e-journal of
Social and Legal Studies

WOMEN ACTIVISTS

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ABSTRACT

Women cannot fully enjoy the many rights they have in all societies. On the other hand, gender inequality is the biggest obstacle for women. In this context, many national and international legal studies have been conducted for women. CEDAW, Law No. 6284, Istanbul Convention are some of them. However, the place of women in society could not be reached to the desired level with these legal regulations. For this reason, some female activists have organized various activities with the aim of carrying women to the platform where they should exist. In this study, personal struggles of women activists on women's rights are discussed. In addition, it is mentioned that activism is a right by considering the facts that are known as activism and feminism in a realistic way. In the examination of these concepts, descriptive, conceptual and evaluative research methods were used. Effective mechanisms should be developed for women activists engaged in activities related to women's rights, and activist activities should be included more by providing state support.

Keywords: Women, women's rights, feminism, activism, women activists.

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Doi: 10.52477/sls.2023.18 Received: 08.05.2022 Accepted: 07.07.2022

INTRODUCTION

The prerequisite for a significant development is the right mentality of the individuals who created that society. A significant part of the inadequacies in the observance of women's rights is due to the sick mentality and, contrary to popular belief, that does not come from the legislation. Our main problem is discrimination based on the current socio-cultural understanding, and the main issue is to fight discrimination based on this mentality and reach the core of the issue. A general cooperation is needed in order to completely change the understanding that is used in societies and which constitutes the basis of discrimination against women. Instilling a universal, healthy and applicable mentality on this issue on an international platform will undoubtedly prevent mental illnesses that occur against women. While people, trees, climates, cities and even natural beauties have changed from past to present; The mentality towards women has remained constant and has become a part of the static universe at a level that can be called primitive.

The importance given to women has always stood at the discourse level the hands of those who want to use this issue as a steppingstone and unfortunately, it has not been possible to go beyond the discourse. If you look at the council members belonging to which political party group today, you will only see one to two female members as the showcase. Unfortunately, women have not gone beyond being a figure in all societies. Unfortunately, almost all societies today could not isolate themselves from a patriarchal mentality. Men and women are necessary for the generation of human beings. However, a special

phenomenon such as childbirth has been made specific only to the anatomical structure of women. Here is not the abstract surname of the perpetrator of the lineage, but the concrete birth that takes place in the woman's body. But we see that while the lineage continues with the birth in the woman's body, it is the men who are considered noble.

There are many expressions and definitions of women both in our country and in other countries. Unfortunately, while countless definitions of women are included in our country, there is no single tangible definition. Because what a woman is is not known in the minds. Women have always been treated as second class. For example, the distinction "man-woman"... In English, the expression woman is derived from a word given to a man. We see that the nuances of discrimination against women are universal. Of course, it will not be easy to solve this morbid perception of women, even when languages make a distinction. But the tougher the struggle, the more fruitful the outcome will be! Many countries have so far developed a wide variety of strategies to combat gender inequality and discrimination against women. Although many studies have been done on it for years, unfortunately, an effective strategy has not been developed in this regard yet. The main reason for this is that every work has been a continuation of the previous one. If there is a problem and it cannot be solved for years; It would be more pragmatic to change the method instead of working with the same method under a different name. The deficiency in discrimination against women has generally been sought in the legal literature, and various legislative formations have been included both in international and in countries. But it was not

successful. Of course, heavy sanctions and equality provisions in the legislation will be effective. But the real source of the problem is not the law, but the mentality. Since this issue was ignored, states could not go beyond repeating themselves with laws and contracts with different names. The important thing is not to create laws and contracts that contain repetitive provisions; is to create legislation that will protect and support women activists, who are the mass that is trying to destroy this sick perception of women in societies.

The main purpose of this study, which I have discussed, is not to be a continuation of what has happened so far, but to go to the essence of the issue - mentality - by developing an original method. Emphasizing the female population, which has been ignored until now; The main goal of this study is to create a perception that will prevent the aforementioned gender terrorism. Women's population, women's rights, awareness of who women are will also be created within the scope of this study. For this reason, in the first chapter, the concepts of women, rights, feminism and activism are explained; By including a definition for women that will be accepted on a universal and legal basis, it is mentioned that analogies against women will fuel the fire under this discrimination. Likewise, in this section, the place and importance of women in International Law and Turkish Law are mentioned and women's rights are mentioned. Explaining the misconceptions about feminism; Another mental illness is included in the fact that activists engaged in activities related to women's rights are seen as terrorists. The awareness that activism is a right, not violence, should be instilled, and there are explanations about the types of activism.

In the second part, 20 women activists who are among the 100 special women selected by The Guardian and the works involving these women are included, and other women activists, Turkish women's rights activists, women's activist groups and women's rights platforms are mentioned. Again, the difficulties faced by women activists in this struggle were mentioned, and it was criticized that an effective mechanism could not be developed in this field, both in the countries and on the international platform. In our country, it has been mentioned about the awareness that has arisen about activist actions with the support given to the activism campaign, which has been handled with the aim of social awareness in recent years.

It should not be forgotten that; a society can only be cured within! Women activists are doctors who find themselves in a tough struggle for this cause!

1. THE CONCEPTS OF WOMEN, RIGHTS, FEMINISM AND ACTIVISM

1.1. WOMEN

1.1.1. Are We Women According to the Virtual World?

Woman… In fact, woman is a concept that we all have heard of, but many of us do not know. So why a woman? This concept is essentially; Derived from the word "χwatēn" in the Sogdian language used in Eastern Iran, it was first included in Turkish as "katun", then, after being changed, in two different forms as "woman" and "hatun".[1] Before

[1]" Kadın", https://tr.wikipedia.org/wiki/Kad%C4%B1n#Terimin_K%C3%B6keni (e.t. : 02.05.2020)

discussing the concept of woman, let's first look at how the concept of woman takes place in the virtual world in this era of technology:

According to Wikipedia[2], a woman is a "female human." expressed as. According to the Women's Turkish Language Association (TDK) Dictionaries, "A woman, an adult female human, a female person, a zen; maid lady; Lady; those who have the virtues and talents required for household management or maternity." appears to have different definitions.[3]

In TDK Dictionaries, it is possible to see women not only as a concept, but also as a meaning. Although it does not meet the meaning of words with other meanings; TDK Dictionaries have included women in the definition of many words. This should not be surprising. Because the virtual world is unaware of the definition of the concept of woman. For example; According to the Turkish Language Association (TDK), the word "available" means "ready to flirt, easily flirting (woman)."[4] is in the form. Dilşat Aktaş, co-chairman of Community Centers, who did not remain silent about this situation, applied to TDK in 2015 to remove them from the dictionary on the grounds that there was gender discrimination in the words published by the TDK and in the definitions of some words in the dictionary on the institution's website. After the TDK rejected this application, Dilşat Aktaş continued her struggle by filing a lawsuit for the annulment of the refusal at the administrative court. In the lawsuit petition, the definitions for some words such as

[2]" Kadın", https://tr.wikipedia.org/wiki/Kad%C4%B1n (e.t. : 02.05.2020)

[3]" Kadın", https://sozluk.gov.tr/ (e.t. : 02.05.2020)

[4]" Müsait", https://sozluk.gov.tr/ (e.t. : 02.05.2020)

"available", "painted", "way", "fresh", "playful", "bad way", "artisan", "free"[5] increase violence against women and gender inequality. It has been stated that it triggers prejudices in this regard, and that this constitutes a violation of the principle of equality regulated in Article 10/2[6] of the constitution and international agreements to which Turkey is a party[7]. In the case in question; Ankara 6th Administrative Court ruled that the slang meanings of the aforementioned words should be removed from both the TDK dictionary and the website of the institution, thus eliminating the aforementioned illegality[8]. However, although this decision is promising in terms of gender inequality, the

[5] Tanımlar için Bkz: https://sozluk.gov.tr/ ;

PAINTED; She was described as having a lot of paint on her face, with make-up (female).

YOLLU was defined as easily obtained woman. FRESH is defined as young woman.

LOYALTY: described as not sober (female or girl) behavior.

TAKING THE BAD ROAD has been defined as being a bad woman.

ESNAF is defined as a woman who has gone astray It was defined as FREE, not dignified, perky (female).

[6] The principle of equality in article 10 paragraph 2 of the Constitution of the Republic of Turkey is as follows: Equality before the law: Men and women have equal rights. The State has the obligation to ensure that this equality exists in practice. Measures taken for this purpose shall not be interpreted as contrary to the principle of equality.

(Bkz: Resmi Gazete (T: 09.11.1982), Türkiye Cumhuriyeti Anayasası, S: 17863.)

[7] "TDK'dan kadına hakaret içeren ifadeler çıkarılıyor", http://gercekgundem.com/guncel/2068/tdkdan-kadina-hakaret-iceren-ifadeler-cikariliyor (e.t. :26.02.2018)

[8] The reasoned decision of the Ankara 6th Administrative Court regarding the case in question is as follows:

"…it has been concluded that it is not legal to include the slang meanings of the words at issue in the dictionary and website of the Turkish Language Institution, which is a pioneer in the correct and good use of Turkish in commercial life, mass media, education and training institutions and other areas of social life. "

fact that one of the members of the court, Güler Kodal, voted against the decision to remove discriminatory words regarding women from the TDK's dictionary, is a very sad situation for women in such a sensitive issue. . The interesting thing is that the other two court members who supported the said annulment decision were men. Once again, we see that the worst enemy of women is not only society; are also women. If women accept these discourses that are insulting to women or behaviors established in the society; how meaningful is it to expect men to try to break this perception? It is necessary to act together on this issue and to establish healthy perceptions on gender equality.

I CAN'T LIVE IN ANOTHER COUNTRY!

With the annulment of the Ankara 6th Administrative Court's refusal decision, the case came to the agenda of the 12th Administrative Case Division of the Ankara Regional Administrative Court, and the appeal court decided to stay the execution of the local court's decision. The court of appeal, which did not find any illegality in the action subject to the case, stated in the decision that "The words in the dictionary have meanings independent of good-bad, right-wrong, and, if any, slang, ridicule, insult, etc. It is clear that their use, not their presence, is against the law."[9] made the statement. Well, isn't it also a use to have the words in question in the dictionary? In today's technology age; The fact that TDK Dictionaries contains these words, which are accessible to everyone in the electronic environment, will undoubtedly constitute the

[9] "İstinaf, 'oynak, yollu' gibi argo kelimelerin TDK'da kalmasına karar verdi", https://tr.sputniknews.com/turkiye/201804281033226255-istinaf-mahkemesi-argo-kelimeler-tdk/ (e.t. : 28.04.2018)

verb "to use"! Because everyone will be able to read these words and it will create a wrong perception in the minds. As a result of all these, the mentality of the society will get sick and it will take centuries to recover or it will not improve at all.

DE-FINING WOMEN TDK!

According to TDK's definition of women, many women are excluded of their sex. Because there are many women who fall outside the definition. Women who do not have the virtues and skills required in terms of household management or maternity, women who do not serve et cetera. What if a woman is not fertile and cannot reproduce? Again, if a woman is not resourceful? And again if a woman does not serve? What makes a woman a woman is not the wrong social roles assigned to her by sick minds, but her sex.[10]



[10] "TDK'dan Kadına Hakaret İçeren "Yollu", "Müsait" Gibi İfadeler Çıkarılıyor", https://www.boxerdergisi.com.tr/tdkdan-kadina-hakaret-iceren-yollu-musait-gibi-ifadeler-cikariliyor-39112 (e.t. : 27.02.2018)

When we look at the Google Dictionary after these definitions of TDK, the woman says "Adult female human; A female person who is married or lost her maidenhood; having the necessary virtues and qualities in terms of motherhood or home management; servant; a yellow used like a lady; to be deflowered, to be deflowered; knowing how to manage her house and her husband well."[11] as different definitions. As it can be seen; A universal virtual platform like Google is any less than the definition of women by the national institution TDK. From this, it is possible to conclude that degrading and discriminatory discourses against women have a global dimension.



[12]

1.1.2.Woman Is Neither A King Nor A Pawn

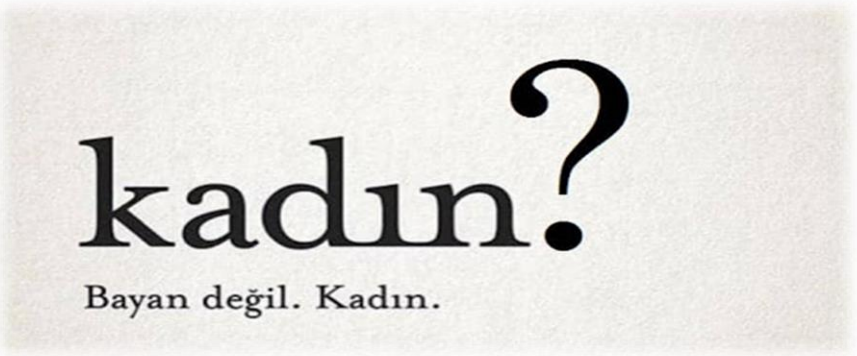
Individuals in society sometimes make comparisons that glorify women and sometimes demean them. The metaphors in question are used and adopted in our lives without realizing it. It should not be forgotten that every analogy made in this context is discrimination, and discourses

[11] "Kadın ne demek", https://www.google.com.tr/ (e.t. : 03.05.2020)

[12] "Bir ev hanımı hangi mesleklere sahiptir", http://blog.milliyet.com.tr/bir-ev-hanimi-hangi-mesleklere-sahiptir/Blog/?BlogNo=312697 (e.t. : 23.06.2011)

containing such analogies should be dropped from the languages. Otherwise, it will cause serious consequences. For example; femicides… The place of the concept of woman in the perception of gender in femicides is undeniably important. Again, we created the concept of woman in this social perception ourselves. Consider a femicide: The victim is the woman who died, but the perpetrator is not only the murderer, but also the society!

THE CANCER OF OUR AGE, NOT SAYING "WOMAN": NOT A LADY, A WOMAN.



[13]

Here, first of all, it is essential for us to grasp the following distinction: The main reason for the use of the words "woman" and "man" is to describe genders.

- "When there is no need to explain gender in our social life, we encounter the discourses of "male" and "female", which are

[13] "Hala Anlamayanlar İçin 13 Adımda Neden Bayan Değil Kadın Demeliyiz?", https://onedio.com/haber/hala-anlamayanlar-icin-13-adimda-neden-bayan-degil-kadin-demeliyiz--742855 (e.t. : 04.12.2016)

forms of addressing. How do we say "Have a nice day, Mr.!" in our lives? If we do not call; "Have a nice day woman!" A call in the form of an address does not result in the use of a healthy form of address.

- The main objection to the use of the word "lady" instead of "woman" is; In cases where the genders of female individuals are mentioned, it can be expressed as a sick perception and mentality that causes many individuals to avoid saying the word woman.
- "I only use the word lady to be polite. Otherwise, I don't mean anything ill." There are individuals who have an opinion. It is a matter of curiosity what is the issue that makes these individuals think that the concept of woman constitutes a polite discourse? The wrong mindset in question is actually the result of what the male dominant order imposes on us, trying to keep women completely away from their sexual identity. The sick mentality that sees the use of the word woman as shameful is the wrong



mindset!



- In society, "I think the use of the word lady is more naive than discriminating between women and girls." There are individuals with a mindset. Unfortunately, it has not taken a place in the minds that there is nothing to be afraid of being a woman or saying a woman! In addition, although there is no gender in the form of a girl; the words “female/male” which are the main gender descriptive concepts; in medical language, it is expressed as “female/male”. The equivalent of the younger ones in the gender statement is the girl/boy expressions.
- For individuals, if the intention is to be genuinely kind; Using the word "ma'am" instead of using the wrong word "woman" will be much more "kind" and the issues criticized above will not be taken into considiration. Although the use of the word

[14] “Ören Bayan”, https://tr.wikipedia.org/wiki/%C3%96ren_Bayan (e.t. : 04.05.2020)

[15] “Sensin Bayan”, https://anarsihaber.wordpress.com/2011/10/01/sensin-bayan/ (e.t. : 01.10.2011)

lady is tried to be normalized by being introduced into our language, we should not allow the mentality that constitutes this perception. Not allowing our perceptions to be played with should be one of the most important responsibilities of both women and men!

- It is quite normal to look for an ulterior motive when the word "woman", which only indicates gender, is perceived as a shame and the word "female" is used instead. Because in our society, which has a patriarchal structure, when the word woman is encountered, this situation is perceived as an expression for the marital status or honor of the individual!"[16]

1.1.3.Who Is The Woman?

Before we can define a woman, we need to learn what a woman is! The main reason for such definitions: Who is the woman?

In general, the woman; It is possible to express it as an adult, female human. But because of the ambiguous concept of adult here; Clarity is still not achieved. For this reason, first of all, it is necessary to mention the concept of adult here. In general, the concept of adult has two meanings:

- A person who has completed her physical development. "The continuity and stability of the learning process and skill development are some of the factors that affect physical

[16] "Bayan değil kadın", https://www.cnnturk.com/yasam/bayan-degil-kadin-ama-neden?page=11 (e.t. : 07.03.2017)

development. Skill development is achieved as a result of the reaction given to each positive or negative stimulus from the environment."[17]

- Individual over 18 years of age.

If we take the concept of child in law as a basis; when gender discrimination is made in children, the distinction between "boys and girls" is used. If we consider the concept of adult in the sense of having completed body development; we need to bring to mind the geographies where a female individual completed her physical development before the age of 18. Because in this case, female individuals under the age of 18 but who have completed their physical development, which both International Law and Turkish Law accept as children, will be women and an absurd situation such as the concept of "female child" will arise. For this reason, we should not understand an individual over the age of 18 from the concept of adult. In that case;

- "A woman is a female human who has turned 18." If we take a definition like this as a basis, it will also prevent many undefinables.

[17] Gül, Mine (2021), Tenis Oyununda Beceri Öğrenimi, Ankara: Gazi Kitabevi, s.112.

1.1.4. The Place and Importance of Women in Law

Many international conventions regarding women have been signed. Some of those;

- Declaration of the Rights of Women and Citizens of 1791,
- 1979 United Nations Convention on the Elimination of All Forms of Discrimination against Women,
- Additional Protocol No. 7 to the 1984 European Convention on Human Rights,
- Declaration on the Elimination of Violence Against Women 1993,
- It is the 2011 Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence (Istanbul Convention).

The most important of these is CEDAW, which was adopted on 18 December 1979 and entered into force on 3 September 1981. With Turkey's ratification of the 1979 United Nations Convention on the Elimination of All Forms of Discrimination against Women in 1985, the place and importance of women in our law is understood.

In addition, the Law No. 6284 on the Protection of the Family and the Prevention of Violence Against Women entered into force in 2012 to prevent violence against women. From all this, we understand that both the International and the Turkish Legal System have given the necessary importance to women.

1.2. RIGHT

1.2.1. Definition

According to the US lawyer Wesley Newcomb Hohfeld, right in its broadest sense; it is defined as "any legal advantage that confers credit, privilege, authority or immunity".[18] While right was the singular form of the word law in Arabic; later on, it was used to express the legally observed benefits of individuals. In this context, the system created by rights is called law.

1.2.2.Theories Accepting the Concept of Rights

1.2.2.1. Theory of Will

According to the theory of will created by the German lawyer Friedrich Carl von Savigny and her student, Bernhard Windscheid, the right is a power of will that belongs to the person recognized and observed by the legal order. According to Windscheid, the premise for a person to be entitled is; It is the ability to force others to act according to their own will. In summary, the theory of will constitutes the meaning of the superiority of one will over the other.

1.2.2.2. Interest Theory

According to the German lawyer Rudolf von Jhering,[19] the most important representative of the interest theory in Continental Europe; it

[18] Şule Merih Tekir, "21. Yüzyılda Amerika Birleşik Devletleri'nde Ekonomik ve Sosyal Hak Kavramına Bakış", Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, s. 19.

[19] Nazime Beysan, "Hak Kavramının Hukuk Felsefesi Açısından Analizi", İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, Doktora Tezi, s. 124.

is necessary to investigate the reason that activates the will that has the right. According to Jhering, the essence of right is benefit, therefore right is personal benefit that is legally observed. The important point here is that the interest in question is protected by the legal order. Because unprotected interests cannot be considered as rights.

1.2.2.3. Mixed Theory

In fact, according to the mixed theory, which is not a separate theory but incorporates the two theories mentioned above, right is expressed as a protected interest by giving human will power. According to the defender of the mixed theory, Georg Jellinek, not only the concepts of will or interest are sufficient to define the concept of right, but the coexistence of both elements is essential.

1.2.3. Elements of Right

The right includes three elements. These;

1) Person,
2) Benefit,
3) The restraint in the form of protection in the legal plane.

PERSON: The right belongs only to individuals.[20] It does not seem possible in our legal system for an entity other than a person to have a

[20] Since the right can only belong to individuals; The term used as animal rights is not a legally valid term and is used incorrectly in daily language without considering legal technique. Just like rejection from adoption… Because it is not legally possible to refuse from adoption, and the child can only be prevented from inheriting by disinheriting even though the conditions are met. This kind of wrong technical use,

right. It is possible for the persons who may be entitled to be natural or legal persons. The main thing is that there can be no right without a person.

BENEFİT: There must be an interest on the basis of the right that belongs to individuals. The essence of the right; It is possible to express it as a favor, an advantage, necessary for protection. The main thing is that in order to talk about the existence of a right, there must be a certain interest.

PROTECTİON BY LAW: The existence of the person and the interest is not enough for the existence of the right. At the same time, it is essential that this interest of individuals is protected by the legal order. Because not every benefit is recognized and observed by the legal order. In this context, it is impossible to accept an unprotected interest as a right.

1.2.4.Women's Rights

It is an undeniable fact that women are the most persecuted in history. Female genital mutilation, rape against women, commercial use of women[21] as property, violence against women, femicides, etc. It is

which has no place in our law, is unfortunately often unconsciously expressed in daily life.

[21] Today, it is possible to come across the following concept even in many women's rights platforms: Women's Trafficking. However, the concept of trafficking in women, which puts women in the status of goods, is not a correctly used concept. Things are traded, people are not traded! As a matter of fact, in the TCC numbered 6102, what will be the subject of commercial business, who will be a trader, and what

possible to enumerate many examples. In Montesquieu's "Spirit of the Laws"; “Japan courts, in order to punish murdering and guilty women, compelled them to walk on all fours like animals, by subjecting them to the impression of people naked in public squares.”[22] The picture in the form is the basis. As can be seen, protecting women and their rights has become a necessity both in the past and today. We have given the definition of woman above. To avoid repetition, it will not be reproduced here. So what are women's rights? We always say. How much do we know? Does the right have a gender? Or is it a sexist right? Or are all rights human-centered? Does the expression of women's rights also contain a sexist approach in itself? It will be useful to address these issues within the scope of this study.



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will be the subject of commercial business is included in the relevant provisions. What is the subject of a commercial business is the elements of assets. However, a woman constitutes a personal asset, not a property.

[22] Esfandiyar Fathi Mollaei, “Kadın Hakları ve Birleşmiş Milletler”, Atatürk Üniversitesi Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, s. 5.

[23] “Dünden Bugüne Kadın Hakları!”, https://www.hurriyet.com.tr/mahmure/dunden-bugune-kadin-haklari-35086895 (e.t. : 07.05.2020)

Women's rights, with an understanding based on the person; It is expressed as the whole of the legal rights that female individuals have on an equal basis with male individuals. Before explaining what women's rights are, it should be noted that women have not acquired various rights based on gender-based differences! Women's rights are essentially human rights, and women do not have these rights because of their gender. In the historical process, women's rights are also emphasized as a result of the definition of human rights over men and their inability to use these rights as a result of the exclusion of women.[24] The purpose of naming these rights as "women's rights" is; to draw attention to positive discrimination, to prevent women from falling behind men in terms of rights and to draw attention to the fact that women should have all the rights that men have.



[25]

This concept of women's rights, which is frequently used today, is actually human rights that we all know. This means that women's rights

[24] Sinem Servet Özdemir, "Kadın Hakları Bağlamında Türkiye'de Pozitif Ayrımcılık İlkesi", İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, s. 3.

[25] "Eğitimde Toplumsal Cinsiyet Eşitliği Biz Kadınlar İçin Yaşamsaldır!", http://egitimsen.org.tr/wp-content/uploads/2020/01/kadin_ic.pdf (e.t. : 08.05.2020)

cannot be separated from human rights and it is one of the most important indicators to see the level of use of human rights in a country. The development of women's rights in international law also depends on the characteristics of human rights law in general, and in this context, the feminist approach finds an area of application within the framework of the system in which international conventions take place. Women's rights are;

1) The right to citizenship,
2) The right to represent the government,
3) The right to vote, be elected and participate,
4) The right to health,
5) Right to work,
6) Right to education,
7) The right to equality before the law,
8) Rights in other areas of economic and social life,
   - The right to obtain bank loans, to take mortgages and to benefit from other financial opportunities,
   - Right to benefit from family compensation,
   - The right to participate in matchmaking activities and all kinds of sports and cultural activities,

9) Rural women's rights;
   - The right to participate in all kinds of social activities,
   - The right to benefit from all forms of formal or informal education and training, including teaching in literacy, as well as publicly available and developmental services to increase their technical competence;

- The right to benefit from adequate health services, including information, counseling and service in family planning,
- The right to benefit from adequate living standards, especially regarding housing, health, enlightenment, drinking water, transportation and communication services,
- The right to benefit directly from social security programs,
- The right to organize individual groups and communities to ensure their equal enjoyment of economic opportunities by employing or working.
- The right to participate in the making and implementation of planning at all levels,
- Agricultural credit and borrowing, market The right to access housing opportunities, to benefit from the technology necessary for land and agriculture reform, to be treated equally and to benefit from resettlement programs,

10) Rights in the field of marriage and family relations;

- Having the same personal rights as husband and wife, including the right to choose a surname, profession and job,
- Having the same right to marry,
- Having the same right to freely choose a spouse and to marry freely and voluntarily,
- Regardless of their marital status, having the same rights and obligations as parents in matters related to children,
- Having the same rights and obligations during marriage and divorce,

- Having the same rights and obligations in terms of custody, guardianship, trusteeship and adoption or similar institutions in the national legislation where these concepts exist,
- Having the same rights to own, earn, operate, manage, use and dispose of the property of the spouses for a price or free of charge,
- It is considered to have the same right to decide freely and reasonably the number of children and the time of their birth and to have the necessary information, education and means to exercise these rights.[26]

1.3.FEMINISM

1.3.1. Definition

Throughout history, feminism has been addressed by many. For this reason, we are faced with more than one definition. When we look at the Google Dictionary, feminism is "18. The movement that was put forward by philosophers and women writers in France in the 19th century and found supporters in all societies in the following centuries, advocating that women should be equal with men in terms of political and social rights, and aiming to achieve."[27] this is defined as.

Famous historian Gisela Notz defines feminism as "the theoretical and scientific effort of the women's movement, as well as a scientific and practical knowledge barrier against discrimination on the female

[26]"CEDAW", https://www.tbmm.gov.tr/komisyon/kefe/docs/cedaw.pdf (e.t. : 08.05.2020)

[27] "Feminizm nedir", https://www.google.com.tr/ (e.t. : 17.05.2020)

gender, a movement to overcome discrimination"[28]. Bell Hooks defines feminism as "Aim; A movement whose aim is to end sexism, sexist exploitation and oppression."[29] expressed as. According to Caroline Ramazanoğlu, feminism is "a collection of different social theories that explain gender relations and differences in male and female experiences in society."[30] explained as. According to Necla Arat, feminism is seen as" a political movement that aims to change the power relationship between men and women, which is based on the idea of equality between men and women and wants women to have equal rights with men."[31] However, it is debatable whether the political current limitation is appropriate or not.

Feminism is not only a political movement, but also a legal movement in terms of ensuring equality in social and rights in terms of sexist discourses in society. In the light of all these definitions and based on its essence, feminism; It is a universal movement that aims to prevent gender inequality and gender-based oppression by opposing sexist discourses, and advocates that all people have equal rights without discrimination between men and women.

[28] Gisela Notz, Feminizm, (Çev. Sinem Derya Çetinkaya), Ankara, Phoneix Yayınları, 2011, s. 10.

[29] Bell Hooks, Feminizm Herkes İçindir, (Çev. Ece Aydın, Berna Kurt vd.), İstanbul, Bgst Yayınları, 2012, s. 12.

[30] Caroline Ramazanoğlu, Feminizm ve Ezilmenin Çelişkileri (Çev. Mefkure Bayatlı), İstanbul, Pencere Yayınları, 1998, s. 26.

[31] Necla Arat, Feminizmin ABC'si, İstanbul, Say Yayınları, 2017, s. 29.

1.3.2. Misconceptions About Feminism

Feminism is a movement that seeks to make an impact in international law. Purpose; It is to prevent women from being treated as a female individual and kept in the background. Feminists, contrary to popular belief, do not have a hostile point of view towards men, their only aim is; to ensure equality in terms of rights by making their voices heard that women have certain rights like men in the context of human rights. By destroying the male hegemony with the weapon of gender equality, feminists try to create an egalitarian social consciousness in terms of human rights, regardless of gender.



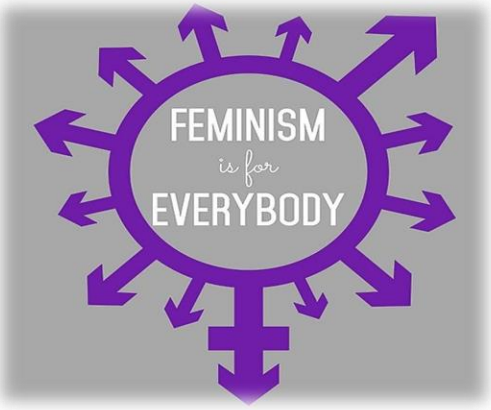
[32]

Feminism is shaped around two main axes:

1) Feminism mentions that the rights that women have as a result of their characteristics should be interpreted differently against men. In this respect, feminism is explained as an approach that explains the need for women to be subjected to positive discrimination.

[32] "Feminizm", https://galeri.uludagsozluk.com/r/feminizm-1179964/ (e.t. : 18.05.2020)

2) Feminism is also an approach that criticizes the fact that men are seen in front of women and that women are put in the background because they are men. In this respect, she criticizes the fact that women are dragged into the background with a completely sexist understanding in social life. Briefly; Feminism is interpreted within the framework of equality between women and men and aims to prevent gendered superiority.





When feminism is mentioned, a “female protection” always comes to mind. Unfortunately, there are some stereotyped ideas, narrow borders and sick mentalities in societies. It is up to us to destroy it. We are not advocating a pro-idea here. How much women are protected from sexist discourses that have a place in society and cause inequality; Men should be protected as well. As a matter of fact, it is obvious that sexist thoughts make men's lives unbearable just like women. Here, feminism aims to eliminate gender-based oppressive and discriminatory activities, to give all people the freedom to shape their own lives regardless of their gender; It is a movement that creates an order in which violence and oppression of any kind are absent.

As the American writer Bell Hooks put it, “Feminism is for everyone and it is necessary for everyone! Feminist masculinity is the way of salvation for men who suffer from the patriarchal system!”[35] The perception that feminism is a movement towards women only is the product of distorted sexist minds. Finally, linking a trend to a certain gender is to lay the groundwork for gender inequality.

It should not be forgotten that the biggest enemy of feminism; it's sexism! If we want to end sexist discourses; We must act together in this fight. Here, women are not the only responsibility, men are also under the same burden. Wollstonecraft also draws attention to the

[33] “Feminizm Herkes İçindir!”, https://tabella.org/2019/01/21/feminizm-herkes-icindir/ (e.t. : 21.01.2019)

[34]“Entrepreneurs, even male ones, welcome to promote feminism”, https://www.capitalgazette.com/ct-feminist-apparel-balancing-20140612-column.html (e.t. : 12.06.2014)

[35] Hooks, a.g.e., s. 122.

importance of cooperation with men in the struggle for women's rights, with the following words:

If men, instead of our slavish obedience, preferred rational companionship and generously helped us break our chains, we would have had more attentive daughters, more sensitive sisters, more faithful wives, more rational mothers—in short, they would see that we would become good citizens."[36]

1.4.ACTIVISM

1.4.1. Definition

Activism is a deliberate action to create social or political change. This movement takes the form of supporting or opposing one of the parties in contentious matters[37]. Activism, which is generally used in the sense of protest or opposition, finds its place in many political orientations. Examples include:

- Political Campaign
- Meetings
- Blogging
- Marchings
- Strikes
- Guerrilla Tactics

[36] Mary Wollstonecraft, Kadın Haklarının Gerekçelendirilmesi (Çev. Deniz Hakyemez), İstanbul, Türkiye İş Bankası Kültür Yayınları, 2012, s. 221.

[37]"Aktivizm nedir?", https://www.hurriyet.com.tr/gundem/aktivizm-nedir-aktivist-ne-demek-41455644 (e.t. : 26.02.2020)



38

Activism does not always come in the form of protest or opposition. Sometimes activists argue that only one issue needs change and try to persuade. Some religious, feminist activists, instead of making the states change the laws; It tries to persuade people to change their attitudes and actions.

According to whether the interpreter supports the activist's behavior; Those who are defined as "freedom fighters" for some people are called "terrorists" for some people. In a society where many different people have different mentalities, such different expressions have undoubtedly continued throughout history.[39] The important thing here is to get to the core of the thought. What makes you think that activists are freedom fighters? What makes you think that activists are terrorists? What do activists advocate for? Without understanding these, it will not make

[38] "Yeni Zelanda'daki okullarda iklim krizi, aktivizm ve ekolojik kaygı dersleri başlıyor", https://www.yesilist.com/yeni-zelandadaki-okullarda-iklim-krizi-aktivizm-ve-ekolojik-kaygi-dersleri-basliyor/ (e.t. :13.01.2020)

[39] "Aktivizm", https://tr.wikipedia.org/wiki/Aktivizm (e.t. :18.05.2020)

any sense to call them a terrorist or a freedom fighter. Therefore, first of all, it is necessary to look at what the activists do and in what way.

1.4.2. Activist Not Terrorist

Activists, which literally means "activist", are the subjects of the direct movement.[40] Being an activist is a personal choice and there are no paperwork or membership requirements for this.[41] It is enough for an individual to want and be sensitive to be an activist. For example, if an individual witnesses some activities that cause climate change and harm the environment; It can prevent climate change and destruction of nature by signing, boycotting or taking actions by sending letters to the necessary places to stand up against it, or by gathering individuals like itself. As it can be understood, being an activist has neither a difficult side nor a harmful result, but on the contrary, being an activist is pursuing activities that improve the world. But here it should be noted that; Actions, boycotts or protests that harm the environment and people are not activism, they are activities that fall under the class of terrorists. Activists do not engage in illegal activities. In societies, some illegal activities are sometimes carried out under the name of activism. These activities mislead the public and make the activists look like terrorists in their eyes. In general, the activists aim to gain the rights and to stop the deprivation of these rights. It is not possible for such a group who

[40] Şeyma Esin Erben, "Aktivizmin Dijital Dönüşümü", Kocaeli Üniversitesi Sosyal Bilimler Enstitüsü, Doktora Lisans Tezi, s. 5.

[41] "Aktivist nedir, kime denir, nasıl olunur?", https://www.devlette.com/aktivist-nedir-kime-denir-nasil-olunur/ (e.t. :08.08.2018)

wants legal protection to resort to illegality. For this reason, if activities are carried out within the scope of activism, the person or persons who carry out this activity are not terrorists but activists!

1.4.3. Not Opression but A Right: Activism

Activism is almost a voice in areas that need to be sensitive in order not to lose rights. But generally people are afraid of sound and want silence. Therefore, it was generally preferred to stay away from both the act and the subjects who carried out the act when they saw an activist movement. Otherwise, activists would not be a minority in world societies. However, there is neither a crime nor a perpetrator! To be an activist is to be quiet and docile sheep and choose to be a shepherd dog guarding the herd rather than mingling with the herd. Although the actions taken within this scope do not constitute a crime, it is based on a legal basis in Article 34 of the 1982 Constitution under the name of "Right to Organize Meetings and Demonstrations" as a right of individuals. According to the provision of the relevant article; “Everyone has the right to hold unarmed and peaceful meetings and demonstration marches without prior permission.”[42] As it can be understood from here, activism called activism is not a crime; On the contrary, it constitutes a right that individuals have.

The scope of activism is not limited. Activism can be carried out in many areas. Although the first thing that comes to mind when it comes to activism is social change, it covers a much wider area than that.

[42] Resmi Gazete (T: 09.11.1982), Türkiye Cumhuriyeti Anayasası, S: 17863.

Recognizing certain facts, expressing them by producing solutions and taking action is the core of activism.[43]

1.4.4. Types of Activism

We can list the types of activism by way of example as follows. These typings are not a limitation. With the developing technology and changing age, of course, different types of activism will emerge in various fields. It is quite possible for a new activist to bring a completely different character from a different point of view. The most common types of activism we encounter today are as follows:

1) Civil Disobedience,

2) Creating a Commune,

- Activism industry,
- Cooperative movement,
- Handicraft activism,
- Simple living activism,

[43] "Aktivizm şiddet değil sahip olunan bir haktır!", https://indigodergisi.com/2013/07/aktivizm-bir-suc-degil/ (e.t. : 12.07.2013)



[44]



[45]

3) Economic Activism,

- Boycott,
- Investment boycott,

4) Franchise Activism,

5) Lobbying,

6)Digital Activism,

- Slactivism,
- Clitivism,
- Hacktivism,

[44]"Komün Oluşturma", https://twitter.com/DOBirligi/status/1240316151852339200 (e.t. : 18.03.2020)

[45] "Boykot", https://genius.com/Boykot-ylan-lyrics (e.t. : 26.03.2020)

- Citizen Journalism,



[46]



[47]

7) Propaganda,

- Guerrilla in communication,

8) Non-Violence,

[46]"Sosyal Medyada Aktivizm", https://medium.com/@mtnafsn/sosyal-medyada-aktivizm-eea0d492a89 (e.t. : 21.07.2017)

[47]"Disinformation as a Threat to Private and State-Owned Businesses", https://warsawinstitute.org/disinformation-threat-private-state-owned-businesses/ (e.t. : 25.07.2017)



[48]

9) Violent Activism,

- Insubordination,

10) Protest,

- Show,
- Direct response,
- Theater for social change
- Protest music,

11) Strike,

[48] "Kadıköy'de kadın cinayetlerini protesto ettiler", https://www.hurriyet.com.tr/gundem/kadikoyde-kadin-cinayetlerini-protesto-ettiler-41381427 (e.t. : 24.11.2019)



[49]

12) Youth Activism,

- Student activism,
- Media run by young people.

Among these activism types, digital activism, slativism and clickivism, are important in the age of technology, where we can reach millions in seconds with a single click. For this reason, these concepts will be discussed here. By gaining strength from the internet environment, digital activism reaches huge masses quickly, effortlessly and effectively thanks to this virtual environment and promotes human rights, environmental rights, animal rights, etc. It is called the process of activating one's feelings and thoughts on issues online.[50] Slaktivism, on the other hand, is expressed as passive activism acts that people

[49] "Grev Yasağı", https://siyasihaber4.org/e/grev-yasagi (e.t. : 08.01.2019)

[50] Özge Köygülü, "Bir Dijital Aktivizm Türü Olarak Slaktivizm: Lisansüstü Öğrenciler Üzerine Nitel Bir Araştırma", Ege Üniversitesi Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, s. 78.

create with the motive of feeling good and having done something personally.[51] Another type of digital activism, clitivism; These are activism actions that take place as a result of the organization of users from social media platforms for a mass movement or protest action, which is first designed considering the sources[52].

The concepts of slativism and clitivism are confused by counting them in the same sense. But slativism and clitivism are similar only in that they are types of digital activism. When the definitions of these concepts are examined, it will be seen that they differ from each other and have different aspects. Although the different areas of reaction against the actions of these types of activism are similar, they cannot be said to be the same. While slativists generally show their reactions or support to actions, events, pages and campaigns that have been initiated and are currently being carried out; klitivists initiate actions, events and campaigns that have not been started before, and they create pages and sites that are relevant to the subject. For this reason, slativists are also called "sluggish activists" in terms of being more passive. For example, while clitivists organize a petition within the scope of the right to environment in the informatics environment; slativists sign this petition. Slativism provides a kind of conscientious relief to the individual. Clisticism, on the other hand, introduces a new phenomenon

[51] Selin Kiraz/Seyra Kestel, "Kadınların Madun Sorunsalı ve Bir Alternatif Olarak Yeni Medyada Dijital Aktivizm: Change.Org", İstanbul Üniversitesi İletişim Fakültesi Dergisi, S. 53, Y. 2017, s.149.

[52]Ceren Yegen, "Bir Dijital Aktivizm Biçimi Olarak Slaktivizm: Change.Org Örneği", Karadeniz Teknik Üniversitesi İletişim Araştırmaları Dergisi, S. 1 (8), Y. 2015, s.90.

and announces a problem to the digital world. But both are a support or a reaction to a particular issue or problem. Although the general framework is similar, the movements are different.

Since I have included women's activist actions within the scope of this study, it will be pragmatic for our subject to know these types of digital activism in today's technology age. Because the actions of women activists in the digital world will both bring greater voices and women activists. It will almost be a protection shield as it will pose less danger to the public. Upon the country-wide outrage over the brutality in the Özgacan Aslan incident, which we have all witnessed recently; Everyone felt the need to show their reaction.[53] Although many demonstration marches and various protests have been organized regarding the case in question, the most common forms of reaction are Özgecan Aslan photos and black ribbons, hashtags, written posts etc.

2.ATTENTION: ACTIVISTS HAVE WOMEN!

2.1. 20 SPECIAL ACTIVIST WOMEN ACCORDING TO THE GUARDIAN

The Guardian has identified 100 special women inspired by women. In fact, all women have a maternal instinct, and it is this instinct that underlies their combative attitude. Here are 20 activist women among the 100 special women chosen by The Guardian, who inspire women:

[53] Durmuş Gökhan Turhan, "Bilgi Toplumu Kavramı Çerçevesinde Dijital Yerliler Ve Dijital Aktivizm", Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü, Doktora Tezi, s. 148-149.

[54]

Graca Machel: Former Mozambican education minister who advocates for the rights of African women and children, Graca Machel became a freedom fighter for the empowerment of women in all walks of life after studying in Lisbon, and is the only female minister of education and culture in the cabinet after Mozambique gained independence in 1975. Machel, who founded the Community Development Foundation in 1994, has now established a scholarship program for poor girls in the south of Africa. In addition, Machel, who presented a report on the impact of armed conflict on children in 1996, supported the change of policies of governments and UN institutions with this report.[55]

[54] "Graca Machel", https://www.iol.co.za/sundayindependent/news/graca-machel-are-we-prepared-for-natural-disasters-29597238 (e.t. : 21.07.2019)

[55]"Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

[56]

Helen Bamber: Founding member of the global movement Amnesty International, Helen Bamber went to Belsen at the age of 19 to help care for the survivors of the concentration camp there. She has supported more than 50,000 people with treatment, documentation and counseling since she founded the Medical Foundation for the care of torture survivors in 1985.[57] Today, this foundation carries out its activities with survivors of human rights violations, including genocide, torture and smuggling.

[56] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

[57] "Helen Bamber", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

[58]

Shami Chakrabarti: Shami Chakrabarti, a former lawyer for the human rights Home Office, is the director of Liberty,[59] an organization that upholds civil liberties and upholds human rights. Her leadership in eliminating the allegations of 42 days of detention, torture and imprisoning foreign terrorist suspects without trial is a testament to her fierce intelligence and commitment to civil rights.[60]

[58] "Shami Chakrabarti", https://www.tate.org.uk/whats-on/tate-britain/exhibition/migrations/migrations-exhibition-plan-and-timeline/migrations-1 (e.t. : 13.06.2020)

[59] On Liberty: An advocacy group that supported civil liberties and human rights, operating from 2003 to 2016.

[60] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



[61]

Sampat Pal Devi: As the leader of the Gulabi Gang[62], the Pink Organization, Sampat Pal Devi taught herself to read and write as a shepherd's daughter. Devi begged the man to stop when she saw a man beating her wife one day in her village in Uttar Pradesh, one of the poorest states in India. But the man continued to show violence. Devi returned the next day with a small group of women with sticks in hand and created the Gulabi Gang, which was working in India, by inflicting the same violence on the man as she inflicted on her wife.[63] Devi has carried out various studies to prevent child marriages and to encourage them to education.

[61] "Sampat Pal Devi", https://www.kadinvekadin.net/galeri/kadinlara-ilham-veren-100-kadin#1 (e.t. : 15.06.2020)

[62] The Gulabi Gang (from Hindi gulabi, "pink") is a feminist group.The group appeared in North India, as a response to patriarchal society, widespread domestic abuse and any kind of violence against women.They have been called "Militant Maoists" by the Indian police. However, the claim that they were Maoists and various accusations were withdrawn. Maoism, on the other hand, can be expressed as a nationalist socialism based on the peasantry.

[63] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



64

Shirin Ebadi: At the age of 23, Shirin Ebadi became Iran's first female judge. She is also the first Muslim woman to win a Nobel Prize and the founder of the Center for Human Rights Defenders. She stated that she was against only patriarchy, not Islam, in her struggle for human rights, especially women. She also started a campaign by establishing the Center for Human Rights Defenders and supported the changing laws by collecting 1 million signatures from women she. The aforementioned campaign hosted numerous international awards such as the "2009 Anna Politkovskaya Award for Reach All Women in War".[65]

[64] "Shirin Ebadi", https://www.iranhumanrights.org/2016/12/shirin-ebadi-rouhani-directly-responsible/ (e.t. : 12.12.2016)

[65] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

[66]

Lubna Hussein: A Sudanese writer and women's rights activist, Lubna Hussein, after she was arrested in 2009 for wearing trousers in a restaurant in Khartoum, told the judges in Sudan, "I'm not afraid! It is my chance to defend Sudanese women."[67]

[66] "Lubna Hussein", https://www.aljazeera.com/news/africa/2009/09/200998152754685257.html (e.t. : 08.09.2009)

[67] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



[68]

Malalai Joya: Afghan human rights politician Malalai Joya, an elected delegate of the Jirga,[69] said, "Why do you allow criminals to be found? The warlords responsible for the state of our country... They are the most misogynistic people in the society that brought our country to this state, and they want to do the same again." When she stood up and openly criticized the room full of men, the delegates yelled at her "whore".[70] Despite being threatened with rape and murder where she lives, she has not stopped defending women's rights. All these events caused her to be called "the bravest woman in Afghanistan".

[68] "Malalai Joya", http://www.malalaijoya.com/c4p_win.htm (e.t. : 11.02.2008)

[69] A jirga (Pashto: جرګه, jərga) is an assembly of leaders that makes decisions by consensus according to Pashtunwali, the Pashtun social code. It is conducted in order to settle disputes among the Pashtuns, but also by members of other ethnic groups who are influenced by them in present-day Afghanistan and Pakistan.

[70] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)


[71]

Somaly Mam: Founder of AFESIP[72] a Cambodian anti-sex trafficking activist who works for the removal, removal and reintegration of women from brothels, Somaly Mam was sold into sexual slavery at the age of 12 and ended up in a Phnom Penh brothel, as a result of which she had to endure both torture and rape. Mam, who was forced to watch the death of a girl who was her best friend, chose to escape and help the unlucky girls. Founded AFESIP in 1996 to rescue girls and women from brothels and support their recovery, Mam has helped more than 4,000 women and children escape sexual slavery in Southeast Asia.[73] She established the Somali Mam Foundation in 2007 to fund projects to save and heal women.

[71] "Somaly Mam", http://kitapvaktim.blogspot.com/2011/02/yitik-masumiyet-somaly-mam.html (e.t. : 06.02.2011)

[72] AFESIP ,works to care for and secure the rights of those victimized by human trafficking and sex slavery, successfully rehabilitate and reintegrate victims into mainstream society through financial independence in a sustainable and innovative manner.

[73] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



[74]

Pragna Patel: Founder of the Southall Black Sisters[75], which is active in Black and Asian feminism created as a result of the race riots that took place in London in 1979, Pragna Patel organizes campaigns for women fleeing domestic violence and forced marriages. In addition to supporting Kiranjit Ahluwalia, who was imprisoned for the murder of her abusive husband, the Southall Black Sisters championed women's rights by amending an immigration rule that imprisoned non-British women in abusive marriages.[76]

[74] "Pragna Patel", https://southallblacksisters.org.uk/news/injustice-ted-x-talk-pragna-patel/ (e.t. : 13.05.2016)

[75] Southall Black Sisters: Southall Black Sisters, a secular and inclusive non-profit organization, was created in 1979 to meet the needs of Black (Asian and African-Caribbean) women. Goals; highlighting and combating all forms of gender-related violence against women, enabling them to have more control over their lives and to live without fear of violence, and defending their human rights. Although they focus primarily on the needs of black and minority women, they do not turn away any woman in need of urgent help. There are also white women they help.

[76] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



[77]

Lisa Robinson: On a train back home from Cardiff in September with her husband and five-year-old son, 41-year-old officer Robinson was sexually assaulted when she asked about 30 drunks who were Cardiff City fans to stop sexistically abusing a woman. At the next station, Robinson pulled the red lever to stop the train and asked the driver to call the police. But when the mechanic decided to continue the journey, Robinson refused to move by climbing the rails.[78]

[77] "Lisa Robinson", https://www.kadinvekadin.net/galeri/kadinlara-ilham-veren-100-kadin#1 (e.t. : 15.06.2020)

[78] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



[79]

Zainab Salbi: Founder and CEO of Women for Women International, Iraqi-American Salbi provides both financial assistance and emotional support to women through sponsors. Salbi, the daughter of Saddam Hussein's personal pilot, used her savings to help with her husband when she heard that rape camps were being run in Bosnia and Croatia.[80]



[81]

[79] "Zainab Salbi", https://www.armanayse.com/eger-bir-ulkenin-durumunu-anlamak-istiyorsaniz-kadinlarin-yasamak-zorunda-kaldiklarina-bakin/ (e.t. : 25.03.2018)

[80] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

[81] "Vandana Shiva", https://geneticliteracyproject.org/2016/12/07/oregon-teacher-anti-gmo-activist-vandana-shiva-talk-eugene-slippery-facts/ (e.t. : 07.12.2016)

Vandana Shiva: Founder of Different Women for Diversity Organization and an environmental activist, Vandana Shiva, together with female villagers, started an environmental movement called "tree wrapper" by wrapping her arms around trees to prevent them from being dropped by commercial tree cutters. Founding the Science, Technology and Ecology Research Foundation in a cow shed at the foot of the Himalayas in 1982, Shiva defined herself as an ecofeminist by founding the organization Diverse Women for Diversity.[82]



[83]

Camila Batmanghelidjh: Founder of Kid's Company[84], Camila Batmanghelidjh is a psychotherapist in her early 20s who founded The Place To Be, the first charity to provide treatment to children in schools.

[82] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

[83] "Camila Batmanghelidjh", https://www.standard.co.uk/news/london/camila-batmanghelidjh-thousands-of-children-are-being-harmed-and-left-without-help-join-our-campaign-9558875.html (e.t. : 24.06.2014)

[84] Kid's Company: Since 2004, organize children according to staff ratios, group sizes, education, programming and facilities to ensure that your child is a safe and quality place

She founded Kids Company in her early 30s, providing practical, emotional and educational support to 14,000 fragile inner-city children. The charity in question returned 91% of children to education, reducing crime and drug use by 90%. Batmanghelidjh, an activist who is also an advocate for troubled youth, explained that her commitment to them caused her to refuse to have children of her own.[85]



[86]

Jasvinder Sanghera: Jasvinder Sanghera, the founder of the Karma Nirvana organization that helps women in forced marriage, ran away from home at the age of 15 to avoid forced marriage. When her sister killed herself in 1987 because of her fear of her abusive husband, Sanghera established refuges and Karma Nirvana in Derby and Stoke-on-Trent.[87] In addition, Sanghera stated that the government criticizes the forced marriage orders that young people can apply for legal

[85] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

[86] "Jasvinder Sanghera", https://eachother.org.uk/beyond-shame-forced-marriage-play/ (e.t. : 11.09.2018)

[87] "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)

protection from their families and that they are not sufficient and that these orders are followed very little.



88

Franny Armstrong: Founder of the 10:10 campaign[89] and producer of "The Age of Stupid,"[90] Franny Armstrong is an environmental activist. With the creation of the 10:10 movement, thousands of businesses and institutions and more than 100,000 people promised to reduce their carbon emissions by 10%, and David Cameron's announcement that the central government would do the same, days after the coalition government was formed, proves the effectiveness of the campaign in question.[91]

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88 "Franny Armstrong", https://salvonews.blogspot.com/2009/11/franny-armstrong-green-personality-2009.html (e.t. : 19.11.2009)

89 10:10 was established in England, and originally focused on helping people and organisations reduce their carbon emissions by 10% in 2010.

90 The Age of Stupid is a 2009 British documentary film. The film is a drama-documentary-animation hybrid, which stars Pete Postlethwaite as a man living alone in a devastated world of 2055, watching archival film and asking "Why didn't we stop climate change when we had the chance?"

91 "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



[92]

Margaret Chan: Director of the World Health Organization, Margaret Chan supports the fight against international viruses such as swine flu, Sars[93] and bird flu, as well as advances in maternal care, HIV and AIDS, malaria and other pressing diseases. She gave importance to people and worked on human health, especially Africa and women's health. Chan announced the worldwide swine flu epidemic that affected the whole world in June 2009; she was the first World Health Organization president to announce such a major outbreak, she.[94]

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92 "Margaret Chan", https://www.npr.org/sections/goatsandsoda/2016/05/23/479199256/whos-stern-warning-the-world-is-not-prepared-to-cope-with-pandemics (e.t. : 23.05.2016)

93 The 2002–2004 outbreak of SARS, caused by severe acute respiratory syndrome coronavirus (SARS-CoV or SARS-CoV-1), infected over 8,000 people from 29 countries and territories, and resulted in at least 774 deaths worldwide. The outbreak was first identified in Guangdong, China, in November 2002.

In late December 2019, SARS-CoV-2, a new strain of coronavirus closely related to the one that caused SARS, was discovered in Wuhan, China. The new strain causes COVID-19, a disease which has since spread worldwide and faster, leading to an ongoing pandemic that has killed millions. (Bkz: "Sars virüsü nedir", https://www.sozcu.com.tr/2020/saglik/sars-virusu-nedir-belirtileri-ve-tedavisi-szcu2-5781487/ (e.t. : 29.04.2020)

94 "Top 100 women: activists and campaigners", https://www.theguardian.com/world/2011/mar/08/helen-bamber-100-women (e.t. : 08.03.2011)



[95]

Aparajita Gogoi: Coordinator of the White Ribbon Alliance [96]for safe motherhood in India, Aparajita is an activist programming and advocating for policy issues, particularly youth health and rights. Gogoi; As an advocate of safe motherhood regarding women's health problems, she stated that it is the basic right of every woman to avoid childbirth.[97] Safe motherhood is also a demographic formation for countries and is a conscious movement that will ensure development.

[95] "Aparajita Gogoi", https://www.outlookindia.com/magazine/story/aparajita-gogoi/264998 (e.t. : 19.04.2010)

[96] White Ribbon is one of the world's largest male-led campaigns to end men's violence against women. It started in 1991 in Canada, and is now active in 52 countries across the globe. Every year it is growing stronger as more men and boys realise that women's and girls' safety is their issue too.

[97] "Aparajita Gogoi", https://www.whiteribbonalliance.org/profiles/dr-aparajita-gogoi-phd/ (e.t. : 24.10.2017)



[98]

Wangari Maathai: Kenyan environmental activist Wangari Maathai, who received a Nobel prize for her work within the world-class Green Belt Movement,[99] became the first East African woman to earn a doctorate, and a job offer from the University of Nairobi was withdrawn after she was deemed too ambitious. Maathai has created campaigns related to rainforests and climate change in Africa, fighting against those who are usurping lands and forests. She was awarded the Nobel Peace Prize in 2004 for her contributions to sustainable development, democracy and peace.[100] Maathai, a painter who paints the world green with her works, is a woman that many people should take as an example in today's world where natural beauties are unconsciously used and destroyed.

[98] "Wangari Maathai", https://ajws.org/blog/remembering-wangari-maathai/ (e.t. : 27.09.2011)

[99] GBM: The Green Belt Movement is an indigenous, non-governmental organization that aims at organizing women in rural Kenya to plant trees, combat deforestation, restore their main sources of fuel for cooking, and generate income.

[100] "Wangari Maathai", https://www.yesilist.com/afrikanin-melegi-wangari-maathai/ (e.t. : 20.01.2014)

[101]

Fatema Mernissi: Fatema Mernissi, professor of sociology at the University of Mohammed V, is not interested in veils, polygamy, etc. She is an Islamic feminist who deals with the most controversial issues of the Muslim world. Her first book, “Beyond the Veil”, which is a revelation and a call for revolution, is her first book. Mernissi wants women not to be silent anymore, to speak, to write, to tell like Scheherazade and says, "Writing is the best beauty cure for a woman."[102]

[101] “Fatema Mernissi”, https://scroll.in/article/773370/fatema-mernissi-1940-2015-a-dreamer-who-tried-to-bring-asia-and-africa-together (e.t. : 04.12.2015)

[102] “Fatma Mernissi’nin ardından: Yazmak bir kadın için en iyi güzellik kürüdür”, http://evrensel.net/haber/266731/fatma-mernissinin-ardindan-yazmak-bir-kadin-icin-en-iyi-guzellik-kurudur (e.t. : 05.12.2015)


103

Nawal El Saadawi: Egyptian psychiatrist Nawal El Saadawi, a rist, feminist, and lecturer, is an activist who cut her teeth at demonstrations against British rule in Egypt. Examining controversial issues such as prostitution, domestic violence and religious fundamentalism, Saadawi, as a fearless commentator on women's rights, criticized FGM and was imprisoned for crimes against the state for her outspoken views.[104]

[103] "Nawal El Saadawi", https://www.thecairoreview.com/q-a/my-principle-is-to-unveil-the-mind/ (e.t. : 15.04.2010)

[104] "Nawal El Saadawi", https://time.com/5793662/nawal-el-saadawi-100-women-of-the-year/ (e.t. : 05.03.2020)

2.2. OTHER WOMEN ACTIVISTS TAKING JOURNEY TO A FAIR FUTURE



105

In the patriarchal world order, the struggle for women to lead their lives on an equal basis with men has been continuing from the past to the present. 147 years ago, in 1873, Susan B. Anthony was fined one hundred dollars for attempting to vote in elections in America.[106] Attempting to vote in the elections… Even writing this here today sounds quite tragic; some of them have experienced it themselves. When we look at history, a male hegemony in life has always taken place in the minds like a virus. Despite many legal regulations today, unfortunately, we still have not been able to get rid of that virus completely. So, are we going to accept this situation quietly? We come

105 "Daha adil bir dünya için çalışmış 8 kadın hakları aktivisti", http://www.radikal.com.tr/radikalist/daha-adil-bir-dunya-icin-calismis-8-kadin-haklari-aktivisti-1381728/ (e.t. : 18.06.2015)

106 "Daha adil bir dünya için çalışmış 8 kadın hakları aktivisti", http://www.radikal.com.tr/radikalist/daha-adil-bir-dunya-icin-calismis-8-kadin-haklari-aktivisti-1381728/ (e.t. : 18.06.2015)

from a history created by people who have been exposed to discriminatory attitudes just because of being a woman and have struggled for the place and value of women in society for a significant part of their lives. Here are other women activists who are travelers to a just future:



[107]

Susan Brownell Anthony: The realization that women have little place and value in a social movement that fights against alcohol, led Anthony to work on women's rights. Anthony, one of the most visible leaders of the women's suffrage movement; Although she was arrested two weeks after she went to vote with some women in 1872 and fined after she was arrested again after she went to vote again in 1873, she did not pay this fine. Anthony traveled around the country with Elizabeth Cady Stanton and spoke about the need to give women the right to vote, to be freed from slavery, and to be measured by the principle of equal pay for equal

[107] "Susan B. Anthony", https://gohighbrow.com/womens-rights-to-the-suffrage/ (e.t. : 21.06.2020)

work. She also protested the social pressure on women's clothing by wearing loose pants under her skirt.[108]



109

Doria Shafik: One of the pioneers of the women's movement in Egypt, Doria Shafik accepted Shivekar's[110] offer to be the editor of the cultural and literary magazine La Femme Nouvelle (New Woman) and was published in Arabic in 1945, Bint Al-Nil (The Daughters of the Nile).) magazine was published. Shafik founded the Bint Al-Nil Association in 1948 to provide women with economic and social security, to encourage them to participate in political life, to raise the marriage age, and to organize literacy studies. After King Faruk did not fulfill his promises about women's rights, Shafik secretly met with nearly 1500 women in 1951 and marched to the parliament.[111] As a result of this

[108] "Susan B. Anthony", https://www.womenshistory.org/education-resources/biographies/susan-b-anthony (e.t. : 25.07.2020)

[109] "Doria Shafik", https://sister-hood.com/sister-hood-staff/doria-shafik-1908-1975/ (e.t. : 09.08.2016)

[110] Wife of King Faruk.

[111] "Doria Shafik", https://www.catlakzemin.com/14-aralik-1908-misirli-feminist-yazar-doria-shafik-dogdu/ (e.t. : 14.12.2019)

action, women who can read and write in Egypt were given the constitutional right to vote.



[112]

Emmeline Pankhurst: Pankhurst, who started attending meetings where women's suffrage was defended when she was 14 years old; Although she was detained many times as a result of her radical actions for her right to vote, bombings and fires, she could not prevent her arrest even though she resisted by spitting and slapping the police. Pankhurst, who also went on a hunger strike in prison, was trying to petition the British monarch George V on May 22, 1914, when police chief Rolfe was detained in front of Buckingham Palace, the first "visual" photograph of women's movements and headlines in many newspapers in London. passed into history. Continuing her struggle throughout her life, Pankhurst, together with her four female friends and daughters, founded the Women's Social and Political Union, a radical women's movement.[113]

[112] "Emmeline Pankhurst", https://www.biography.com/activist/emmeline-pankhurst (e.t. : 17.06.2020)

[113] "Emmeline Pankhurst", https://www.catlakzemin.com/14-haziran-1928-sufrajet-emmeline-pankhurst-hayatini-kaybetti/ (e.t. : 14.06.2020)



[114]

Malala Yousafzai: Born in Pakistan on July 12, 1997, Malala made history as the youngest activist woman to win the Nobel Peace Prize at the age of 17. In the place and period of Yousafzai's life, supporters of the Taliban tried to prevent girls from getting an education by attacking schools. When the British news channel BBC searched for a local girl who went to school to tell about life under this extremist rule; When Malala was 11 years old, she bravely took on this task and her diary, which she kept under the pen name "Gul Makai", was published on the BBC's website for ten weeks. When Malala was 14 years old, she was shot in the head as a result of the attack of the Taliban on her way home from school, and it seemed impossible to live, but Yousafzai won this fight. After Malala's recovery, she established the Malala Fund, working for girls' right to education.[115]

[114] "Malala Yousafzai", https://nypost.com/2019/12/16/malala-yousafzai-reveals-struggle-with-depression-mental-health-issues/ (e.t. : 16.12.2019)

[115] Kate Schatz, Radikal Kadınlar, (Çev. Utku Özmakas), İstanbul, Sel Yayıncılık, 2019, s. 4-6.



116

Manal al-Sharif: Manal al-Sharif, a Saudi Arabian women's rights activist working on foreign women's rights, made a doctor's appointment after being unable to find a taxi to go home afterward, she questioned why she could not drive even though she had a driver's license and a car. Sharing a "protest video" on YouTube that she recorded himself behind the wheel, al-Sharif pioneered the campaign for women to drive in Saudi Arabia in 2011. Manal al-Sharif then faced a 3-week prison sentence on charges of "driving a car as a woman" in a cell full of cockroaches. Divorced from her first husband due to domestic violence, Manal al-Sharif left her country after her request to marry a Brazilian was rejected by the government, of which she is a citizen.[117]

[116] "Manal al-Sharif", https://www.theguardian.com/world/2019/apr/12/manal-al-sharif-saudi-arabia-human-rights-abuses (e.t. : 12.04.2019)

[117] "Manal al-Sharif", https://www.bbc.com/turkce/40247545 (e.t. : 12.06.2017)



[118]

Deeyah Khan: Daughter of a Pakistani Muslim family, Deeyah Khan is a two-time Emmy Award winner and two-time BAFTA nominated documentary film director. Khan, who is also the founder of Fuuse, a media and art company that places women, people from minorities and children of third culture at the center of telling their stories, is about the life and death of a young British Kurdish woman who was killed by her family for honor in the film she directed.[119] Khan, who also works as a musician and is the founder of an annual festival called World Woman, which supports women's rights, in an interview with David Mattingly on CNN channel, mentioned that her father had to defend her neighbors for her interest in music, revealing the mentality towards women making music.

[118] "Deeyah Khan", https://womennewsnetwork.net/2014/03/08/deeyah-shares-life/ (e.t. : 08.03.2014)

[119] "Deeyah Khan", https://deeyah.com/about-deeyah/ (e.t. : 26.07.2020)



120

Taffan Ako Taha: Born in 1994 and a Kurdish women's rights activist, Taffan Ako Taha settled in Sweden at the age of 3 when the dictator Saddam Hussein targeted the Kurds for a mass extension. Living with the aim of preventing other children from suffering the same oppression, Taha returned to Sulaimani after her graduation, worked as a volunteer in refugee camps in Syria and Iraq, and focused on the plight of sex slaves who escaped from ISIS fighters.[121] Taha tried to ensure the children's right to education by giving lessons in Kurdish on many issues, especially the danger of female genital mutilation in schools.

[120] "Taffan Ako Taha", https://medium.com/@OneYoungWorld_/the-challenges-refugees-face-today-are-much-harder-i-know-because-ive-been-there-afa17f6916d5 (e.t. : 29.01.2018)

[121] "Taffan Ako Taha", https://www.historyheroblast.com/historyhero/taffan-ako-taha (e.t. : 14.11.2019)



[122]

Ella Baker: Ella Baker, who has done extensive research on women's rights and more inclusive human rights, has been her lifelong pride and resilience to her grandmother, who flogged her after her refusal to marry a man chosen for her by the slave owner, in the face of racism and injustice. continued to inspire. Baker; She has been involved in many organizations including the Student Nonviolent Coordinating Committee, NAACP, Martin Luther King's Southern Christian Leadership Conference.[123]

2.3.TURKISH WOMEN'S RIGHTS ACTIVISTS

Some of the women activists who made a worldwide impact and their actions are described above. Women activists are everywhere. Because thought; it is universal and all human beings can have, which will be inherited by humanity. At the core of the activists is thought. To be

[122] "Ella Baker", https://www.harlemworldmagazine.com/harlems-ella-baker-a-great-woman-behind-a-great-movement-1903-1986-video/ (e.t. : 10.10.2019)

[123] "Ella Baker", https://ellabakercenter.org/about/who-was-ella-baker (e.t. : 28.07.2020)

sensitive, we must first think about it. There are also many women activists in our country. Here are some of the Turkish women activists:



[124]

Duygu Asena: A Turkish feminist writer and journalist, Duygu Asena served as the personal secretary of Atatürk, the founder of the Turkish Republic. Although She was trained to be a teacher at first, she continued her career as a journalist and writer advocating for women's rights. Having made a name for herself with her first book, “Women Have No Name", Asena filed a lawsuit after her book was banned in 1988 because it was found obscene. Her book, which was approved for re-publishing, became the subject of a movie directed by Atıf Yılmaz.[125]

[124] “Duygu Asena”, https://www.haberturk.com/duygu-asena-kimdir-turk-feminist-yazar-duygu-asena-73-yasinda-google-onu-unutmadi-iste-eserler-2437684 (e.t. : 19.04.2019)

[125] “Duygu Asena”, https://www.haberturk.com/duygu-asena-kimdir-turk-feminist-yazar-duygu-asena-73-yasinda-google-onu-unutmadi-iste-eserler-2437684 (e.t. : 19.04.2019)



126

Jale Yasan: Painter Jale Yasan is a Turkish women's rights activist, one of the founders of the International Women's Party, which was established in 1972.[127] The said party was dissolved during the September 12 Coup.

126 "Jale Yasan, http://parlarmedya.blogspot.com/2012/10/oncu-kadin-sanatci-jale-yasan-yilmaz.html (e.t. : 08.10.2012)

127 "Jale Yasan, http://parlarmedya.blogspot.com/2012/10/oncu-kadin-sanatci-jale-yasan-yilmaz.html (e.t. : 08.10.2012)



128

Pınar Selek: A Turkish sociologist, feminist, anti-militarist writer, Pınar Selek has covered studies on women, transsexuals, street children, sex workers and Kurds. Although Selek, one of the founding editors of Amargi, a Feminist magazine published in Turkey, and one of the founders of Amargi Women's Solidarity Cooperative , was on trial for the explosion of the Spice Bazaar in 1998, she was acquitted as a result of a 16-year trial.[129]

[128] "Pınar Selek",https://www.aa.com.tr/tr/turkiye/pinar-selek-beraat-etti/91228 (e.t. : 19.12.2014)

[129] "Pınar Selek neden hedef seçildi, Selek kimdir?", http://www.agos.com.tr/tr/yazi/4033/pinar-selek-neden-hedef-secildi-selek-kimdir (e.t. : 24.01.2013)



130

Necile Tevfik: Painter, writer, translator and screenwriter, Necile Tevfik worked in the field of social responsibility in the 1930s. Tevfik, a women's rights activist who later served as a member of the Executive Committee of the Turkish Women's Union between 1932-1935, took an active role in the preparations for the 12th Congress convened by the International Women's Union in Istanbul.[131] Tevfik wrote articles on women's rights as well as women's struggle for equality and freedom.

[130] "Necile Tevfik", https://www.arkeolojikhaber.com/haber-necile-tevfik-23780/ (e.t. : 03.11.2019)

[131] "Necile Tevfik", https://www.arkeolojikhaber.com/haber-necile-tevfik-23780/ (e.t. : 03.11.2019)



[132]

Nezihe Muhiddin: Nezihe Muhiddin, who was the first activist to raise the issue of women's right to vote, is a Turkish women's rights advocate who stated that the struggle is tough but we should never give up.[133]

[132] "Nezihe Muhiddin", https://m.bianet.org/bianet/tarih/205256-resmi-tarihin-yok-saydigi-bir-kadin-nezihe-muhiddin (e.t. : 07.02.2019)

[133] "Nezihe Muhiddin", https://www.avrupa.info.tr/tr/turkiyenin-oncu-kadinlari-8-mart-dunya-kadinlar-gunu-kampanyasi-9290 (e.t. : 08.03.2019)



134

Şirin Tekeli: Activist and feminist writer who advocates for women's rights, who has worked in many studies, Şirin Tekeli published her associate professorship thesis in 1982, entitled "Women and Political-Social Life", on women's participation in political life. Tekeli, who started the petition campaign demanding the implementation of CEDAW in 1985; It pioneered activities such as the March Against Domestic Violence and Kariye Festival in 1987, and the Purple Needle Campaign in 1989. Afterwards, Tekeli, who led the formation activities of the Women's Works Library and Information Center Foundation in 1989, said, “In 1980s Turkey, she arranged the compilation named "Women from a Women's Perspective" in her. Afterwards; She played a founding role in the establishment of organizations such as KA-DER

[134] “Şirin Tekeli”, http://www.agos.com.tr/tr/yazi/18720/sirin-tekeli-mor-kiyafetli-kadinlar-tarafindan-ugurlanacak
(e.t. : 14.06.2017)

(Association for Supporting Women Candidates) and Winpeace - Turkish and Greek Women's Peace Initiative."[135]



[136]

Suat Derviş: One of the first Turkish writers whose works were translated into foreign languages, Suat Derviş became the first female journalist to go abroad when she went to watch the Montreux Conference in 1936, when she was working for the newspaper Son Posta. Addressing women's problems in the newspaper Tan, where she later started working, Derviş is also one of the five founders and first president of the first press union, and an activist who has been active in the fields of women's rights and democracy, the founder of the Revolutionary Women's Union.[137] The line "I couldn't bend this woman's head once" in the poem "Shadow" written by Nazım Hikmet,

[135] "Şirin Tekeli", http://www.agos.com.tr/tr/yazi/18720/sirin-tekeli-mor-kiyafetli-kadinlar-tarafindan-ugurlanacak
(e.t. : 14.06.2017)

[136] "Suat Derviş", http://www.agos.com.tr/tr/yazi/4653/unutulmus-bir-portre-suat-dervis (e.t. : 23.03.2013)

[137] "Suat Derviş", http://www.agos.com.tr/tr/yazi/4653/unutulmus-bir-portre-suat-dervis (e.t. : 23.03.2013)

her childhood friend and first love, for Suat Derviş, is enough to describe Derviş's activist spirit.[138]



[139]

Emine Semiye Önasya: Emine Semiye Önasya, a teacher and female activist who is a Turkish writer, is the sister of Fatma Aliye Hanım, one of the pioneers of the Ottoman women's movement and also another female activist. Önasya established an association called "Şefkat-i Nisvan" in Thessaloniki for women whose children were martyred and who had financial difficulties. Being one of the first Ottoman women to study abroad, she wrote in the newspapers Önasya, Mütalaa and Asır, aiming to training women in positive sciences.[140]

[138] Pelin Batu, Hayatın Seyrini Değiştiren Kadınlar, İstanbul, İnkılap Yayınevi, 2019, s.259-260.

[139] "Emine Semiye Önasya", http://www.feminet.net/osmanli-kadini-ve-politika/ (e.t. : 20.08.2013)

[140] "Emine Semiye Önasya", http://www.feminet.net/osmanli-kadini-ve-politika/ (e.t. : 20.08.2013)

2.4. WOMEN'S ACTIVIST GROUPS AND WOMEN'S RIGHTS PLATFORMS



141

FEMEN: Founded by Anna Hutsol and Oksana Shachko in 2008, the Femen feminist group was established due to the lack of activist women and the reaction to the male-oriented Ukrainian society.[142] Although their founding purpose was primarily to protest the issues affecting female students, they later reacted to sex tourism and sexual abuse of Ukrainian women. At first, Femen attracted attention with the protests they made with their underwear, and in August 2009, when Shachko took off her bra at the demonstration in Kiev, Femen activists became known around the world by starting their demonstrations topless.[143] The group that held demonstrations on women's rights and human rights both in Ukraine and globally; International marriage agencies have

141 "FEMEN", http://jumpforme.eu/society-gender/solidarity/2013/06/10/femen-activists-detained-as-tunis-trial-adjourns/ (e.t. : 10.06.2013)

142 "FEMEN",https://www.cnnturk.com/ajanda/femen-nedir-oksana-shachko-kimdir (e.t. : 25.07.2018)

143 "FEMEN", https://onedio.com/haber/ciplak-protestolari-ile-unlu-feminist-grubun-kurucularin-oksana-shackho-evinde-olu-bulundu-833187 (e.t. : 25.07.2018)

organized actions related to gender inequality and other social problems on a global scale.



144

KEIG (Women's Labor and Employment Initiative): Established by academics and women activists in 2007, KEIG operates within the scope of women's labor and job creation for women. KEIG; It is a platform formed by the merger of 32 women's organizations from 16 provinces that work in various fields of gender equality such as labor, women's political participation, and male violence against women.[145] KEIG is essentially an organization that establishes policies on women's labor and employment.

144 "KEİG (Kadın Emeği ve İstihdamı Girişimi)", https://gazetekarinca.com/2017/11/kadin-emegi-ve-istihdami-girisimi-platformundan-guncellemeye-tepki-esitlik-silindi/ (e.t. : 19.11.2017)

145 "KEİG", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)



146

The aim of KEIG; It is to establish new policies in this field so that women can find a safe and stable field in their working life, work with good working conditions and sufficient income opportunities. While establishing the said policies; It is essential to identify the mentality towards embodying the daily work that women do for free at home, and damaging the division of labor between men and women inside and outside the home.[147]



148

146 "KEİG (Kadın Emeği ve İstihdamı Girişimi)", https://kazete.com.tr/haber/kesk-ar-kadin-emegi-degersizlestiriliyor-17742 (e.t. : 08.03.2013)

147 "KEİG", http://www.keig.org/hakkimizda/ (e.t. : 09.07.2020)

148 "Kadın Koalisyonu", https://m.bianet.org/bianet/siyaset/163351-partilere-soru-kadin-ve-lgbti-yurttaslar-icin-4-yilda-ne-yaptiniz (e.t. : 27.03.2015)

Women's Coalition: It is a formation created by independent women's unions organized in order to increase the political and social participation of women, to establish an egalitarian and justice-oriented political practice against the system in which discrimination based on physical strength and violence exists. The purpose of this platform; is to ensure that women take an active role equally in all areas of social, economic, social and political life[149].



[150]

CSBR (The Coalition for Sexual and Bodily Rights in Muslim Societies): Established in 2001 by organizations, activists and academics active in the field of human rights in the context of human rights, CSBR It plays an active role in breaking the taboos against people. The Coalition draws attention to the fact that these rights are among the basic human rights that everyone has. In addition, CSBR

[149] Kadın Koalisyonu", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

[150] "CSBR (The Coalition for Sexual and Bodily Rights in Muslim Societies – Müslüman Toplumlarda Cinsel ve Bedensel Haklar Koalisyonu)", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

advocates that everyone can freely decide on their body, sexuality and fertility.[151]



[152]

AWID (Association for Women's Rights in Development): AWID, an international feminist organization based on membership; advocates for women's rights. The association adopts a strategy based on collective power in order to improve women's rights and gender equality.[153]



[154]

ICAN (International Civil Society Action Network): ICAN, a non-profit organization advocating civil society activities on women's

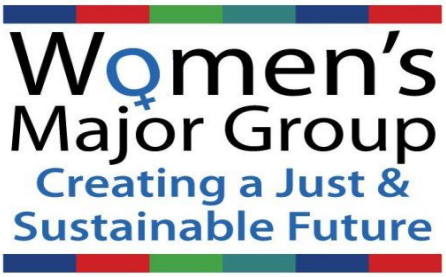
[151] "CSBR (The Coalition for Sexual and Bodily Rights in Muslim Societies – Müslüman Toplumlarda Cinsel ve Bedensel Haklar Koalisyonu)", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

[152] "AWID (Association for Women's Rights in Development – Kalkınmada Kadın Hakları Derneği)", https://www.mujeresdelsur.org/nosotras/ (e.t. : 04.07.2020)

[153] "AWID (Association for Women's Rights in Development – Kalkınmada Kadın Hakları Derneği)", https://www.mujeresdelsur.org/nosotras/ (e.t. : 09.07.2020)

[154] "ICAN (International Civil Society Action Network – Uluslararası Sivil Toplum Ağı)", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

rights, peace and human security, was established in 2006. Aiming to support women's initiatives and make their voices and experiences heard, ICAN acts as a bridge between activists and politicians.[155]



156



157

WMG (Women's Major Group): The Women's Major Group, which was established in 1992 after the cabinets recognized women as one of the nine most important groups of society in the occurrence of sustainable development, during the World Summit held in Rio de Janeiro, Brazil, has more than 600 members. contains members. Open

[155] "ICAN (International Civil Society Action Network – Uluslararası Sivil Toplum Ağı)", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

[156] "WMG (Women's Major Group – Kadınların Temel Grubu)", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

[157] "İstanbul Sözleşmesi Türkiye İzleme Platformu", https://www.kaosgl.org/haber/istanbul-sozlesmesi-izleme-platformu-ayrimcilik-yasagi-lgbtileri-kapsamali (e.t. : 06.03.2018)

to the participation of all non-governmental organizations operating in the field of sustainable development related to human rights, WMG is self-organizing.[158]

Istanbul Convention Turkey Monitoring Platform: This platform, which was established to monitor and report the implementation of the articles of the Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence, consists of independent women's and LGBTI associations. The platform is a member of 81 women's and LGBTI organizations[159].

Although there are many laws and conventions within the scope of women's rights and the protection of women; The increase in violence against women as the years progresses is the biggest proof that the legislation in question is incapable of meeting the needs in this area. Then, it is necessary to activate the legislation that contains similar provisions, that is, that cannot go beyond repeating itself. The main problem is the sick mentality and the human perspectives towards women. So who will change this? It is possible that many parts of the society can change this wrong perception attitude. But the most important role in this regard falls to women activists. Therefore, the subject of the legislation should not be only women. Provisions protecting women's activists that protect fundamental rights and

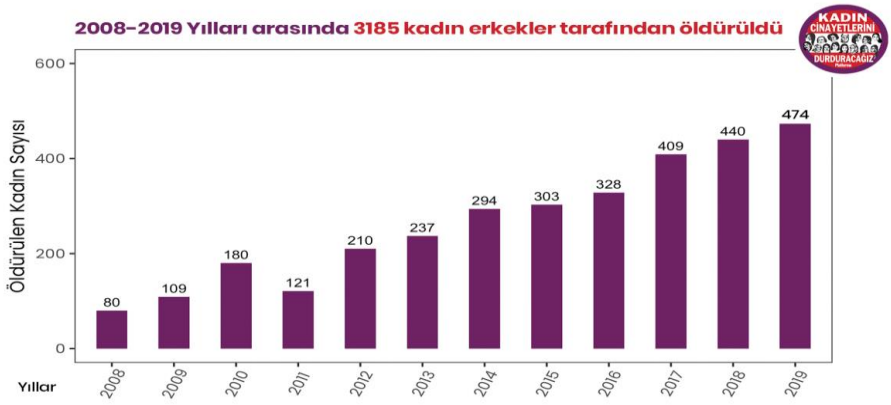
[158] "WMG (Women's Major Group – Kadınların Temel Grubu)", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

[159] "İstanbul Sözleşmesi Türkiye İzleme Platformu", https://www.kadinininsanhaklari.org/hakkimizda/uyesi-oldugumuz-platformlar/ (e.t. : 09.07.2020)

freedoms should also be included in the legislation. As a matter of fact, no one can protect what the law does not protect. Many women activists lost their lives in this struggle. However, if women activists were qualified in the legislation by introducing certain criteria; maybe there would be many women activists who defend women and their rights today. What might these criteria be? So what kind of activist should a woman activist be for effective protection of the legislation? Although there is a commission to decide on this, for example, the following two criteria can be introduced:

- First of all, the female activist must carry out a legal activity.
- The woman activist in question should be concerned with a right within the scope of fundamental rights and freedoms and human rights.

Just as we are talking about the positive discrimination of women against men; The positive discrimination of women activists against women should also be mentioned. Because women activists are in more danger than women, as they become the target of certain segments of society due to their resounding actions and the people they protect. Undoubtedly, aggravated sanctions specific to women activists will lead them to more effective activities. Consciousness is not just knowing, but living what you believe to be true and struggling for a viable environment. Women activists are also soldiers who fight to live and maintain fundamental rights and freedoms. Unfortunately, there is no struggle so that it passes the path without thorns, so that there is no loss on that road.



160

2.5. NO STRUGGLE IS EASY

Violence against women is a common problem in all countries of the world. Not a day goes by that we do not encounter another act of violence against women. Women activists who fight for women and their rights also get their share from the increasing violence day by day. The violence and murder of women activists who defend women's rights is a very sad situation for humanity. When a person dies or is killed while fighting for their rights... Here are the other women activists who were killed and made their struggle known to everyone:

160 "Kadın Cinayetlerini Durduracağız Platformu 2019 Raporu", http://kadincinayetlerinidurduracagiz.net/veriler/2889/kadin-cinayetlerini-durduracagiz-platformu-2019-raporu (e.t. : 31.12.2019)



[161]

Losana McGowan: Journalist and women's rights activist McGowan was murdered in Fiji. McGowan, whose death is blamed on her partner, worked as an activist in the "Fijian Women's Crisis Center" and the "Fijian Women's Rights Movement", which are struggling to reform laws that contain provisions that discriminate against women, writing for the Fiji Times, one of the country's well-established newspapers.[162]



[163]

Angiza Shinwari: Shinwari, who was a member of the provincial council in the city of Nangarhar, died as a result of a bomb attack on

[161] "Losana McGowan", https://pmc.aut.ac.nz/pacific-media-watch/fiji-death-losana-mcgowan-opens-door-wider-talks-domestic-abuse-9222 (e.t. : 17.04.2015)

[162] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)

[163] "Angiza Shinwari", https://www.iknowpolitics.org/en/tags/angiza-shinwari (e.t. : 15.02.2015)

her car in Afghanistan. Shinwari is an activist who has carried out activities on women's rights and the right to education.[164]



165

Catherine Han Montoya: Montoya, who fought for the rights of LGBTI individuals, fought as a human rights defender and was also one of the founders of the "Southeast Immigrant Rights Network", was killed in the USA.[166]

[164] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)

[165] "Catherine Han Montoya", https://www.advocate.com/crime/2015/04/16/prominent-queer-korean-chicana-leader-killed-her-atlanta-home (e.t. : 16.04.2015)

[166] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)



167

Sabeen Mahmud: Sabeen Mahmud, one of the country's most important women's rights defenders, ended her life in Pakistan.[168]



169

Joan Kagezi: Lawyer and prosecutor Kagezi, who was the director of the international crimes and counter-terrorism branch, was killed on her

[167] "Sabeen Mahmud", http://tribune.com.pk/story/952661/key-witness-of-sabeen-mahmuds-murder-shot-dead-in-karachi (e.t. : 07.09.2015)

[168] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)

[169] "Joan Kagezi", https://ciccglobaljustice.wordpress.com/2015/04/29/tragic-murder-of-ugandan-prosecutor-kagezi/ (e.t. : 29.04.2015)

way home from work in Uganda. Before her death, Kagezi was serving as attorney general for the case involving thirteen men involved in the al-Shabaab terror attacks.[170]



171

Norma Angélica Bruno: Román: One of the worst female activist deaths was when she was killed while she was trying to go to the funeral of a young female activist who was killed in the presence of her children.[172]

[170] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)

[171] "Norma Angélica Bruno Román", https://carlosagaton.blogspot.com/2015/02/asesinan-en-iguala-la-activista-norma.html (e.t. : 14.02.2015)

[172] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)



173

Nadia Vera: Vera, who was raped, tortured and shot in the head along with four other people, including three women and a man journalist, was found dead in Mexico.[174]

[173] "Nadia Vera", http://www.signis.net/news/events/22-07-2019/other-romeros-nadia-vera (e.t. : 22.07.2019)

[174] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)



175

Francela Mendez: Upon the murder of Mendez, who defended the rights of LGBTI individuals living in the country and carried out campaigns on transgender rights, in El Savador; The Inter-American Commission of Human Rights condemned this situation.[176]

[175] "Francela Mendez", https://www.abc.com.py/internacionales/denuncian-asesinato-de-activista-transexual-en-el-salvador-1372538.html (e.t. : 31.05.2015)

[176] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)



177

Intisar al-Hasairi: Hasairi, who defended peace and common culture in her country and was one of the founders of the "Tanweer Movement", was shot in the head in Libya.[178]

[177] "İntisar al-Hasairi", https://www.frontlinedefenders.org/en/case/killing-intissar-al-hasairi (e.t. : 24.02.2015)

[178] "2015'te katledilen kadın aktivistler", https://www.milliyet.com.tr/gundem/2015-te-katledilen-kadin-aktivistler-2170381 (e.t. : 28.12.2015)



179

Oksana Shachko: 31-year-old radical feminist Oksana Shachko, known for her undressed protests and her critical actions against world leaders, including Vladimir Putin, is a Ukrainian activist who was found dead in her Paris home. No statement was made regarding the incident that took place on July 23, 2018.[180]

2.6. FULL SUPPORT FROM TURKEY TO THE ACTIVISM CAMPAIGN.

BEAUTIFUL THINGS DO OCCUR! TURKEY SUPPORTED THE 16-DAY ACTIVISM CAMPAIGN!

Supporting the 16-day activism campaign of the United Nations to prevent violence against women on a global scale, Istanbul Metropolitan Municipality has implemented the orange lighting movement in order to ensure equality between men and women so that

[179] "Oksana Shachko", https://listelist.com/femen-oksana-shachko-intihar-etti/ (e.t. : 25.07.2018)

[180] "FEMEN", https://onedio.com/haber/ciplak-protestolari-ile-unlu-feminist-grubun-kurucularin-oksana-shackho-evinde-olu-bulundu-833187 (e.t. : 25.07.2018)

women can be more involved in the society and exercise their rights. The campaign in question was organized within the framework of "International Day for the Elimination of Violence Against Women and Solidarity" on 25 November.



181

Within the scope of the activity in which Alia El-Yassir, the IMM and the United Nations Women's Unit Europe and Central Asia Regional Director and our country's representative, participated; The historical architectures of Istanbul such as Tekfur Palace, Khedive Pavilion, Galata Tower, Maiden's Tower and Bozdoğan Aqueduct were illuminated with orange light for a total of sixteen days, creating

[181] "İBB Kadına Şiddete 'Dur' Dedi!", https://www.ibb.istanbul/News/Detail/36179 (e.t. : 07.02.2019)

awareness.[182]

CONCLUSION

The act of being an activist is an act that the individual will be gained later on by being sensitive. to the issue of their enviroment. No one is an activist at birth. Experiences push people to be an activist. Most of all, not being able to use the rights we have is a phenomenon that motivates activists. Let's be careful, when we see an action on television and social media, there is usually a right in the background of that action that people have but cannot use. So, how to become an activist if you are not born an activist? We mentioned above in the first section that there is no membership requirement to be an activist. To be an activist, it is sufficient to be a sensitive individual and to feel discomfort about a particular issue in such a way as to demand social change. Another issue is that the activists carry out their actions legally. Otherwise, freedom fighters will leave the seat to the perpetrators of illegal activities.

Being an activist is a challenge against sick minds to create a healthy mentality. Women are the most important part of challenging these sick minds directed towards their gender. The most important factor pushing women to become activists is the desire to rebel against a system based on gender inequality.

[182] "Kadına Yönelik Şiddete Karşı Eylemin Finali Kız Kulesi'nde Yapıldı", https://www.ibb.istanbul/News/Detail/36188 (e.t. : 10.12.2019)

Until now, women have always been protected by law on theory. The issue should not be the protection of the word woman and the relief of conscience. The main issue is; the protection of women's lives and and the preservation of the women's identity. Instead of leaving a corrupted mentality as a legacy to future generations, we will fight with our hearts and souls! If the woman has positive discrimination against the man; Women activists should also have positive discrimination against women. We saw that many women who defended women's rights were killed for this cause. For this reason, legal arrangements should be made for women activists who really protect women instead of the word "woman".

Remember: Activism for women's rights is the basis of a much bigger struggle to save women!

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