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Pelin Gül Korkut Eryilmaz, BA

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Abstract

This master's thesis examines the reflection of femicide in the Turkish media, focusing on the interplay between patriarchal understanding, power relations, and political discourses. The study comprises three chapters that delve into different aspects of the topic. Chapter 1 provides a comprehensive understanding of violence, with a specific focus on violence against women. It explores the various forms of violence and analyzes the concept of masculine violence, highlighting how societal expectations and norms contribute to its perpetuation. The chapter also investigates the relationship between the state and masculine violence, along with theoretical explanations of violence against women from feminist perspectives. Chapter 2 delves into the issue of femicide in Turkey, providing a historical overview of its development. It examines the social, cultural, and political factors that have contributed to the prevalence of femicide in the country. The chapter discusses the situation before and after the Istanbul Convention, exploring the implications of Turkey's withdrawal from this international treaty aimed at combating violence against women. Additionally, notable femicide cases are examined to highlight the magnitude of the issue and the challenges faced in addressing it. Chapter 3 focuses on the representation of femicide in the Turkish media.

It investigates the reflection of gender inequality in media narratives and explores how the media shapes public perceptions and attitudes towards femicide. The chapter examines the news value of femicide, considering the factors influencing the selection, framing, and prominence of femicide news stories. Furthermore, it analyzes the normalization of femicide news in media coverage and explores the discursive strategies employed in portraying femicide and violence against women. The study includes a comprehensive analysis of news articles from *Cumhuriyet*, *Habertürk*, and *Yeni Şafak*, representing different political ideologies. This allows for an examination of the discursive similarities and divergences in their coverage of femicide and violence against women. By exploring the interplay between patriarchal understanding, power relations, and political discourses, this research contributes to a deeper understanding of how media representations reinforce or challenge existing power dynamics. The findings of this study enhance our knowledge of how the Turkish media reflects and perpetuates power relations within society.

The research sheds light on the role of the media in shaping public perceptions, attitudes, and responses to violence against women. It provides insights into the factors that influence media coverage, and the implications of such coverage on societal understanding and responses to femicide. Ultimately, this thesis aims to contribute to the development of effective strategies to combat femicide and promote gender equality in Turkey.

Keywords: Femicide, Violence Against Woman, Turkey, Femicide in Media

Abstrakt

Diese Masterarbeit untersucht die Reflexion von Femiziden in den türkischen Medien und konzentriert sich dabei auf das Zusammenspiel von patriarchalem Verständnis, Machtverhältnissen und politischen Diskursen. Die Studie umfasst drei Kapitel, die sich mit verschiedenen Aspekten des Themas befassen. Kapitel 1 bietet ein umfassendes Verständnis von Gewalt, mit besonderem Schwerpunkt auf Gewalt gegen Frauen. Es untersucht die verschiedenen Formen von Gewalt und analysiert das Konzept männlicher Gewalt. Dabei wird hervorgehoben, wie gesellschaftliche Erwartungen und Normen zu ihrer Aufrechterhaltung beitragen. Das Kapitel untersucht auch den Zusammenhang zwischen Staat und männlicher Gewalt sowie theoretische Erklärungen von Gewalt gegen Frauen aus feministischer Perspektive. Kapitel 2 befasst sich mit dem Thema Femizid in der Türkei und bietet einen historischen Überblick über seine Entwicklung. Es untersucht die sozialen, kulturellen und politischen Faktoren, die zur Verbreitung von Femiziden im Land beigetragen haben. Das Kapitel erörtert die Situation vor und nach der Istanbul-Konvention und untersucht die Auswirkungen des Rückzugs der Türkei aus diesem internationalen Vertrag zur Bekämpfung von Gewalt gegen Frauen. Darüber hinaus werden bemerkenswerte Femizidfälle untersucht, um das Ausmaß des Problems und die Herausforderungen bei seiner Lösung hervorzuheben. Kapitel 3 konzentriert sich auf die Darstellung von Femiziden in den türkischen Medien. Es untersucht die Widerspiegelung der Geschlechterungleichheit in Mediennarrativen und untersucht, wie die Medien die öffentliche Wahrnehmung und Einstellung zum Femizid prägen. Das Kapitel untersucht den Nachrichtenwert von Femiziden und berücksichtigt dabei die Faktoren, die die Auswahl, Gestaltung und Bekanntheit von Femizid-Nachrichtenbeiträgen beeinflussen. Darüber hinaus wird die Normalisierung von Nachrichten über Femizide in der Medienberichterstattung analysiert und die diskursiven Strategien untersucht, die bei der Darstellung von Femiziden und Gewalt gegen Frauen eingesetzt werden.

Die Studie umfasst eine umfassende Analyse von Nachrichtenartikeln von Cumhuriyet, Habertürk und Yeni Şafak, die unterschiedliche politische Ideologien repräsentieren. Dies ermöglicht eine Untersuchung der diskursiven Gemeinsamkeiten und Unterschiede in ihrer Berichterstattung über Femizid und Gewalt gegen Frauen. Durch die Untersuchung des Zusammenspiels zwischen patriarchalem Verständnis, Machtverhältnissen und politischen Diskursen trägt diese Forschung zu einem tieferen Verständnis darüber bei, wie Mediendarstellungen bestehende Machtdynamiken verstärken oder herausfordern. Die Ergebnisse dieser Studie erweitern unser Wissen darüber, wie die türkischen Medien Machtverhältnisse innerhalb der Gesellschaft widerspiegeln und aufrechterhalten. Die Forschung beleuchtet die Rolle der Medien bei der Gestaltung der öffentlichen Wahrnehmung, Einstellungen und Reaktionen auf Gewalt gegen Frauen.

Es bietet Einblicke in die Faktoren, die die Medienberichterstattung beeinflussen, und die Auswirkungen dieser Berichterstattung auf das gesellschaftliche Verständnis und die Reaktionen auf Femizide. Letztendlich zielt diese Arbeit darauf ab, zur Entwicklung wirksamer Strategien zur Bekämpfung von Femiziden und zur Förderung der Geschlechtergleichstellung in der Türkei beizutragen.

Schlüsselwörter: Femizid, Gewalt gegen Frauen, Türkei, Femizid in den Medien

Introduction

Femicide, the targeted killing of women based on their gender, is a pervasive and deeply concerning issue in Turkey. Women in Turkey continue to face high rates of violence and are disproportionately affected by femicide. The reflection of femicide in the media plays a crucial role in shaping public perceptions, attitudes, and responses to these acts of violence. This thesis seeks to analyze the representation of femicide in the Turkish media, investigating the intricate relationship between patriarchal understanding, power relations, and political discourses within society. The research hypotheses underlying this study posit that the patriarchal nature of Turkish society and the power dynamics within it are mutually reinforcing. The media, through its texts and narratives, not only reflect but also perpetuate these power relations. Additionally, media outlets are believed to be influenced by political ideologies and discourses, which can significantly impact their coverage of violence against women and femicide. Therefore, it is assumed that political discourses hold significant sway in the formation and presentation of news regarding violence against women and femicide.

To comprehensively explore these dynamics, this study focuses on the analysis of news articles from three prominent Turkish newspapers: Cumhuriyet, Habertürk, and Yeni Şafak. These newspapers were selected due to their representation of different political ideologies, which allows for an examination of the discursive similarities and differences in their coverage of femicide and violence against women. Cumhuriyet, known for its secular nationalist and Kemalist stance, represents a specific political perspective. Habertürk, on the other hand, leans towards liberal ideologies and is closer to the center. Finally, Yeni Şafak, chosen for its right-conservative political view, offers insights from yet another political standpoint. The scope of this study encompasses all relevant materials suitable for analysis in the Turkish press, with a particular focus on news articles pertaining to violence against women and notable femicide cases. Additionally, the research includes an examination of the portrayal of femicide in the printed media and its resonance within society. To establish a defined timeframe, this study considers news texts published in Habertürk, Cumhuriyet, and Yeni Şafak newspapers over the past decade. By delving into a range of media sources and their respective political positions, this research aims to provide a comprehensive understanding of the discursive construction of news related to femicide and violence against women. In order to examine the reflection of femicide in the media in Turkey, a multifaceted analytical approach has been adopted.

This approach includes both social media and news analysis, recognizing the increasing influence of digital platforms in shaping public discourse. The utilization of social media analysis enables a comprehensive assessment of the dissemination and reception of media representations of femicide. By examining the interplay between traditional news outlets and social media platforms, this study explores the complex dynamics that contribute to the shaping of public opinions and attitudes regarding femicide. Understanding the role of media in shaping societal perceptions of femicide is essential for developing effective strategies to combat this issue. The findings of this study provide valuable insights into how media representations of femicide in Turkey are influenced by societal power structures and political ideologies. By shedding light on the discursive construction of news articles and narratives concerning violence against women, this research serves as a crucial step towards identifying and addressing the underlying factors that perpetuate femicide in Turkish society. In conclusion, this thesis aims to contribute to the existing body of knowledge on femicide in Turkey by examining the reflection of femicide in the Turkish media. Through an analysis of news articles from Cumhuriyet, Habertürk, and Yeni Şafak, this study explores the interplay between patriarchal understanding, power relations, and political discourses in the representation of femicide. By investigating the ways in which media texts reflect and perpetuate power relations within society, this research sheds light on the role of media in shaping public perceptions, attitudes, and responses to violence against women. The findings of this study contribute to a deeper understanding of how media representations of femicide in Turkey are influenced by societal power structures and political ideologies. By examining the discursive construction of news articles and narratives concerning violence against women, this research provides insights into the factors that shape media coverage and reinforce or challenge existing power dynamics.

The first chapter of this thesis provides a comprehensive understanding of violence in general and specifically focuses on violence against women. It begins by defining violence and exploring its various forms, including physical, psychological, and structural violence. The chapter then delves into the concept of masculine violence, examining the ways in which societal expectations and norms contribute to the perpetuation of violence by men. Furthermore, this chapter explores the relationship between the state and masculine violence, analyzing how state structures and institutions can both perpetuate and combat violence against women.

It investigates the theoretical explanations of violence against women, drawing on feminist theories and perspectives to understand the root causes and dynamics behind this specific form of violence.

The second chapter focuses on femicide in Turkey, providing a historical overview of this grave issue. It traces the development of femicide in the country, examining the social, cultural, and political factors that have contributed to its prevalence. This historical analysis sets the context for understanding the situation before the Istanbul Convention-an international treaty aimed at preventing and combating violence against women and domestic violence. The chapter also discusses Turkey's withdrawal from the Istanbul Convention, highlighting the implications of this decision on efforts to address femicide and protect women's rights. It explores the situation after the Istanbul Agreement, examining the impact of this significant policy change on the occurrence of femicide and the overall protection of women in Turkey. Additionally, the chapter explores notable femicide cases in Turkey, shedding light on the magnitude of the problem and the challenges faced in addressing it.

The third chapter centers on the representation of femicide in the Turkish media. It investigates the reflections of gender inequality in media narratives and the ways in which the media shapes public perceptions and attitudes towards femicide. Hence exploring the news value of femicide, examining the factors that contribute to the selection, framing, and prominence of femicide news stories in the media. Moreover, it explores the normalization of femicide news in media coverage, analyzing how repeated exposure to such stories can desensitize audiences and contribute to a culture of indifference. Delving into the ways in which femicide and violence against women are portrayed in the media, examining the discursive strategies employed and the ideological implications behind these representations. Furthermore, this chapter includes a comprehensive analysis of femicide and violence against women news in the selected newspapers - Cumhuriyet, Habertürk, and Yeni Şafak. Through a systematic examination of news articles, the chapter explores the similarities and differences in their coverage, shedding light on the discursive patterns and framing strategies employed by newspapers with different political ideologies. By addressing these key themes and topics across the three chapters, this thesis aims to deepen our understanding of the reflection of femicide in the Turkish media. It illuminates the interplay between violence, power relations, and political discourses, providing valuable insights for the development of effective strategies to combat femicide and promote gender equality in Turkish society.

Research Question

The patriarchal ideology in the society and the power relations feed each other. Media texts also reflect these power relations and serve to form the society's perception of men and women. Violence against women and femicide is another assumption that political discourses take place in the formation of news. Femicide affects every part of the society and increases the reaction against the patriarchal system and masculine violence in the society. The media and society are reacting to the good behavior reductions given by the judiciary in femicide cases, and it is stated that punishments for violence against women are not enough deterrent. Although violence against women and femicide is a social problem, such news continues to be given by the press in a sensational style. It is among the assumptions that news texts are written in masculine language within the framework of a patriarchal understanding. The fact that the majority of perpetrators of femicides are related men makes it necessary to question the patriarchal social structure and values and the mechanisms that reproduce them. Considering this fact, research question was formulated as following:

“How does the media's coverage of femicide reflect and perpetuate patriarchal social structures and values, and what are the underlying mechanisms involved in the reproduction of these patriarchal social structures and values?”

Written and visual media is one of them due to the prevalence of the audience and advanced technology. The dominant masculine values and gender order are reproduced and reinforced with the style, symbols, signs, numbers, words and photographs used in the news about femicides. In the research, the news-carrying value of the news of femicide and the way of making the news are questioned. The headlines and texts of the femicide news are evaluated with the content analysis technique, and the traces of gender-based discrimination and sexism in the media are questioned in this study. Also, the ways in which the media, which transforms femicides into ordinary, normal, and sensational news, reproduce sexist discourse are discussed in this research.

Methodology

Femicide and violence against women news texts will be handled by Teun van Dijk's Critical Discourse Analysis method. It will be tried to determine the similarities and differences in discourse in the news texts of femicide and violence against women of newspapers with diverging standpoints.

It is aimed to reveal the sexist language used in the news of violence against women and femicide in newspapers with different ideologies, and the ordinarization of femicide. Samples of femicide and violence against women in news texts are taken from Cumhuriyet, Habertürk and Yeni Şafak newspapers within the last 10 years for analysis and discussion. The newspapers used in the study were accessed from the internet sources and the online archives of the newspapers mentioned. It will be tried to determine the similarities and differences in discourse, within the texts of femicide and violence against women via photographs, headlines and word choices. And whether the masculine language used is related to ideological differences.

Research Purpose

This thesis aims to contribute to the development of effective strategies to combat femicide and promote gender equality in Turkey.

Research Hypotheses

The patriarchal understanding in the society and the power relations feed each other. Media texts also reflect these power relations and serve to create a male-female perception of the society, so it is assumed that political discourses have an important place in the formation of news about violence against women and femicide. Newspapers with different ideologies construct the news in line with their own reality and transfer them to the society and reinforce their ideologies with discourse.

Scope of the Study

The scope of the study is designed as all the materials suitable for the analysis in the Turkish press, and the case study is the news of violence against women in the printed media as well as the resounding femicides. For the limitation of the study, news texts in Habertürk, Cumhuriyet and Yeni Şafak newspapers within the last 10 years have been included in the research. In order to examine the reflection of femicides in the media in Turkey, a gradual analysis, including social media and news analysis, was carried out on newspapers that represent the mainstream media according to different political positions. The reason why newspapers are selected from different ideologies aims to examine the discursive similarities and differences of different publishing policies and news on femicide and violence against women.

Among these newspapers, Habertürk was preferred because it was liberal and close to the center, Cumhuriyet were secular nationalist and Kemalist, and Yeni Şafak was chosen because it is close to the right conservative political view.

1st CHAPTER: VIOLENCE IN GENERAL AND VIOLENCE AGAINST WOMEN

1.1. Definition of Violence

Violence, which has been seen in different dimensions at the individual and social level throughout the history of humanity, is unfortunately an inseparable part of life, which manifests itself sometimes at the physical and sometimes at the psychological level. In this case, violence is perceived as a natural feature of human beings. The "perception" of violence is as important as its definition. Since some of the individuals who are exposed to similar behaviors do not perceive the behaviors that should be considered as violence, they may show inability to take the necessary precautions. Individuals who are late in dealing with violence, on the other hand, remain in a state of increasing violence and great desperation. According to the definition of the World Health Organization (WHO), violence is the “intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation” (WHO, 2012).

Regardless of whom violence is applied to in social life, whatever the reason is, it is both a behavior disorder and a crime, and it is one of the most important problems of the world and Turkey. Michaud defined violence as “the natural tendency to express feelings roughly, to do something against their will by exerting force or pressure on a person” (Michaud, 1991: 7). Violence is the act of harming a person or persons physically, spiritually and emotionally, so it is a destructive behavior. People who want to force people to do what they want and to put people under pressure resort to violence. The consequences of violence sometimes go up to death and the consequences are very heavy (Suğur, 2009: 151). From history to the present, the phenomenon of violence has emerged in many different forms in many different fields. Today, it is considered a crime. Violence is seen in many areas, but it mostly wears out the family institution. Another important factor is that the people who use violence and the victims of violence mostly know each other (Şenol and Yıldız, 2013: 3).

One of the reasons for the emergence of violence is the power relations in the society. While preparing their content, media organizations display a strong attitude in society and establish a mutually supportive relationship with the power holder. Those who are in a secondary situation suffer the most from these relationships. Women are in a secondary

position in gender relations (Dursun, 2010: 21). The patriarchal system, which emerged as a result of the fact that men are under the control of protecting and maintaining the family institution, production processes, important companies, and the majority of power, is seen as the most important responsible for violence against women (Vural, 2016: 116). On this subject, Zinn (2001) states that when men cannot earn money and make a good career, they think that they cannot fulfill the "dominant masculinity" standards, and they become angry by feeling incomplete and powerless. Many experts state that lower-class men are more prone to violence than other men. Due to the tendency of such men to violence, it is seen that the peace of the society is disturbed and there is male superiority in the society (Sancar, 2013: 99). Violence by men against women is quite common in patriarchal societies. This violence is a one-sided masculine violence. Every day, news of violence against women is made in newspapers and on television. Especially women are exposed to violence from their husbands, lover, father, that is, their closest relatives. Physical violence is usually given in the newspapers, but there are different types of violence against women.

Violence manifests itself in different forms as physical, emotional, economic, sexual and domestic violence. In particular, the place where violence against women is most intense is within the family. In domestic violence, not only women but also children can be subjected to violence. Physical violence is the behavior of a physically strong person (mostly men) such as slapping, injuring, beating, intimidating the person in front of them, making/not making them do what they want. Economic violence consists of actions such as economic restraint, forced labor, confiscation of money by a powerful person. Psychological violence includes behaviors such as humiliating, humiliating and swearing at the other party. It is the most common type of violence faced by women. Sexual violence, on the other hand, is behaviors such as engaging in sexual acts against her will, forcing her to marry at a young age, making words, and forcing her to prostitution (Suğur, 2009: 155-159). Violence of any kind is a behavior that wears women out. A woman who is subjected to physical or sexual violence is also psychologically worn out. All these types of violence are behaviors that depress women in every way, destroy their self-confidence and make them unhappy. Domestic violence is the place where all acts of violence appear the most.

One of the reasons why women continue their marriages in which they are subjected to violence is the lack of shelter options (Connell, 2016: 36). This is because women are usually poorer than men. Unequal attitudes and wages in business life, lower literacy rates of women, weak right to speak on property, in short, gender inequalities make women poorer

(Ecevit, 2003: 85-86). Marriage brings both material and spiritual changes in the lives of men and women. In patriarchal societies, it is more difficult if the woman got married as a result of her desire to get rid of the poverty and oppression of her own family by marrying. If she is not working and has not received enough education, she is usually kept away from family decisions. She has many domestic responsibilities, tries to make do with the money her husband earns, prioritizes the needs of her children and spouse, but still may be exposed to violence (Gökmen, 2016: 298). The patriarchal structure within the household is very effective in impoverishing women and being exposed to violence. As stated before, not only physical violence, but also economic and psychological violence is one of the types of violence that women suffer. Women from all walks of life, from every country in the world, face violence. The economy of countries, the education of people, and their age, being single or married do not eliminate violence. The only difference is in the ratios, the intensity is the same (Yaktıl Oğuz, 2010: 436).

1.1.2. Masculine Violence

Identity of individuals are shaped by social norms and constructs, as individuals learn and develop their understanding of their own identity and expression within the cultural context and upbringing they experience. In traditional societies the characteristics that are expected from men, such as being strong and brave, being the head of the family, protecting their children and wife, and supporting their home, are cultural rules, not biological, built by society. These discourses that society builds on men are mostly internalized by men, and thus the formation of a patriarchal society becomes inevitable (Bozok, 2011: 15-17). Patriarchal society creates hegemonic men. Connell (2016) borrowed the word "hegemonic" from Gramsci's concept of "hegemony" used to describe class relations. Hegemonic masculinity, on the other hand, defines it as follows: "... it is social superiority gained in a game of social forces that goes beyond the ruthless power struggles and infiltrates the organization of private life and cultural processes". It is a masculine superiority created with the support of physical, economic, mass media, wages in business life, and state policies.

According to this idea, men do not gain superiority in society through oppression and violence. It is based on the consent of the society, the society accepts it (Connell, 2016: 269). Lundgren (2012) explains another reason why masculine violence continues despite the increase in the number of protective laws, measures and women's organizations from past to present, with the concept of "normalization of violence". In the cultural norms imposed on men, dominance and violence behaviors are coded as dignified, caring for the family and

mother for women. Thus, men can easily inflict violence and pressure on women because they see themselves as power. Due to the power inequalities between them, this violence is internalized and normalized by women after a while (Lundgren, 2012: 18-15).

1.1.3. State and Masculine Violence

Connell (2016) states that states do not have policies independent of gender structures. The wearing of hijab by women in Iran, contraception methods in China, and the desire to increase the number of working women in the Soviet Union are all related to the policies of the state. The state also intervenes and controls the equal pay policies in the country, whether homosexuality is criminalized, immigration support and many other gender issues (Connell, 2016: 189-190). John Stuart Mill stated that instead of an order that can benefit society, a power that protects the interests of male dominance and shaped by the masculine structure is formed.

As a result of this power, men became stronger and women suffered injustice in many areas. Connell states that the gendered power structures of contemporary capitalist countries have four components:

- I. Hierarchies and workforces of institutionalized violence (military and paramilitary forces, police, prison systems).
- II. Hierarchy of heavy industry and workforce (eg steel and oil companies) and hi-tech industry (computer, space).
- III. The planning and control mechanism of the central state.
- IV. Working-class circles that emphasize physical strength and the importance of men's union with machines" (Connell, 2016: 167-168).

When women and men in society are not equal both in social life and at the material level, it is inevitable that the stronger side establishes its power over the other. In patriarchal societies, this dominant side is male.

The man in the household decides whether or not women will join the workforce. It is seen that the state also has patriarchal practices in the public sphere. The state reinforces the subordination of women in the labor market, where they are already in the background, with practices and regulations. The patriarchal system continues to maintain its power in the households of women whose bargaining power has decreased in the face of their employers and men (Toksöz, 2012: 103-104).

1.2. Theoretical Explanation of Violence Against Woman

There are many theories trying to explain the causes of violence against women. The most commonly used among them; are psychological theories, socio-cultural theories, family system theory, and feminist theories. The study assessed the structure of patriarchal society, a common point of the socio-cultural, family system and feminist theories that explain the causes of violence against women, and psychological theories were not included in the study. Academics conducting research on the causes of violence against women almost agree that this behavior is a well-studied behavior and that it is reproduced in this way. In this context, it is estimated that if the causes of behavior are identified in a healthy way, creative policies can be developed to prevent them.

1.2.1. Feminist Theories

Feminist theories claim that men oppress women in all spheres of public life due to the difference in power that was somehow acquired in the course of history between men and women. The fact that men have a say in all areas and keep women under pressure has led to a patriarchal family structure. He is a man who decides on the patriarchal family structure. A woman is obliged to obey a man in every sense. While the man is responsible for the maintenance of the house, the woman is responsible for the housework and child care. In this sense, women seem to be in a private space and men in a public space. A woman trapped in a private area is removed from the public sphere by a man (Lane, 1990).

The situation is similar in other areas of social life. Here, the Feminist Theory argues that this inequality between men and women, the patriarchal expression, leads to violence against women. Some scientific studies based on this theory show that violence against women is more common in patriarchal societies (Gul, Altindal 2015: 19).

1.2.2. The Family System Theory

The family system theory argues that violence against women stems from differences between family members. Individual differences, such as childhood violence and the study of violent behavior as a result of interactions with the environment, are influential in the emergence of violence against women.

In addition, alcohol and drug addiction are also a factor that facilitates the onset of this behavior, as long as the individual is exposed to the least violence (Gul, Altindal 2015: 20). This theory is more like a part of social learning theory. In the process of socialization,

children who have learned what they have learned about violence in the family first learn to legitimize violence as a solution.

1.2.3. Socio-Cultural Theories

Socio-cultural theories focus on social structures and cultural differences between social structures. They also pay attention to these differences when explaining the phenomenon of violence against women. Cases of violence in societies vary from society to society and are proportionally different in violence against women. This is explained by the different characteristics of societies. Individuals are influenced by the characteristics of the culture in which they live and shape their behavior according to the characteristics of that culture. Because the different cultures that exist on the surface of the world naturally have different characteristics, the incidence of violence against women also varies from culture to culture. Studies have found substantial levels of physical Intimate Partner Violence (IPV) during pregnancy in settings around the world.

The WHO multi-country study found prevalence of physical IPV in pregnancy ranging from 1% in urban Japan to 28% in provincial Peru, with prevalence in most sites of 4–12%. Similarly, a review of studies from 19 countries found prevalence ranging from 2% in settings such as Australia, Denmark and Cambodia, to 13.5% in Uganda, with the majority ranging between 4% and 9%. A few facility-based studies in some settings have found even higher prevalence, including one from Egypt with an estimated prevalence of 32% and a review of studies from Africa that found prevalence as high as 40% in some settings.

Violence during pregnancy has been associated with:

- I. Miscarriage
- II. Late entry into prenatal care
- III. Stillbirth
- IV. Premature labour and birth
- V. Fetal injury
- VI. Low-birth-weight or small-for-gestational-age infants.

IPV may also account for a proportion of maternal mortality, although this association is often unrecognized by policy-makers (WHO, 2012, p.6).

The roles of women and men in social life are explained by the concept of gender. The roles and responsibilities of men and women are different in cultures. As noted earlier, violence against women is on the rise in societies where women are secondary and men have greater roles and responsibilities than women (Senol and Yildiz, 2013, 7). Individual interactions with the environment guide their behavior. The concept of the environment should include family, friends, and the media. From the moment of birth, an individual acquires the knowledge and skills required by social life under the influence of many factors. This process is called the process of socialization. Socialization is a process that begins with family and continues in stages, such as friends and school life. All types of culture in which individual lives are tools of the process of socialization. The media, to which evolving technology adds to social life, are also tools of the socialization process (Giddens, 2008: 207).

Violent images exposed in virtual environments such as television and the Internet help to study this behavior. Especially in recent years, it is possible to say that the appearance and intensity of depictions of violence against women in TV series have increased.

1.3. Factors Influencing the Occurrence of Femicide in Turkey

1.3.1. Economic Factors

Economic factors play an important role in the commission of crimes against women. There is very little research in Turkey that explains the reasons for the murder of women only with economic data.

The research tried to explain the murders of women with information about whether the perpetrator and the victim worked in the same job or what profession they had. Many studies on the relationship between violence against women and the economy also help explain feminists. Given that violence against women can lead to female homicide, economic violence against women should be emphasized. Unemployment is one of the main reasons why women are subjected to economic violence. In Turkey, the employment rate of women aged 15 and over is 25.9%; According to the 2011 TUIK, the employment rate is 23.1% and the unemployment rate is 10.6%. In addition, TUIK's newsletter published on June 18, 2018 showed an increase in labor force statistics for March 2018 compared to 2011 data.

When examining the main labor force indicators of women aged 15-64 years; The labor force participation rate is 37.5%, the employment rate is 32.6%, and the unemployment rate is 13.2% (TUIK, 2018). However, women's economic power is a factor that increases

their decision-making power and self-confidence in the family. As a woman's economic power increases, she is less vulnerable to violence, or conversely, an increase in a woman's economic power increases violence because it will allow her to resist her husband more. Unemployment makes a man think he is not a man because he cannot support his family. He also uses violence to show that he is still strong and active. Unemployment and accompanying poverty interact with violence against women. Poverty may be the cause of violence against women or, conversely, violence against women may be the cause of poverty. In one study, it was found that women formed the largest group, stating that they were subjected to domestic violence for economic reasons. The women in this group stated that their husbands were reluctant to do so because of economic problems. It is thought that the acceptance of this situation by women and linking the issue only to economic hardships will lead to the continuation of violence against women (Senol and Yildiz, 2013). At the same time, the presence of a woman in her working life gives her strength and allows her to live on equal terms with men.

This situation is reached in the connection of the economy with violence, "Either the woman is dependent on the man or she is superior to the man in terms of professional status". The effects of their statements based on social inequality are also reflected in economic activities, which is why women have problems finding employment. Focusing on social gender in the employment of women poses a major problem in terms of women's status. Thus, "due to the fact that jobs and professions in the business market are separated and socially accepted as women's jobs and men's jobs, women are only concentrating on traditional women's professions and agreeing to work in lower-status and paid jobs. These works also bring long-term and temporary work, as well as social insecurity" (KSGM, 2011).

Taştan ve Küçüker - Yıldız (2019) in a study on female homicides between 2016, 2017 and 2018, it was stated that 7.7% of the murders involved in the occurrence of female murders were related to economic motives. It was also found that 25.4% of the perpetrators were unemployed. In this study, it is stated that it is very difficult to think and distinguish economic reasons from those in women's murders. Thus, among the murders of women that took place in 2016, there were 10 cases of economic reasons.

Women are exhibiting activities that can add value in working life, social life and at home. Not to respect women's labor, to underestimate their activities in the home, to hand over the earnings obtained by handicrafts, not to allow them to work outside the home, to

interfere with individual preferences related to the work they want to do, to deprive them of their inheritance rights, to pay material costs, to put quotas on individual expenses, to put a hand on a woman's accumulation, to prevent career goals related to the sector in which she works, to fail the training standards necessary to shape her working life in the future, are important economic reasons (Işık, 2007: 115-116).

Individuals who form a community can participate in a variety of economic activities, improve their living conditions, and help shape social sharing. At the same time, having an important place in the production process also affects the determination of social status. Individuals who play an active role, especially in the production process, can benefit more from their share of welfare with the gains they have made. This situation plays an important role in the formation of rich and poor sections of society. Although we do not see the economic impact of violence against women and women's murders in the foreground, the great differences between the division of labor in society, the place of women in working life, unemployment, poverty, debt, economic crises and income distribution, and social issues.

1.3.2. Cultural Factors

The concept of culture has a wide range of evaluations. "Culture, which we can briefly describe as all the material and spiritual elements created by human beings" (Marshall, 1999: 442), is so important that it cannot be considered within a single definition, but within a single definition. appearance. Cultural patterns are passed on to new generations without differentiation, renewal or change. "The share of those passed down from previous generations in the cultural heritage is greater than the proportion of the original or newly introduced" (Wells, 1994: 47). The impact of culture on women's murder should be sought in the social roles, social norms and cultural values that society places on women.

Cultural perspectives have viewed women as sometimes biological species, sometimes as an identity, and sometimes as an irreplaceable element that complements men with a male-dominated concept. The concept of honor, which is considered in society along with women's identity, is one of the most important reasons behind the killings of women.

First of all, it is necessary to deal with the concept of honor from the etymological point of view. According to this, the word "honor" is thought to have passed from Persian and Arabic into Turkish, and to have originated from the word "nomos" used by the ancient

Greeks. Nomos means power, law, order, and its root is the word "nema". This means man-owned pastures and grazing animals”(Dogan, 2016: 28).

The concept of honor is expressed as "an important concept of vital value arising from the traditions and customs of sexual behavior and, as a rule, requires abstinence from sexual intercourse" (Aksoy and Yilmaz - Vefikuluchay, 2019: 2). In the concept of honor, a woman's place is to protect her gender and to follow cultural norms. The main link between women's cultural role and honor in patriarchal societies is to refrain from sexually explicit behaviors while performing their duties to their husbands, children and other family members, without compromising men's reputation. Even when honesty, integrity and truthfulness are used for men, gender inequality prevails.

The man takes this authority over the woman from the ceremony. Because a special framework delegates certain roles to individuals in society. A ritual can be defined as all the behaviors and lifestyles, customs and traditions, general habits and lifestyles defined in a society (TDK, 1998: 2244). Accordingly, it can be said that social norms for morality include practices that shape behavior. In addition, tradition is a reflection of the past life of society.

For this reason, traditions that are accepted as a set of rules in society over time can be characterized as unwritten legal rules that do not change easily and can put pressure on their members (Unsal - Atan, 2016: 70).

1.3.3. Psychological Factors

Crimes of honor can be defined as the killing of women to protect the honor of the family (Gul and Altindal, 2015: 172). Murders, which are defined as crimes of honor, have the power to punish. A woman's honor enhances a man's dignity. In addition, women are seen only as a source in the formation of new generations that meet the needs of the sexes and ensure the sustainability of society (Dogan, 2016: 25 - 29). A study conducted for the United Nations Population Fund and the Population Science Association found the following information on the causes of honor crimes in Turkey.

Married woman's extramarital affair:

- I. A married woman runs away with a man.
- II. Leaving or divorce of a married woman.
- III. Relationship of a divorced woman with a man.
- IV. The relationship of a single girl with a man.

- V. A single girl who ran away with a boy.
- VI. Kidnapping and rape of a married or single woman (Kardam, 2005: 29).

This shows that in patriarchal societies, crimes of honor occur against women.

Murder of women for various reasons is a phenomenon that occurs almost everywhere in the world. The same situation applies to crimes of honor and dignity. According to the United Nations Population Fund, more than 5,000 women are killed in the world every year. In some countries in the Middle East, North Africa and Asia, there are no reports of honor crimes. The main reason for this situation is the inability to make strict cultural norms and sound data entry. In Brazil, Bangladesh, Ecuador, Egypt, India, Israel, Italy, Jordan, Morocco, Pakistan, Sweden, Turkey, Uganda and the United Kingdom, honor crimes are more common. When we look at these countries, it seems that the concept of honor exists not only in the East and in Muslim countries, but in almost every society in accordance with this concept (Parliamentary Commission Report, 2006: 109). A study conducted by the Prime Minister's Office for Human Rights in our country in 2007 showed that honor and dignity crimes committed between 2003 and 2007 were more common in large cities such as Istanbul, Ankara, Izmir, Bursa, Diyarbakir and Antalya who received severe immigration. The socio-cultural causes of violence against women and crimes of honor in Turkey are generally linked to five factors.

These factors are:

- I. Patriarchal structure and values.
- II. Dissemination and sustainable production of traditions and culture that implies hierarchy and obedience.
- III. Religious and cultural beliefs that require men and women not to share physical space.
- IV. The effectiveness of social pressure resulting from the predominance of large family, tribal and compatriot relations.
- V. These structures are formally adopted and influence political life and shape legal practices (Parliamentary Commission Report, 2015: 56 - 67).

In Turkey, issues such as patriarchy, bride price, sexual violence, genocide, discussion of measures to protect women, women's social status and gender inequality are considered to be cultural issues discussed on each platform and awaiting results. \

In addition, the analysis of cultural language in relation to the position of women helps to see the social perspective on the murder of women.

1.3.4. Social – Psychological Factors

Frequent reports of violence against women and murders of women make it necessary to address the issue at the psychological level. In the psychological process, an individual's propensity for crime, violence, or murder requires us to consider the criteria of normalcy and abnormality in the behavior of the perpetrator or victim. In fact, the main evaluation criterion is to observe people's behavior and to identify the consistent or inappropriate reflection of these behaviors in social life. Individuals try to live a balanced life as long as they are confronted with themselves and continue to exist in society. Michel Foucault's analysis of power and discourse can shed light on the problematic nature of psychiatric discourse in the context of violence against women.

Foucault argued that power operates through discourses, or systems of knowledge and language, which shape and control the way we understand and experience the world. In the case of psychiatric discourse, Foucault highlighted how it has been historically used as a tool of social control and domination. Foucault's insights help to illuminate how psychiatric discourse can be problematic in the context of violence against women. It draws attention to the ways in which power operates through language and knowledge systems, shaping our understanding and response to social issues. By critically examining psychiatric discourse, we can work towards more comprehensive and transformative approaches to addressing violence against women that consider the structural, societal, and power dynamics at play (Foucault, 1978). In this situation, individuals may develop different behaviors toward the subject or decisions they are affected by. The compliance of these behaviors with the criteria set by society can lead to the formation of normalcy and abnormality. At this point, it can develop and frequently use defense mechanisms that can be seen as a temporary solution. However, the use of these mechanisms does not result in individual anger, cultural realities, social pressure, frustration, or conflict. Problems can only be transformed into visual behavior with surface dimensions by providing temporary relief (Koroglu, 2004: 27). The most important value of individuals who, for whatever reason, cannot alleviate the effects of crime is the self-deprecating, behavioral disorder that puts an end to their lives. Whatever the murder, there can always be a justification.

When assessing women's killings from a psychological point of view, it can be concluded that obstacles and conflicts experienced by women lead to different behaviors, which are not accepted because they do not meet the norms of a male-dominated society, and women are subject to sanctions. Unwanted marriages, the problem of sharing family problems as a result of social pressure, the refusal to end a marriage, women's mistrust, constant arguments, petty physical violence, restrictions and disrespect for women's individual freedoms, inability to cope with work beyond child and household responsibilities Economic disadvantages and basic Situations such as low income due to inability to meet needs lead to stress, depression, anger and mental imbalance.

Among the psychological reasons, the most notable is that the perpetrator appears to be mentally ill. In fact, it has become commonplace to try to cover up violence or crime with criminal liability. Individuals, on the other hand, may have mental health problems and problems with their mental functions, and are responsible for incidents of violence or murder if they are not identified by experts diagnosed with a mental illness. In addition, this issue depends on the opinions and assessments of psychologists and psychiatrists who specialize in forensic science (Morris, 2002: 555).

How society nurtures individuals, the cultural values it places on individuals, and the gender roles hidden in these cultural values can be seen as the basis for shaping the psychological infrastructure for female homicide. Although the murder is of an individual nature, it should not be overlooked that the opposite is public. The process of change can be painful in all areas, especially for developing countries. Problems of adaptation to a new social life can lead to cases such as the murder of women. Individuals accustomed to the established order may have difficulty understanding social change along with change. Defects, mistakes, or errors in an individual's sexual development, especially in childhood, can lead to such negative behaviors that constitute sexual discrimination. Each individual is different, and in these differences it is possible to find passwords that distinguish individuals from other individuals.

The gender role of the individual is one of these differences and is one of the areas of developmental psychology. As a key factor in determining the role of gender, we can see the gender-specific characteristics that society places on the individual and the degree to which these characteristics are carried. The exaggeration of this attribute and its reflection as a status advantage is the main source of the problem (Bacanli, 2006: 133).

Psychological causes of women's crimes include excessive passion, roles involving the perception of manhood, excessive jealousy, infidelity, excessive attachment, alcohol and drug use, obsessive behaviors. Most murders of women are committed by their husbands. These murders can also be described as crimes committed with passion on a psychological level. When we look at the murder of women in Turkey, the desire for separation or divorce, jealousy, rejection seem to come to the fore. It is very difficult to measure the psychological effects of these causes on individuals (Cetin, 2015). Similar processes can be seen in Europe. It seems that 40% of crimes against women in Europe are in the process of separation from their spouses (Spinelli, 2011). The killing of a woman who decides to divorce or fails to change her decision is thought to be linked to the acceptance of masculinity, which assumes dominance and control over women. When excessive possession or control is combined with jealousy, violent behavior becomes uncontrollable and can lead to murder.

A study of marital homicides found that criminals loved their spouses very much and felt a strong sense of attachment. In addition, men who used violence showed signs of psychopathy or anti-social personality disorder, and violence turned into murder when the couple tried to separate. If a suicide occurred in the post-murder period, the perpetrators were found to have more depressed and borderline personality traits. Processes that can upset the psychological balance, such as trauma, extreme stress, depression, can turn into the use of drugs and alcohol to cope with these situations. Alcohol and substance use are the most important risk factors for violence and homicide (Sharps et al., 2001). Of the 243 women killed by police in 2016, 2% of the perpetrators were found to be using alcohol, 2.9% were using drugs, and 10.7% were using unidentified substances (Tashtan and Yildiz, 2018). Alcohol and drug use cause a person to lose individual and social control mechanisms while trying to avoid the underlying mental disorders. The psychological effects of social conversations can manifest themselves, especially at an early age. Expressions used to refer to gender-related social benefits can have a multifaceted impact on children's moral development.

The types of society that glorify the boy and present his biological structure as a privilege equally passivize the girls and lay the groundwork for gender inequality. As the progress of the age, this difference can reach even more extreme points. The social support that individuals in the developmental stage need to receive at critical times cannot be adequately provided. Many young people do not receive parental support or have little knowledge of adolescence.

Young people are trying to fill this gap with various elements of social dynamics and social environment. The fact that individuals have a healthy attitude, have the ability to reconcile with themselves and maintain their inner balance, and find solutions to the negativity they may encounter, can prevent women's crimes from occurring. In addition, the psychological support services offered to individuals should ensure that they stay away from the phenomenon of violence and gain psychological resilience to solve the problems they may face.

1.3.5. Family Factor

The family has a very important place in sociological assessments. What makes the family so important is that it is one of the basic institutions that make up society and that many processes take place within the family. The family is the place where the individuals who shape the future of society are provided with the necessary care and social opportunities from birth. Society is a structure in which the system of values it possesses, the norms necessary for the order and sustainability of society, and the process of socialization of the individual are carried out. Although the family is the most important institution for the continuation of society, it is also very important in terms of the life processes of individuals. These values of the family reveal a universal phenomenon (Tezcan, 1995: 75). However, in general, the family is the place that ensure the sustainability of the species, the socialization that shapes social life, and its transmission to generations, including its psychological, economic, and legal content, take place. relationships are observed most intensively.

Along with these definitions, another issue that needs to be assessed is the functions of the family. The concepts used in family definitions provide information about the functions of the family. The family performs many important functions, such as meeting the needs of society, conducting economic activities, regulating public life, and forming political decisions. Institutions such as economics and politics have, over time, moved away from the institution of the family to form a separate force. In this situation, the family has become an institution that fulfills psychological satisfaction, biological needs and socialization processes (Cagan, 2011: 85). The socialization expressed here involves the process of assimilating the values and norms of society, demonstrating the roles defined by society, and learning to be a member of society (Marshall, 1999: 760). The information that the learning process begins in the first family continues throughout an individual's life.

Children growing up in a family reinforce what they have learned over time and do not use what they do not need. The individual learns aggression and violence as an example of behavior, along with other studies (Balcioglu, 2011: 40). It is said that the socialization of these people, who may or may not have a family environment, is effective in the formation of violence and criminal behavior, and there are different approaches to overcoming the difficulties they may face in life.

While individuals develop more positive behaviors in the family environment by demonstrating healthy, balanced, and love-oriented attitudes toward children, individuals growing up without a family environment have been found to be prone to aggression, violence, and suicide. The family is able to shape and control the behavior of the individual with the control mechanisms it has formed within itself (Özpolat, 2010: 11). The role of the family in the sustainability of society and in meeting sexual needs must not be forgotten. In Haviland's words, "Although mating is biological, marriage is cultural" is the social equivalent of this function of the family (Canatan, 2011: 58). But every society has different attitudes and forms of marriage. Problems in family relationships are one of the most important causes of domestic violence against women and domestic violence. The point is that in some societies, "a man who seeks to control a woman's body, labor, and all public life through marriage can use violence as a tool to keep women under pressure." (Öztürk, 2014: 61). A study in Turkey found that 26% of women killed by their husbands had previously been threatened with death by a criminal (Toprak and Ersoy, 2017).

Those who cannot receive sexual education in the family cannot succeed in the marital process with their spouses. According to the Domestic Violence Survey on Women, between 2008 and 2014, 39% of married women were physically abused, 15% were sexually abused, 40% were physically or sexually abused, and 44% were emotionally abused. remained.; In 2014, 36% of women who never married were physically abused, 12% were sexually abused, 38% were physically or sexually abused, and 38% were emotionally abused (HÜNEE, 2015). The main reason for this is that sexuality is considered taboo and children are not told. In this case, the individual cannot provide the socialization that is essential for the development of sexual roles. Divorce is just as important as marriage. Divorce can be defined as the termination of a marital relationship that cannot be performed in a healthy manner within the norm.

Divorce is seen as a rejection of the man and is seen as a loss of strength and power. As mentioned earlier, this situation can turn into violence and murder during or after the divorce. In 2016 study of female homicides recorded by police in Turkey found that 18% of female homicides were divorced and 56.6% were married (Tashtan and Yildiz, 2018: 58). This shows that along with divorce, marriage is also an important cause of murder.

As a result, the positive or negative effects of the family on the individual are the most important determinants of violence against women. Family forms are a reflection of culture. The causes of violence in cultural structures can be passed on to new generations through socialization. The family plays an important role in the study of sexual roles. Approaches to the transfer of gender roles to individuals affect the way men and women view each other in social life. The concept of honor is the opposite of this point of view. Although the family is not a source of violence, it can influence the dynamics that can lead to violence.

1.3.6. Education Factor

Education is the most important task in the formation of society and the transmission of desirable patterns of behavior to individuals. Education is an effective sociological institution in solving problems that may arise in society. Although many definitions are given in general, education is "the process of creating a deliberately desired change in a person's behavior through his or her own experience" (Erturk, 1994: 12). However, education also interacts with many social structures. When violence is assessed as a learning process, the individual learns violence through interaction from the family and social environment. The learning we refer to here is generally chaotic and shaped by social interaction. In addition, education is carried out within the framework of school activities within certain rules and principles. Education also plays an important role in the process of acquiring knowledge after a child's family. Education is very effective in the socialization of individuals. School is the most important tool in the process of socialization, especially in adolescence, when the educational process is intensively formed. Taking advantage of educational opportunities for all segments of society is one of the primary education policies. In addition, the public's view of education is influential in the awareness-raising activities that will take place. There may be various problems in society and various obstacles to the exercise of the right to education. Perhaps the most important of these barriers is gender inequality or racism.

Given the reflection of gender inequality in education, according to the 2010 Turkey Millennium Development Goals Report (UNDP, 2012), although Turkey has achieved its goal of eliminating gender inequality in primary education, this is the proportion of girls who do not attend secondary education which is quite important. Another detail about education was mentioned in the results of the 2017 newsletter of the Turkish Statistical Institute. Accordingly, in 2015, the total proportion of illiterate people aged 25 and over in Turkey was 5.4%, compared to 1.8% for men and 9% for women. While the proportion of high school graduates aged 25 and over or equivalent is 19.5% of the total population, this ratio is 23.5% for men and 15.6% for women. While the proportion of the total population graduating from colleges or faculties is 15.5%, this ratio is 17.9% for men and 13.1% for women. As a result, the proportion of illiterate women is 5 times higher than men. (TUIK, 2017). A study that looked at the relationship between education levels and women's massacres highlights the education of perpetrators and victims.

Therefore, the education rates of the perpetrators are:

- I. Illiterate criminal / suspect ratio 1%
- II. The proportion of criminals / suspects who can read and write but do not have a diploma is 7%.
- III. Primary school graduate criminal / suspect ratio 48.6%
- IV. The ratio of criminals / suspects who graduated from secondary or primary school is 22.2%
- V. The aggressor / suspect's high school or equivalent high school graduation rate is 18.9%.
- VI. University graduate criminal / suspect ratio 5.5%
- VII. Graduate criminal / suspect ratio 0%

However, education rates for victims are:

- I. The mortality rate of primary school graduates is 46.1%
- II. Primary school high school graduate victim ratio 17.9%
- III. Death rate of high school graduates 13.4%
- IV. The proportion of pre-school victims is 6.5%
- V. The proportion of illiterate victims is 6%
- VI. Death rate of university graduates 5.8%

VII. The proportion of victims who do not go to school but can read and write is 3.9%The mortality rate of graduates is 0.4% (Tashtan C., Yildiz A. K., 2019: 11-17).

Accordingly, it can be said that education rates are an important factor in the occurrence of crimes against women. As a result, a high level of education in society, equal opportunities in education and the elimination of gender inequality in education can reduce violence against women and kill women. Although education is not independent of the social structure, it is influenced by other social institutions.

2nd CHAPTER: FEMICIDE IN TURKEY

2.1. A Glance to the History of Femicide in Turkey

Considering that not all the murder cases committed in the early republican period are reflected in the newspapers, it should be kept in mind that the number of femicides was much higher than the ones reported in the period under consideration (T24, 25th November 2013). In addition, considering the conditions of the examined period, it is possible that many femicides, especially those committed outside of Istanbul, were not reflected in the newspapers due to technological inadequacies and censorship policies. However, in order to see the general framework, a few femicide cases that were reflected in the newspapers help to grasp the size and forms of the issue. Because the handling of the cases in terms of the murderer and the victim, the average age range of the victims and the perpetrators, the way their murders were committed, and their "reasons" provide to understand the reflections of femicides in the press. Although the murders are mostly committed by the husband, lover, fiancé or "lover", father, brother or other male relatives can also be perpetrators of femicide. In the murders committed by the male members of the family, the emphasis on "honour killing" as reflected in the news texts, that is, the family council convening the woman's execution decision, has not been encountered. The news titled "A man killed his sister because he was walking around in a short-sleeved dress" published in the Son Posta newspaper on November 2, 1936, shows how women who go beyond the value judgments determined according to men are killed in order to ensure their control. The news published in the Son Posta newspaper on November 10, 1939 is as follows: "The trial of a murder committed out of jealousy has been concluded".

In the murder committed, the perpetrator states that he "committed this crime by not being able to control himself when he saw his wife on the street with his lover"(Son Posta, 10 Teşrînisâni). While the perpetrator was asked to be sentenced to life imprisonment in accordance with Article 449 of the Turkish Penal Code (Türk Ceza Kanunu, 1926) for the murder committed by the perpetrator, the woman's statement that she was seen with another man was seen by the court as a justification for incitement, and a penalty reduction was requested. Although the opinions of witnesses are sometimes included in the murders committed, the reasons for the murders are usually shaped according to the statements of the perpetrators, and in some cases the reporter conveys his own comments on the case.

The headline of the news published in the Son Posta on June 2, 1944 was "The water bucket breaks in the water road". (English version of the proverb: Those who live by the sword, die by the sword) (Son Posta, 2 Haziran 1944). Although the murder was committed by accident, it is seen that the text of the news is written with a discourse that devalues the victim. "While the liquor factory foremen have decided to send Rahmi, one of the foremen of the liquor factory, to Germany," his lover Talat does not want Rahmi to leave Istanbul and with him. The accident occurred while the man and woman were arguing about this issue in the patisserie, and the woman died when the gun in her pocket exploded while she was getting up from the table. The news reporter explained the woman's death as a result of the explosion of the gun while they were arguing about whether the gun belonged to the woman and to prevent the man from leaving, by treating the woman as a "water jug". In cases where the death of the victim is not considered remarkable in terms of news, cases are often reflected in news texts with an insidious bias in order to attract the attention of the reader (Smith, 2012, 67). In this news text, the victim is in the position of causing trouble, causing controversy or sabotaging the success of the man, and "he died on the way as a result of the possibility of causing a bad situation." Due to limited resources, no data on the regions of Turkey where femicides are most concentrated could not be reached, thus problem of misrepresentation of victims emerges. However, although it has been determined that femicides are not reflected as a problem specific to a particular region of Turkey, it has been observed that the reasons for "jealousy" or "love" are very clearly emphasized for femicides committed in and around Istanbul.

The femicides, which were emphasized to be committed with the motive of "honour", which no matter intentionally or unintentionally causes misrepresentation if the victims, were usually news coming from outside Istanbul (usually from villages in Turkey). Although the ages of the murdered women are not given in general, some clues from the news can give a general idea. In this context, it has been seen that old women are usually killed "with their money" either by men they do not know or by male members of the family - usually sons. In addition, the reasons for the murders reflected in the newspapers are mostly jealousy, "a love affair", a sudden "nervous breakdown" or the "inappropriate" behavior of women. At the same time, when a woman's death is reported in news texts, the "reason" is usually not the violence of the man, his control and the control of the woman's behavior, but what the woman did or did not do (such as the woman's rejection of the man's proposal or love, swearing at the man). Thus, all kinds of violence against women through the media, with the explanations of "provocative" attributed to women or "inability to restrain their sexual impulses" attributed to men, legitimates sexist perspectives. (Binark, Bek, 2007, 148). Therefore, the media serve as basic tools to convey stereotypical, patriarchal and dominant values about women and femininity and serve as social control mechanisms. (van Zoonen, 1997, 316). According to the news of CUMHURİYET newspaper dated May 9, 1934, when the murderer saw the woman talking to the cook and had a fight, which triggered the murder.

According to the press discourse of the period, while the justification for the murder was quite appropriate to be portrayed as "love" or "jealousy", it was stated in this news that the murderer committed the murder under the influence of alcohol. In addition, the woman's "reverse response" to her husband as "I don't want you anyway, spare me" has been shown as one of the triggering factors in the murder of the alcoholic perpetrator. In addition to these, in cases where the perpetrator was not Turkish or Muslim in femicides examined in the early Republican period, violence or murder was reflected in the newspapers as a result of the ethnic values of the mentioned community. The title of the murder committed on 30 August 1938 in the newspaper CUMHURİYET was "Jew who killed his fiancée" (Cumhuriyet, 30 Ağustos 1938). This situation causes the murders to be reflected to the reader as an isolated issue related to Jewish identity. The news of the Son Posta newspaper dated 8 June 1935 was published with the title "The Murder of the Gambling Jew". The perpetrator Yuda and the victim Kurina got married a while ago. "Due to the common misfortune among the Jews, Kurina gave 350 liras, which she had saved for years, to Yuda as a dowry." Described as "a prodigal and gambler young man," Yuda "spent this money in a short time."

According to the text of the news, the murderer and the deceased were opened for this reason, and the woman's father expelled Yuda from the house. "Because it was the Jewish holiday the previous day, the woman's father went to the synagogue early and left the door open." The perpetrator, who entered through the open door, entered the room where the woman was sleeping and then shot the woman. While the mother of the young woman, caught up with the gunfire, was trying to prevent the murderer, one of the bullets hit the perpetrator and he died there. In the photograph used in the news text, the dead and naked body of the deceased woman was exhibited. However, news photos showing the dead or bodies of women in Turkish (and Muslim) femicides have never been encountered. In fact, it has been seen that mostly beautiful photographs of women are published, although sometimes photographs of unconscious or injured (but not dead) women are published.

The depiction of the perpetrator as a "gambling Jew" can be seen as a projection of the stigma of the Turkish Jewish people in society with various negative labels such as "stingy" or "stingy". The headline of the news dated 28 May 1943, also in the newspaper CUMHURİYET, was "A Jew from Paris killed his wife by stabbing her in the throat". It is thought that emphasizing the ethnic identity will cause the murders to be perceived as a problem specific to the mentioned ethnic community.

2.2. The Elza Nigo Case

It is the general name given to the murder of a Jewish young girl named Elza Nigo by a former adjutant, whose love she did not return, in 1927, and the events that followed. Osman Ragıp, son of a former governor and former adjutant of Abdulhamid II, proposed to a 22-year-old girl named Elza Nigo, whom he saw on the street. Osman Ragıp, who is married and has grandchildren, continued to bother her and threatened to kill her, despite her rejection. Osman Ragıp, who was imprisoned after he tried to kidnap the girl, was released a few months later. When he learned that Elza was engaged, he stabbed the young girl to death in the middle of the street while returning home from her job, and injured her sister who was with her. Despite the insistence of her mother, who came from Elza's house nearby, her body remained on the street for three hours without being covered. Upon the incident, the Jews, who had faced various restrictions in recent years, reacted with the accumulation of all these developments.

The fact that the murdered person was a Jew and the murderer was a member of an important family and that he was released in a short time despite his arrest gave rise to concerns among Jews that the murder would go unpunished. Up to 25,000 people attended Elza Ninego's funeral. The slogan "We Want Justice" was chanted in the cortege (Levi, 1996a, 23). The funeral turned into a show of rebellion against the practices that have been going on for years against the Jews living in Turkey. After the funeral, 8 Jews, including a person who was abroad on the day of the funeral, and Russian nationals who witnessed the murder, were sued. After the events, nationalist newspapers such as CUMHURIYET and AKŞAM published news with the theme "Why is there such a clamor because a non-Muslim was killed". According to the news of Cumhuriyet newspaper published on 18 August 1927, "a young girl named Elza" was killed on the Şişhane tramway. The murder was committed by Ratıb Pashazade Osman Bey, in his fifties, on 17 August 1927 at 7:30 p.m. on the Şişhane slope in Beyoğlu. Described as a "handsome man" in the continuation of the news, the murderer Osman Ratıb said, "He met Madam Ninego's 18-year-old young daughter, Elza, on Büyükkada a while ago and fell in love with the girl."

In the news, the deceased Elza is described as "a girl with black eyebrows, dark eyes, cute, attractive and beautiful". She is also reported that the young woman worked as a "caster in an insurance company with a well-paid salary" (Cumhuriyyet, 18 Ağustos 1927). The acceptance of psychological problems as a mitigating factor in the punishments of the perpetrators in the murders committed in the early period of the Republic suggests that the perpetrators may have acted in abnormal behavior roles in order to receive criminal relief during the trial. At the same time, in femicides that are reflected in the newspapers, the victimized women can be partially held responsible for the case. This situation, which can be formulated as victim blaming, is an act of devaluation that occurs when victims of a crime or accident are held fully or partially responsible for the crimes committed against them. (The Canadian Resource Center for Victims of Crime, 2009, 2). Male offenders were blaming victim women to justify their criminal behavior or they claimed that women deserve violence because of their personality "problems". For example, a woman's depraved attitudes, her walking/talking with men other than her husband, the relationship of an unmarried woman with men were cited as reasons that "drive" men to murder. Therefore, women were accused of inciting men to use violence in such situations. In other words, this kind of consensus works as part of the patriarchal/hetero/sexual dominant discourse (Smith, 2012, 65).

There was a strong social belief that women were dependent on the men they lived with and were lovers, especially when the man and woman were not married. Even in a murder, the fact that the woman lived a mistress life with her lover for a period of one year may be considered sufficient for the perpetrator to receive a reduced sentence. Even though mistress life was not legally valid in early Republican Turkey, it was recognized as marriage and this situation is supported by the legal system.

The fact that women belonging to minority groups are seen as "loose" women on the social level due to their extreme sexualization can be read as the triggering factor for the murders. When the reflections of the murders in the news texts are examined, it is possible to say that women belonging to minority groups are often stigmatized with negative social labels such as "famous for her profligacy", "coquette" or "bar woman". In the way in which the murders of some minority women are reflected in the newspaper news, the dead and naked bodies of the murdered women are exposed, while the fact that such an exposure was not applied in the murder news of the Turkish and Muslim women, the minority women who were the victims of murder are subject to ethnic hatred/discrimination because of their identity ("non-Muslim"). In addition, the depiction of murdered women with their ethnic identities causes the murders to be portrayed as a result of the negative labels of minority women in the society, the victims are blamed and the murders are presented as "inviters".

2.3. Situation Before Istanbul Agreement

Violence against women has been on the public agenda in Turkey, especially after the 1980s, with campaigns to combat violence against women. The Law No. 4320 on the Protection of the Family(4320 Law, 1998), which came into force in 1998 and was re-arranged in 2007 with the aim of protecting women exposed to domestic violence, is an important milestone. The above-mentioned Law regulates the measures that can be taken by the Family Court judges for the protection of individuals who are exposed to domestic violence. However, as a result of some problems experienced in practice and the increasing violence in the period, the society and the government took action, and thanks to the extensive work of the relevant public institutions and non-governmental organizations, the Law No. 6284 on the Protection of the Family and the Prevention of Violence Against Women was passed on March 8, 2012, which was celebrated as the International Women's Day. It was unanimously accepted in the General Assembly of the Grand National Assembly of Turkey and entered into force after being published in the Official Gazette on 20 March 2012 (6284 Law, 2012).

The Istanbul Convention, which was accepted about a year ago during the discussions of the draft Law No. 6284 and which is described as the gold standard in the prevention of violence against women, is noteworthy.

“Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence”, which was approved by the Committee of Ministers of the Council of Europe on 7 April 2011 in Strasbourg, was opened for signature on 11 May 2011 in Istanbul and at the first stage, 18 countries including Turkey has signed. The Convention is also known as the "Istanbul Convention" since it was opened for signature in Istanbul during Turkey's term presidency of the Council of Europe. The Convention, which was approved by Turkey in the Grand National Assembly of Turkey on November 24, 2011, was published in the Official Gazette on March 8, 2012 and entered into force.¹¹ 45 out of 47 members of the Council of Europe, excluding Russia and Azerbaijan, signed the Istanbul Convention. Apart from these two countries, 11 countries, including the UK, signed the Convention but did not ratify it. In the other 34 countries, the Istanbul Convention entered into force. Turkey is the first country to sign the Convention without reservation (Council of Europe, 2023).

The aims of the Convention are to prevent, prosecute and eliminate all forms of violence against women and domestic violence, to develop policies and measures to protect victims of violence, to promote equality between women and men in order to eliminate all forms of discrimination against women, to develop international cooperation in this field and to support organizations to cooperate effectively with law enforcement units. In addition, an independent international monitoring mechanism was envisaged for the realization of the said objectives, and the effective implementation of the Convention was aimed. (Duran, 2014, p. 32). The Istanbul Convention covers victims of “violence against women” and “domestic violence” (Article 3(e)). “Victim” means any person who has been subjected to “violence against women” and “domestic violence” as defined in paragraphs (a) and (b) of Article 3 (Article 3(e)). Although only women, including girls, can be victims of violence against women, men and boys can also be victims of domestic violence. The Convention covers all victims of domestic violence, regardless of age, including children, young people, adults, men and women, and women who are victims of violence outside the home (Bakırcı, 2015, p. 139). This comprehensive Document, which deals with the fight against violence against women from a very broad perspective and with a gender dimension, is the only international convention on the subject.

With the Convention, the fight against violence against women is included in the dimensions of prevention, protection, punishment, and policy development. The types of violence within the scope of the Convention are not limited to domestic and domestic violence, but also violence at the social level and violence against vulnerable groups such as pregnant, elderly, disabled and migrant women are also included. Measures regarding forced marriage, honor killings and female genital mutilation are also regulated in detail within the scope of the Convention. The provisions of the Convention oblige states to act within the framework of the “duty of care”. In this context, the state will be held responsible for all kinds of violence against women and domestic violence that it cannot prevent and will be obliged to pay compensation. In case the material or moral damage caused by violence cannot be compensated by the aggressor, compensation will be paid by the state to the injured party. Free health and social services will be provided by the state to individuals whose health has deteriorated because of violence. The signing of the Convention is of great importance in terms of demonstrating Turkey's determination in combating violence against women. It is possible to say that many of the obligations stipulated by the Convention are met with the Law No. 6284 on the Protection of the Family and the Prevention of Violence against Women, the preparations of which were still in progress at that time (Duran, 2014, p. 40).

2.4. Turkey's Withdrawal from Istanbul Convention

The Republic of Turkey withdrew from the Istanbul convention with a presidential decree on 19 March 2021 (President's decree dated 19 March 2021 and numbered 3718). It is observed that this decision to withdraw is a decision taken due to Turkey's changing political conjuncture. When we come to 2020, President Erdoğan said that the Istanbul Convention should be reviewed and it has been done (Demirkaya, 2020). Of course, it can be observed that this change is due to the Turkish political conjuncture, the political change of the AK Party, and also the reaction of a certain part of the society to the Istanbul Convention. One of the most important reasons for Turkey's exit from the Istanbul Convention is the changing political stance of the AK Party. The AKP, which pursued a liberal policy in 2011, appears to be pursuing a conservative policy in 2021. This change has also been reflected in the electoral profile and vote pool of the AKP. It was easily observed that conservative AKP voters criticize the supporters of the Istanbul Convention, while at the same time criticizing the AKP behind the Istanbul Convention.

AKP, whose votes changed due to the change in its political line, changed its opinion about the Istanbul Convention in order to get votes from this conservative segment, and finally decided to withdraw from the Istanbul Convention. In fact, when examined, it is observed that the group supporting the exit from the Istanbul Convention is a small segment. According to the MetroPOLL research conducted in 2018, it was revealed that 64% of the society did not approve of leaving the Istanbul Convention, while 49% of AKP voters did not approve of leaving the Istanbul Convention (Euronews, 2021). As a result, the changing political conjuncture, the changing political stance of the AK Party and the electorate have greatly affected this situation. The government, which moved away from its liberal policies in 2011, started to produce policies in order not to lose the vote of the conservative mass. The opposition to the Istanbul Convention, which rose from the conservative and nationalist part of the society, found its place in power, and Turkey came out of the Istanbul Convention. Although there are laws in Turkish Law that prevent violence against women and protect women, gaps and inadequacies in these articles have been seen in the past years. These laws are laws that partially protect women. This is exactly why the Istanbul Convention is an effective tool to fill this gap. Although Turkey's withdrawal from the Istanbul Convention has received reactions for this reason, one of the reasons for the reaction within Turkey is that this situation does not comply with Turkish domestic law.

Due to the illegality of the decision, the Ankara Bar Association filed a lawsuit against the Presidency of the Republic of Turkey regarding the stay of execution and annulment of the President's decision no. 3718. In addition, lawyers have described this situation as “the usurpation of the legislative function of the executive” (Euronews, 2021). The first contradiction arises in the 17th paragraph of Article 104 of the Turkish Constitution, which states that “The President can issue a Presidential decree on matters related to the executive power”. As it can be understood from this article, it is not possible for the President to issue a decree on matters that are not related to the executive power. It is clear that the contract is a legislative issue rather than an executive one. Also, as stated in the same paragraph, a Presidential decree cannot be issued regarding a law clearly stated in the Constitution. The Constitution clearly states how an international treaty is accepted, how it will enter into force and how this treaty will be terminated. If the Turkish Grand National Assembly enacts a law on this topic, then the Presidential Decree will be null and void (Gözler, 2001).

Another problem arises when the hierarchy of norms in Turkish Law is examined. It is seen that the position of international treaties in the hierarchy of norms is below the constitution and above the decrees. In other words, the Presidential Decree cannot take a decision contrary to the international agreements signed and entered into force. These decrees can take decisions parallel to the constitution, international treaties and law. It also states that the rules in the treaties will be applied in a conflict between international treaties and presidential decrees (TCK 5170, 2014). Another reason is that laws related to fundamental rights cannot be regulated by Presidential Decree. Article 104 of the Constitution clearly states that the Presidential Decree can only be issued on social rights, not on fundamental rights. The rights that the Istanbul Convention seeks to protect are fundamental human rights, so a decree cannot be issued on this issue. In addition, the last paragraph of Article 90 of the Constitution states that international agreements on fundamental rights and freedoms that have been duly put into effect have the force of law. In fact, in case of conflicts that may arise between such a provision of an international treaty and a provision of law, the provisions of the international treaty will prevail. The concept of procedure here is that after the international treaty on human rights is approved by the parliament, this treaty becomes a domestic law. A treaty that has become domestic law by the Parliament cannot be repealed by a decree issued by the President (Ejiltalk, 2021). Exiting this universal agreement will only be possible with a law enacted by the Turkish Grand National Assembly, which is the legislative body. Considering these problems, Turkey's withdrawal from the Istanbul Convention would not only endanger rights, but would also be unlawful.

While this decision of Turkey caused deep sadness to women's rights organizations around the world, the reactions, especially the European Union, were not delayed. United Nations High Commissioner for Human Rights, Michelle Bachelet, stated that she was surprised by this decision of Turkey and emphasized the importance of the Istanbul Convention. Stating that the convention is an important human rights convention in the fight against violence against women, Bachelet called on Turkey to reverse its decision to withdraw and to ensure the safety of all women in Turkey (BBC, 2021). In addition to Michelle Bachelet, various organizations affiliated with the United Nations also expressed their concern about this decision dated March 20, 2021 in the statements they published. Stressing that the Istanbul Convention is the first and most comprehensive document against violence against women, the organizations stated that this decision will undermine the progress made so far.

Saying that violence against women and girls is one of the most common violations of humanity in the world and that this crime is a particular concern for Turkey, he urged Turkey, the first country to sign the agreement in 2012, to reverse the decision and improve the protection of women (Kamiloğlu, 2021). According to the statement published by the United Nations Turkey Team, the ratification and implementation of the Istanbul Convention by the states provides a very important security against violence against women. Concern about Turkey's withdrawal from this agreement is the possibility that progress in the political and institutional framework that is being strengthened in this area may be hindered after its termination (UN Turkey, 2021). The United Nations Women's Unit also expressed their deep regret and concern over the decision to terminate the convention, as did the United Nations Turkey and other organizations. The organization, which strives to continue an intergenerational struggle as the Women of the United Nations, called on Turkey to reconsider the withdrawal at a time when the violence against women and girls has increased so much as a result of the withdrawal from an important international convention such as the Istanbul Convention (UN Women, 2021).

The speech by Liz Throssell, spokesperson of the United Nations High Commissioner for Human Rights, on March 23, 2021, in which she explained her criticisms of Turkey's withdrawal from the Istanbul Convention, started by talking about their concerns about women's rights, just like other organizations. Considering the shrinking of civil rights and the lack of democratic participation at a time when women are in a difficult situation across the country, the scope of concern created by this decision is widening. Considering that gender inequality and violence against women constitute a major problem in Turkish society, the High Commissioner for Human Rights has expressed concern about the termination of this convention without a parliamentary vote or consultation with women, women's associations and non-governmental organizations. Throssell stated that the fact that Turkey, as the first country to sign the Istanbul Convention, was withdrawing from the convention in such a period of increasing violence against women sent a false signal to the world, and emphasized that this decision should be consulted with civil society in order to reverse the withdrawal (OHCHR, 2021).

Turkey's withdrawal from the Istanbul Convention has also led to reactions in the European Union. The main reason for the reactions is that violence against women and domestic violence increase day by day and become intolerable.

“According to the European Parliament, one in three women (33%) in the EU has experienced physical or sexual violence since the age of 15. 75% of women working in a profession or in senior management positions have been sexually harassed. 1 in 10 women experience sexual harassment or stalking with new technologies” (Voice of America, 2021). High Representative of the European Union for Foreign Relations and Security Policy Josep Borrell expressed the importance of the convention in terms of women's rights and the importance of being the first binding document and expressed his regret for Turkey's withdrawal from the convention. The termination of the contract contains dangerous messages both for Turkish women and for the world. Borrell, emphasizing the need to increase the global effort on this issue, called on Turkey to reverse its decision (DW, 2021). Ursula von der Leyen, President of the European Commission, said that violence against women can never be tolerated and that a strong legal framework such as the Istanbul Convention is necessary for the protection of women worldwide. At the same time, he stated that he supported the Istanbul Convention and called for the parties to sign this contract (DW, 2021).

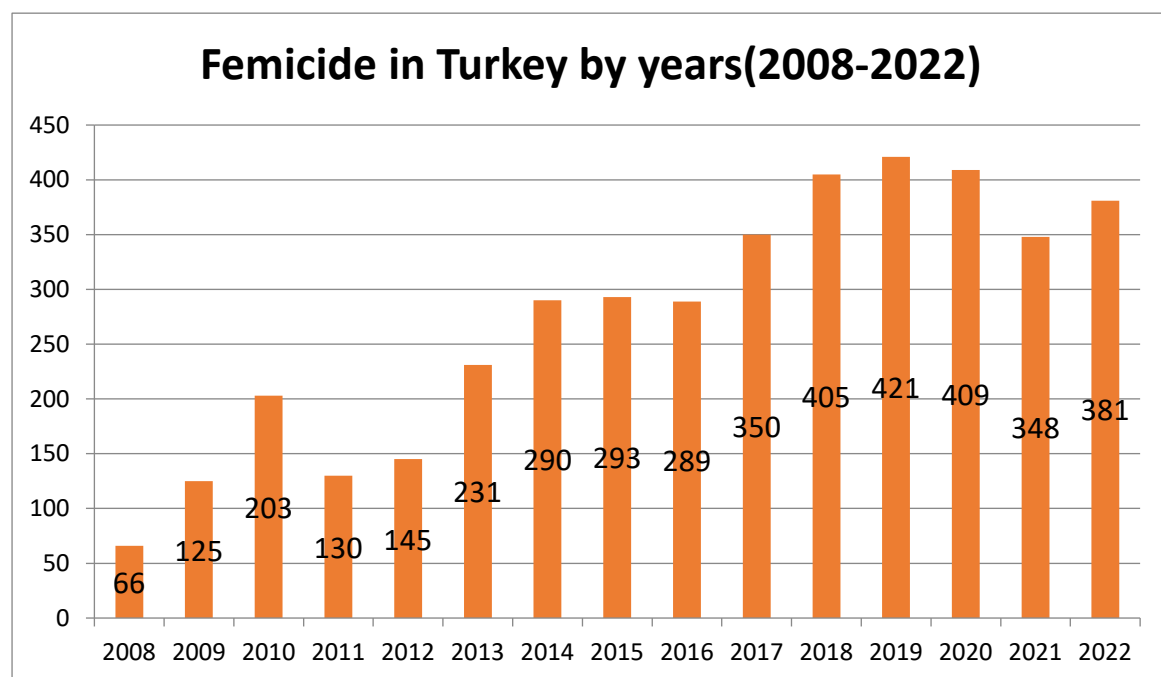
In another statement, Marija Pejcinovic Buric, Secretary General of the Council of Europe, regarding Turkey's withdrawal from the Istanbul Convention, stated that she sees Turkey's withdrawal from the Istanbul Convention as a major setback across Europe. This was a decision that jeopardized the protection of women in Turkey and across Europe and beyond (COE, 2021). The Council then issued a collective statement. This statement was made by Heiko Maas, the current Presidency of the Council of Europe, Rik Daems, President of the Parliamentary Assembly of the Council of Europe, and Marija Pejčinović Burić, Secretary General of the Council of Europe. In this statement, they stated that the purpose of the convention is to end violence against women, protect the victims and punish the perpetrators, and therefore it is an important document in terms of protecting the fundamental rights of women. To leave this contract is to give up an important tool in the protection of Turkish women. At the same time, they expressed their regret that Turkey signed this treaty unanimously in the Grand National Assembly of Turkey in 2012 and that the President withdrew from this treaty, which received great support throughout the country, without resorting to a parliamentary decision again. The Council of Europe called on Turkey not to weaken this international system that protects women's rights (COE, 2021).

In the declarations of the European Union and the Council of Europe, this decision seems to be seen as a major setback. As violence against women and domestic violence

continue to increase rapidly, it is a common idea that such a decision is unwarranted. Both organizations express their concerns about this decision and think that an immediate step should be taken. Courtney E. Austrian, the co-worker of the Organization for Security and Cooperation in Europe (OSCE) Mission of the USA, conveyed her thoughts to the Vienna Permanent Council on 25 March 2021 regarding Turkey's withdrawal from the Istanbul Convention. She started her speech by referring to President Biden's statement on the subject. In the statement, it was mentioned that Turkey's abrupt withdrawal from the convention, of which it was the first signatory, was a great disappointment and the incidence of domestic violence increased worldwide. Countries were asked to strengthen and renew their promises to end violence against women. This move by Turkey has been described as a discouraging step back (OSCE, 2021).

2.5. Situation After Istanbul Agreement

The Federation of Women's Associations of Turkey (TKDF) announced that 4,086 femicides were committed between 2008 and 2022, and the number of femicides increased from 348 to 381 in 2022. On the basis of provinces, it was revealed that 69 women were killed by men in Istanbul, 23 women were murdered in Izmir and 21 in Ankara.



Federation of Women's Associations of Turkey, 2023.

According to 2022 data, 137 of the women were killed by their partner, 42 by the man they were in the process of breaking up with, 44 by the man in the family, 37 by the man they broke up with, 16 by the man they knew, eight by their daughter, sister or by the man her mother was related to, and five were killed by a man she didn't know. The deaths of 88 women were found suspicious. Suspected female deaths increased compared to 2021 (TKDF, 2023). The annual report of the We Will Stop Femicide Platform, 334 women were killed by men in 2022, and 245 women were found suspiciously dead. According to the important results of the report, at the moment when 23 women were killed in 2022, although there were injunction orders against the perpetrator, they were not protected. 50 percent of the women who had a precautionary decision when they were killed were killed by the men they were in the process of divorce. The report emphasized that even when women applied to the authorities for protection, they did not receive adequate protection and underlined that negligence cost the lives of women: "The negligence of those who did not take the necessary action against the perpetrators who violated the injunction orders, and those who regarded these decisions as just a piece of paper, cost women's lives throughout the year."

Demanding the implementation of the Istanbul Convention and the Law No. 6824, which protects women and children who are subjected to violence or at risk of violence, We Will Stop Femicide Platform underlined the need to implement injunctions, monitor the process and protect women's rights for the effective protection of women. The platform also argues that public officials who do not fulfill their duties should not go unpunished (DW, 2023). In the report, it was reminded that according to the available data, 14 percent of the murders of women in 2022 had criminal records of the perpetrators, and this rate was 9 percent last year. In addition, it was recorded that 60 percent of the perpetrators with criminal records killed women with firearms. It was stated that these data showed "the existence of sexist attitudes in the judicial system, the disregard for the rights and safety of women", and that even people with a criminal record can access firearms. It was determined that 41 percent of women were killed on the pretext that they made decisions about their own life, and 5 percent were killed on economic excuses. The excuse of 54 percent could not be determined. In the report, it was noted that it is difficult to determine the working status of women.

"Women who are not taken into working life or removed from employment become more vulnerable to the dangers of gender-based discrimination, violence and femicide in society," the statement said. The We Will Stop Femicide Platform demanded that suspicious female deaths be clarified, such as suicide or natural death (DW, 2023).

2.6. Colossal Femicide Cases

Unfortunately, it is very difficult to reach official data on violence against women in our country, where at least one woman is killed almost every day and the subject falls rapidly from the agenda as the third page news. Due to the non-transparent attitudes of the institutions, some non-governmental organizations and women's platforms have taken steps in this direction in order to collect data and create a database. Since 2010, the data collected by taking into account the data on violence against women, which have been both reflected in the media and recorded by the independent communication network, have been handled according to the years. In other words, it should not be forgotten that due to the inaccessibility of official documents such as the police file, the prosecution's indictment, court records, the facts of the events reflected in the press may be incomplete or inaccurate.

The woman named Hediye Pamuk, who died as a result of male violence in 2010, was the mother of three children living in Adana, she was 25 years old. Apart from her husband, whom she is about to divorce, she was subjected to an honor killing by her brother, with the decision of the family council, on the allegation that she was pregnant with her lover in another city. A woman's corpse was found with her throat and wrists cut in a drainage channel without water, and traces of serum were also found on her arms. It was learned that the woman, who had a lawyer business card in her pocket, went to a private hospital with her husband, whom she was about to divorce, the day before, and had an abortion. In the examination, it was learned that the woman had gone to her lover outside the city a while ago and became pregnant. Allegedly, realizing this situation, the family council decided to execute the woman who had an abortion when they learned that the woman was pregnant. To fulfill this task, the woman's brother, 23-year-old Mustafa Bayar, was chosen. When the brother who carried out the execution was caught, "If I had not killed my sister, she would have fallen into a brothel. We were walking with our heads bowed. We killed him so he wouldn't sell himself to a brothel, and we cleaned our honor." he said (Kibritoğlu, 2010).

In 2011, Hatice Fırat, 19 years old, living in Mersin, was executed by her 20-year-old brother, with the decision of the family council, on the grounds that she ran away with her lover. It was determined that the corpse, whose throat was cut at the place where the stream in the neighborhood where she lived, spilled into the sea, and whose body had 40 stab wounds in various parts of her body, belonged to Hatice Fırat, for whom a missing complaint was filed before. Hatice Fırat, who ran away from home by saying "I am going to the grocery store" and was never heard from again, was seen by a friend of her brother after a while. Mahsun Fırat, who went to them after your friend informed the girl's brother, gained his trust by calming him down. Hatice Fırat told her brother that she was very happy and invited her and her friend to the house of her lover, from whom she ran away. Mahsun Fırat, who told his sister that he would not tell anyone about this situation, said goodbye to her and left the house. However, his elder brother did not keep his word and informed the family members about the situation. Thereupon, the family council convened and decided to execute Hatice Fırat. Mahsun Fırat, who went back to his brother after a while, offered to his sister to take a walk on the beach together. Hatice Fırat, who accepted this, was thrown into the creek after being killed by the blows of her brother's knife while walking along the coast.

Hatice Fırat, whose body was later found and taken to the morgue, was not taken care of by anyone from her family, upon which 50 women took her body from the morgue in the spirit of solidarity and carried out burial procedures (Şen, 2011). The sample case chosen from women who lost their lives due to violence in 2012 is a woman named Funda Yıldırım. Mücahit and Funda Yıldırım, who work in the same entertainment club, started to have an emotional relationship after a while. When Funda Yıldırım decided to break up with her boyfriend due to fights from time to time, Mücahit injured her by shooting her in the foot with a gun. Thereupon, Funda Yıldırım started to work as a hostess in another tavern. Hearing this, the Mujahid came to the place where the woman worked and began to wait for her. Funda Yıldırım, who was about to take a taxi after work, at around 02:00 at night, was shot in the neck by the bullets of the Mujahideen's unlicensed gun. The murderer, who was wanted by the police for a long time, was later caught and sent to prison. In her statement to the police, she said, "I loved her very much. I wanted to get married, but she didn't want to quit being a hostess and kept seeing other men. I shot her." (Cebeci, 2012). In the incident that took place in the Yağmurlu village of Diyarbakır in 2013, Zeynep Taş, who is 8.5 months pregnant and mother of two, was beaten to death by her brother-in-law on the grounds that she did not prepare breakfast.

The woman who was brought to Bismil State Hospital on the grounds of falling from the roof was dead but the baby in her womb was alive, so it was taken from the woman with an operation. It is understood that the sister-in-law beat the woman to death and strangled her, even though she knew that Zeynep Taş was pregnant. The suspect, for whom the public prosecutor requested aggravated life imprisonment, was sentenced to life imprisonment for his good behavior in court (Cumhuriyet Gazetesi, 2014).

In 2014, a trans woman named Çingene Gül was found dead in her home by her friends who went to her house after not being heard from for two days. Neighbors stated that Gypsy Gül is smiling, greets everyone, and does not have a problem with anyone. Her friends have stated that trans sex workers are usually killed by their "customers", but that Gül does not bring "customers" to her home, but rather meets at the hotel. Police reported that the woman had sharp wounds on her face and body. According to the Transgender Europe report, a total of 1374 transgender people were killed as part of hate crimes in 60 countries around the world in 6 years between 2008 and 2013. Türkiye, on the other hand, has been recorded as the country with the highest number of trans murders in Europe. Within this period, 34 transgender individuals were killed in our country (Tahaoğlu, 2014).

Özgecan Aslan was with her friend at a shopping mall in Tarsus after leaving school on February 11, 2015. After leaving her friends at the mall, she got on the intercity minibus to go to Mersin, where she lives. When there was no news from Aslan after that time, he was reported to the police by his family on February 11, 2015. Since that date, the gendarmerie, who was looking for Özgecan Aslan, who was missing, suspected a minibus asking for directions, and traces of blood were found inside the minibus. The gendarmerie caught these people. However, no conclusion could be reached in the interrogation and the suspects were released. After the father identified that the woman's hat in the minibus belonged to Özgecan, the Gendarmerie re-examined the minibus. The two suspects (Suphi Altındöken's father and friend) who were interrogated again confessed to the murder and stated that a third person helped them. Thus, the search for the third person, Suphi Altındöken, began.

The driver, Suphi Altındöken, was supposed to go to Mersin on the D-400 highway but changed its route and turned towards the Tarsus - Mersin Highway. Özgecan, who understood and reacted that "something bad would happen to him by being kidnapped" when the driver changed his route, argued with the driver. Özgecan tried to prevent Suphi Altındöken, who attempted to rape, by using pepper spray.

However, he was later stabbed several times by Suphi Altındöken and brutally beaten with an iron bar. Returning to Tarsus, the suspect told his father and a friend about the incident and asked for help. Three people set fire to Özgecan Aslan's body in the forest. They cut off Özgecan's hands in order to remove any tissue that may remain on the victim's nails due to the victim getting her nails into the killer's face. As a result of the statements, Özgecan's corpse was found in the bed of Cindersi, with parts of her face and body burned. Since the corpse, which was taken to Tarsus State Hospital, was burned, identification could be made through Özgecan's clothes.

In the last hearing held on December 3, 2015, the court ruled that Suphi Altındöken was "deliberately killed with a monstrous feeling and brutality", Fatih Gökçe was "deliberately killed with a monstrous feeling and qualified sexual assault", and Necmettin Altındöken was "deliberately murdered with a monstrous feeling and torment". He sentenced 3 suspects to aggravated life imprisonment for the crime of "killing". In addition to the sentences given to the three defendants, the court sentenced Suphi Altındöken to 27 years and her friend Fatih Gökçe to 24 years in prison for rape and other crimes.

Özgecan Aslan's murderer, Ahmet Suphi Altındöken, died on April 11, 2016, as a result of a bullet hitting his heart in an armed attack in Adana KÜRKÇÜLER E-type closed prison. His father, Necmettin Altındöken, was injured in the abdomen and hip. Altındöken's body was buried in an undisclosed cemetery in Mersin (Vatan Gazetesi, 2015).

In 2016, as a result of the 21-year-old woman named Tuğba Taş, who lives in Gaziantep, wanted a divorce and requested protection, her husband Yusuf Taş killed 9 people who were relatives of her husband, including the woman, on the same night. Tuğba Taş, who took refuge with her relatives from Istanbul to her hometown Gaziantep as a result of severe incompatibility, began to receive threatening phone calls from her husband frequently. She then decided to file for divorce and seek protection. Yusuf Taş, who came to the house where his wife was staying with his relatives in order to reconcile and persuade his wife to return, got a negative response and killed everyone except his 3-year-old daughter with a shotgun.

On the same night, he went to another house where his wife's relatives lived and killed 5 people in the same way (Sözcü Newspaper, 2016). As seen in this example case, when the woman wants a divorce and the man does not accept it, the man resorts to violence and murders both the woman and her relatives.

The case sample selected for this year is a 70-year-old woman named Dudu Çelik. When the woman who went to the field in the morning did not return home, her husband became suspicious and came across the woman's corpse when she went to the field. In the event that was recorded as death due to high blood pressure, the woman was buried. Afterwards, with the persistent efforts of the relatives of the victim, the grave was opened and an autopsy was performed on the woman. As a result of the autopsy, it was understood that the woman was shot dead with a gun. After the gendarmerie deepened the investigation, it was determined that the neighbor of the suspect who killed the woman was Tahsin Altan. In the statement of the murder suspect, Dudu Çelik stated that he was at enmity with his wife, but that he shot the woman not knowingly, but because he thought it was a badger (Türkeli'nin Sesi, 2018).

The name of Şule Çet, which was mentioned in the press for a long time in 2018, has become one of the symbolic names of femicide in Turkey. Especially women's groups have managed to attract the attention of the public by keeping this event on the agenda. In Ankara, 23-year-old university student Şule Çet was invited to the plaza where she had worked and was fired before, by her former boss Çağatay Aksu, on the pretext of being rehired. On the morning of the same night, at around 04:00, Çet fell from the 20th floor of the plaza and died. According to the testimony of Çağatay Aksu and his friend Berk Akand, who was with them, it was stated that the girl committed suicide by jumping from the window.

With the efforts of Çet's family, lawyer and women's associations, this incident, which was tried to be portrayed as suicide, was pursued. In the autopsy report of Çet, it was determined that she was raped before she died, that she had a sleep-inducing stimulant in her blood, traces of struggle on her body, tissue residues and DNA findings belonging to her boss Çağatay Aksu under the fingernails of her nine fingers. Thereupon, the two defendants began their pre-trial detention. It turned out that deceased Şule Çet sent messages to a friend of hers on the night of the incident: "Call me and tell me I need to come urgently" and "I can't get out of here, the man is obsessed with me, he won't let go". Again, on the night of the incident, Berk Akand told a woman, "Everything went very badly. Please come back to me, call me." It was also learned that he sent a message and that the defendants tried to go abroad by calling an airline company 10 times on the night of the incident.

As a result of the expert reports and the prosecutor's opinion, the defendant Çağatay Aksu was sentenced to life imprisonment and Berk Akand was sentenced to 18 years and 9 months in prison (Kepenek, 2018).

Emine Bulut, 38, living in Kırıkkale in 2019, met her daughter and her ex-wife, whom she divorced 6 years ago, in a cafe. Former double murder suspect Fedai Varan, who started to argue, first assaulted Emine Bulut and then punched him. Although their 10-year-old daughter tried to intervene, they could not succeed. Another aspect of the event is that the people around were unresponsive and did not intervene in this arguing that lasted for minutes. Fedai Varan stabbed Emine Bulut in the throat with the knife she brought with her and killed her in front of her daughter and other people. During the incident, her daughter's cries of "Mom, please don't die" and Emine Bulut's "I don't want to die" shook the whole country deeply. However, the fact that the people who took the video recording of the event did not intervene in the event has been one of the most discussed situations in the country. His daughters were taken under state protection and a trustee was appointed to him. On the other hand, the murderer Fedai Varan was sentenced to life imprisonment for deliberate murder (Habertürk, 2019).

Sabri and Ece Çiçek, who lived in Samsun and escaped from their families 4 months before the event, came to Beyşehir, got married here in 2020. The couple had an argument at their home today for reasons that are not yet known. Sabri Çiçek killed Ece Çiçek by cutting her throat and stabbing her from various parts of her body after the argument grew. After the incident, Sabri Çiçek went out to the balcony and called the police and reported that 'I killed my wife'. The police, who came to the house upon the notice, found the young woman covered in blood (Cumhuriyet gazetesi, 2020).

It was shaken by a murder of a woman committed in Ankara in 2021. In the incident, gynecologist Op. Dr Zeynep Erdoğan (47) was stabbed to death in front of her 14-year-old son by Mehmet Erdoğan (47) whom she married 8 months ago. Another detail emerged in the investigation into the murder. It was learned that Zeynep Erdoğan filed a lawsuit against her husband for "deliberate injury" 6 months before she was killed. Mehmet Erdogan, who fled with his wife's car after the incident, was caught by the police. The murderer, who was imprisoned for fraud before and said that he met his wife through his social media account, said in his statement to the prosecutor's office that they broke up after his wife learned that he had been in prison before (Haberturk Gazetesi, 2021).

In 2022, 27-year-old Sojida Kalandarova died in Denizli due to acid thrown into her face by her boyfriend Özgür Günden. There was an argument between Özgür Günden and his lover Kalandarova the day before the incident. The argument turned into a fight. After the fight, Günden went to the hotel's reception and returned to the room, taking the acid in the thermos that he had left as a deposit beforehand. The murderer threw the acid from the thermos on his lover Kalandarova and her girlfriend Khairullaeva, who were lying in bed. The two women and also Özgür Günden himself were injured by acid splashed on his face. Upon the cries of the women, the hotel staff rushed to the room. Meanwhile, Özgür Günden runs out of incident scene. Sojida, who was severely injured during the incident, lost her 38-day struggle for life. The perpetrator was imprisoned for killing his mother-in-law 17 years ago. Özgür Günden was caught while planning to flee abroad and was sent to the courthouse (Cumhuriyet Gazetesi, 2022).

3rd CHAPTER: FEMICIDE IN TURKEY AND ITS REFLECTION IN THE MEDIA

3.1. Reflections of Gender Inequality in the Media

The media often reinforces traditional gender roles, presenting women primarily as caregivers, objects of sexual desire, or in subordinate positions, while men are depicted as dominant and powerful. This portrayal perpetuates gender inequalities by limiting the representation of women in diverse roles and perpetuating harmful stereotypes. For example, women are frequently shown as passive and dependent, reinforcing the perception of them as less capable in leadership positions. One of the tools that feed the perception of superior masculinity and the culture of violence and whose power of influence cannot be denied is the media. It is clear that mass media, especially television and newspaper news, are the main source of information about crime and violence and play an important role in shaping social moral views. It is thought that news stories affect individuals' perceptions of social reality, reflect public interest, and play a large role in people's understanding of certain social problems, especially crime (Wozniak and McCloskey 2010, pp. 934-952).

The media's concern for more income and profit prevents it from protecting the "public interest" and the media is no longer able to represent the public. As a matter of fact, the media's sloppy reporting approach is at the same level as participating in the crime of rape.

In today's internet media, which continues to be shaped and transformed away from journalism ethics, the problem of women's representation and the presentation of violence become an extremely sensitive issue. Newspaper news is often the only source of information in cases where it is difficult to obtain information through official initiatives or about events that are not legally recorded but from which the journalist somehow gets information. It also provides important information about the relationship between victims and perpetrators and the circumstances surrounding the problem. Sensational news coverage about events may reflect misinformation and myths, particularly about domestic violence and murder. In Zambia, for example, femicide cases are presented as isolated, exceptional events rather than as part of a gender-dominated trend. The language and details used often hide the brutality that occurs, blame the woman who is the victim of the attack, and suggest the idea that such murders are private matters (Widyono, 2008, pp. 11-15). This situation exemplifies the media's disregard for the "political" nature of the issue of violence against women and the tendency to evaluate the issue individually. The fact that most of the femicides are committed by women's husbands or partners makes it easier for the media to shape the perception in this direction.

3.2. The News Value of Femicide News

One of the important concepts related to news is news value. It is inevitable that the events that will take place in the media content have certain news values. In this context, Tokgöz (2010, p. 222), who states that some basic values should be included in the reporting of various events and phenomena, states that these values are gathered in five clusters. These are timeliness, bias, materiality, consequence, and appeal to people. According to the classical understanding of news, if a dog bites a man, it is not news, but if a man bites a dog, it is newsworthy. Accordingly, one of the most important factors in the evaluation of the news as accessible to the audience is its attractiveness and resonance. Because, based on the research topic, this feature is kept in the foreground in the news language and images used in violence against women. Tokgöz (2010, p. 228) states the principle of attraction as “defining all other principles”. Demir (2006, p. 57), who states that the “news value” of a story is rarely a function of its reality value, states that news value is more of a function for the predicted market targeted by the story. Taylan (2010, p. 277), who states that news of domestic violence is an area of interest in Turkey as well as in the whole world, states that this situation is emphasized enough to create fear and panic.

What makes news of violence interesting or why do journalists prefer news of violence? İnal (2005, p. 73), who states that the negativity of an event according to the practices of the profession of journalism makes it directly newsworthy, states that the journalist is taught that violence itself is news. Therefore, according to the current understanding of journalism, it is almost impossible to exclude the phenomenon of violence, which is so intertwined with journalism, from the news media. However, from time to time, under the guise of attraction, it is defended by the journalists that this is done on behalf of the people - because the people want it, and a sloppy language is used while creating the news. This can have devastating effects on the parties involved in the news. While the recipient is being informed, the parties to the news -especially the victim- are subjected to psychological lynching. In the words of İnal, while the phenomenon of crime is being removed from the lives of the reader and the audience, on the other hand, crime or violence turns into a theatrical narrative of the lives of others. In addition to the news producers, the reader/audience is also transformed into a passive observer and even implementer of social violence. In particular, when we look at the news coverage of violence, no information (background information about violence/crime, information about the beginning of events, etc.) is not included (İnal, 2005, p. 75-76).

3.3. News Ordinization of Femicide in the Media

The media, which acts as a guide in the society's view of events, tells individuals what to think and how, and shapes what is right and wrong in the light of social acceptances and expectations. As a part of social violence, victimization by the media introduces the victim to large masses, allowing his life and actions to be questioned and to a large extent blamed. Because the media uses phrases that legitimize the action by building news of violence against women on those who cannot defend themselves. While narrating the victim's life in a dramatized way takes the event away from its real context and puts it into a tabloid structure, the perception that women are pathetic and pathetic is placed. Women are portrayed as victims, victims, murdered, beaten, harassed, raped, and their back is transformed into a visual material with the consistency of tomorrow. In this context, it is seen that gender roles and related stereotypes are reproduced every day with the news in both written and visual media and become ordinary. Dursun (2008, p. 65), who draws attention to the existence of "sexist discourse" in this ordinaryization process, states that this discourse is an inequality discourse that defines women with negative characteristics such as weak, powerless, emotional, and irrational compared to men on the basis of gender.

Following this, a repetitive journalism approach emerges, which is defended under the guise of "public interest". The presence of "third page journalism" is seen in the positioning of news on violence against women in newspapers. In general, news of violence takes place on the third page of the newspapers, but from time to time it is seen that these news articles are given on the first page. If we take the question of why journalists prefer news of violence one step further, what are the reasons that promote violence against women from the third page of the newspapers to the first page? The biggest factor here is the magnitude of the violence. Journalists who state that an ordinary news about violence will not affect the reader, state that if there are events such as stabbing and killing, and especially if they take place in this society, it will attract more attention.

3.4. Femicide and Violence Against Women - News Analysis

In the sub-texts of the news content in the media, expressions that support the idea that women are punished with violence or murder because they go beyond the stereotypes determined by the society and that justify the men are used. While news of violence against women is given in the media, it is seen that the responsibility of the perpetrators is reduced, the victim is blamed, the sexist elements that are effective in the emergence of violence against women are neglected, and violence is mostly associated with the psychological problems of men. The adjectives of beating, jealous, aggressive and angry, which are frequently used in the media for male perpetrators, legitimize violence by highlighting gender roles. In addition, the content of the news on violence against women in the media usually includes physical violence and emphasizes the physical superiority of men. Therefore, while the media broadcasts news of violence against women and femicide, instead of raising the necessary awareness about violence, they often follow an encouraging way, causing the patriarchal gender regime to be strengthened rather than reflecting the social. The female identity in the press is easily dominated; it is in line with the passive, that is, the sexist discourse defined by the male-dominated discourse. On the other hand, the "sensational" style used in order to increase the rate of reading and viewing, and the blending of this style with images and pictures with a high content of violence, can lead to a change in the perceptions of individuals about crime and personal safety.

The reason why newspapers are selected from different ideologies aims to examine the discursive similarities and differences of different publishing policies and news on femicide and violence against women. Among these newspapers, Cumhuriyet were secular nationalist and Kemalist, Habertürk was preferred because it was liberal and close to the center, and Yeni Şafak was chosen because it is close to the right conservative political view.

3.4.1. News Analysis of Ecem Balcı

Cumhuriyet newspaper reported that Ecem Balcı, who disappeared on January 5, 2018, was murdered, and on January 19, 2018, the killer was caught. One of the most popular social media posts of the newspaper regarding the incident is Ecem's photo with her mother and "Her mother had committed suicide. Murderer Confessed His Crime, Missing Ecem's Body Found". No disturbing visual preference was made in the news, in which a headline was used to provide information. In the second analyzed post titled "Ecem Balcı's Killer Arrested", it is seen that the information that the murderer was arrested was announced using the photographs of the perpetrator and the victim side by side (Cumhuriyet, 21 November, Ecem Balcı). In addition, the smiling face of the perpetrator is included. This use is not a correct visual choice as it may cause outrage among the victims and the public. The most read news from the news published by Cumhuriyet on the murder of Ecem Balcı was determined by a detailed search on Google. According to this search, the most read internet news of the newspaper on the subject was published on 21 November 2018 with the title "Flash Development in the Ecem Balcı Murder Case: The Defendant Didn't Testify for His Wife". Looking at the content of the news, it is seen that the murder suspect is referred to as "Suleyman Kara, who was detained on charges of killing his girlfriend's daughter Ecem Balcı and burying her body in a forest area".

Drawing the attention of the reader to this point by passing the perpetrator's degree of affiliation with the victim in places such as the title or subtitle seems to be an example of the "misidentification of the perpetrator" explained in the criteria section. According to the published murder news statistics, it is known that the majority of the perpetrators are the men closest to the woman. However, such use is perceived as one of the reasons for violence against women and causes a false perception in society. Another of the newspaper's most read news on this subject was the news titled "Her Mother's Boyfriend Killed... Ecem's writing in her diary froze the blood".

The news that included the suicide letter of her mother, who committed suicide shortly after Ecem Balcı's disappearance, brought up her mother's accusations against her daughter (Cumhuriyet, 31st January 2019). It is unethical to include these details, which will not benefit the public, in the news content. In the context of the "victim story-criminal story (correct description of the perpetrator)" criterion, these details that violate the privacy of private life should not be included. In addition, mentioning the perpetrator as "her mother's lover" in the news title causes the perpetrator to be misidentified and the perception of the murder to be misdirected. However, a sensational written language such as "frozen blood" should not be used.

One of the news items published on **Habertürk's** website, the news titled "Ecem's Killer Drives Painful Father Crazy" includes the details of the fourth hearing held after the murder (Habertürk, 30th April 2019). In addition, what Ecem's grandmother said about Ecem and her mother's closeness with the murderer is presented to the reader in detail. Such personal information, which does not serve to clarify the murder or serve the public interest, should not be shared according to the victim-criminal story criterion. Another news item titled "The 6th Hearing of the Ecem Balcı Murder Case Has Begun" was written with the aim of giving information about the ongoing litigation process (Habertürk, 3rd October). In this article, first of all, the perpetrator was misidentified as "his mother's boyfriend" in the caption. However, although the story of the victim is in the foreground, it is noteworthy that many personal information about Ecem Balcı's mother and herself are shared. However, in the context of the victim's story, attention should be paid to the protection of personal information and information that emphasizes the positive aspects of the victim should be included.

It is noteworthy that the Ecem Balcı murder, which is closely related to the public, is not included in the social media account of **Yeni Şafak** newspaper. Since femicide is a social issue, media tools should bring the issue to the agenda in various networks. One of the most widely read news published on the subject on the newspaper's website was given under the title "The Terrible News from Ecem, Missing for 45 Days"(Yeni Şafak, 19th february 2018). The headline tends to cause indignation as it is sensationally prepared to grab the reader's attention. The news content informs the reader that Ecem Balcı, whose content is missing, was murdered and the process of clarification of the incident.

The news titled “The Secret of the Horrible Murder Revealed After 45 Days Has Been Solved” has also given the details of Ecem's murder. It was seen that this news was prepared better than the other news examined. Mentioning the perpetrator as "his mother's old friend" and not using content that could cause outrage made the news fit the criteria.

3.4.2. News Analysis of Şule Çet

According to the analysis of the most popular news of **Cumhuriyet** newspaper about the murder of Şule Çet, it was determined that the following news with visual content received the most interaction. In the first image, the image of the victim is conveyed in a way that reflects her daily life. Sharing explicit images of sexual assault victims without the public interest is objectionable, but the Şule Çet case became publicly known as a controversial murder and was followed by large audiences. There is no problem in the use of images as it has been finalized as a result of the court that she was sexually assaulted. The use of photos of the victim and the perpetrator side by side in the second social media post is against the specified language of news transmission. In addition, images of the perpetrators that are smiling and that will create prestige should not be used. The wrong news image choice can cause outrage both in the relatives of the victim and in the reader. The news title is suitable for use as it gives information about the litigation process. When we look at the news in Cumhuriyet newspaper about the murder of Şule Çet, it is seen that the most popular news is the news titled "Decision Announced in the Case of Şule Çet: 'Good Conduct Discount' for Perpetrator Aksu"(Cumhuriyet, 2019 4th December, Şule Çet). It is clear that the end of the litigation process, which has been on the agenda for a long time and has been quite controversial, has attracted the attention of the society. However, one of the most popular news is the news titled "Şule Çet Case: Choking with a Broken Hand on the Neck". It is seen that the news is given in a sensational way to attract more attention. However, this use may cause indignation in the reader. When we look at the news content, it is seen that the parts quoted from the defense texts of the case are presented in a way that arouses fear. All the details of the file containing the rape accusation are included in the news. However, according to the criterion of "arousing fear and indignation", the transmission of such details in the news without any public benefit triggers the fear of rape and arouses fear in the society.

In the social media accounts of **Habertürk** newspaper, Şule's own photo was included in the post that informed the public with the title "Şule Çet Case Has Begun". The use of a photo that does not remind the moment of the murder and shares happy images in a way that will make it easier for the reader to empathize with the victim and their relatives when they see it has been the right news image choice. In the other news image, the investigation images of the crime scene were included.

“It is wrong to use images of the crime scene, victim, corpse, crime weapon, and often the smiling faces of the perpetrators in the presentation of femicides, and to serve these presentations as if they were film stills.” Therefore, the photograph used by Habertürk is not suitable for use. When we look at the most read news on Habertürk's website, it is not surprising that the news about the decisions of the case, which is followed by a large audience, is at the forefront. "Last minute! In this context, the news of “An expected decision in the Şule Çet Case has been issued” has drawn the attention of the reader. In the news, a title was preferred to give information away from exaggeration (Habertürk, 4th December 2019). Looking at the content of the news, the court decision for each defendant was conveyed to the reader in detail. Both the defense of the defendants and the reasoning of the judge's decision were included in the news. The news that conveys the court decision to the reader serves the public interest. On the other hand, in the news article "Who is Şule Çet?, How did the murder of Şule Çet Happen?, About Şule Çet", which was published after the end of the court process, beyond giving information about Şule Çet, many details about the murder that could cause resentment in the society, arouse fear and set a bad example were included (Habertürk, 20th January 2020). In the news, it is stated that "there were blood-curdling details in the reasoned decision" and including all the details of the rape before the murder that did not serve any public interest, shows that an incorrect news language was used.

In the news of **Yeni Şafak** newspaper, he expresses the reaction of the Ministry of Family, Labor and Social Services to the Şule Çet case, which is a follower of the society. The reflexes of the state against femicide create confidence in the society and have a deterrent effect to prevent similar situations. For this reason, it is important that the messages of state officials are conveyed through the media. The second news presented the outcome of the case to the reader as public news.

The social dimension of the case was drawn attention by using the title "Turkey's Punishment Awaiting" in the image. However, it is inconvenient to share the smiling and reputable states of the perpetrators. There is also a lot of news on the subject on the newspaper's website. The news titled "The Prosecutor Requests Aggravated Life Sentence in the Şule Çet Case" was prepared to provide information about the case regarding the incident (Yeni Şafak, 20th November 2019). Although the selected title is far from exaggerated expressions and the content is prepared to serve the public interest, there are points in the news content that do not meet the criteria. In the news content, images of the perpetrator and the victim were presented together. These kinds of photos are included in the wrong image preference. The news titled "New Report in the Şule Çet Incident: Her Neck May Have Been Broken Before She Was Dismissed", on the other hand, was presented in such a sensational way that the Forensic Medicine Institute's report on the murder was able to attract the attention of the reader, causing outrage (Yeni Şafak, 22nd May 2019). Based on the question of whether the incident was a suicide or murder, the report of the Forensic Medicine Institute was conveyed to the followers of the newspaper. According to this report, it was stated that there was a report supporting that Çet was not suicidal, and it was tried to answer the questions in people's minds.

3.4.3. News Analysis of Emine Bulut

Emine Bulut's murder was announced on her Twitter account by Cumhuriyet newspaper with the headline "Femicide in Kırıkkale: Emine Bulut was Brutally Killed by her Ex-husband". It is understood that the news title and the image used are not suitable for the determined criteria. First of all, it is striking that there is an emphasis on "ex-wife" in the first post. This usage draws attention to the relationship between the perpetrator and the victim rather than the murder itself. Instead, the perpetrator's other social roles and identities should be emphasized. In addition, sharing the injured images of the victim at the time of the incident may cause outrage. Sensational posting of photographs of women who have been subjected to violence and assault is not in line with ethical principles. Another popular news piece shared the security camera footage of the perpetrator following the victim and her daughter, and presented the news with the headline "Battered Before Killing". The use of clear images of the moment of the event is an incorrect use of visuals, and the step-by-step transfer of the perpetrator's actions can arouse fear in the public. While sharing these images is a source of fear for women who have similar problems, it can also encourage people who are inclined to make such aggressive attempts.

One of the most popular news on the Cumhuriyet newspaper's website regarding the murder of Emine Bulut was published under the headline "Betrayal to the Trust, 30 Dead Every Month" (Cumhuriyet, 3rd September 2019). Reacting to the statements "Women are entrusted to us" after the murder of Emine Bulut, Prof Dr Fatmagül Berktaş said, "They see women not as an autonomous individual, but as an entity under the protection of men. They will bless and protect you. Therefore, there are women who are worth protecting, and there are women who are not. If you obey, you will be protected, if you do not, you deserve violence..." Such a statement generally "targets" the audience who believe that "Women are entrusted", which is known to take its reference from a religious source, as "anti-women's rights". On the other hand, when Fatmagül Berktaş was asked about "women who voted for the AKP", the statement "There are very conscious women in the religious section, too" is another target for women. This sentence first equates being "religious" with voting for the AK Party, and then says that "although religious and AK Party members, there are conscious women in this mass as well". In other words, religious and AK Party women were accused of being "unconscious" and targeted. The news titled "Reasoned Decision Announced in Emine Bulut's Murder" presented detailed information to the reader about the sentence of the perpetrator and the court decision (Cumhuriyet, 4th November 2019).

The trial process of Emine Bulut's murder, which has an important place in Turkey's agenda, was followed with great interest by the readers. In this context, it has been seen that the news about the case published in **Habertürk** is more popular. The news titled "Emine Bulut's Killer in front of the Judge Today" gave detailed information about what the murderer said to the judge after the murder and the course of the case (Habertürk, 9th October 2019). First of all, the news made an erroneous definition of the perpetrator by using the adjective "ex-husband" in the caption for the murderer. Although it is okay to state that he is his ex-wife among the information given about the murderer in the news content, it is necessary not to use definitions emphasizing the closeness between the perpetrator and the victim in the remarkable sections such as the headline or the subtitle. In addition, the reason for the murder was "not being able to see her child and Emine Bulut's remarriage status" was presented as the reason for the murder based on the personal messages of the murderer and the victim, paving the way for a wrong justification. Since there can be no justification for such a murder, the allegations made by the murderer to defend himself should not be in the news. More importantly, such reasons can turn into a reason for fear for other women in a similar situation.

For this reason, such statements about the reason for the murder should not be included in the news. The news "Last Minute: Turkey Cries for Emine Bulut!, All Details of Emine Bulut's Murder" not only shares information to inform the public about the murder, but also increases the indignation in the society by including the footage of the murder as a video (Habertürk, 24th August 2019). In addition, extensive coverage of the perpetrator's threats to the victim and the planning phase of the attack before the murder may arouse fear. The fact that people who are the voice of the society, such as politicians and media workers, are included in the news about the murder, relieves the public conscience to some extent.

The Yeni Şafak news titled "Emine Bulut's Killer Will Also Kill Her Father-in-law" on the newspaper's website was prepared in a format that could cause outrage and arouse concern and uneasiness in the society (Yeni Şafak 23rd August 2019). The news content is based on the statements of Emine Bulut's brother who was killed. However, these explanations primarily highlight the criminal story. The news, which clearly includes the murder plans and threats of the murderer, can also arouse fear and anger in the reader, together with the injured photographs of Emine Bulut, which are placed in the text. The news titled "Emine Bulut's Name Will Keep Alive in the Library in Her Village" reported that Emine Bulut's name was given to a library in her hometown in order to draw attention to the murders of women following this incident that deeply injured Turkey (Yeni Şafak, 19th September 2019). The news that expresses social awareness and sensitivity against femicides in this way should be more covered in the press.

3.4.4. News Analysis of Özgecan Aslan

In its February 16 issue, Cumhuriyet newspaper underlined that the society was greatly affected by the murder of Özgecan Aslan and reacted to the harassment and rape of women with the headline "Anger Exploded". It has been underlined that the harassment and rape of women is masculine, and it has been stated that male violence is constantly experienced in society. The newspaper included the views of some famous people in order to draw attention to this event, which it considered as a social problem. The title of "How dare you come" was written on the 10th page of the February 16 issue. It was claimed that the words in this headline were uttered by women protesting the then Family Minister Ayşenur İslam, who came to express their condolences to Özgecan Aslan's family, and the newspaper showed that they were in the same discourse by giving these words without quotation marks.

It was stated that the government also had a share in the attack of women, and it was mentioned that they did not apply sufficient sanctions in this regard. Again, in a title on the same page, the expression "Execution is not a solution" was used. It has been argued here that the AK Party government does not protect femicide with laws, and the opinions of Sema Kendirci, the President of the Turkish Women's Union, and Canan Güllü, the President of the Federation of Women's Associations, were expressed. The newspaper supported the words of the people whose opinions were included, and the government that put the execution on its agenda was criticized and the idea that the death penalty could prevent femicides was negated (Cumhuriyet, 16th February 2015). President Erdoğan was criticized with the headline "The State spoke 'manly'" on the first page of the issue dated February 17, and the opposition to power continued. The newspaper claims that Erdoğan expressed his sadness for Özgecan Asan by criticizing another woman. The news featured photographs and statements of President Recep Tayyip Erdoğan and the then Minister of European Union Volkan Bozkır. Here, the newspaper criticizes the government by emphasizing that the president and a minister produce sexist discourses (Cumhuriyet, 17th February 2015). While the newspaper Cumhuriyet, following an anti-government policy, presents the news about Özgecan Aslan and other news about violence against women, it includes statements criticizing the AK Party government and the president.

Another of these news articles were published in the February 27 issue with the headline "Don't interfere with my clothes". In the news, Ankara University Faculty of Communication Faculty Member Prof Dr Mine Gencel Bek drew attention to the need for women to be free in every field. President Erdoğan's words, "Let them outrage as low-cuts and mini-skirts out of spite, we will continue to work to raise generations that adhere to their faith" were negated in the news. A section is taken from the sentence of Prof Dr Bek's reaction to Erdoğan and the title is given in quotation marks (Cumhuriyet, 27th February 2015). Again, with the headline of March 5, "Damn this order", the newspaper included the news of a woman who was subjected to constant violence by a man and then killed, that femicide and the patriarchal system continue. Under the same title, it was emphasized that all 3 women were killed by their lover and brother, and male violence was negated. The newspaper included many femicides in this news and wanted to draw attention to the fact that this situation should be considered as a social problem (Cumhuriyet, 5th March 2015). In the news on page 6 of the issue dated March 5, the phrase "Deputy from AKP, on the way to Erdoğan" was used as the headline.

The headline of the news is "He defended the "fitrat" in violence against women. Cumhuriyet newspaper criticized AK Party Istanbul deputy İsmet Uçma, who gave a speech at the Turkish Parliament's Investigation Commission on the Causes of Violence against Women, taking President Recep Tayyip Erdoğan's words "Equality between men and women is against nature" as an example. The newspaper negated the statements of the President and the AK Party deputy regarding the innate thoughts on equality between women and men and violence against women (Cumhuriyet, 5th March 2015).

Habertürk Newspaper published the photo of the victim, information about his education, the details of the murder, the photo of the murderer and the written condolence message published by the Ministry of Family and Social Policies in its news titled "Özgecan Aslan, who resisted death like this"(Haberturk, 15th February). Habertürk newspaper drew attention to the news published in England, Germany, Sweden, Australia, Russia and other world press organs in its news titled "The murder of Özgecan Aslan caused great repercussions in the world press" published on 17 February 2015. In the sub-title of the newspaper article, the brutal murder of 20-year-old university student Özgecan Aslan was condemned not only in Turkey but also in the world with regret (Habertürk, 17th February 2015).

Yeni Şafak newspaper, unlike Cumhuriyet newspaper, did not make news accusing the government of Özgecan Aslan and the murders of women, and especially included statements and news headlines supporting the need for the death penalty to be re-enacted. He affirmed by emphasizing what the government did to prevent violence against women, but the news that the society protested against femicide was not included in the newspaper. In the February 17 issue of the newspaper, the statements of the then prime minister Ahmet Davutoğlu with the smiling photo of him in his speech in Antalya were included under the main title "Many women's lives will be saved" on the first page. Based on the Özgecan Aslan murder, it was emphasized that the AK Party organizations started a mobilization in the country on violence against women. On the same page, in the news titled "Condolences from the Erdogan family to Özgecan's family", there are statements stating that they went to condolences to the family of Özgecan, the daughters of Recep Tayyip Erdoğan, and that they were always with the family. In the news, in which positive expressions were used for the behavior of Erdoğan's daughters, a photo was shared of them holding the hands of Özgecan Aslan's mother and supporting them (Yeni Şafak, 17th February 2015).

3.4.5. News Analysis of Ceren Özdemir

The murder of Ceren Özdemir was met with great reaction and sadness in the society. It is inconsistent with the ethical principles of news to report such murder cases in a way that causes empathy with the perpetrator's story or by associating his action with his "psychological situation" and life story. In this post, both the photos of the perpetrator and the victim were used side by side in a way that could injure their relatives, and it was also stated that the murderer was raped, thus paving the way for a justification based on the perpetrator's past. Another Twitter post of the Cumhuriyet newspaper was presented with a video of Ceren Özdemir's ballet performance. The video published with this post is suitable for use as it includes Ceren's daily life. The title was chosen to support the content and emphasize the images of Ceren's happy times.

The newspaper's most popular news about the murder of Ceren Özdemir was the news presented with the headline "Ceren Özdemir's Murderer Suspect: I Would Kill Again" (Cumhuriyet, 23rd December 2019). The news headline arouses indignation. In addition, when the content of the news is examined, it is seen that the claims of the arrested murderer that he has psychological problems and that he is not mentally stable are emphasized. However, within the framework of the determined criteria, the psychological state of the perpetrator should not be mentioned as a justification for murder. While there is very detailed information about the murderer, it is problematic at this point that the story of the victim is mentioned very little. Telling the story of the murderer in great detail and giving detailed information about the moment of the murder may arouse fear in the society and cause outrage. Another news about the subject was given with the headline "Murder Suspect Arrested for 'Murdering Sense Killing'". "The suspect who said that he followed Ceren Özdemir about 4 kilometers on the day of the murder... I thought of buying a harpoon. I caught my eye on Ceren, followed her a little. The old man appeared before me, I threw myself into the buffet. I continued to follow it, I killed it when I had the opportunity," by conveying the details of the incident, and may arouse fear in the society. Details of the murder should not be given unless it serves the public interest.

In the first share of Yeni Şafak newspaper, the speech of Ceren Özdemir, who was murdered, for Ceren was served as video news.

This sharing, which brings the story of the victim to the forefront, helps the relatives share their pain and remember their good memories, is suitable for the criteria in terms of title and visual content. The second news is about Ceren Özdemir's murderer being sent to an open prison with a good behavior discount. If the reference to the murderer's previous crimes were given in the context of the murder story, it would be inaccurate, as it could lead to a false justification and outrage about the murder. However, it has been accepted as usual to include these details in the discussion of a legal issue such as good conduct reduction. The representative court photograph used in the news also complies with the criteria. When we look at the internet news, the headline "Crying Statements from Ceren Özdemir's Murder Suspect: I Searched for New Hunts, But I Couldn't Find the Opportunity" stands out (Yeni Şafak, 5th December 2019).

The title has been chosen in such a way as to cause indignation and fear in the reader. The news content also included a detailed explanation of the perpetrator's planning and processing of the murder. The statements "he stole clothes and food, followed 4 kilometers" were included in the news in a way that reinforces the negative feelings aroused by the headline. The news titled "Ceren Özdemir's Murder Suspect Özgür Arduç Appears in front of the Judge for the First Time: The Trial Has Been Postponed to January 20, 2020" is prepared to inform the reader about the case (Yeni Şafak, 23rd December 2019). In such a case, which is followed closely by the public, it is important to convey information about the litigation process in a way that will alleviate the concerns of the society.

3.5. Evaluation of Femicide News

When the news texts are examined, the results of the main event are generally included in the headlines, spots and news entries. When looking at these sections of the newspapers, Cumhuriyet newspaper emphasized the negative consequences of this violence, while pointing out the femicide and the violence of many women, the continuation of femicide, the reason for the discourse of the AK Party government that the laws are not deterrent and respect reductions are made. The newspaper also gave the reader an anti-government language about the protests of the society against harassment and violence against women. Yeni Şafak newspaper, while giving its news on femicide, claimed that the rhetoric that the death penalty should come is the only solution to end violence against women, and frequently included the death penalty in its news on different days. The newspaper carried the relevant words and activities of the members of the ruling party in its news, and did not include anti-government views in its news.

Habertürk newspaper, on the other hand, focused on the social consequences of violence against women and stated that it is an important problem and stated that necessary steps should be taken to end it. In most of the news texts analyzed, it is understood that violence against women is a social problem that has been going on for years. It is mentioned in the newspaper Cumhuriyet that male violence is negated and the state should take measures to prevent it from happening.

In the newspapers examined above, the reporters, which we call primary sources, created the news. Some news, on the other hand, were taken from news agents from second-hand sources and transferred to the reader. Each newspaper supports its rhetoric by including the opinions of the political wings with which it has the same opinion in its news in order to support its own view. In addition, interviews were made with experts and authorized persons related to the subject in some research news. Yeni Şafak newspaper included the statements of President Recep Tayyip Erdoğan, then Prime Minister Ahmet Davutoğlu and AK Party deputies to support its news and show the reader that its source is reliable. In addition, the news was supported by the opinions of lawyers and experts with whom it had the same opinion. The positive things that the rulers do about violence against women are emphasized, and the opinions that are criticized for the government are almost never included. People who supported the death penalty were interviewed and their words were used in the related news. While Yeni Şafak newspaper frequently included the steps taken by the ruling party on violence against women in its news, it also made statements that negated the opposition party.

Habertürk newspaper, without taking a political side, gives the opinions of every politician who gives an opinion on the news without any comment in the text. President Recep Tayyip Erdoğan, CHP Chairman Kemal Kılıçdaroğlu, and then Prime Minister Ahmet Davutoğlu made a comprehensive interview with the father of Özgecan Aslan, who was the victim of one of the femicides that affected the society the most. Habertürk frequently reported on the discourses of those protesting violence against women. Habertürk made news about the laws that protect women's rights and the regulation of criminal laws, but did not express this by blaming the government like Cumhuriyet newspaper. Habertürk also included the words that famous people from the art community criticize violence against women in its news, and wanted to draw attention to the tabloids.

The newspaper Cumhuriyet has defined a discourse that blames the ruling party, the AK Party, about femicides, holds them responsible for these bad events, states that the laws are not sufficient, and has positioned the government negatively on this issue. The news again included the statements of the president, prime minister and people with different opinions, but then a language criticizing the government was used. In some of its news, it was mentioned that the society reacted to the violence and murders that happened to women, and they called the state to account.

Cumhuriyet wrote its news in a language that negates the government and people from the AK Party wing as a political discourse in the news of femicides. Just as Yeni Şafak newspaper created its news with the discourses of the government, Cumhuriyet newspaper also included the opinions of people from the opposition party criticizing the government. The social actors of the analyzed news, on the other hand, are the families and friends of the victims of femicide, the women and their families who were subjected to violence, the police and courts involved in the events, the state officials and the people who were the subject of the protest news. As a result, newspapers create their news in parallel with their own ideologies and the views of the political party they support. The same event is interpreted differently in newspapers with different editorial policies. The rhetoric of the political wing it supports is very important for the newspapers in the construction process of the news. By placing the messages and meanings they want to give to the news texts, the media prompt the public to think in terms of their own ideology.

With the discourse they use in the news of violence against women and femicide, the newspapers allow the events to turn into political material rather than their social dimension. It was concluded that Cumhuriyet, Habertürk and Yeni Şafak newspapers analyzed within the scope of the study reported on femicide and violence against women in accordance with their own ideologies. Violence against women, the causes of femicide, policies and solutions on this issue have been handled and reported in different ways by newspapers. The correctness of the assumption that newspapers with different ideologies, which constitute the problem of the research, interpret their news with a different discourse emerges. The news of women who were exposed to masculine violence and killed as a result of gender inequality was created in newspapers with sexist expressions that normalize violence and make it tabloids. It supports the assumption that a patriarchal publishing understanding continues in the Turkish print media in the axis of the three newspapers examined.

Conclusion

The immense significance placed on fertility is determined by notions of honor within the private sphere, particularly the family and women's roles within it. The sexuality of women is effectively reduced to femininity and motherhood, which are deemed acceptable in both private and public contexts, while also mandating the protection of women's bodies from all men except their spouses. Verbal or physical punishment is normalized and justified when women fail to adhere to traditional role patterns or neglect to "protect their honor." In essence, the patriarchal understanding assigns the responsibility of safeguarding and controlling the family's honor, embodied by women and their bodies, to men, even through violent means. This patriarchal structure and its accompanying values weaken women's position within the family while imposing authority and control on men, ultimately creating a moral and social framework that legitimizes violence against women. Particularly, the distinct roles and behaviors assigned to men and women are deliberately contrasted, and human relations are defined based on power dynamics.

The representation of violence is rooted in a discourse of "biological differences" that posits men as inherently stronger than women. Consequently, this understanding portrays women as naturally submissive, passive, dependent, and powerless, while men are depicted as aggressive, active, and powerful. The media also contributes to perpetuating this depiction by reinforcing the discourse on gender disparities. Such a perspective, which fails to view women and men as equals and instead subordinates women based on role hierarchies, is inherently sexist and patriarchal. This gender hierarchy is established within families and perpetuated through other social institutions and the media. However, this understanding began to evolve with the emergence of women's organizations in the 1970s.

In this context, femicide, the most severe form of violence against women that target them specifically because they are women, have prompted questioning of the perpetrators, often family members, the traditional family roles, and the underlying processes and mechanisms that produce, perpetuate, and reinforce them. Through feminist media studies, the issue of female representation in the media has gained prominence from various perspectives. The processes of normalizing, trivializing, normalizing, sensationalizing, and sexualizing violence in the media, particularly violence against women, are now being discussed by transforming the reality of men into that of women. This study evaluates the problematic representation of women in the media through the lens of femicide news.

In many news stories, latent sexism is evident in headlines and conceptualizations, even if not explicit. Notably, the subtexts of news articles often present the conflict between traditional and modern women's roles, conveying messages that intimidate women based on their assigned roles. Information regarding the causes of femicide is largely absent from the newspaper. The discourse surrounding "honor," centered around traditional women's roles, is discussed, highlighting the clash between traditional and modern roles. Codes of behavior associated with being a "modern woman," such as women having agency in their lives, attaining economic independence, or seeking divorce, are often presented from a masculine standpoint as hidden justifications for their deaths. These findings demonstrate that the print media lacks sufficient gender sensitivity when addressing social issues and striving for an egalitarian society. However, it is crucial to recognize that the media bears an ethical and social responsibility to ensure gender equality and combat all forms of discrimination, including violence against women. In this context, research and policies should be developed to transform and produce media content that transcends traditional masculine language.

This master's thesis aimed to examine the reflection of femicide in the Turkish media, focusing on the interplay between patriarchal understanding, power relations, and political discourses. The scope of the study encompassed all suitable materials for analysis in the Turkish press, with a particular focus on news articles regarding violence against women in printed media and high-profile femicide cases. The research primarily analyzed news texts from Habertürk, Cumhuriyet, and Yeni Şafak newspapers over the past 10 years. The selection of newspapers representing different political ideologies aimed to explore the discursive similarities and differences in their coverage of femicide and violence against women. Throughout the analysis of news texts, the findings revealed distinct approaches taken by the selected newspapers. Cumhuriyet newspaper consistently emphasized the negative consequences of violence against women, frequently highlighting femicide cases and the ongoing prevalence of violence. The newspaper criticized the government's discourse on the insufficiency of deterrent laws and advocated for stronger measures. Moreover, Cumhuriyet provided an anti-government perspective by covering societal protests against harassment and violence against women. On the other hand, Yeni Şafak newspaper approached the issue of femicide by advocating for the death penalty as the sole solution to end violence against women. The newspaper frequently featured news articles that linked femicide with the death penalty, incorporating statements and activities of ruling party members.

Yeni Şafak predominantly presented the issue from a right-conservative political view and refrained from including anti-government perspectives in its coverage. Habertürk newspaper focused on the social consequences of violence against women, acknowledging it as a significant problem that necessitates proactive measures to address it. The newspaper underscored the importance of taking steps to put an end to violence against women, positioning it as a social problem that has persisted over the years. Overall, the analysis of news texts highlighted the recognition of violence against women as a pervasive social issue across the selected newspapers. While Cumhuriyet newspaper emphasized the negative impact of violence and called for government action, Yeni Şafak leaned towards advocating the death penalty as a solution, and Habertürk underscored the need for proactive measures to combat violence against women. The findings of this research shed light on the complex interplay between media representations, political discourses, and power relations in the context of femicide in Turkey. It underscores the importance of understanding the various ideological perspectives and discursive strategies employed by different media outlets, as they influence public perceptions, attitudes, and responses to violence against women. By examining the reflection of femicide in the Turkish media, this thesis contributes to the existing body of knowledge on femicide in Turkey. It deepens our understanding of how media representations reinforce or challenge existing power dynamics within society. Moreover, this research highlights the significance of media narratives in shaping public discourse on violence against women and provides insights into the factors that influence media coverage. Moving forward, it is crucial to continue studying and analyzing media representations of femicide and violence against women. This research can inform the development of effective strategies to combat femicide and promote gender equality in Turkish society. By challenging the normalization of violence against women in media coverage and fostering discourses that prioritize women's safety and rights, we can work towards creating a more equitable and just society. In conclusion, this thesis has shed light on the reflection of femicide in the Turkish media, revealing the diverse perspectives and discursive strategies employed by different newspapers. By investigating the interplay between patriarchal understanding, power relations, and political discourses, this research has provided valuable insights into the complexities of media representations of violence against women. It is hoped that the findings of this study will contribute to the ongoing efforts to address femicide and promote gender equality in Turkey.

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