Reflection Patterns of Emotions Left by Fatal Female Violence in Turkey

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Abstract: In Turkey, in recent years, the escalating increase in fatal violence against women continues to pose a vital challenge. This frightening situation is rapidly pushing some women away from safe living spaces and forcing others to seek new ways to address the problem in digital spaces. In fact, lethal violence against women is often a continuation of general patterns of sexist discrimination against women. It is also a consequence of the persistent violence perpetrated against some women by mechanisms that turn a blind eye to the impunity of perpetrators. In this study , three emotions (hate, fear and trust/distrust,) obtained from 84 semi-structured questionnaires and tweets about the prevention of femicide in Turkey were analysed. In this context, the study has two interrelated aims. The first of these is to identify and evaluate the deep traces left by fatal female violence in individual and social memory. The second is to discuss the legal, socio-political and individual measures that need to be taken urgently to eliminate this brutal form of punishment. In the study, 79491 tweets were used for quantitative impact analysis and qualitative analysis was conducted on 14214 individual tweets ranked in terms of impact. In addition, the content analysis of the web questionnaire conducted with 84 people was conducted. The main finding of the study is that emotions occur simultaneously and together, and the emotions of hatred, fear and insecurity are closely related to each other.

Keywords: Hatred; Fear; Trust; Distrust; Femicide.

INTRODUCTION

In order to draw attention to the lethal violence against women in Turkey, this study examines the problematic of how negative emotions such as trust/distrust, hatred and fear affect/damage social and individual memory. In this context, the main claim of the study is that destructive hegemonic masculinity, which has heavy costs individually, socio/culturally, socio/politically and legally, deconstructs 'social development', and reproduces the culture of hegemonic masculinity/s, which punishes women through their own selves at different times and in different forms, and thus inflicts violence on them by leaving permanent traumas, has been analyzed as a dependent/independent variable. Thus, the relationship between these three basic emotions and their possible social-cultural roles/effects on the prevention of femicides, which are of vital importance as independent variables, were reviewed.

HATRED

To hate someone is to be offended by their mere existence. The only satisfaction would be for him to disappear completely

- José Ortega y Gasset

Hate is a way of relating to ourselves and others. It is another way of saying that at the same time as we structure our relationships with others, we also structure our psyche, ourselves. Our relationships with others are not reflected in the psychic structure; the relationship is more subtle than that. But as intrapsychic relationships resonate with extra psychic ones, a principle remains (Alford 2006, p. 85).

Much of what is written about hate today assumes that what we really hate is the "other". Unassimilated otherness and difference are almost unbearable for the darkened human psyche. According to some theorists, such as Elaine Pagels (1995), otherness itself has a demonic character (Alford 2006, pp. 85- 86).

In fact, we project onto the other what we cannot accept in ourselves. Hate is more than intolerance of otherness. Hatred is an expression of the death drive in the field of knowledge (Alford 2006, p. 86). Hate is a passionate obsession with the other rather than the absence of love. Even strong hatred (or love) alone does not motivate action, even if it is often a background condition (Jasper and Owens 2014, p. 532).

Hate is literally a state of feeling the desire to destroy or at least to hurt. Hate may therefore seem to include both anger (the desire to destroy) and

fear (the desire to disgust). However, as Fernald (1914-1947) pointed out, 'hatred literally means an excessive respect for an object to the extent that one feels the desire to destroy it'. Acting maliciously against the object suggests that anger is stronger than fear, which is consistent with the idea that hatred is a positive thing when the desire to act is felt. Hating evil, for example, is "a righteous passion, similar to disgust, but more intense" (TenHouten 2007, p. 234).

TenHouten (2007, pp. 234-236) explains the emotion of hatred in terms of the meaning of other emotions and its relationality with them, thus arriving at two definitions of hatred. For example, malice is the tendency to injure others in the service of an evil passion; it is an intense and violent hostility, hatred or ill-will; it is the extreme of established malice. Arendt emphasizes the concept of radical evil, although she does not explain it in detail. Of course, hatred and evil are not the same thing. On the contrary, hatred seems to have its own dynamic, a dynamic characterized, in Otto Kernberg's terms (1995, p. 69; cited in Alford 2006, p. 91), in terms of structured anger: The mechanism underlying hatred is established in an internalized object relationship under the control of structured anger, i.e. hatred. Hate reinforces the unconscious identification between victim and perpetrator.

Klein's way of speaking of hatred as the destruction of good for being good is so close to Milton's ideal of evil that it is necessary to keep in mind that there is a link between hatred and evil. Klein's account suggests that it is Arendt herself who fails to think deeply enough about hate and evil (Alford 2006, p. 91). Considering that contempt consists of anger and disgust, it can be said that anger leads to hatred, disgust to fear, and fear to the difference between contempt and hatred. This leads to two definitions of hatred: hatred and anger; disgust and fear; hatred, contempt and fear. Hate 1; anger, disgust, fear; and hate 2; contempt and fear (TenHouten 2007, p. 236).

At the behavioral level, anger is positive, while fear and disgust are negative. The combination of the three component emotions is generally a negative emotion, insofar as they combine to form hatred towards other social beings. The value of mixed emotions follows no algebraic rule, and hate is no exception. Because hatred is also a destructive

emotion. Hate in the hands of an oppressive and sadistic political elite can have a creative and positive aspect. For example, when a bad administrative system is destroyed, social justice and the distribution of social rights can be restored in its place. Hate is often denied and hidden. It is not recognised as an admirable emotion, to say the least, and is given a negative moral evaluation. In addition, the object perceived as a potential power-holder may even seek retaliation and revenge for being treated as the object of hate, potentially damaging the self in the long run (TenHouten 2007, p. 234-236). Hate is economic, it moves between signifiers in relations of difference and displacement. Hate does not originate in a singular mind; it does not reside positively in consciousness. Hate operates in the unconscious or resists consciousness in the sense of "positive residence" or totality (Ahmed 2004, pp. 61-62). Normal resentment is directed only against a specific person, whereas hatred can be directed against a whole class of people (Allport 1992, p. 31; cited in Ahmed, 2004, pp. 67-68). Hatred can also be against a specific person, but in doing so, it associates the specific with the general; "I hate you because you're this or that"; here, being "like this" or "like that" refers to a group that the individual represents or takes the place of (pp. 67-68). Hate as a form of investment involves the negotiation of an intimate relationship between a subject and an imagined, inexcludable other (p. 68).

Hate describes a self-controlled cruelty, a feeling that does not care about the well-being of others. Hate, then, arises from "the inevitable imperfections of our disappointed and formative environment because of love" (Holbrook 1972, p. 35; cited in TenHouten 2007). Hate is as ambiguous as love or aggression: it is a manifestation of the need for survival, and yet it can be directed towards the need for survival as manifested in the libidinal ego, and can therefore be both a life-seeking and an anti-human force (Holbrook 1972, p. 35; cited in TenHouten 2007). Concern and truth felt for other human beings can be a positive achievement of humanity and the moral sentiment on which civilisation can be built (pp. 236- 237).

When we hate, we become indifferent and cruel to others. And we fail to experience the moral sense on which civilization ultimately depends. As Ruth says, anxiety and guilt have a price, but without it

we cannot be fully human. To be ruthless is to have a split self. We have all had an imperfect start in life, not out of malice, but simply because our mothers were too busy, too pressed for time, overloaded with commitments. Even normal people become hateful over time and can develop the fear of destruction through this hatred. Even normal people can become hateful over time and develop the fear of destruction through this hatred. And not all hatred is destructive, because we can feel hatred towards injustice, racism, fascism (TenHouten 2007, p. 240). Similarly, as with religious and racialized violence, we may feel hatred towards sexual assault and fatal violence against women, which can be argued to be the result of more pervasive structures of social dependency and domination. Because sexual assault and lethal gender violence are "frequently used by men to intimidate women in order to reinforce a sexually stratified social hierarchy" (Weisburd and Levin 1994, p. 38; cited in Gill and Mason-Bish 2013, p. 3).

A number of studies (Isaacs 2001; McPhail 2002; Gill and Mason-Bish 2013, p. 4) have shown that, as in 'typical' hate crimes where violence is used to exact revenge on a group of individuals, men often use violence against women as a means of protecting and reinforcing male dominance in patriarchal societies.

The circulation of hatred between figures serves to materialize the surfaces of collective bodies. Hate arises in a world of different bodies. It is the failure of hatred to settle on a specific object or figure. This makes it possible for it to produce certain effects (Ahmed 2004, pp. 64- 67). In patriarchal societies, men have greater access to wealth, sources and positions of power and are therefore considered normal for men. For women to occupy inferior positions and for men to believe that they have rights over women's bodies and services: When women do not comply with this rule, they are often severely punished (Renzetti 2008; as cited in Gill & Mason-Bish 2013, p. 4). Hate also operates as a form of investment; it can attribute meaning and power to a particular other by including it in a group, which is imagined as a positive form of residence (i.e., a positive presence in the body of the individual) (p. 68). Hatred also allows to escape from others, which is a kind of self-transformation (Ahmed 2004, p. 70).

In the study conducted by Aka (2019), some of the hate-related tweets posted with the hashtag #sendeanlat are as follows:

Rape is a crime against humanity. But it is also unfair to consider every man a potential rapist. I love men and hate perverts.
When the sound of our laughter gets a little louder, even our fellow women's hateful glances and ugly labels...
Rape is a crime against humanity. Rape, murder and burning... There is no expression of hate/disgust in the dictionaries to describe this trio...
I hate those who try to make their children sit on their laps, especially men who do this, even if they are uncles or grandfathers.
I hate it when you see a woman only as a fertile piece of meat.
The son of one of my relatives (19), whom we used to visit every holiday, used to take me to his room to play games and harass me. I still hate holidays.
I hate living in a country with such a mentality. Your brains are the size of a lentil.
It is enough if you can feel the shame, hatred and disgust of a woman when she is raped and harassed...
I hate everyone who raised me with gender codes. Shake it off, shake it off, your dirt doesn't come off me.
I can neither call those who see women as a sex need a man, nor a man, nor this hatred for women. We all came from a woman.
I am so disgusted and hated by you and people like you that I don't even have a swear word to express it!

In the tweets, it is stated that rape is a crime against humanity, but not all men are potential rapists and perverts, patriarchal social coding is also present in some women, the negative effects of traditional patriarchal socialization on women even during religious festivals, that all men who rape women are hated and that after these incidents there is distrust towards all men.

FEAR

Fear is the extreme expression of narrow-minded and stupid seriousness that succumbs to laughter. Complete freedom is only possible in a world without fear

Mihail Bakhtin

Fear is only one of the emotions commonly associated with trauma. Other emotions associated with trauma include sadness, anger and shame. Fear interacts with the other three, sometimes in surprising ways. The other three affective states are in constant interaction with fear (Jones, 2016, pp. 41-42). In situations such as daily re-encounters and contact with perpetrators of harm, fear is re-experienced again and again at every moment.

Fear is a mechanism that enables people to concentrate their minds when faced with an unexpected and unpredictable situation (Furedi 1998, p. 8) and creates the consequences of body surfaces as an embodied experience (Ahmed 2004, p. 90).

The cause of the fear, i.e. the generalized conditions under which the emotion is experienced, must be understood in terms of the structure of the relationships in which the fear arises. The object of fear, on the other hand, is that to which the afflicted subject turns in his or her fears. On the basis of this distinction, it expresses withdrawal from danger. In this context, the cause of fear can be defined as the inability to cope with danger in the beginning (Barbalet 2004, p. 153). Our personal experiences shape our imagination and fears. However, most of the fears we experience today do not stem from our personal experiences (Furedi 1998, p. 8). Compared to the past, people living in Western societies are far less likely to experience illness, pain and death, and personal security has increased dramatically, but fear is increasingly pervasive in every aspect of our lives.

Furedi (1998) argues that people in contemporary, developed societies live in times of great fear because fear-mongers, both inside and outside government, increasingly believe that they have an objective interest in manipulating fear. In Furedi's words, life has been suppressed by fear-mongers who sell their products, share their claims and promote their agenda using mass media to instill fear. In this way;

generalized fears and anxieties about life are expressed as more specific threats and potential events that could lead to dire consequences.

Thus, the adult may fear unemployment (Blackburn and Mann 1979), illness and lack of health insurance, loneliness, an old age of suffering and poverty, or crime. Our perception of the duration of the present seems to be stretched by fear. Fear, in its simplest form, begins early in life, but social fear develops gradually with the acquisition of social experience (TenHouten 2007, pp. 43- 44). According to Kemper, "lack of power and status, which are structural conditions of inadequacy, are the two main factors that lead to fear" (1978, pp. 55-6). From this point of view, it is possible to determine whether flight or fight behavior will be activated by what Kemper calls "action attribution", in other words, by attributing responsibility for the power of inadequacy in the subject (Barbalet 2004, p. 153).

Since fear is an emotional apprehension of a negative expectation, it is a state of expectation and in this sense is future - orientated. However, it is necessary to qualify and more carefully specify what the temporal plane of fear is. Anxiety is certainly a negative perception of the future, whereas fear is an expectation of a present threat or danger. This is to say that fear is an emotional apprehension of the present as a temporal plane or field. Indeed, fear is inherent in the structure of an experienced present, a present of a certain negative type (Barbalet 2004, p. 156).

Although the biological basis of emotion is the same for all of us, everyone experiences their feelings in a unique way. Even though the culture and society we were born and raised in tells us how to think, two people from the same culture may think and feel very differently about the same emotion. Everyone's body and life story is unique. Fear, like pain, is felt as an unpleasant intensity.

But while the experience of fear may be unpleasant in the present moment, the unpleasantness of fear is also manifested in the future. Fear involves an expectation of injury or hurt. Fear orientates us towards the future. But the feeling of fear pushes us towards that future as an intense bodily experience in the present. One sweats, the heart beats fast, the whole body becomes a field of unpleasant intensity; it is such an effect that it invades us, then pushes us back

with the force of negation, sometimes driving us away, sometimes paralyzing us. In other words, the object we fear is not only in front of us or in front of us, but it also oppresses us already as an expected future pain (Ahmed 2004, p. 86).

Fear facilitates the development of perceptual and cognitive processes necessary to assess danger and protect the self from harm. Fear and its closely related feeling of anxiety (dread and anticipation) contribute greatly to human suffering. Fear and fear-related anxiety disorders include panic disorders such as social anxiety, post-traumatic stress disorder, social phobia, agoraphobia (literally, fear of the agora, the Greek agora) and obsessive-compulsive disorders. These disorders include fear of public places, bridges and tunnels, snakes and spiders. These relationship disorders, often accompanied by depression, affect an estimated 10-15 per cent of adult Americans and comparable percentages of adult populations in other developed nation states (TenHouten 2007, p. 42).

Plutchik sees fear behavior as a distancing from a threat in the environment and a reaction to the negative experience of hierarchy, in a word, powerlessness. Fear is not only an individual phenomenon, but also an emotion that can be experienced inter subjectively. On a social level, fear can lead not only to flight but also to fight. According to Kemper (1978, pp. 55-56), it is "the structural conditions of insufficient power or the excess of the power of the other that cause fear". Kemper (pp. 57-58) points out that a lack of power can lead to a feeling of helplessness. An introjected fear can be experienced as subjugation, while an externalized fear can be experienced as rebellion (TenHouten 2007, p. 43).

Fear creates the effect of the "not-self" through evasion of an object, which nevertheless threatens even when passing or moving. So far, fear does not defend already existing boundaries; instead, it creates new boundaries by constructing objects from which the fearful subject can escape. Through fear, not only the obvious boundary between the self and the other is affected. It also shapes the relationship between the feared objects (rather than just the relationship between the subject and the subject's objects) through "clinging" pasts that make some objects more terrifying than others (Ahmed 2004, p. 89). Fear presses on the whole body; the body shrinks by withdrawing from the world in order to escape from the object of fear. Fear causes the body to shrink; it clearly restricts the mobility of the body because it prepares the body for escape. Fear restricts some bodies so that they take up less space. Emotions thus align the bodily space with the social space. It is not true that fear begins in the body and restricts its mobility. The response to fear depends on specific narratives about what or who is frightening. Fear tries to limit some bodies by the movement or expansion of others (Ahmed 2004, pp. 91-92).

Ignoring fear can lead to bigger problems. It is often regretted later when one does not listen to one's own inner voices saying "beware" about people or situations and does not listen to these voices. However, there are times when fear is not friendly. Fear left over from past traumas can lead to fear of trustworthy people or to panic or freeze in non-threatening situations. That is why it is necessary to find ways to release emotions instead of ignoring and suppressing them (Jones 2016, p. 41).

Kathleen Staudt's (2008, p. 54) study "Violence and Activism at the Border", based on workshops, survey questions and scales in the city of Juarez in the Chihuahua state of Ciudad Juárez, Mexico, the main findings on women's fear are as follows:

For many years public attention has been focused on crime and femicide in the city of Juarez. Women were asked about the fear they felt in their neighborhoods and on the streets. More than two thirds of the women said that they felt some fear, while most of the women said that they felt constant fear in their daily lives (Staudt 2005, p. 54).

Some of the data obtained by Aka (2019) from the tweets in the scientific project titled "analysis of narratives of violence against women from a neoliberal economic/political perspective: #sendeanlat tweet and women who experienced violence" are as follows:
Tell me about the coming of Turkey when our mother or sister goes somewhere alone, when there is no fear in us.
The country of so-called honour-loving, dishonest, dishonourable, two-faced men who make women live in a hell of fear...
When you are alone at home, you order water, so that they don't realise that you are alone at home,

what kind of fear is it to say "Dad, they brought the water"...
Self-defence is the answer. Either we will continue to die or we will stand against them with a power that will strike fear into the hearts of men.
Night again! Again the thought! Again fear! Let's stop this violence every night when we put our heads on the pillow, let's not say...
Fear and anger in all the women I spoke to today...We women are now more afraid of tomorrow.
When it gets dark, our mothers are waiting for us with one eye on the window and one hand on the phone. The fear in their hearts is the work of your "manhood".
Do you know what it is to feel a sense of wonder even when travelling a two-minute distance? We are always like this. We live a life full of fear.
The fear I see in my father's eyes every time I go on a long journey is worth everything and everyone, why? Because he's afraid of his own kind.
When I came to Antalya, the fearful looks of my family are still in my eyes, my daughter, be careful not to walk alone in the evening...
No matter how courageous we look walking in the dark with our heads held high, the fear that the man who stares at us gives us...

The following can be said about the common points seen in the studies of Staudt and Aka above. It is observed that women feel fear in every moment of their daily life practices and as a solution, they emphasize the importance of self-defense and women's solidarity, not silence.

TRUST/ DISTRUST

The forces of law and order must be reminded of life and its sanctity. Do not forgive the scoundrels. They try to behave like us, like real people. They are trained to know us humans from head to toe. I'm talking about those idiot security guards

James Kelman

As human beings, we need a sense of trust in order to sustain our social life. Because we expect other people to fulfil some of the functions that we cannot fulfil individually. According to Lazarus, trust is "a vague category of positive emotion. It is not an emotion in itself, but a response to an

emotion, such as attitude, happiness or pride, and its provocative conditions. Trust is also a positive attitudinal state, linked to several positive emotions whose content is uncertain" (1991, p. 82). Indeed, it is widely recognized that the cognitive dimension is much higher than the emotional dimension. The cognitive dimension of trust is therefore understood in terms of the actor's "self-knowledge" rather than in terms of what the actor is best orientated towards. However, as William James reminds us, people know themselves through the feelings that self-examination or self-awareness evokes or provokes ([1890a] 1931: 305; cited in Barbalet 2004, p. 82).

Trust is "a way of overcoming the absence of evidence in cooperative activity regarding the future behavior of partners" (Barbalet, 2011, p. 41; cited in Ward 2019, p. 15). According to Georg Simmel ([1906] 1964, p. 318), trust is "one of the most important synthetic forces in society". Because Simmel thinks that trust, as a 'hypothesis about future behavior', "will serve as the basis for practical behavior". In overcoming uncertainty, even the unknowability of the future, trust is the basis for action. Nevertheless, Simmel's wish to trust in oneself has not been given much attention by other sociologists. This is because sociology is often less concerned with emotions and affects such as trust than with categories of meaning or culture such as interests or values, and because sociology is often time-blind (Barbalet 2004, p. 82-83).

According to the American philosopher and author Francis Fukuyama, trust is "an expectation that arises towards other members in a community based on shared norms and regular, honest and cooperative behavior". Of course, misunderstandings and the fluidity of social relations affect this expectation. Various conflict elements may also limit the relationships in which the expectation of trust can be realistically realized (Furedi 1998, p. 172).

Giddens suggests that there are social/cultural norms (outside of actual experience) that underpin the decision to trust, often based on a stylized idea of the institution (Govier, 1998). Indeed, Francis Fukuyama (1996, p. 153) argues that "trust arises when a community shares a set of moral values in a way that creates expectations of orderly and honest behavior" (Ward 2019, p. 18).

Trust stems from acceptance and recognition in social relationships (Barbalet, 2004) and can either build or damage social relationships (Ward 2019, p. 15). Trust is both the cement that holds social relations together and the glue that helps social relations to develop. Interpersonal, organizational and inter-organizational trust relationships are interdependent. Institutional trust is also related to functional trust (Ward 2019, p. 15).

Trust has been largely ignored in the emotions literature, with two notable exceptions. These are: Joseph de Rivera's (1977, p. 45-51) and also Theodore Kemper's (1978, p. 73-77) discussion of trust as an emotion. De Rivera argues that trust functions "to enable one to assert one's own view of reality" (1977, p. 46-48), and that this trust arises from being 'wanted'. According to De Rivera, depression, anxiety, self-confidence and security constitute a series of emotions. These are feelings in which 'there is nothing other than what is seen and the object of affect is seen as oneself' (Barbalet 2004, p. 89).

De Rivera makes the persuasive claim that love, desire, anger and fear, for example, involve emotional transformations that associate one person with another, whereas depression, anxiety, trust and security involve emotional transformations in which the other is not involved (1977, p. 48). Barbalet, on the other hand, defines trust and the emotions De Rivera associates with it differently. Depression, anxiety, trust and security are specific appropriations of time, in the absence of love, desire and anger. This is precisely the approach Kemper favors. He defines security, depression, anxiety and trust as 'feelings of anticipation' that function as a positive or negative 'orientation towards the future' (Kemper 1978, p. 72; cited in Barbalet 2004, p. 89).

Ward gives the example of love, which has many different meanings in different contexts, in relation to expectation-oriented trust. In return for offering one's love to another person, certain social and emotional expectations are made. Negotiations take place between the people involved and certain decisions are taken. However, the "emotional contract" established between them is based on the expectation that it will not be broken. Ultimately, it is a practice of trust in which the trusting person responds to the expectation that the trusted person will do certain things that the trusted person has agreed to do. This practice may be social,

emotional and/or spiritual, but the trustee has the expectation that everything agreed upon will be fulfilled. For example, expectations of non-cheating, cohabitation, partnership in financial affairs, future plans for children and monogamy. It is unlikely that two people will be at each other's workplace 24 hours a day. And therefore they need to trust each other. However, if one or both of the two people show infidelity, this is likely to lead to broken trust. And it will also affect the shaking of trust in the future. Ward (2019, p. 17) uses these examples to point to two different problems: In deciding whether someone or something is trustworthy, and that there can be different consequences (or risks) of deciding to trust.

Trust is both the basis for action and a positive expectation of action (Barbalet 2004, p. 85-86). In addition, trust also represents the opposite of another group of emotions. Darwin analyses shame, shyness and modesty ([1872]1965, p. 309-346). What these have in common is that they are emotions of self-attention. Self-attention is not simply asocial self-reflection, but 'thinking about what others think of us' (cited in Barbalet 2004, p. 86). Trust is at the same time secured expectation and self-reflection; it is a necessary emotional basis for the coexistence of human agency. Darwin therefore takes these feelings not only as bases for self-condemnation, but also as bases for social control, and says that they often arise from violations of traditional rules of behavior.

Trust as an emotion stands closer to secondary or background emotions. Barbalet (2011, p. 42) explains the reason for this as follows: "Trust has not only a low expressive characteristic. It is also one of a range of emotions that are less amenable to strategic or explicit regulation, where conscious emotional experiences are unlikely" (Ward 2019, p. 20). There are different debates about whether emotions are rational or not. For example, while Sartre thinks that emotions are irrational in general, Barbalet (1996, 2009, 2011) and Luhmann (1979, 1988) argue that trust as an emotion is rational. Barbalet explains why the need for trust is rational as follows: "Even if the basis of trust is 'magical', it causes a 'leap of faith' and is rational because it is based on things that may or may not happen in the future (hence the need for trust is also rational). In fact, unless we can prove that crystal balls work, we cannot know, and therefore no amount of knowledge and socialized experience can say with

certainty that something will or will not happen" (Ward 2019, p. 20).

Jonathan H. Turner (2007, p. 121; cited in Ward 2019, p. 21) defines certain trust need states based on the idea that the feeling of trust in people arises from a series of needs that create rationality. Turner argues that if these trust needs are met, a series of positive emotions such as happiness, gratitude and trust will be produced. However, if this encounter does not fulfil the need for trust, mistrust will occur and this will lead to a number of negative emotions such as anger, distrust and betrayal. A person's decision to trust another person is a combination of a 'good reason' and a 'leap of faith' (Mollering 2001; Simmel 1990). In this way, trust is a commitment that is more than just cognitive understanding under conditions of uncertainty (Giddens 1991). The less important the good reason and the more important the leap of faith, the higher the risk of trusting (Ward 2019, p. 21).

The function of trust is to stimulate social action. It does this through its object, the future. What distinguishes trust from other emotions is the temporal plane of the object of trust, the 'future'. In bringing a possible future into the present, trust gives a sense of certainty to the essentially unknowable. Thus, safe action can be taken in relation to it. This point is quite important.

To summarize, a sense of trust is the path followed. It can be characterized by expectation; it arises from (or derives from) relationships of acceptance and recognition; and its goal is the future. The accuracy of this conceptualization of trust can be illustrated by comparing it with another (Barbalet 2004, p. 88-89).

Based on Fukuyama's observations, the following can be said about the undermining of trust: "The consequences of the weakening of trust and socialization in the United States can be seen in a number of changes in American society: violent crime and the increase in such cases; the disintegration of the family structure; the decline of a number of social structures such as neighborhood groups, churches, unions and charitable associations; the feeling that Americans do not belong to a common community with other people around them, with shared values" (Furedi 1998, p. 172).

Another aspect of this process is the increase in social isolation, a sense of vulnerability and being

at risk. In the UK, the spirit of solidarity has weakened and participation in various organizations has declined. Public anger against the institution of politics and politicians is a concrete example of this social epidemic. The popular American TV series The X Files reflects this sentiment. The message of this series, which deals with the idea that the government is a big load of rubbish, is self-evident: "Trust no one" (Furedi, 1998, p. 174). The loss of trust in authority is not limited to politics, religion and culture. Many professions such as doctor, lawyer, academic, etc. have lost their prestige and authority. The increase in medical cases shows that the image of the patient unconditionally accepting the doctor's advice is gradually being erased. Instead of accepting the expert opinion of a scientist, many people are looking for hidden intentions behind it (Furedi 1998, p. 174).

According to Ahmed, in these situations of mistrust towards authorities, it becomes a matter of not taking part in the public sphere, or more precisely, preferring to be alone in the public sphere. In other words, what is scary or who should be feared depends on the politics of agency. Thus, the agency of some bodies leads to the restriction of others and even becomes obligatory. However, the production of the 'frightening' also depends on the authorization of legitimate spaces. For example, the construction of the home as 'safe' is linked to the reproduction of 'appropriate' states of femininity and the domestic sphere (2004, p. 92).

Fear seeks to constrain bodies in social space by minimizing the body or by creating bodily surfaces, possible retreats from the world that presents itself as dangerous. Or as Hammer and Saunders put it in Grounded Fear: "Women's perception of safety in public space is closely linked to the failure to secure the right to occupy that space. Blocking demonstrations is not an uncommon response to violence and threatening encounters in the public sphere" (Hammer and Saunders 1984: 39; cited in Ahmed 2004, p. 92-93). If trust is undermined, serious problems arise. Indeed, undermining trust in institutional authorities is one of the most striking reflections of the general crisis of legitimacy and authority. Along with the anger towards the person/institution that undermines trust, the person first blames himself/herself for why he/she trusted these people and institutions. Luhmann (1990, p. 98) states that "a person who

trusts someone else and is later offended may regret his/her decision and even blame himself/herself, a process he/she calls 'internal attribution'". Since trust is a state of judgement, not a purely rational state, a breach of trust can lead to questioning judgements and even the capacity to make positive judgements (Ward 2019, p. 21).

Staudt (2008), on the other hand, found findings related to feelings of insecurity, illegality, police ineffectiveness and/or corruption. In addition, the workshops have yielded themes reflecting social breakdown linked to drugs, theft, drink, poverty and organized crime.

The second poster theme used by Staudt is the gaps, inefficiencies, impunity and corruption in state services. Women fear not only lawlessness, theft and violence, but also the police: 80 per cent of women said they would not report crimes such as physical assault. Nevertheless, in a series of posters, women supported a strategy of denouncing violence and crime, including attacks on authorities and harassers. Another common theme was the prevalence of drugs, drink, alcoholism and drunkenness. Under these circumstances, women said that men harass women without a sense of responsibility. Yet another important theme involved communication gaps between men and women and between parents and children. Here, too, women called for a clear condemnation of violence. The theme of economic poverty also appeared on the posters. In some posters economic problems were combined with communication problems. This is because the partners' discussions often started over economic problems. Widespread poverty in Juárez fuels violence against women. The lack of solidarity between neighbours was a recurring theme. The women said that neighbours should work together and cooperate more. The women said that neighbours should work together and cooperate more. Women also discussed child rearing and child abuse as problems (2008, p. 59).

In the study conducted by Aka (2019), some of the tweets about trust with the hashtag #sendeanlat are as follows:
The feeling of trust that comes when a male friend says "let me drive you" if you are going to cross a deserted street.
When you see that there is another woman on the bus, you think "I am not alone" and you feel a sense of confidence.

If you can explain the word trust in this country where even little girls are harassed...
Okay, in the narrative that if the last passenger in the minibus is a woman, you will not get off before she gets off, "how do we know that you are not in that logic" because we are insecure ...

It is understood that the feeling of insecurity, which is 9% in Staudt's study above, and the feeling of insecurity felt by women in public spaces is quite intense in Aka's study.

RESEARCH METHODS: DATA COLLECTİON AND ANALYSİS

The study has two interrelated aims. The first one is to identify and evaluate the deep traces left by femicides in the social memory. The second is to discuss the legal, socio-political and individual measures that need to be taken urgently to eliminate this brutal form of punishment.

In the study, qualitative (observation, content analysis) and quantitative (semi-structured questionnaire and number of tweets) research techniques were used together without attributing a hierarchical superiority. Thus, on the one hand, the content analysis of the data and questionnaires embodied in the scientific literature was carried out; on the other hand, the content analysis of the tweets and photographs was carried out.

In the study, 79491 tweets and a semi-structured questionnaire were used for quantitative analysis and qualitative analysis was conducted on 14214 individual tweets ranked in terms of impact. While collecting the data, the number of tweets with the above hashtags (tags), which is the dependent variable, was taken into consideration.

After 14214 unique tweets were extracted from the tweets marked with these tags, firstly, the tweet texts in the sample group were identified by the MAXQDA computer software programme. In addition, considering the fact that Twitter provides incomplete information and its effect is short-term; a semi-structured questionnaire with eleven questions was applied (to increase the objectivity of the research). Using the snowball method, some interviewees were interviewed via google questionnaire and some interviewees were interviewed face-to-face (a total of 84 people were

interviewed). In this way, it was tried to obtain data on the permanent emotional effects/damages of violence against women and femicides. In the evaluation of the obtained data, mixed techniques were used together. Firstly, the frequency analysis of the words mentioned in the tweets in the sample group was performed and as a result of this analysis, 79491 tweets with the highest frequency were coded by content analysis method. This coding was done by utilizing both coding with predetermined concepts and coding with concepts extracted from the data. In other words, concepts were first identified based on the data, and then content analysis of these concepts was carried out. The visuals (tweet map and photographs) that the concepts point to were content analyzed using narrative methods used in visual sociology.

In the evaluation of the obtained data, mixed techniques were used together. Firstly, the frequency analysis of the words in the tweets and semi-structured questionnaire in the sample group was performed and as a result of this analysis, the words with the highest frequency were coded. This coding was done by utilizing both coding with predetermined concepts and coding with concepts extracted from the data. As explained above,

concepts were first identified based on the data, and then content analysis of these concepts was conducted. The visuals (tweet map and photographs) that the concepts point to were analyzed using the narrative methods used in visual sociology, and the qualitative research techniques of Hierarchical Code-Subcode Model Describing, Co-occurrence Model (Code Proximity), the Model of Co-occurrence of the Hate Emotion were used in the MAXQDA computer software programme.

RESEARCH QUESTİONS

1. To determine what kind of traces are left in the social memory by the feelings of hatred, fear and trust/insecurity that femicides leave in the social memory?

2. To see how these feelings relate to each other and how they are reflected in Twitter and the semi-structured questionnaire?

3. To determine how these three emotions left in the social memory by violence against women and femicides affect their world of meaning (control of emotions)
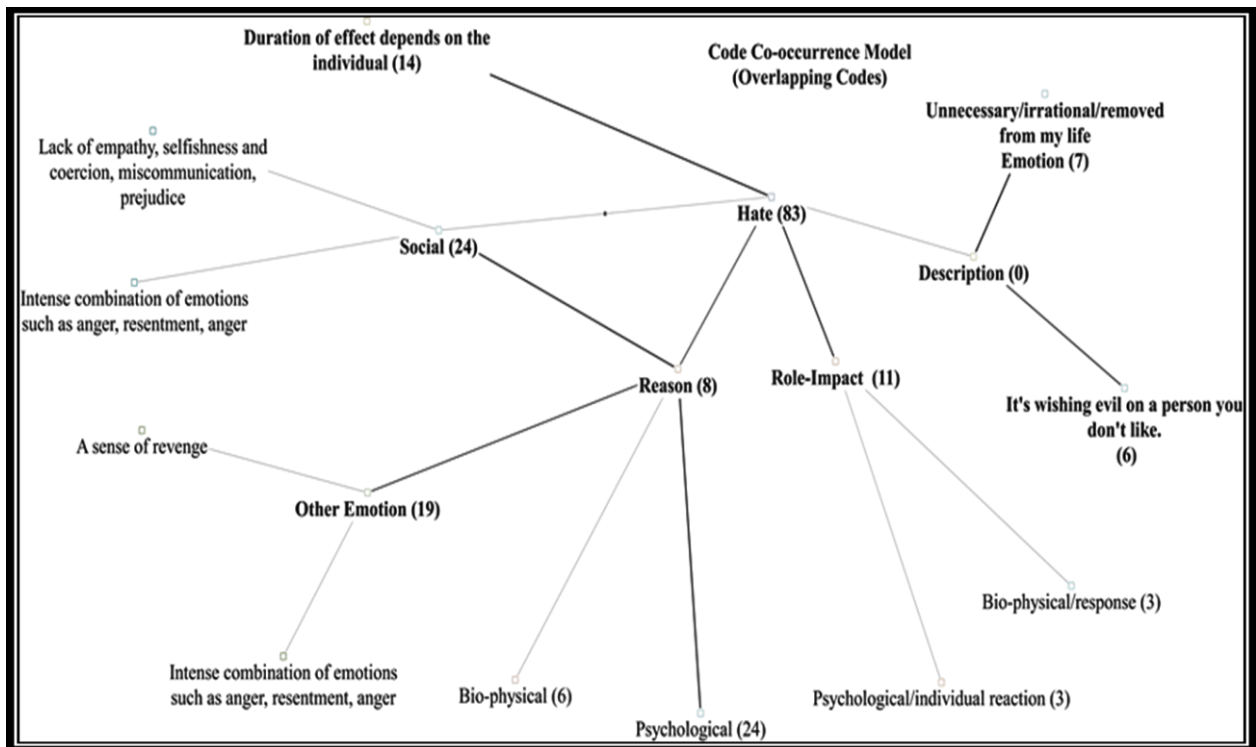
FINDINGS

Figure 1: According to the Participants, the Model of Co-occurrence of the Hate Emotion Left on Them by Femicides (Overlapping Codes)

Figure 1 shows the definitions, causes, effects and duration of the feeling of hate (83 codes). Hate emotions defined as unnecessary/irrational /removed from my life (7 codes) and wishing the evil of a person you do not like (6 codes). A high level of correlation was found between the causes of the feeling of hate; social and psychological (24 codes) and other emotion (19 codes) and heavy duration of effect (14 codes).

As social reasons; lack of empathy, selfishness, coercion, miscommunication and prejudice, diseased thinking, inhumane events. As a psychological cause; it is a destructive feeling directed against a person. The cause of the feeling of hatred is also other emotions. These emotions consist of an intense combination of emotions such as revenge, resentment, resentment, anger. Under the code of the duration of the effect of hatred, long and lasting effect: "irreversible permanence of negative thoughts towards a person", "very strong emotion. never erased", "an emotion that does not pass easily and that eats away at you and does not forgive".

In **Table 1**, the tweets reflect women's abandonment of the ideal of freedom and their pursuit of justice, their surprise at the rapist's lawyer and, even worse, their anger at the defense style of the defendant's lawyer that blames the victim, and their hatred towards the destructive masculine injustice that exists in the country, the normalization of rape and the legal mechanism that protects murderers.

The photographs in **Figure 2** show that the number of femicides (2019-2022) has been steadily increasing, that the men who kill women want to get rid of their female victims (29 women) by throwing them from a height, and that there are remarkable writings about the massacre of women in the country.

Table 1: Tweets Related to Hate Emotion

In cases of rape, as women, we no longer seek our freedom, but justice.
Everything is abnormal but rape is normal? Hang him by his cock so that he becomes an example to the world.
There is justice in this country, but where is it? All these murders of women, rapes and the results!
They rape and murder a young woman, and a group of people who call themselves human are trying to exonerate these men…

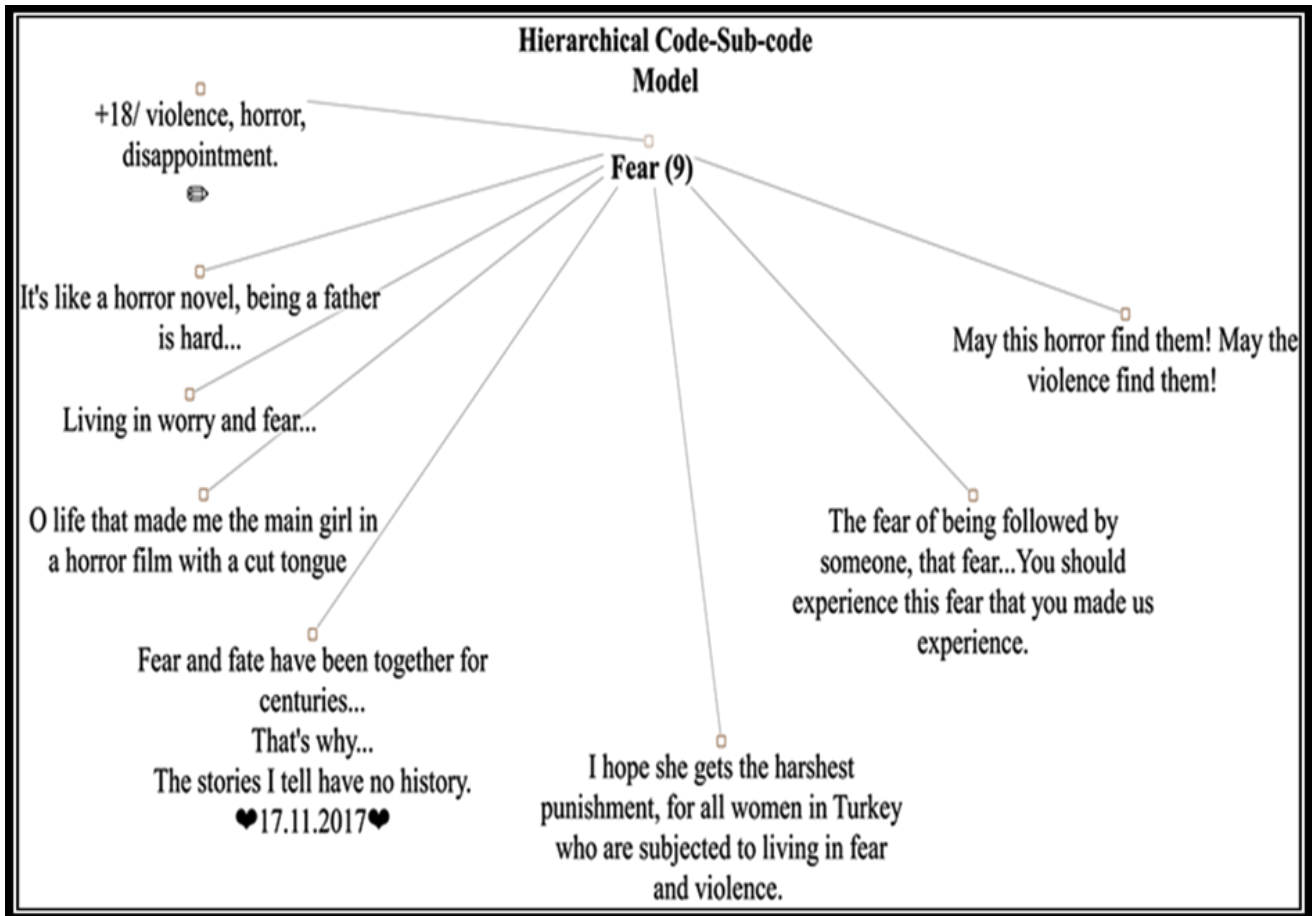**Figure 2:** Visual Depicting The Emotion of Hate.

Figure 3: The Model Describing the Sense of Fear Caused by Femicides in Society.

Figure 3 shows that, on the one hand, women are constantly experiencing anxiety and fear in daily life, the helplessness of a father who lost his daughter to sexual violence and murder, and a female gender that is the subject of films and novels; on the other hand, a curse-like religious discourse is used to explain that everyone who causes fear should be subjected to this fear and that criminal justice can only be realized in this way. This discourse is quite significant in terms of showing that the trust in human justice (official authorities) has been shaken.

In the tweets in **Table 2**, it is explained that the fear experienced by the female gender has been going on for centuries as a fate and that these narratives do not have a history; women's lives are constantly (even in their dreams) lived in fear. In fact, it can be said that the feeling of fear has a positive function such as being a friend for women. This is because women learn to be cautious at all times. As a conclusion to be drawn from the recent brutal murders of women, the illusionary idea of 'women's freedom' produced at the level of discourse no longer has any credibility. On the contrary, fearful women will be able to gain awareness of possible traps and dangers by being skeptical of unrealistic emancipatory rote discourses coming from outside.

Table 2: Tweets Regarding the Emotion of Fear

I loved my father the most in life. Fear and fate have been together for centuries...That's why...The stories I tell have no history.
I dreamt I was being followed by a rapist. Being followed by someone, that fear...You should experience that fear that you put us through.
Whoever made a psychopath, a criminal say that, may death find them! *May this fear find them! May violence find them!*

Figure 4: Image Describing Fear Emotion.

In the photographs in **Figure 4**; the female body, which is silenced in the black colour of fear, disappointed, reduced to mere numbers and fit into a garbage bag, is shown as a devalued object of destructive hegemonic masculine power.
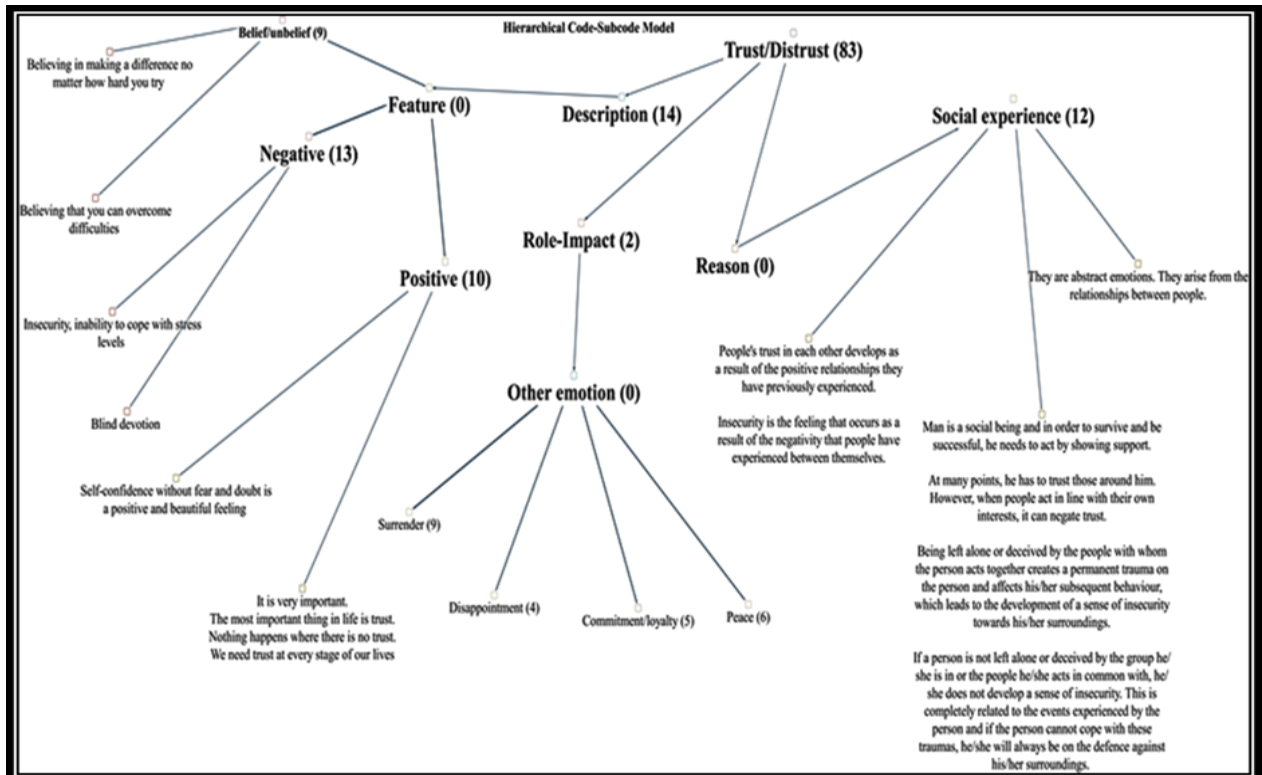

Figure 5: Hierarchical Code-Subcode Model Describing the Feeling of Trust/ Insecurity Left by Femicides in Society.

In **Figure 5**, there are 83 trust/insecurity codes. The reason for the feeling of distrust is the reactions/experiences to socially unacceptable situations (12 codes). There are three main characteristics of the trust/distrust code: positive (10 codes), negative (13 codes) and belief/non-belief (9 codes). A close correlation was found between the feeling of trust/insecurity and other emotions (submission/loyalty, peace and disappointment). Some of the participants expressed the following in the social experience code as the reason for trust/insecurity:

Man is a social being and in order to survive and be successful, he needs to act by showing support. People have to trust those around them at many points. However, when people act in line with their own interests, it can negate trust. It can cause the person to be alone, deceived and damaged. Being left alone or deceived by the people with whom the person acts together creates a permanent trauma on the person and affects his/her subsequent behavior, which leads to the development of a sense of insecurity towards others. If a person is not left alone or deceived by the group he/she is in or the people he/she acts in common with, he/she does not develop a sense of insecurity. This is completely related to the events experienced by the person and if the person cannot cope with these traumas, he/she will always be on the defense against his/her surroundings.

(47 years old, PhD, living most of her life in a small to medium-sized city, divorced and never lost a close relative to homicide, female participant 1).

The abstract feeling of trust or distrust arises from the relationships between people. People's trust in each other develops as a result of the positive relationships they have previously experienced. Insecurity, on the other hand, is the feeling that occurs as a result of the negativity that people have previously experienced among themselves.

(35-year-old, male with a bachelor's degree, who has lived most of his life in a small to medium-sized city, is married and has not lost a loved one to femicide, female participant 2).

Believing unconditionally or the opposite, not believing no matter what he does, is shaped according to our past experiences, this situation is reflected in our behaviour and the steps we will take...

(32-year-old woman who has a PhD, has spent most of her life in a big city, is married and has not lost a close relative to femicide, male participant 3).

The duration of the effect of the feeling of trust/uncertainty varies according to the individual. As one of the participants stated; "unfortunately, it is experienced from time to time, it is a feeling of ebb and flow...

(53 years old, high school educated, living most of his life in a big city, married and a male participant 4 who has not lost a close relative to femicide).

The feeling of trust causes other positive emotions (independent variable). These emotions are: surrender (9 codes), commitment/loyalty (5), peace (6 codes), stability, love, justice, success (1 code), peace (6 codes). The feeling of insecurity, on the other hand, is the source of negative emotions such as ulterior motives/suspicion (2 codes), anger, risk, restriction of freedom/not feeling comfortable, anxiety, stupidity (1 code). As some of the participants said;

Trust is very important, the most important thing in life is trust, nothing happens where there is no trust, we need trust at every stage, but insecurity is a very bad situation. When you feel insecure by people, you realize that you are in an empty world and alone.

(Participant 5, a 50-year-old male participant with high school education, who has spent most of his life in a big city, is married and has not lost a close relative to femicide).

I can associate trust or distrust with the feeling of peace we feel towards a person or a thing. I believe that trust comes from being comfortable with a person or thing and establishing an emotional bond with them. Mistrust can be caused by factors such as being let down or not being comfortable with someone. The effect of the feeling of trust can mean that if the person trusts the other person very much, he can do everything blindfolded. When the feeling of insecurity is felt, it may require to be always on the alert, in a way to be on the edge, that is, the person becomes 'restless'.

(Participant 6, a 21-year-old woman with a bachelor's degree, who lived most of her life in a small to medium-sized city, was a widow and had not lost a close relative to femicide).

As a characteristic of the feeling of trust, the participants say the following: "being under the wings of a bird with huge wings", "a situation where there are no events or people who can harm", "a positive and beautiful feeling of self-confidence without fear and doubt". As the characteristics of the feeling of insecurity, the participants say the following: "being harmed", not being able to believe in anyone and feel lonely".

According to **Figure 6**, there is a connection between trust and truthfulness, and mistrust and wrong/negative relationship and interaction patterns. It was also found that trust relationship requires a certain temporality and is related to the individual's past experiences of mistakes and in addition, trust can only be established through primary relationships.
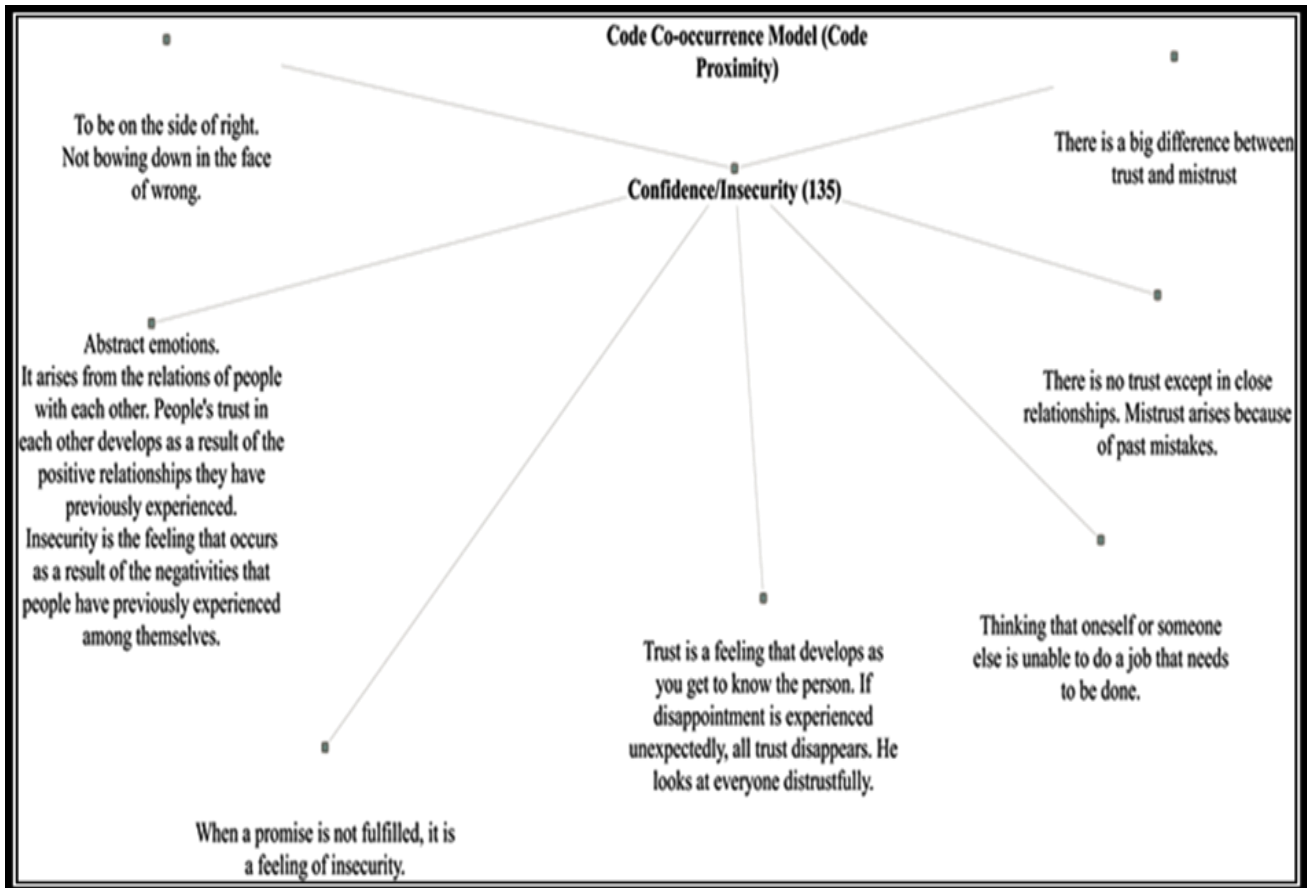

Figure 6: Co-occurrence Model (Code Proximity) of the Feeling of Insecurity/ Insecurity that Femicides Leave on the Participants (Code Proximity).

Table 3: Tweets Regarding the Sense of Trust / Insecurity

I'll fuck anyone who says there's justice in this country. What's it to you, he wears what he wants, drinks what he wants, fucks where he wants...
That's enough...[P][SEP] I swear I can hardly contain myself... What does the judicial system of this country do. Does it protect murderers or rapists...
2 men rape a 22-year-old orphaned girl without a mother, throw her out of a window on the 20th floor and brutally murder her. "Turkish Judiciary"...
He becomes a lawyer; he swears on his honour and conscience to act in accordance with the law, morality, honour and rules of the profession...
I don't know about teaching children the law of obligations, administrative law, public finance, etc., but without a person's consent...

The tweets in **Table 3** reflect an intense lack of trust in the legal mechanism in the country (the judicial system itself, the perpetrator's lawyer and legal education). Jeremy Bentham used the principle of distrust, which takes into account the potentially selfish nature of human beings, as a way to prevent the abuse of power. He wrote as follows:

Any evil which it is possible for man to do for the advancement of his own private and private interest ... he will sooner or later do at the expense of the public interest, unless that evil is prevented, sooner or later, in one way or another

He added:

There is this or that exception to the above rule: nevertheless, in practical terms, there may be none: because it would not be possible according to any criteria to distinguish individuals in whose instances the exception exists from individuals in whose instances the general rule exists.

Trust/distrust emerges as one of the fundamental principles of political prudence. Being distrustful maximizes the chances of success by avoiding disappointment with other people's behaviour (Leroy, 2012, p. 146).

Figure 7 shows female subjects in Turkey who were very young, had hopes and dreams and represented innocence with a smile on their faces, but were killed by the destructive power of masculinity. In Bentham's thought, "the special situation of public officials may expose them to breaking the law in favour of their own private interests. There is no reason to suppose that they should be more virtuous and political. Nor is it wrong to assume that they are more interested in the common good than ordinary people. It is more realistic to think that they have less of this virtue. Because it is easier for them to act against the common good.

Figure 7: Visual Depicting the Feeling of Trust/Insecurity.

Public officials are given power over other people and money to fulfil their duties, and both power and money are 'corruption issues'. Because people soon become dependent on them. Bentham puts it this way:

As the blood of man is to the tiger who once tasted it, so are the sweets of office to the official who once tasted them. Rarely does the appetite die out, except in the despair of enjoying it again.

Given these facts about human nature, it seems that it would be impossible to solve the problem of the abuse of power without finding a way to distance public officials from corruption. Bentham's idea of controlling the behavior of the monarch was to use moral sanction as an incentive for political virtue. To secure 'proper moral ability' in officials, Bentham relied on the principle of suspicion:

Trust must be minimized in reality: Distrust and suspicion should be maximized. The principle, in short, acted according to the principle of trust-minimization: where does the principle of control-maximization come from when it comes to practical deductions (Leroy, 2012, p. 146).

In the above tweets and visuals about security and insecurity, the principle of insecurity seems to be taken as a basis according to Bentham's theory of law. Political (country-state), legal (judicial system, defense lawyer and the law itself) and social (social system, legal education) institutions are among the institutions where the feeling of insecurity is felt the most. However, due to the positive meanings that Twitter users attribute to these institutions in their world of meaning, it is seen that they are disappointed with the decisions made in the face of fatal violence against women.
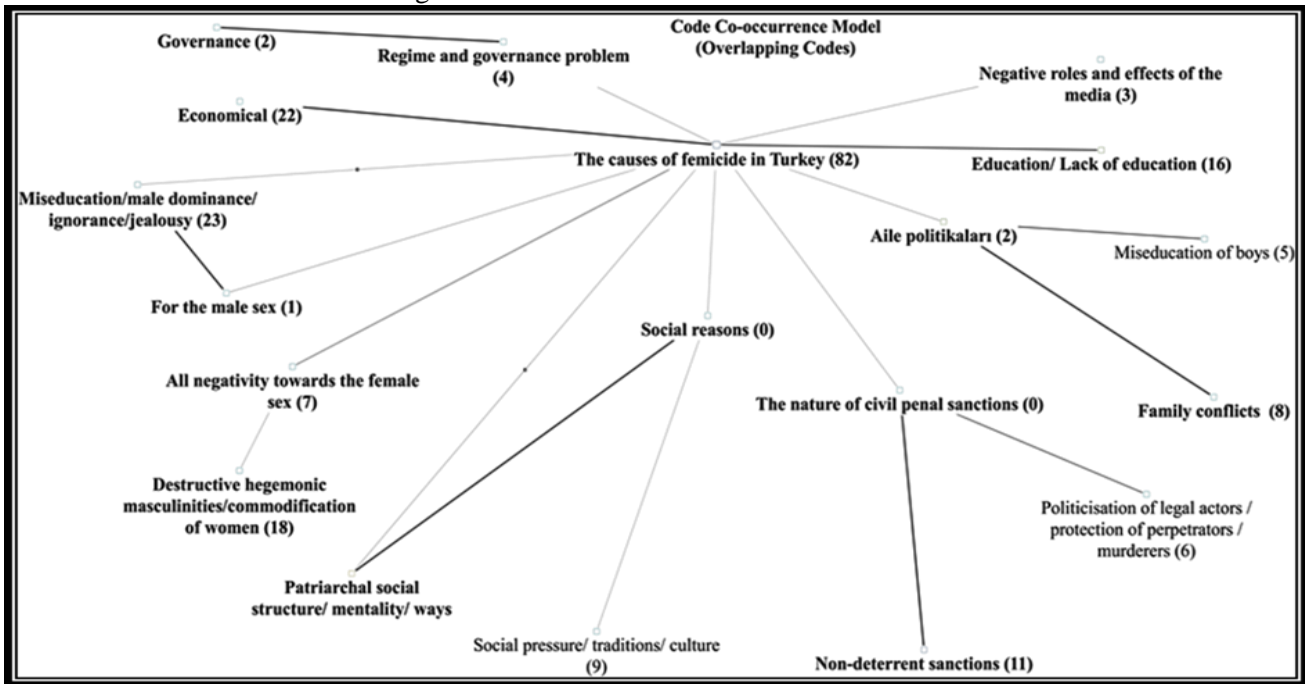

Figure 8: Code Co-occurrence Model Regarding the Reasons for Femicide in Turkey According to the Participants of the Web Questionnaire (Overlapping Codes).

In **Figure 8**, a high level of correlation was found between the economic (22 codes), management (2 codes), patriarchal social structure/mindset/lifestyles (26 codes), lack of deterrent sanctions (11 codes), family conflicts (8 codes) and education/lack of education (16 codes) codes. In the patriarchal social structure code (26 codes), the expression patterns of some of the participants are as follows:

"The legitimization of this situation by the traditions of the society, "the roles attributed to the sexes by property and the patriarchal understanding of society as a result of increasing corruption", "male-dominated thoughts", "patriarchy is instilled from childhood", "male-dominated society relativity!!!!"

The expression patterns of some of the participants in the education/uneducation code (16) are as follows:

The fact that uneducated and bigoted mentalities still persist today, and that the number of people who read and research is still and still low.

(31 years old, bachelor's degree graduate, living most of her life in a small and medium-sized city, married, female participant 19 who has not lost a close relative due to femicide).

The first issue is why people's instantaneous great anger occurs: The issues on which instant anger arises and how to reduce this negative energy are directly linked to the education system. How to treat people, relationships between men and women, respecting other people's preferences is something that is learnt and taught. As a society, we do not respect other people's stance and words.

We can call this antidemocratic. There are no democratic relations in the family, at school, at the workplace, in relations between men and women, there is an oppressive regime... Therefore, it should not surprise us how the state is governed! If we deal with this first pillar, the anger will mostly subside. But this is very, very difficult, social education requires a great deal of labour over many years.

(50-year-old female participant 20, who has a PhD, lives most of her life in a metropolitan city, is married and has never lost a close relative due to femicide).

In the code of non-deterrent sanctions (11), the expression patterns of some of the participants are as follows:

Unfortunately, there is no full sanction for those who rape, compromise, etc., who do, prepare the ground, or attempt to do so. This causes these murders to increase even more.

(54 years old, associate degree graduate, living most of her life in a small and medium-sized city, married, female participant 21 who has not lost a close relative to femicide).

It can be associated with multiple reasons. But I think the most effective one is always the lack of deterrent sanctions. If the punishment to be

received in return for satisfying the emotion of the character prone to crime at that moment (the moment of murder) is at a point where he can afford it, he will take it. Life will continue without much change anyway.

(38 years old, master's degree graduate, living most of her life in a metropolitan city, single, female participant 22 who has not lost a close relative due to femicide).

In the management code, the expression patterns of some of the participants are as follows:

Like an abusive form of governance...

(61-year-old male participant 23, high school graduate, living most of his life in a small and medium-sized city, married and never lost a close relative due to femicide).

Tradition, neighbourhood pressure from traditions, show of power and society's glorification of men and endless male ego, government, law and society that cannot protect its women and girls.

(52 years old, high school graduate, female participant 24, who spends most of her life in the district centre, is married and has not lost one of her relatives due to femicide).
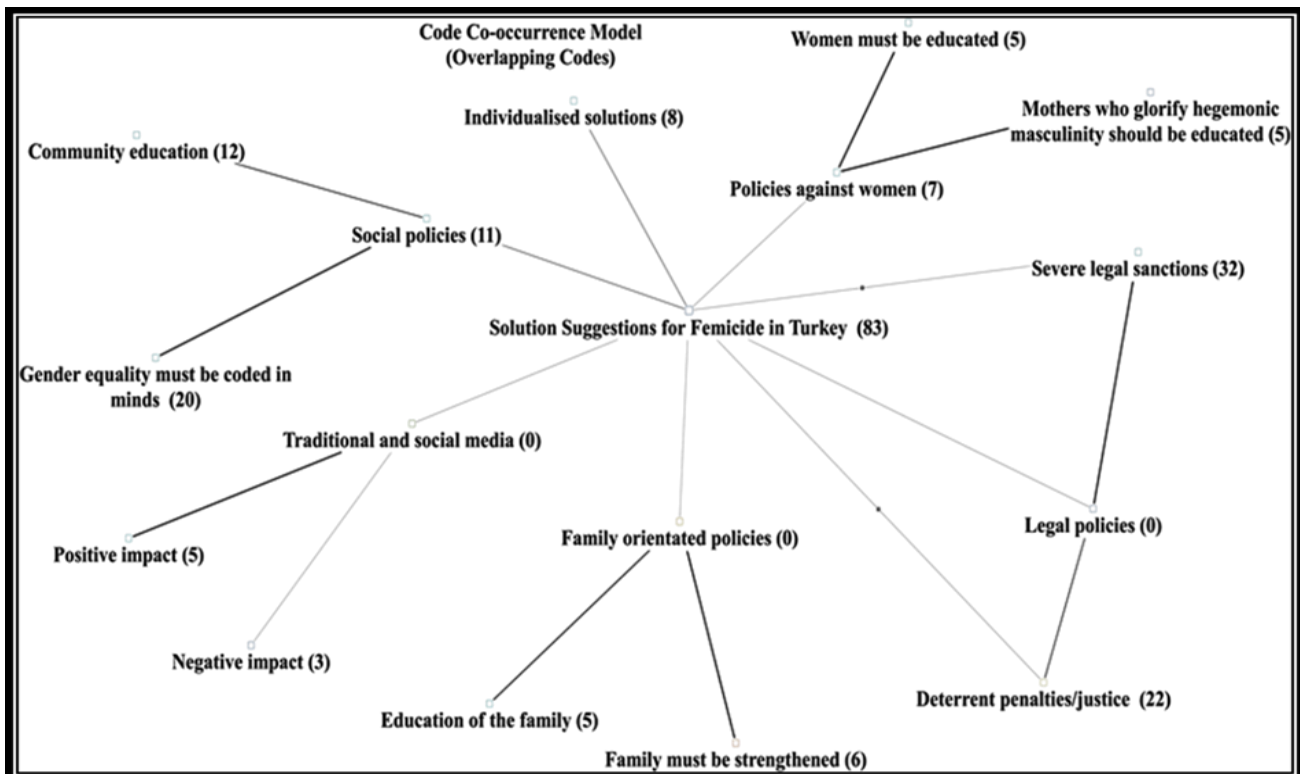

Figure 9: Model of Code Co-occurrence of Emotions and Thoughts Regarding the Solution of Femicide According to the Participants (Overlapping Codes).

In Figure 9, a high level of correlation was found between the codes of legal heavy sanctions/penalties (32 codes), deterrent penalties/justice (22 codes), gender equality in minds (20 codes), social education (12 codes), mothers and women who glorify hegemonic masculinity should be educated (10 codes), family education should be provided and strengthened (11 codes), positive (5 codes) and negative impact (3 codes) of traditional and social media.

In the code of severe legal sanctions/punishments, the expression patterns of some of the participants are as follows:

"If the murderers get the punishment they deserve, the victim will not feel helpless", "penalties should be more severe", "severe judicial consequences", "the public authority should severely punish offences such as violence, harassment and rape with zero tolerance", "at the very least, there should be an enforcement system willing to carry out the punishment prescribed by law."

In the deterrent penalties/justice code, the expression patterns of some of the participants are as follows:

In judicial cases, domestic violence should be followed up when it is reflected to the police station and interventions should be made to prevent more dangerous situations in the future", I find the penalties imposed too little. there should be more serious sanctions on this issue, the penalties should be a serious deterrent", "there should be deterrent penalties and laws should be determined accordingly.

In the gender equality in minds code, the expression patterns of some of the participants are as follows:

Gender equality must be ensured in social life", unfortunately, this problem is not only a periodic problem, but it is an issue that must be addressed first and foremost on the basis of culture and law, and then on the basis of political structure, economy and social relations, first of all, to lay the foundation for a structure in which women will be equal in every sense in this century, without being subjected to positive and/or negative discrimination", "the set of rules, which is the basis of civilization, must protect the existence of the individual regardless of gender and apply punishment mechanisms until the self-control system develops.

In the positive and negative impact code of traditional and social media;

The state, as a supreme organization, should deal with this situation in a fair manner. Apart from what we can do, the state should make legal arrangements decisively. The media can be made a good tool in spreading this.

(31 years old, master's degree graduate, living most of her life in a metropolitan city, married, female participant 32 who has not lost a close relative due to femicide).

Various symbols or codifications created among the public through social media can be further disseminated as public service announcements. Thus, a general code is engraved in the minds of individuals.

(38 years old, master's degree graduate, living most of her life in a metropolitan city, single, and a woman who has never lost a close relative to femicide, male participant 33).

Social media and violent publications (negative)

(Participant 34, a 48-year-old woman with a master's degree, who spends most of her life in a big city, is married and has never lost a close relative to femicide)

CONCLUSIONS

In this study, Panoptic effects/emotions of destructive patriarchal hegemonic masculinities, which have heavy individual, socio/cultural, socio/political and legal costs and deconstruct 'social development' (inviting contemporary barbarism), taking different forms at different times, punishing women through their own selves (by creating a sense of guilt) and thus reproducing the destructive masculinity culture by creating symbolic/psychological fear in the social memory of some women, were analyzed with a sociological perspective as dependent/independent variables. Because only when emotions affect the future; in other words, only when women learn to protect themselves, when they do not succumb to the temptation of freedom, when they do not believe in the illusions of freedom that the destructive patriarchal mentality gives them space for, and when they position themselves as individuals, can they only exist in the social sphere as individuals.

In this context, the main conclusions of this study, which examines how emotional expressions (hate, fear and trust/insecurity) are reflected on Twitter and the Web questionnaire and how these emotional expressions are reflected in the individual and society, can be summarized as follows (based on the data obtained):

While it was determined that the three expressions of emotion (hate, fear and trust/insecurity) reflected on Twitter and the semi-structured questionnaire were closely related to each other and to other emotions; these data made the reality of lethal violence against women visible with all its clarity. The answers given by twitter users and web questionnaire respondents on the continuous increase in fatal violence against women in Turkey are very similar. Both groups pointed out that these three emotions narrowed women's living spaces and that some women continued their lives with destructive and fearful emotions. In the data, it was observed that there were emotional expressions of surprise, resentment and hatred towards the abnormalization of everything in the country, the normalizations of rape and the defense lawyers defending rapists. There were also emotional expressions of the deep sense of helplessness of some women in the absence of criminal justice in the country. It was found that there were feelings and thoughts describing that women have to live in constant vigilance against the violence of destructive hegemonic masculinity/s and that they have to constantly cope with the fear of when it will be their turn to be killed. Thus, the gravity of the situation was emphasized (the answer to the first two questions of the research aimed at determining the traces of the feelings of hatred, fear and trust/insecurity left by femicide in social and individual memory).

Regarding the third question, which seeks to answer how the discussion of these emotions on Twitter constructs the worlds of meaning (control of emotions) of some women on violence against women and femicides, the following can be said:

It can be said that the discussions in the digital public sphere (Twitter) sometimes have a dual and sometimes a triple view. While a part of the society heavily criticizes the fact that these discussions take place in a digital environment, another part of the society agrees that there is knowledge about the deadly violence against women; that the real situation is very painful and urgent measures should be taken with concrete examples instead of believing in abstract categories. A third group expressed their general criticism by emphasizing the horror of brutality, humanity, time and space.

What, then, needs to be done to end this deadly violence? In other words, what are the most urgent solution proposals at the political and legal, social/cultural and individual levels? With these questions in mind, some of the concrete feasible solutions to the problematic of why gender-based lethal violence has not yet been resolved, first at the institutional level and then at the individual level to end this inhuman brutality, are detailed below.

First of all, the state, as the legal remedy authority for this form of violence, should implement the harshest policies to resolve the problem in a just manner. Neoliberal managerialism and biopower understanding should be abandoned and genderless social policies of the social and legal state should be put into circulation. But while state intervention is necessary, it must also be recognized that it is not the only key to solving the problem. There is therefore an urgent need for multifaceted legal and policy regulation and its implementation to comprehensively address the deadly violence against women and bring about long-term change.

Given the hierarchies of hegemonic masculinity/s in the legal and political system, there is unfortunately no indication of any intention to change the existing dynamics of power and privilege or to challenge anti-feminist agendas.

It is a legal obligation for law and policy makers to analyzed health and criminal data very carefully and takes the necessary measures immediately. In their strategies to end violence against women, States should include the prevention of femicide in their existing policies. International action must be taken to prevent online and offline violence against women, and the state must now take concrete steps to ensure that women's rights to participate in the political and social sphere are guaranteed and given due attention.

In this most brutal and brutal type of murder, 'criminal justice' should be aggravated (deterrent sentences) in such a way as to ease the public conscience and to prevent the recurrence of this crime; the security of life of the murderers and their relatives should not be a priority; the victim and his/her immediate family should be protected and faith in the rule of law should be restored.

In terms of the sustainability of the quality of life in the social/cultural dimension, it should be sensitized that this is a serious problem in societies (in our country) where femicide is experienced. It is imperative to emphasize femicide as a barbaric crime, regardless of the social, cultural, ethnic or sexual status of the victim. It is very important that the legal institutions in charge of protecting women's lives approach the issue with sensitivity and take concrete steps. Defining the problem realistically within a legal framework will be effective in raising public awareness and ensuring zero tolerance for lethal violence against women. It should be kept in mind that the level of awareness can only increase when the recognizable dimensions and root causes of the problem are identified.

In addition, destructive patriarchal gendered cultural codes must be challenged. Holistic, comprehensive and systematic education programmes that challenge patriarchal culture and contribute to a women-friendly culture need to be established. However, it should be noted that in egalitarian structures where the status of women has increased, this type of murder can also occur due to jealousy.

As a subject, some women should be reminded of the socio-cultural codes that warn against the possibility of fatal violence and it is very important that some women undergo a new socialization process that will change their living habits. In other words, it must be recognized that the neoliberal management strategy is in widespread circulation and the need for a new socialization process that contributes to the construction of subjects who are prepared against these policies must be engraved in individual and social memories.

International organizations should take a leading role against this form of violence and this role should be a priority policy of theirs. Similarly, regional organizations should take the appropriate leadership role in this regard and, together with all regional representatives, ensure that these action plans are circulated.

The so-called non-governmental organizations are also partly responsible for the lack of action against violence against women and femicides. Because they are not consistent or persistent in calling for reform and the importance of the digital

feminism agenda. On the contrary, they prefer the position of being perpetuators of destructive patriarchal violence. Civil society organizations therefore need to be aware of the need to take action against deadly violence against women. First of all, they themselves should not be involved in the violence of masculinity and should be distanced from this mental coding. They should form a collective force and be reminded that they should stop using disproportionate force and conspiracies against single women. In other words, they should be constantly reminded that they are far from masculine masculine moulds and that they are also women in gender. They should pursue a pragmatic policy on the so-called sloganic violence against women and femicides and give up violence and oppression behind the social and political scene. For example, it has become a necessity for them to abandon Jean Baudrillard's politics of simulation and the perception of the female gender as an object of exchange that is bought and sold in the market.

In addition, special attention should be paid to the education of women and mothers who perpetuate the violence of hegemonic destructive masculinity and this important point should be included in national education programmes. It is also necessary to recognize this detail as a matter of social and legal policy. In addition, it should be instilled in the minds of individuals as a widespread social policy that it is not the fate of some women to live with negative emotions such as hatred, fear and distrust/insecurity in the legal, political and social sphere; on the contrary, it should be prevented from being transmitted in a socio-genetic way through social/cultural codes. Therefore, first of all, it is necessary to ensure criminal justice and to ease the social conscience to some extent by ensuring that the perpetrator, not the victim and his/her relatives, receives the punishment he/she deserves (temporary but priority solution). Because it is imperative to restore the public security that has been damaged.

Finally, it is imperative that more in-depth research on femicide is carried out, that the data is shared with the public and that continuous and effective surveillance units are established. In addition, a large database on femicide should be established.

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