are the most prevalent types of processes in all newspapers. Material processes are processes of doing, tangible and physical actions, and thus easily bend themselves to the types of media discourses studied in this research. Through the extensive use of material process where men have agency and women appear in beneficiary roles, men are constructed in agentive positions who have the power to control events and discourse. They are inscribed as Actors which depict them as authoritative institutional leaders in familial, social, and political domains.

Verbal processes are found to be the second highest used process type in the data which means that the newspapers in this study identified themselves, to a large extent, with the people's words and speeches, reporting the statements of authorities or the people involved in the news reports. The use of verbal processes can explain how the mainstream newspapers aim to resort to the most direct quotes of the people they highly value to validate their news content and achieve their readers' satisfaction. Analysis of this process type reveals that men have an overt manifestation of repressive power over women. Sayers, who occupy a more powerful position in the clause structure, are generally men which emphasizes their roles as speakers who have the authority and knowledge to disseminate information. They are constructed as acting verbally on a specific audience, in this corpus women, who depend on men to survive.

Part B of the first research question, aimed to find out if there were significant differences in terms of the use of transitivity patterns among selected newspapers regarding how they represent gender and gender identity. A statistically significant difference is observed among newspapers regarding the number of process types employed in these news agencies' reports; with *Hürriyet* occupying the largest share of the process types in the corpus followed by *Sözcü* and *Yeni Akit*. That is, there exists a significant difference between portrayal of men and women in the internal structure of process types; however, this difference is not statistically significant when the three newspapers are compared together.

Analysis of transitivity system in this study revealed how language users employ the system to represent their perception of reality (Bloor & Bloor, 1995). If reference is made to Halliday (1985) remarks which states transitivity specifies various types of processes recognized in the language and structures and expresses their reality, it can be concluded that the publishing world in Turkey reflects a male dominant society where women are passivized and subordinated in real life and news world. Men are represented as the doers and sayers while women act as recipients and audience. Men are seen to be more agentive in their life and even regulate and manipulate the course of events in a woman's life. Where women are more identified and associated with emotions, men are not represented in such discourses and these expectations are not expected from them. Men's representation highlights capacity, power, courage, and decision-making; however, women are more associated with domestic roles such as mothers, daughters, victims, and affection which shows them in passive situations. These findings are supported in the literature where analyzing transitivity patterns reflects a world of domination for men and subordination for women (Mills, 1995).

Regarding the second research question which asks about the discursive construction of gender and gender ideology in selected Turkish newspapers regarding their content, it was found that certain ideologies are ascribed or expected from each gender. The critical analysis of the content of news reports reflected eight major representations of gender identity: women as victims of domestic violence and sexual violence where men are in agentive status, the ideology of parenthood which is reflected in motherhood roles and not fatherhood, women as the alimony recipients whose rights are denied at national

and constitutional level, a patriarchal system which subordinates the women in every aspect of personal, private, and social life, gender ideology in polygamous relationships, ideology of naming and honor killing.

Regarding this section of the analysis, it was revealed that, similar to transitivity patterns and finding in other studies, the news content reflects a male dominated world. Women are frequently conceptualised as the victims and passive recipients of male actions in and out of home (Bergvall & Remlinger,1996). Male domination in all these ideologies suggests that the individual side of being a woman, to a large extent, is ignored and sacrificed in the familial, social, and national context; where claiming rights can lead to severe realizations of violence, denial of individual and women's rights, and access to many constitutional and judiciary rights. In more conservative contexts, womanhood is reduced to productivity and birthgiving valued so highly that can deprive women from access to educational and professional development, which is also confirmed in Debbagh's (2012) work. These are indispensable parts of Turkish women's lives and generally motherhood and womanhood are equated to a large extent.

Analyses also revealed that fidelity, loyalty, and dignity are the concepts which highly correlate with being a woman as reflected in polygamy where men are allowed to be involved in parallel relationships and not women. Women are regarded as the ultimate foundation of the family, individuals whose wrong and immoral deeds may severely affect the family constitution; the ideology which is not so highly regarded for men (Gill, 2009). Maintaining the moral and spiritual side of the family is frequently implied in various texts. Women are also financially depicted in weaker situations where they have to rely on their husbands, during the marriage, or alimony if they get divorced to survive.

A close examination of the excerpts also indicates a traditionally male dominated discourse with positive male representation and negative female representation. Women are depicted to be devoted and other-centred; where sacrificing their lives for the good of the people who surround them seems to be appreciated. The analysis also reveals that when it comes to gender and gender identity, Turkish society is neither feminist nor egalitarian; it is depicted as a society in which women's rights are systematically

ignored by patriarchal structure at various levels and even by the state government where the political system aims to deprive women of the very basic rights they had thrived to gain in the last century.

Women are advised and instructed, implicitly and explicitly, to adopt appropriate form of behavior such as being considered, family oriented, obedient, vulnerable, and dependent; the representations which are often portrayed while talking about the details of the reports. Womanhood is also associated with hazards, strains, and difficulties; being physically assaulted or sexually harassed, just to mention a few. Manhood, on the other hand, is depicted as disobedient, strong, and independent and are frequently associated with freedom, self centeredness, and selfishness.

The last research question was as follows: Regarding the political orientations and worldview of the news reports in these newspapers, are there any differences between the newspapers in terms of reflecting gender and gender identity? Regarding the comparison among the newspapers, it can be said that all newspapers use discourses which maintain a patriarchal gender paradigm which supports male dominance and female subordination. Women are cast as actors in reports that primarily involve caregiving and reproduction whereas men are portrayed as actors that concern political and institutional leadership. Although *Hürriyet* and *Sözcü* tend to represent the ideologies in such a way that gives voice to women and their lived experiences, overall, the contrastive critical analysis of the content of the newspapers reveals an ideology of male domination and female subordination as commonsensical and natural.

Together, all three newspapers, demonstrated asymmetry in gender identity and gender role prescriptions. Especially in *Yeni Akit*, women are discursively portrayed as evil, greedy, and inherently physically weak who, based on religious doctrines, should stay at home, and focus on their two major roles as obedient wives and mothers. The excerpts, implicitly and explicitly, link male identity with institutional leadership in social and judiciary settings which automatically relegates women to subservient position in these domains. The reports also vividly present women's high dependence over their male kinships, an identity that is reproduced through various cultural and social expectations. However, *Hürriyet* and *Sözcü*, as opposed to *Yeni Akit*, place sanctions on this kind of

ideology and the problems associated with such beliefs. They also tend to criticize the roles which should be played by each gender and how these roles are constantly re-enacted and repeated. This is also specifically true of women's habitual participation in social practices. Moreover, by recognizing male domination over women, men continue using their authority against women in repressive ways to uphold the status quo. Although in several excerpts women are depicted as contesting and challenging this ideology, their efforts go unnoticed at various levels. Despite this prevalence dominant ideology, Turkish women try to define and redefine themselves by modifying or opposing the common gendered roles and ideology by going against gendered expectations and redefinitions of their rules.

Limitations of the Study And Suggestions for Further Research

The study has shown that media texts can be studied using linguistic theories, such as Systemic Functional Grammar, and sociolinguistic theories such as Critical Discourse Analysis to uncover underlying ideologies. However, given the scope of the study, only transitivity patterns—more precisely, the main process types and participants—were examined. Other elements of the theory, such as mode and modality, which attribute differing degrees of agency to their participants, received little attention. The analysis was also limited regarding the questions it aimed to answer. For instance, it is important to consider how the paratactic and hypotactic phrase forms in a text represent gender ideology in Turkish settings.

Also, only a very limited amount of analysis was done on the textual metafunction of Hallidayan Grammar, even though it is an important instrument for both highlighting and hiding agency. So, research that examines, for example, a text's topic organisation to unravel the ideological significance of repeated thematic structures is necessary and can open new lines of inquiry in this field. It is possible to examine characterization in media texts using modality analysis. The study also was limited in terms of the text types. The focus was on newspapers texts thus excluded other newspapers and media texts such as social media platforms. They can also provide rich sites for further analysing the gender ideology in this context. Other studies may include more

newspapers in their studies or focus on specific groups of newspapers to either confirm or modify the findings of the present research.

The study was also limited in terms of the critical theory it employed. The analysis was basically concentrated on Fairclough's three tier analysis and thus excluded other critical theories such as Wodak's historical approach to critical studies and Van Dijk's social inclination in discursive studies. Studies which focus on these theories can yield varying results which in turn may confirm the results of this work or add new dimensions to the findings. A new dimension of research can focus, for instance, on how these findings change or maintain over time or how social factors and social changes affect the ideologies and thus lead to changes in gender roles and identity.

Findings of this study can be used by other scholars who study the interdisciplinary fields of gender, media, and discourse. Turkish scholars who focus on the dynamics of gender identity in Turkish context can benefit from these findings, too. The findings may prove helpful in informing public of the asymmetrical power relations which exist in media discourse, a rich site to reflect aspects of reality in contemporary Turkish society. They can inform their students of the challenges and difficulties of each gender and dig into the nature of the problems to offer practical solutions to the existing gender problems. Media experts can also employ these findings and by changing their language they can reflect a better picture of the reality and introduce gender from different perspectives. This, in turn, familiarizes readers with how the beliefs and ideologies about men and women can, in fact, change the course of actions in people's lives.

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beraberindeki gazetecilerin, Asya Zirvesi, S-400, F-35 krizi ve İstanbul seçimlerine ilişkin sorularını cevapladı.

Erdoğan: Süresiz nafaka olmaz!

Akit'in süresiz nafaka ile ilgili sorusunu cevaplayan Erdoğan, "Süresiz nafaka olmaz. Bu adil bir karar olmaz. Bu meseleyi artık aşmamız lazım" diyerek mağdurların yüreğine su serpti.

Başkan Recep Tayyip Erdoğan Düşünce dönüşü uçakta gazetecilerin gündeme ilişkin sorularını cevapladı. Ankara Temsilcimiz Hacı Yakışıklı'nın, "Süresiz nafaka ile ilgili bir çalışma yürütülüyor mu. Meclis tatile girmeden bu konuya bir çözüm getirilecek mi" sorusunu cevaplayan Erdoğan, nafakazedelerin yüreğine su serpecek bir cevap verdi. Erdoğan, "Bir kere süresiz nafaka olmaz. Bu adil bir karar olmaz. Tek tarafı korurken diğer tarafa zulmedemeyiz. Bunun üzerindeki çalışmaların Adalet Bakanlığı'ndaki arkadaşlar, akademisyenler ve uzmanlar yürütüyorlar. Adil bir neticeye ulaşmamız gerekiyor. Çünkü bu işin masada kalması doğru değil. Bu bir an önce aşmamız lazım" dedi.

Cumhurbaşkanı Erdoğan, İstanbul seçimlerinde adayların televizyon programında biraraya gelmeleri ile ilgili soruya yönelik şu cevabı verdi: "Adayların yapacağı ortak yayının sonuca ciddi etkileri olabilir. Zira vatandaşın kimin kim olduğunu tam manasıyla bilmiyor. Kampanyasını yalan üzerine bina edenler var, bir de gerçekler üzerine inşa edenler var. Halkımız yalan üzerine kampanya yapmaya inşaa edenlere haddini 23 Haziran'da bildirecek."

23 Haziran seçimlerinde, 31 Mart'ta yaşanan aksaklıkların tekrarlanma ihtimalinin sorulması üzerine, Cumhurbaşkanı Erdoğan şu cevabı verdi: "Bu konularla ilgili de teşkilatla üç defa bir araya geldim. Belediye başkanlarımızı, il yönetimine ve ilçe başkanlarımıza çeşitli uyarılar yaptım. Onlar da bütün sandık üyelerine müşahitlere varıncaya kadar onları yetiştirecekler. Herşeyden önce sandıklardaki tutanakların ve seçmen sayım döktüm cetvellerinin kayıt altına alınması çok önemli. Buralarda su kaçağını bulunmaması gerekir."

Belediye başkanı ile belediye meclisindeki çoğunluk farklılığı konusunda ise, Cumhurbaşkanı Recep Tayyip Erdoğan şunları söyledi: "Şimdi parlamentoyu ele alalım. Parlamentoda CHP grubu, diğerleri bizim her getirdiğimiz yasaya karşı çıkmıyorlar mı? Beyaz dediğimize siyah diyorlar ki CHP zihniyeti budur zaten. Biz doğruyu destekleriz, her zaman yanında oluruz diyoruz. Doğru olmayanı taviz vermeziz."



KADINA ŞİDDET YÜZDE 4 ARTTI

TBMM Kadın Erkek Fırsat Eşitliği Komisyonu üyesi ve CHP Giresun Milletvekili Necati Tıgh, kadına yönelik şiddetin yüzde 4 oranında arttığını açıkladı.

"Türkiye'de Kadın Cinayetleri ve Çocuk İstismarı" başlıklı bir rapor hazırlayan Tıgh şu belirlemelere yer verdi: "2019'un ilk altı ayında 214 kadın öldürüldü. Bir önceki yıla göre artış yüzde 4 civarında. 1 Ocak 2016 ile 30 Haziran 2019 tarihleri arasında ise bin 391 kadın öldürüldü. Çocuklara yönelik cinsel istismar 10 kat arttı." Tıgh, "Ailenin Korunması ve Kadına Karşı Şiddetin Önlenmesi'ne dair kanunun etkin biçimde uygulanmalıdır" dedi.

13 Nisan

Kadınları yaftalayan namussuzdur

FESTİVALDE ÖDÜL

■ Adana Film Festivali'nde aldığı 'Türkan Şoray: Umut Veren Genç Kadın Oyuncu' ödülüyle yükselişini sürdüren Gözde Mutluer ile namus cinayetini konu alan yeni filmi 'Kardeşler'i konuştuk: "Namus konusunda kadınları yaftalayan insanları namussuz buluyorum."


**Hakan
GENÇE**
**Hürriyet
cumartesi**

Karısını darp etti sonra eve kilitledi

ADANA Seyhan'da oturan imam nikahlı Ziynettin K. ve Ayşegül Ç. çifti,



**Ayşegül Ç.
başından
yaralandı.**

önceki gün tartışmaya başladı. Ayşegül Ç.'yi darp eden Ziynettin K., daha sonra 5 yaşındaki kızını da alıp evden çıktı. Evin kapısını Ayşegül Ç.'nin üzerine kilitleyen Ziynettin K., çocuğunu sitenin güvenliğine bırakıp, uzaklaştı. **İhbar**

üzerine eve gelen polisler, kapının kadının üzerine kilitlendiğini ve kadının da başından yaralı olduğunu tespit edince, adrese ambulans ve itfaiye ekibi istedi. Evin demir kapısını levye ile açan itfaiye ekipleri, yaralı kadına ulaştı. Kadın hastaneye kaldırıldı. Kızları ise koruma altına alındı. Polis, saldırganı arıyor. Gökhan KESKİNCİ (DHA)

Yargıtay'dan emsal karar:

Eşine beddua eden kadına nafaka yok

BURSA'da şiddetli geçimsizlik yaşayan bir çift karşılıklı boşanma davası açtı. Aile Mahkemesi, eşini aldatan kocayı ağır kusurlu bulup, üç çocuk annesi kadına yoksulluk nafakası ödenmesine hükmetti. Karara itiraz eden koca davayı Yargıtay'a taşıdı. Yüksek mahkeme, davacı-davalı kadının ise eşine



"Sen erkek misin, kılıbıksın, karactersizsin, it, köpek" diyerek hakaret edip aşağıladığına dikkat çekti. Kocasına "inşallah işinde başanlı ola-

mazsın" diyerek beddua eden kadını ağır kusurlu bulan Yargıtay 2. Hukuk Dairesi, eşini evi terke zorladığı anlaşılan kadına nafaka ödenemeyeceğine hükmedip aile mahkemesi kararını bozdu. Kararın emsal nitelikte olduğunu vurgulayan hukukçular, eşlerin birbirine karşı kullandıkları kelimeleri itinayla seçmeleri gerektiğine dikkat çekti. (İHA)

GARİBAN DOSTU KALBİNE YENİLDİ

Babası parmaklarını kırdı, boynuna ip geçirip ahırlarda yatırdı. Amcası dağa çıkarıp kurşunlanmasını istedi. 13'ünde babası yaşında bir adamla evlenip peşi sıra iki çocuk doğurdu. İşte Dilber Ay'ın acı yaşam öyküsü

Türk Halk Müziği sanatçısı Dilber Ay (63) akraba ziyareti için gittiği Ankara'da önceki gün kalp krizi geçirerek hayatını kaybetti. Şarkıcının ölüm haberi sevenlerini yasa boğdu. Kardeşi Aynur Bagaş "Gariban annesiydi. Türkiye'nin sevgilisiydi" dedi. Dilber Ay dün Dünce Şehir Mezarlığı'nda gözyaşları arasında toprağa verildi.

İŞTE ACI HAYATI

Kahramanmaraş Pazarcık'ta doğdu. İlkokulu üçüncü sınıfa kadar okudu. Ailesiyle Ankara'ya oradan da Dünce'ye yerleşti. Şarkıcı olmak istediği için az kalsın camından obayordu ama o pes etmedi. Babası parmaklarını kırdı, boynuna ip geçirip ahırlarda yatırdı, amcası dağa çıkarıp kurşunlanmasını

istedi, 13'ünde babası yaşında bir adamla evlenip peşi sıra iki çocuk doğurdu ama o en sonunda Dilber Ay oldu. Katıldığı ses yarışmasıyla sahne dünyasına adım atan Ay, çok sayıda albüm çıkardı. "Kadere Mahkumlar" adlı TV programıyla geniş kitlelere ulaştı. Oyunculuk yeteneğine de sahip olan Ay, "Beynelmül" - "Hayat Sana Güzel" ve "Yol Arkadaşım 2" filmlerinde rol aldı.



Dilber Ay, 'Hacı Ağa', 'Zorunda mıyım?', 'Gelmezsen Gelme' gibi eserleriyle gönüllere taht kurmuştu.



OĞLU: KOCA BİR ÇINARI KAYBETTİK

Dilber Ay'ın kendisi gibi şarkıcı olan oğlu Cemcan, annesinin tabutu başında "Tüm Türkiye'nin başı sağ olsun. Koca bir çınarı kaybettik. Bir Dilber Ay daha geri gelmez" diyerek gözyaşı döktü.

NAFAKA ÇIKIŞI

HÜKÜMET'in nafakaya süre sınırı getiren çalışması sona yaklaşırken, Yargıtay 2. Hukuk Dairesi Başkanı Ömer Uğur Gençcan'dan nafaka çıkışı geldi.

Nafakaya süre konulması önerisi nedeniyle kadın derneklerinin hedefi haline gelen Gençcan kapattığı sosyal medya hesabını dün yanıt vermek için açtı. Gençcan, "Türk Medeni

Kanunu'na göre haysiyetsiz hayat süren, nafaka alırken başka bir erkekle gayrimeşru ilişki yaşayan" kadına yoksulluk nafakası ödenmeyeceğini savundu. Gençcan, kanun kaynaklı değerlendirmeleri üzerine yapılan polemiklere de "Pes ya. El insaf, el vicdan. Sizi Allah'a havale ediyorum" dedi. Gençcan'ın nafakaya süre konulması önerisi büyük tartışma yaratmıştı. Gençcan tartışmalara dün sosyal medya hesabından şöyle yanıt verdi:

ÖRNEKLE AKTARDIM

"Türk Medeni Kanunu madde 176 hükmü; 'Elin adamıyla haysiyetsiz hayat sürersen yoksulluk nafakası alamazsın' diyor. Ben demiyorum Kanun diyor. Türk Medeni Kanunu madde 176. hükmü 'Sen



Ömer Uğur Gençcan

elin adamıyla gayrimeşru yaşarsan nafaka parasını senin içki paran yaptırma-yız' diyor. Ben demiyorum Kanun diyor! Bir sosyal medya sitesinde yazmış birisi; Peki Ömer Uğur Gençcan haklı mı? Kadınlar elin adamı ile gayri meşru ilişki yaşamak ve içki parası yapmak için mi nafaka alıyor? Yanıt: Pes ya. TMK madde 176 hükmüne göre 'Sen

elin adamıyla gayrimeşru yaşarsan nafaka parasını senin içki paran yaptırma-yız' diyen kanun koyucunun iradesini örnekleyerek aktaran Ömer Uğur Gençcan 'Türkiye'de kadınlar gayrimeşru ilişki yaşamak ve içki parası yapmak için nafaka alıyor' demiş mi oluyor? El insaf el vicdan. Sizi Allah'a havale ediyorum.

Sosyal medyadan tamamen ayrıldım. Bu paylaşımı yapmaya zorunlu kaldım. Susmamız polemiklerden uzak durma gayret ve niyetimizdendir. Söylenecek çok şey vardır ama pek çok 'hukukçu' ne söylediğimizi zaten anlamış ve anladığını da ifade etmiştir. Allah'ın sizleri her türlü gıybetten ve haksız suçlamalardan esirgemesini gönülünden dilerim."

■ Oya ARMUTÇU / ANKARA

Veterinerlik camiasına bomba gibi düştü. Rezaletin son perdesi...

PROFESÖRÜN TECAVÜZÜ (1)

ALLAH sizin gibi pislikleri bildiği gibi yapsın! Alın size bir ağır tecavüz vakası daha...

C. ağlayarak anlattı bunları. Gençceik bir kız. 23 yaşında. Veterinerlik fakültesinden yeni mezun oluyor. Ve bir hayvan hastanesinde işe giriyor. Sadece üç ay çalışıyor. Geçen nisan ayında da bu feci olay gerçekleşiyor. Tecavüzüne uğradığını söylediği kişi, kerli ferli bir hoca. Herkesin bildiği, tanıdığı bir hoca. Bir profesör. O hastanenin de sahibi. Daha önceden de bu tür vukuatları var. Gazetelere haber olmuş. Meslekten men edilmeye kadar gitmiş ama son anda "maaf kesilmesi" cezasıyla yırtmış. Çünkü bugüne kadar hiçbir öğrencisi şikâyetçi olmaya cesaret edememiş.

3 Nisan akşamı, herkes gittikten sonra, **C.** nöbetçiyken elinde içki şişeleriyle geliyor. Bu görüntüler kamerayla tespit edilmiş durumda.



Ayşe ARMAN

aarman@hurriyet.com.tr

hikâyede yok yok. Tecavüz var, zorla alikoyma var, darp var, zorla alkol ve uyuşturucu verme var, hastanedeki ortağıyla suç ortaklığı var, ertesi gün bir jinekoloğa götürüp, vajinal temizleme yaptırıp "delil karartma" var. Kızın hastanede giydiği üniformada bulunan sperm örneği var. Annesinin o gece defalarca aramasına rağmen kıza telefonun verilmemesi var. Ve en önemlisi ortada "Tüm bunları yaşadım! Adalet istiyorum! Suçluların cezalandırılmasını istiyorum!" diyen bir kız var... Ama olaya karışan herkes serbest... Hoca önce tutuklandı, sonra nedense salıverildi. Rezaletin son perdesi! Bugün ve yarın **C.**'nin anlattıklarını okuyacaksınız. Kapsamlı bir haber, yerim yok, tek

APPENDIX 2: THESIS ORIGINALITY REPORT

 <p>HACETTEPE UNIVERSITY GRADUATE SCHOOL OF SOCIAL SCIENCES Ph.D. DISSERTATION ORIGINALITY REPORT</p>
<p>HACETTEPE UNIVERSITY GRADUATE SCHOOL OF SOCIAL SCIENCES ENGLISH LINGUISTICS DEPARTMENT</p> <p style="text-align: right;">Date: 24/04/2023</p> <p>Thesis Title : A CRITICAL DISCOURSE ANALYSIS OF GENDER IDENTITY IN TURKISH NEWSPAPERS</p> <p>According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options checked below on 24/04/2023 for the total of 250 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is 13 %.</p> <p>Filtering options applied:</p> <ol style="list-style-type: none"> 1. <input checked="" type="checkbox"/> Approval and Declaration sections excluded 2. <input checked="" type="checkbox"/> Bibliography/Works Cited excluded 3. <input checked="" type="checkbox"/> Quotes excluded 4. <input type="checkbox"/> Quotes included 5. <input checked="" type="checkbox"/> Match size up to 5 words excluded <p>I declare that I have carefully read Hacettepe University Graduate School of Social Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.</p> <p>I respectfully submit this for approval.</p> <p style="text-align: right;">Date and Signature</p> <p>Name Surname: Shahla MORSALI _____</p> <p>Student No: N13248723 _____</p> <p>Department: English Linguistics _____</p> <p>Program: - _____</p> <p>Status: <input checked="" type="checkbox"/> Ph.D. <input type="checkbox"/> Combined MA/ Ph.D. _____</p>
<p><u>ADVISOR APPROVAL</u></p> <p style="text-align: center;">APPROVED.</p> <p style="text-align: center;">Prof. Dr. Işıl Özyıldırım _____ (Title, Name Surname, Signature)</p>



HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
DOKTORA TEZ ÇALIŞMASI ORJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLBİLİMİ ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 24/04/2023

Tez Başlığı : Türkçe Gazetelerde Cinsiyet Kimliğinin Eleştirel Söylem Çözümlemesi Açısından İncelenmesi

Yukarıda başlığı gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 250 sayfalık kısmına ilişkin, 24/04/2023 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda işaretlenmiş filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 13 'tür.

Uygulanan filtrelemeler:

- 1- Kabul/Onay ve Bildirim sayfaları hariç
- 2- Kaynakça hariç
- 3- Alıntılar hariç
- 4- Alıntılar dâhil
- 5- 5 kelimedenden daha az örtüşme içeren metin kısımları hariç

Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

Tarih ve İmza

Adı Soyadı: SHAHLA MORSALI

Öğrenci No: N13248723

Anabilim Dalı: İngiliz Dilbilimi

Programı: -

Statüsü: Doktora Bütünleşik Dr.

DANIŞMAN ONAYI

UYGUNDUR.

Prof.Dr. Işıl Özyıldırım

(Unvan, Ad Soyad, İmza)



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Tarih: 24/04/2023

Tez Başlığı: Türkçe Gazetelerde Cinsiyet Kimliğinin Eleştirel Söylem Çözümlemesi Açısından İncelenmesi

Yukarıda başlığı gösterilen tez çalışmam:

1. İnsan ve hayvan üzerinde deney niteliği taşımamaktadır.
2. Biyolojik materyal (kan, idrar vb. biyolojik sıvılar ve numuneler) kullanılmasını gerektirmemektedir.
3. Beden bütünlüğüne müdahale içermemektedir.
4. Gözlemsel ve betimsel araştırma (anket, mülakat, ölçek/skala çalışmaları, dosya taramaları, veri kaynakları taraması, sistem-model geliştirme çalışmaları) niteliğinde değildir.

Hacettepe Üniversitesi Etik Kurulları ve Komisyonlarının Yönergelerini inceledim ve bunlara göre tez çalışmamın yürütülebilmesi için herhangi bir Etik Kurul/Komisyon'dan izin alınmasına gerek olmadığını; aksi durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

Tarih ve İmza

Adı Soyadı: Shahla MORSALI
Öğrenci No: N13248723
Anabilim Dalı: İngiliz Dilbilimi
Programı: Doktora
Statüsü: Yüksek Lisans Doktora Bütünleşik Doktora

DANIŞMAN GÖRÜŞÜ VE ONAYI

Prof.Dr. Işıl Özyıldırım

(Unvan, Ad Soyad, İmza)

Detaylı Bilgi: <http://www.sosyalbilimler.hacettepe.edu.tr>

Telefon: 0-312-2976860

Faks: 0-3122992147

E-posta: sosyalbilimler@hacettepe.edu.tr

