



İstanbul Üniversitesi Kadın Araştırmaları Dergisi Istanbul University Journal of Women's Studies

Submitted/Başvuru: 05.07.2021

Accepted/Kabul: 06.03.2021

RESEARCH ARTICLE / ARAŞTIRMA MAKALESİ

A Sociolinguistic Study on Women's Language in Turkish Novels

Türk Romanında Kadın Dilinin Toplum Dilbilimsel Açından İncelenmesi

Serap SEVİM¹

Abstract

The universe of this study is the novels written in Turkish literature from 1923 to the present day. When the sample was created, non-ideological novels were determined and expert opinion was applied. The speeches of the female characters in the selected 19 novels were prepared as Word files and uploaded to the Linguistic Inquiry and Word Counting (LIWC) program. The LIWC program used in our study is a computer-based program designed to measure psychological processes. This study was created by allowing individuals to make comparisons by comprehensively categorizing their language use and thus being able to use it from a socially linguistic point of view. In light of the data obtained, first the speeches of female characters in novels written before and after 1970 were compared, and then the speeches of female characters of male and female authors were compared. In this way, in addition to reflecting Turkish society's perception of women put forward by male and female authors, the study also tried to determine how this perception is shaped according to their own gender. In addition, with women reaching an acceptable position in social life, reflections of the changing perception of women have also emerged. The results of the study show that female and male authors' perception of women is different and that the use of women's language is shaped according to their social position. However, with women taking a greater role in social life, their use of language has changed and women have become able to express themselves better.

Keywords

Sociolinguistics, Sex, Gender, Women, Language, Women's Language

Öz

Bu çalışmanın evrenini Türk edebiyatının 1923'ten günümüze kadar yazılmış romanları oluşturmaktadır. Örneklem oluşturulurken ideolojik olmayan romanlar belirlenmiş ve uzman görüşüne başvurulmuştur. Seçilen 19 romandaki kadın karakterlerin konuşmaları Word dosyası olarak hazırlanmış ve Dilbilimsel Sorgulama ve Sözcük Sayımı (LIWC) programına yüklenmiştir. Çalışmamızda kullanılan LIWC programı psikolojik süreçleri ölçmek için hazırlanmış bilgisayar temelli bir programdır. Bireylerin dil kullanımlarını kapsamlı bir şekilde kategorilere ayırarak karşılaştırma yapmaya olanak tanıması ve bu sayede toplumdilbilimsel açıdan kullanılabilmesi bu çalışmanın ortaya çıkmasını sağlamıştır. Elde edilen veriler ışığında öncelikle 1970 öncesinde ve sonrasında yazılan romanlardaki kadın karakterlerin konuşmalarının karşılaştırılması, daha sonra da kadın ve erkek yazarların kadın karakterlerinin konuşmalarının karşılaştırılması yapılmıştır. Bu sayede kadın ve erkek yazarların ortaya koydukları Türk toplumunda kadın algısını yansıtmalarının yanında, bu algının kendi cinsiyetlerine göre nasıl şekillendiği de belirlenmeye çalışılmıştır. Ayrıca kadının sosyal hayatta kabul edilebilir bir konuma erişmesiyle birlikte değişen kadın algısının yansımaları da ortaya çıkmıştır. Çalışmanın sonuçları kadın ve erkek yazarların kadın

¹ **Corresponding author:** Serap Sevim (Ph.D. Student), Istanbul University, Institute of Social Sciences, Department of Turkish Language and Literature, Old Turkish Language, Istanbul, Türkiye E-mail: serapsevimm@hotmail.com ORCID: 0000-0001-7959-7345

Citation: Sevim, S. (2022). A sociolinguistic study on women's language in Turkish novels.. *İstanbul Üniversitesi Kadın Araştırmaları Dergisi - Istanbul University Journal of Women's Studies*, 24, 159-181. <https://doi.org/10.26650/iukad.2021.962774>



algısının farklı olduğunu, kadının dil kullanımının toplumsal konumuna göre şekillendiği göstermektedir. Ancak kadının sosyal hayatta daha fazla rol almasıyla birlikte dil kullanımları değişmiş ve kadınlar kendilerini daha iyi ifade edebilir konuma gelmiştir.

Anahtar Kelimeler

Toplumdilbilim, Cinsiyet, Toplumsal Cinsiyet, Kadın, Dil, Kadın Dili

Introduction

Humans, as social beings, have built many civilisations in various cultural circles by communicating with language across the centuries. The network of relations emerging throughout the ages has created various constructs that shape the social structures of today's societies. The reason is that while human beings form the basis of the dynamic forces in a society, these forces are put into motion by means of language. The principal aim of sociology is to study the behaviour and societal relations of individuals by means of studying the way they use language.

Individuals develop their consciousness of the world or society at large and their self-consciousness by means of language; they redefine their identity constantly by assessing their current needs, conscience and goals based on their self-consciousness. As such, "that which was already there" and "that which is new" in language and cultural identity interact constantly. In other words, the development of language and cultural identity is a combination of the "old" and the "new" (Kula 2012: 13-14). Cultural transmissions, especially behavioural norms defined by the society, influence the formation process of an individual's identity very strongly and individuals learn these things unconsciously most of the time. At this point, societal norms (known as societal gender roles) need to be examined.

Sex and Gender

The concepts of patriarchy and societal gender put forth by feminism have sparked many debates and coined many definitions. First of all, differences between the concepts of gender and societal gender were put forth and the main debate was founded on how masculine privileges and authority are formed and maintained by institutions of patriarchy. Robert Stoller, who first made the distinction between sex and gender, defined gender as a term of psychology and culture independent of biology and made a distinction between the states of femininity and masculinity that define the societal identity of individuals (1984: 9-10). Similarly, Ann Oakley used the word "sex" to distinguish biological differences between men and women and the word "gender" to define societal genders, pointing out the societal divide between masculinity and femininity, questioning the formation of societal gender roles (1972: 1,114).

According to Ann Oakley, gender is a matter of culture and she points out the societal categorisation of women and men as "feminine" and "masculine" (1972: 99). From here, Yoder states that cultures have their own definitions for what is masculine and what is feminine (1999: 68). Bilton defines gender in different cultures as societally-defined various categories of masculinity and femininity and socially-imposed responsibilities and behaviours on each sex (2008: 129). Despite the common perspective, Lips states, it is not possible to separate social gender and gender completely because culture's

expectations of men and women are not entirely separate from observations of men's and women's physical bodies. (2005: 205; İmamoğlu, 1991: 832). Young, who studies the distinction between the two concepts from a different point of view, claims that the concepts of sex and gender are insufficient to define the identity of "woman" (2009: 45). It can be said that the basic reason for this is the definitions that confine women to their biological bodies. The biological body is divided according to the chromosome structure that a man and a woman have by birth. In addition, when defining the social identity of a woman, the focus is on the fact that she has a weaker body than a man.

Being a woman or a man is innate and natural. However, society gets to determine how femininity and masculinity are to be experienced (Bayat, 2010: 24). When societal structures are studied in terms of interpersonal relationships, they reveal how women and men are positioned in a society and how individuals develop their identities in accordance with these definitions. Generally, when society is divided as men and women, it is observed that men are positioned as subjects while women are positioned as objects, and men form the basis of society while women are marginalised. While different behaviours are acquired depending on culture across societies, the basic viewpoints on men and women remain unchanged.

Societal gender roles differ in every culture and people are expected to acquire and exhibit certain behaviours depending on the society into which they are born. Behaviours taught in the family and reinforced by the effects of the environment are transmitted constantly because gender identities originate from the repetition of behaviours arising in the society and are shaped by the sharing of societal practices (Meyerhoff, 2006: 211). In this context, as Butler says, culture is destiny, not biology (1999: 12). For this reason, by stating that people are not born women but become women (1993: 231) de Beauvoir points out the myth of womanhood in societies and women come to the forefront as a cultural element. When defining a woman, the characteristics assigned to her actually express what a society's expectations of a woman are. These expectations are transformed into stereotypes in society and are presented as an imposition on woman. Thus, all women acquire a female identity by learning and applying the behaviours imposed on them from their environment. Witting also destroys this myth by saying "for us, there's no such thing as 'woman'; the 'woman' is just an imaginary concept while 'women' are the result of societal relations" (2009: 198).

According to Butler, who studies the concept of gender in detail in *Gender Trouble: Feminism and the Subversion of Identity*, gender ought not to be conceived merely as the cultural inscription of meaning on a pre-given sex; gender must also designate the very apparatus of production whereby the sexes themselves are established (1999: 11). In addition, Butler stresses that this construct is sustained by gender roles themselves and states that there is a hierarchy of societal genders. According to this point of view,

gender roles, which are presented as immutable in patriarchal societies in particular, need to be questioned and restructured because certain existing views have caused the formation of stereotypes pertaining to each sex. Aristotle's statement, "women are women because of the absence of certain qualities" is an example of such stereotypes. Aristotle also states that everybody has to accept the character of women as lacking due to a natural imperfection, while Saint Thomas claims that a woman is "half a man", a "coincidental being" (De Beauvoir, 1993: 16-17; Irigaray, 2014: 13,38).

Aside from societal genders, personal and societal relations alike construct a "gender culture". According to Türköne, gender culture encompasses a wide variety of fields, from definitions of men and women in a society, to the related images, behavioural patterns, gender identities, relations between genders, attitudes, marriage customs, family structures, aesthetics and clothing of genders (1995: 14).

Language and Gender

When languages of the world are evaluated in terms of inherent sexism, Alvanoudi states that language is shaped by gender in basically two ways. In the first, there is an obvious lingual map of gender. Certain linguistic elements collocate gender indicators. On the other hand, language is related to gender meanings which are mostly implicit. For example, behaviours which signify indecisiveness, suggestions and tag questions are perceived as feminine (2014: 36-37). According to the first method, some languages have linguistic gender categories. They explicitly have grammatical, morphological, syntactic and discursive gender categories. In the other, culturally formed sexist uses of a language are in question. In terms of gender, Turkish is in the second category. This is observable in all Turkish texts from the period of Old Turkic. In Old Turkic Grammar, Gabain states that Turkish has no grammatical gender categories and emphasizes a qualification about the difference between femininity and masculinity: *ärkäk bars and tişi bars* (male panther and female panther); *urı oğul and kız oğul* (boy and girl). Most domestic animals have separate names for their males and females: *buğa and inäk* (bull and cow) (2003: 101). However, Wardhaugh states that those who make a distinction between genders are speakers of all languages, that there can be no concept of sexism inherent in a language, and that speakers of languages with no gender categories like Japanese, Persian or Turkish are no more neutral when it comes to sexes than speakers of languages with gender categories like English or German (1986: 306).

According to Sankır, the language used to reveal the self and identity potentials of the individual contains masculine mental codes due to the patriarchal structure (2010: 23). This finding reveals the view that language is produced by men in general. Deviations in a language being classified as feminine language manifest as the most explicit example of sexism between man and woman. Sexism as the intersection point between language and societal structures is a serious problem.

Women's Language

Deviations from a standard language defined as “women's language” are studied under three different theories. The first is the theory of deficiency, and according to the theory of deficiency, women's language manifests in two forms:

1. Women's language is less perfect than masculine language. Otto Jespersen, the first linguist to subscribe to this theory, asserts that women talk without thinking and their language contains many deficiencies and errors; he explains the weaknesses of women's language as follows (1922: 239-250):

- For women, there are taboos about certain areas of the human body and their natural functions.
- As a rule, women's vocabulary is less developed than men's. They use unnecessary adjectives like “cute” or “sweet”.
- Women are more traditional while using the language they acquire from their families and teaching it to their children.
- They use regular grammatical constructions.
- They leave sentences unfinished.
- They talk in an exaggerated way.
- They avoid vulgar words and invectives.
- They prefer reported speech.
- They often connect their sentences with “and”.
- They speak more fluently despite using fewer words.
- Their control over their thoughts is inadequate and the content of their speech is shallow.

2. Women's language reflects the secondary status of women in the society. Robin Lakoff, who conducted the first focused studies on feminine language after Jespersen and tried to use a scientific basis for his studies, claims that women's language is different from masculine language but not inferior to it, and explains its differences as follows (1975: 53-57):

- Women possess a unique vocabulary relating to work that is classified as “women's work”.
- They use empty adjectives such as “wonderful” or “enchanting”.

- They use tag questions and interrogative intonation when statements are expected.
- They use vague answers and expressions such as “so”, “you know”, “yeah” which give the impression that they are not sure about what they are talking about.
- They often use the word “so” to express the intensity of their emotions.
- They use overly regular grammar.
- They use exaggerated polite forms.
- Women do not make puns because they are under the impression that the timing isn't suitable or they don't quite understand the essence of a matter.
- Women offer evidence for their points and thoughts by quoting others, which means they think their points and thoughts can't stand on their own.

The second theory which studies women's language is the theory of separation. According to studies which were conducted in reaction to the deficiency theory and pioneered by William Labov, there are two variations to sexism inherent in language. First of all, in sociolinguistic stratification, men use nonstandard linguistic forms more frequently than women while women place more importance on the use of correct grammar. The punctiliousness of women in this matter is associated with their search for a better position for themselves in society due to their uncertainty regarding their societal positions. On the other hand, in most linguistic shifts, women tend to use new forms more frequently than men do. As such, women are more frequently considered the pioneers of change in a language (1998: 7). However, in these studies, women and men are studied in terms of societal genders without taking sexes into account. It should not be forgotten that changes can occur because of individual differentiation of societal genders. As such, since these two views can change over time in terms of genders, evaluating Labov's views within a theoretical framework can be problematic.

Thirdly, the social constructivist theory criticises both the deficiency theory and the differentiation theory and offers a different point of view. As feminist movements in the 1990's put forth the view that language has an important role in constructing the identities of women, the debates on women's language shifted from the sentence level to the discourse level and focused on how societal genders take form. The features of “feminine language” were redefined by feminists like Butler, Kristeva, Irigaray, Cixous and Daly.

Feminism has argued that women's lives are either misrepresented or not represented at all, and therefore a language that fully or adequately represents women should be developed. Butler also argues that I am not outside the language that structures me,

but neither am I determined by the language that makes this “I” possible. According to Butler, “I” is in part a consequence of the grammar that governs the availability of persons in language (1999: xxiv).

Kristeva focuses on the concept of the “ab-ject” in particular and defines “ab-ject” as that which upsets a system and rebels against limits and rules. According to Kristeva, “It is not lack of cleanliness or health that causes abjection but what disturbs identity, system, order. What does not respect borders, positions, rules. There is nothing like the abjection of self to show that all abjection is in fact recognition of the want on which any being, meaning, language, or desire is founded” (1982: 4-5).

With the concept of “imitation”, Irigaray aims to use patriarchal language while accepting traits assigned to the feminine so as to upset the order set up by men, because women have to imitate the apparent naturalness of the patriarchal order and hide their essential differences in order to protect themselves. As a result, the language the woman speaks is not her own language (1985: 140).

Cixous says women need to write about their own experiences, their own bodies and their own desires. “Woman must write herself: must write about women and bring women to writing, from which they have been driven away as violently as from their bodies- for the same reasons, by the same law, with the same fatal goal, woman must put herself into the text- as into the word and into the history- by her own movement.” (1976: 875).

Mary Daly argued that women are the source of their own dignity and she upsets the concept of societal genders by rereading the myths because, according to Daly, “Dysfunctional women are willing to accept them as docile symbols that read male myths, to adopt technology with male results, to accept male productions as the correct structure of reality” (1987: 145). For this reason, *Gyn/ Ecology: The Metaethics of Radical Feminism* proposes the radical demolition or restructuring of the language used against patriarchy.

Methods of The Study

This study discusses the language use of female characters in 19 novels written since 1923. Care was taken to select novels depicting only women, without the influence of any ideology, and the novels were selected by taking into account expert opinion. First of all, female characters’ sentences were filed one by one and the words in the speech were categorised using Linguistic Inquiry and Word Count (LIWC) analysis. This programme is capable of grouping the use of words in the Turkish language in 89 different categories. It was developed by James Pennebaker, Ph.D. and was adapted to the Turkish language by Associate Professor Dr. Serra Müderrisoğlu of Boğaziçi University. This programme, which was developed to determine the projections of

psychological processes by means of words people use in speech, was used in the field of sociolinguistics for the first time for the postgraduate thesis on which our study is based.

LIWC is an analysis system of a computer-assisted programme. Computer-assisted textual analysis tools have improved a great deal since the 1960's (1,2)¹. Computer programmes evaluate the emotional, cognitive and structural features of individuals by means of written or spoken texts effectively and efficiently. While such textual analysis programmes cannot transmit contextual and semantic sensibilities taken into account most of the time, they offer advantages in eliminating reliability problems caused by the subjective views of researchers and offer researchers a chance to quantitatively observe differences between individuals and changes in an individual over time by comparing many texts at once.

LIWC, which was first developed in 2001, reached its current form in 2007 and consists of two basic components that describe psychological processes. (1) The content category shows the emotional states, thoughts and social processes contained in the speech or the writing of the person, the temporal aspects (verb tenses), and the focus of the content (pronouns, personal endings), while the (2) style (function) category shows the words that have no inherent meaning but tie the content words in a cohesive whole (such as pronouns, prepositions and conjunctions).

First, LIWC is used to create “dictionaries” of a language to be studied by creating a comprehensive vocabulary that reflects all spoken and written uses of that language. Then, the dictionary is completed by analysing the usage frequency of the words in the vocabulary and classification words relating to psychological processes by experts.

A sample that consists of 14,024,404 words was used to create the Turkish LIWC dictionary. The sample texts used in the vocabulary were arranged so that each file selected from the following genres would consist of 2,000 words at most: **Novels** (53 files, 109,106 words), **Short Stories** (121 files, 148,396 words), **Poetry** (72 files, 39,993 words), **Newspaper Articles** (200 files, 132,938 words), **Opinion Pieces** (172 files, 76,320 words), **News** (44 files, 35,206 words), **Journals-Diaries** (24 files, 35,304 words), **Letters** (124 files, 19,281 words), **Essays** (40 files, 43,701), **Scientific Articles** (32 files, 84,289 words), **Articles** (14 files, 27,411 words), **Research** (4 files, 2519 words), **Songs** (42 files, 26,777 words), **Encyclopaedias** (2 files, 1,806 words), **Web Diaries/Blogs** (177 files, 99,431 words), **Interviews** (56 files, 86,406 words), **Miscellaneous writings** (26 files, 21,021 words), **Autobiographic Documents** (134 files, 75,616 words), **Trauma** (63 files, 697 words), **Control** (59 files, 50,565 words),

¹ 1.Pennebaker, J.W., Chung, C.K., Ireland, M., Gonzales, A., &Booth, R.J.

The development and psychometric properties of LIWC 2007. Austin, TX: LIWC. net, 2007

2.Pennebaker, J.W., *The Secret Life of Pronouns: What Our Words Say About Us*, New York: Bloomsbury Press, 2001

and to reflect the spoken form of Turkish, **speech rendered in written form** (135 files, 175,287 words, Miscellaneous oral texts: 25 files, 57,334 words).

The results of the vocabulary and usage frequency analyses were supported by the Turkish Dictionary of Word Frequency compiled by İlyas Göz in 2003 by means of comparison for accuracy and reliability (3)².

Words identified as frequently used in the LIWC analysis were checked by comparison with Göz's list and placed in the psychological process categories by consensus between at least two experts (Ph.D. students and postgraduate students). Finally, the categories were submitted to experts for consideration and feedback was requested for words believed to be missing or miscategorised. To better understand the analysis, examples of the Turkish LIWC categories are shown in the following table:

Table 1: Example of Turkish LIWC's categories

Function words	<i>Pronouns, conjunctions, prepositions</i>
Pronoun categories	<i>Personal pronouns (I, you, etc.), indefinite pronouns (e.g. some, somebody)</i>
Verbs	<i>Verb inflection by tense past tense, present tense, future tense), by person (1st person singular; 1st person plural...), and by mood (necessity [-meli/malı], conditional mood, ability mood [-ebilmek], etc.)</i>
Emotion categories	<i>All words relating to emotions (excitement), positive/negative emotions (he/she was calm, I feel bad), anxiety (he/she was worked up,) anger (I was angry), sadness (...that I was sad..)</i>
Cognitive categories	<i>All words and phrases related to conditional processes like insight, causality and distinction in particular (he/she thought, because, the reason, he/she should have...)</i>
Social categories	<i>All words that denote social function (talk, my mother, the two of us...)</i>
Perception categories	<i>All words relating to perception (the smell of..., when I heard...)</i>
Body categories	<i>All words related to bodily functions (my head, food...)</i>
Work/success categories	<i>All words and phrases related to the theme of work/success (exam, I did it...)</i>
Health category	<i>All words related to health and illness (my pain, migraine...)</i>
Time, place and movement categories	<i>All words relating movement in time and space (go, yesterday...)</i>

Application

LIWC was applied in our study in two ways. Firstly, a distinction between older works and newer works was made. The novels written before 1970 were classified as older works and novels written after 1970 were classified as newer works. The goal behind this distinction was to determine the changes in feminine language and societal changes, in other words, to determine the societal gender roles by means of usage of language.

² 3. İhsan Göz, Yazılı Türkçenin Kelime Sıklığı Sözlüğü, Ankara: Türk Dil Kurumu, 2003

Secondly, works were classified as written by female and written by male. The linguistic performance of women characters written by female authors and of those written by male authors was compared so as to find out how the perception of woman was expressed in writing.

The representation of works by female authors and male authors is as follows:

Table 2: Representation of Female Authors and Male Authors

Representation	Title of Work	Name of Author	First Published
Female 1	<i>Alında Mavi Kuşlar</i>	Aysel Özakin	1978
Female 2	<i>Ay Falcısı</i>	Nazlı Eray	1992
Female 3	<i>Bir Düşün Gecesi</i>	Adalet Ağaoglu	1979
Female 4	<i>Gece Dersleri</i>	Latife Tekin	1986
Female 5	<i>İstanbullular</i>	Buket Uzuner	2007
Female 6	<i>Kaçış</i>	Ayla Kutlu	1986
Female 7	<i>Sinekli Bakkal</i>	Halide Edip Adivar	1936
Female 8	<i>Siyah Süt</i>	Elif Şafak	2007
Female 9	<i>Yenişehir'de Bir Öğle Vakti</i>	Sevgi Soysal	1973
Female 10	<i>Asılacak Kadın</i>	Pınar Kür	1979
Male 1	<i>Aşkın Gözyaşları</i>	Sinan Yağmur	2010
Male 2	<i>Benim Adım Kırmızı</i>	Orhan Pamuk	2013
Male 3	<i>Çalınış</i>	Reşat Nuri Güntekin	1922
Male 4	<i>Eylül</i>	Mehmet Rauf	1901
Male 5	<i>Fatih Harbiye</i>	Peyami Safa	1931
Male 6	<i>Huzur</i>	Ahmet Hamdi Tanpınar	1949
Male 7	<i>Kürk Mantolu Madonna</i>	Sabahattin Ali	1943
Male 8	<i>Yaprak Dökümü</i>	Reşat Nuri Güntekin	1930
Male 9	<i>Yüksek topuklar</i>	Murathan Mungan	2002

Women's Language Before and After 1970

The novels that are the subject of our study were first divided into those written before and after 1970. In the works written before and after 1970, the analysis was first applied periodically with the idea that women's language will show distinct characteristic features because the 1970s is the period when the effects of feminist movements in literature started to be felt. This period is a breaking point in terms of women's handling in the works.

The demonstrations of the works in the old and the new period are as follows:

Old Period: Male 3, Male 4, Male 5, Male 6, Male 7, Male 8, Female 7

New Period: Male 1, Male 2, Male 9, Female 1, Female 2, Female 3, Female 4, Female 5, Female 6, Female 8, Female 9, Female 10

Speeches of only woman characters of the study belonging to each author were prepared as a file and the analysis was applied through these files. Here, the aim is to show how the women's language between the two periods has changed. However,

it is not possible to measure the effect of the gender of the authors on this change because the files do not show an equal distribution in comparison to the old and new distinctions in a way that compares the use of language between male and female authors in the old and the new periods.

Table 3: Analysis of Women’s Language Before and After 1970 with Linguistic Investigation and Word Counting (LIWC)

Lexical Category		Number of texts	Median	Standard Deviation	Statistical Value
You (Singular)	Old	7	1.3486	.47150	F=3.61 p=.075
	New	12	1.8508	.59708	
	Total	19	1.6658	.59492	
You (Plural)	Old	7	.9186	.48636	F=11.70 p<.005
	New	12	.3758	.20747	
	Total	19	.5758	.42131	
Negation	Old	7	3.8986	.56328	F=1.32 p=0.88
	New	12	3.3558	.66288	
	Total	19	3.5558	.66831	
Verb Conjugations in Second Person Plural	Old	7	.4414	.28399	F=6.58 p<.05
	New	12	.2108	.10604	
	Total	19	.2958	.21637	
Necessity	Old	7	.0100	.01528	F=7.07 p<.05
	New	12	.0592	.04699	
	Total	19	.0411	.04496	
Subjunctive Past	Old	7	.0000	.00000	F=5.4 P<.05
	New	12	.0083	.00937	
	Total	19	.0053	.00841	
Preposition	Old	7	3.6329	.47162	F=3.52 p=.08
	New	12	3.1900	.50883	
	Total	19	3.3532	.52965	
Human Being	Old	7	2.6486	1.00860	F=5.81 p<.05
	New	12	1.7600	.61086	
	Total	19	2.0874	.87238	
Anger	Old	7	.8743	.27975	F=4.36 p<0.5
	New	12	1.3408	.54612	
	Total	19	1.1689	.51167	
Sadness	Old	7	1.8857	.42383	F=2.86 p=.1
	New	12	1.4592	.58056	
	Total	19	1.6163	.55726	
Word of Exclusion	Old	7	1.9800	.37947	F=9.42 p<.01
	New	12	1.3717	.43582	
	Total	19	1.5958	.50495	
Hearing	Old	7	.5071	.28576	F=4.26 p=.055
	New	12	.7325	.19231	
	Total	19	.6495	.24959	
Sexuality	Old	7	.0514	.04488	F=4.47 p<.05
	New	12	.1892	.16714	
	Total	19	.1384	.14968	

Displacement	Old	7	2.3629	.23286	F=11.38 p<.005
	New	12	2.9908	.45526	
	Total	19	2.7595	.49152	
Time	Old	7	5.3957	1.03145	F=6.04 p<.05
	New	12	4.4008	.73401	
	Total	19	4.7674	.96280	
Success	Old	7	1.1314	.27703	F=4.43 p<.05
	New	12	1.5442	.46996	
	Total	19	1.3921	.44988	
Death	Old	7	.5371	.35724	F=3.12 p=.1
	New	12	.8950	.45965	
	Total	19	.7632	.45068	
Second Person Singular	Old	7	2.7571	.94778	F=3.76 p=.07
	New	12	3.5142	.74305	
	Total	19	3.2353	.88181	
First Person Plural	Old	7	.8900	.35024	F=3.76 p=.07
	New	12	.6367	.22268	
	Total	19	.7300	.29488	
Second Person Plural	Old	7	1.3600	.67114	F=12.51 p<.005
	New	12	.5867	.28465	
	Total	19	.8716	.58868	

The results of the analysis are interpreted as follows: if the p value is less than .005, there is a meaningful difference in that category; the p values closer to 1 (including when p=1) indicate a trend and more results can be obtained if there are more files.

You (Singular)

The singular you pronoun was used 1.3486 times in the old period and 1.8508 in the new period. In the new period, there is a statistical trend that the second person singular pronoun is used more frequently.

You (Plural)

The plural you pronoun was used .9186 times in the old period and .3758 times in the new period. They were used in the old period much more frequently in comparison to the new period.

Negation

Words that carry a meaning of negation were used 3.8986 times in the old period and 3.3558 in the new period. Trends indicate that such words were more frequent in the old period.

That words of negation were more frequent in the old period indicates a positive change. This indicates that women have the negative perception of their gender and are more valued and more accepted in the new period. As negativity of all kinds carries

an implication of weakness, it appeared more often in feminine language in the old period, and as women's societal status changed, its frequency of use also changed. This change indicates that women are in a more powerful position in Turkish society now.

Verb Conjugations in Second Person Plural

The conjugation suffix for the second person plural was used .4414 times in old period and .2108 times in the new period. They were used in the old period much more frequently in comparison to the new period.

The use of second person singular pronouns and second person plural pronouns changed in opposite directions. In the new period, using the second person singular pronouns and verb conjugations in second person singular more frequently (as opposed to the old period) indicates that a societal change has occurred. Using second person plural forms in salutations is a show of respect and politeness. In the new period, interpersonal relations have changed. While the second person plural form pronouns and conjugations were used in the old period as an indicator of formality and respect, the more frequent use of second person singular in the new period indicates that relationships are established faster and that the level of formality cannot be maintained.

Necessity

The necessity mood was used .0100 times in the old period and .0592 times in the new period. They were used in the new period much more frequently in comparison to the old period.

The increase in the frequency of necessity mood use shows that women are burdened with more responsibilities in a changing world. In an effort to self-actualise, women are setting life goals for themselves. This necessity can also be thought of as women's need to do more with the effort of self-creation. The change in the position of women brought along some expectations. These expectations can be either individual or societal.

Subjunctive Past

The subjunctive past tense was not used in the old period at all (.0000) and was used .0083 times in the new period.

The use of subjunctive expressions in the past tense in the new period indicates that women are able to express themselves better. That women can bravely express their wants by putting forth their conceits and set various conditions for themselves shows that women are confident and their status in society has risen. On the other hand, this statistic can also be interpreted as there being more expected of women and women being under greater pressure, since modernisation has brought with it certain expectations of individuals.

Conjunctions

Conjunctions were used 3.6329 times in the old period and 3.1900 times in the new period. Trends indicate that such words were more frequent in the old period.

There is a parallel between the use of conjunctions and how strongly a speaker feels about his or her circumstances. That conjunctions were used more frequently in the old period shows the sensitivity of women in interpersonal relationships and their connection to the matters at hand. The predisposition of conjunctions being used more frequently in the old period indicates that women were more dependent on relationships and acted with a feeling of closeness.

Human Being

Words pertaining to human beings were used 2.6486 times in the old period and 1.7600 in the new period. They were used in the old period much more frequently in comparison to the new period.

The more frequent use of words pertaining to the human being in the old period indicates that there was more focus on the individual in the old period, that more importance was ascribed to the individual and that the individual was more valued. The changes in the societal conditions in the new period have decreased the value and importance ascribed to each individual. In addition, individualism has become more prominent. The fact that women ascribe more value to relationships has changed.

Anger

Words that indicate anger were used .8743 times in the old period and 1.3408 times in the new period. They were used in the new period much more frequently in comparison to the old period.

The use of expressions of anger being much more frequent among women indicates that women are able to express themselves in this regard more comfortably and they no longer feel the need to be ladylike at all times. The ability of men to express anger comfortably is no longer a privilege exclusively ascribed to them by society, and now women also have the power of expression of anger. It is no longer a distinction between genders, and it has been completely overturned by being used more frequently by women.

Sadness

Words that indicate sadness were used 1.8857 times in the old period and 1.4592 times in the new period. Trends indicate that such words were more frequent in the old period.

That words of sadness were more frequent in the old period indicates a positive change. This situation indicates that women have discarded the view that they are more sensitive and weaker than men. It is an explicit admission that women have abandoned behaviours perceived as weakness and appear as more assertive characters.

Words of Exclusion

Words of exclusion were used 1.9800 times in the old period and 1.3717 times in the new period. They were used in the old period much more frequently in comparison to the new period.

The trend of words of exclusion being more frequent in older works indicates that women did not partake in the social environment frequently. This situation starts to change in the new period with women rising to higher social strata, acceptance of women in the workplace and women gaining a place for themselves in society.

Hearing

Words related to hearing were used .5071 times in the old period and .7325 times in the new period. The statistical trends indicate that hearing words are used more frequently in the new period.

The existence of such a change in the new period pertaining to hearing indicates that there are more external stimulants in the environment in the new era, as well as that women are leaving their private spaces and experiencing the outside world more frequently. Women are participating in social life more frequently and actively.

Sexuality

Words pertaining to sexuality were used .0514 times in the old period and .1892 times in the new period. They were used in new period much more frequently in comparison to the old period.

The topic of sexuality has always been taboo. It is clear that women are more individualistic in the new period and more comfortable expressing their sexuality, in an attempt to break free from social pressure on the subject of their sexuality.

Displacement

Words expressing displacement were used 2.3629 times in the old period and 2.9908 times in the new period. They were used in the new period much more frequently in comparison to the old period.

The words' usage becoming more widespread in this new period indicates the enlargement of women's area of motion and their becoming more active. These words

emphasise the fact that women are leaving their private spaces and getting more involved in workplaces and social life.

Time

Expressions of time were used 5.3957 times in the old period and 4.4008 times in the new period. They were used in the old period much more frequently in comparison to the new period.

The expressions of time being more frequent in the old period indicate that life was planned in certain timeframes. The expressions of time being less frequent in the new period shows a reluctance to linger on the past and instead living in the moment without thinking about the future, as well as time passing without anything being planned.

Success

Words pertaining to success were used 1.1314 times in the old period and 1.5442 times in the new period. They were used in the new period much more frequently in comparison to the old period.

The increase in words pertaining to success indicates that women have actively made gains in business, education and many other fields. Success is an indicator of the power women now possess. The view that women are to be disapproved of in society and that work and success are virtues unique to men has been rendered obsolete and the success of women has been revealed.

Death

Words pertaining to death were used .5731 times in the old period and .8950 in the new period. The statistical trends indicate that death words are used more frequently in the new period.

This trend can be linked to an increase in losses, suicidal tendencies and interest in metaphysical topics. Feelings about death express both dread and an escape from pain. These expressions reveal a feeling of loneliness resulting from the increase of individualism in a society.

Second Person Singular

The second person singular was used 2.7571 times in the old period and 3.5142 times in the new period. Statistical trends indicate that they were used more frequently in the new period.

The predisposition toward the second person singular being used more frequently in the new period is an indication of sincerity and that, at the same time, some burdens are made on individuals.

First Person Plural

The first-person plural was used .8900 times in the old period and .6367 times in the new period. Trends indicate that such expressions were more frequent in the old period.

The predisposition of the first-person plural being used more frequently in the old period indicates that social relationships were stronger in the old period while individualism matters more in the new period.

Second Person Plural

The second person plural was used 1.3600 times in the old period and .5867 times in the new period. It was used in the old period much more frequently in comparison to the new period.

The use of second person plural being more frequent in the old period indicates that salutations were politer and more respectful in the old period and a change for the worse has occurred in the new period.

5.2. Women’s Language Used By Male Authors and Female Authors

The male-female analysis was applied to determine how male and female authors use language while making female characters speak and whether gender has an effect on language use. It is possible to say that the use of the language of the female characters carries traces of the gender of the authors.

In addition to the words used by men and women, the expression styles of words also change. It is possible to identify social patterns based on these differences in language usage.

Table 4: Analysis of Women’s Language Used By Male Authors and Female Authors with Linguistic Investigation and Word Counting (LIWC)

	Mean of Female Authors (10)	Mean of Male Authors (10)	Statistical Data
			Emotional
Positive Emotions	2.48 (0.68)	2.88 (0.47)	Trend
Anger	1.33 (0.59)	0.99 (0.36)	Trend
Sadness	1.38 (0.63)	1.88 (0.34)	t(17)=-2.15, p< 0,05
			Cognitive
Cognitive Mechanisms	14.69 (2.5)	16.39 (1.81)	Trend
Causality	1.87 (0.39)	2.14 (0.34)	Trend
Word of Exclusion	1.36 (0.46)	1.86 (0.43)	t(17)=-2.4, p<0.05

Positive Emotions

Words pertaining to positive emotions have an average of 2.48(0.68) in texts written by females, and an average of 2.88(0.47) in texts written by males. The statistical trend indicates that such words are more frequently used by males.

Male authors portraying females with more positive emotions is a consequence of societal gender roles. The preference for a stereotype of more modest women as opposed to rebellious women is an indicator of male dominance in language. Negative emotions like violence, anger and rebellion are behaviours more fit for men.

Anger

Words pertaining to anger have an average of 1.33(0.59) in texts written by females, and an average of 0.99(3.36) in texts written by males. The statistical trend indicates that such words are more frequently used by women.

Words pertaining to anger being more frequent in texts written by females is a representation of women's resistance against the societal order and women showing their strength by seeking justice when facing pressure or negativity. Women expressing their anger indicates a change in their societal position.

Sadness

Words pertaining to sadness have an average of 1.38(0.63) in texts written by females, and an average of 1.88(0.34) in texts written by males. Such words have been much more frequently used by males.

Words pertaining to sadness being used by male authors more frequently indicates that they perceive women as weak, defenceless beings in need of protection.

Cognitive Mechanisms

Words pertaining to cognitive mechanisms have an average of 14.69(2.5) in texts written by females, and an average of 16.39(1.81) in texts written by males. The statistical trend indicates that such words are more frequently used by men.

The use of words pertaining to cognitive mechanisms being used more frequently by male authors indicates that men ascribe more importance to intellect than emotions. The presence of cognitive mechanisms in feminine language indicates that men acknowledge the fact that women can make themselves known for their intelligence.

Causality

Words pertaining to causality have an average of 1.87(0.39) in texts written by females, and an average of 2.14 (0.34) in texts written by males. The statistical trend indicates that such words are more frequently used by men.

Words pertaining to causality being used by men more frequently indicates women's low social status. This is related to women explaining themselves and answering for their actions when they are unsure of their words and deeds.

Words of Exclusion

Words of exclusion have an average of 1.36(0.46) in texts written by females, and an average of 1.86(0.43) in texts written by males. Such words have been much more frequently used by men.

The propensity of words of exclusion being used more frequently by men indicates that they see women in the background and do not want to include them in social life very much.

Conclusion

In the novels written by male authors, the subject matter of women's identities in society and what they want them to be focuses not on who women are, but what women are. Female authors, on the other hand, focus on how women are perceived in the society and make an effort to give a voice to women stuck between their responsibilities and their aspirations for self-actualisation. It can be said that the focus is on gender.

Given the word categories studied in the analysis, it appears that women's language has differences depending on both the time period and perceptions of sexes. In addition, there are quantifiable differences in the use of different types of words as indicated in the male-female author analysis.

It has been observed that the second person plural pronouns, second person plural pronouns (polite) and also verb conjugations were much more frequent in women's language in works written before 1970. The use of words pertaining to human beings, words of exclusion, and use of subjunctive tenses was more frequent and there have been trends in the use of words pertaining to sadness and negation, and in the use of conjunctions and first person plural.

There has been an obvious increase in the use of the necessity mood, subjunctive mood, and expressions about anger, sexuality, displacement and success after 1970, and there have been trends in the use of the second person singular pronouns, the second person plural and words pertaining to hearing or death.

The language used in novels from before 1970 indicates the secondary position of women in the society. While being politer, women were positioned with a weaker, more passive language. Women's language after 1970 emphasises power, success, demands, sexuality and movement.

The analysis of the comparison between male authors and female authors indicates a trend of the use of anger in female authors' language. Words pertaining to sadness and words of exclusion are used more frequently by men and there are trends of the use of positive emotions, cognitive mechanisms and causality.

It is not clear how much of the characteristics identified as women's language are related to biology and how much is related to gender. However, the results of the study show that women's language is largely related to the social status of the woman. Especially before and after 1970, the change in the women's language reflects social change, because the existing social order was established as masculine and the characteristics imposed on women were defined by men as behaviours expected to be exhibited by women. As a result, it cannot be explained by biology that women's language expresses its sexuality and anger, expands the field of movement, and emphasizes its success in the change it shows depending on time.

It is seen that female and male authors' perception is different. The greatest reaction of female authors to the weak, excluded, accountable, condemned and constantly controlled female identity that male authors put forward through their female characters was to express their anger. The biggest obstacle to creating a woman's own identity is socially generated. The social roles placed on men and women are continued by reflecting on language and linguistic behaviours, and with changing conditions, men try to maintain their privileges, while women express the change in their social status through their use of language.

For social development, attitudes towards gender discrimination need to change. At this point, authors play a big role as the spokesperson of the society. It is not enough for female authors to produce strong female characters; male authors should participate in this production and build a democratic social order because social roles can be rearranged according to changing conditions and transferred to future generations through linguistic performances.

It can be said that there have been no satisfactory studies on women's language or masculine language and feminine language in Turkey for those who will work in this field. It is important to consider these issues in detail, together with other sub-fields of social linguistics or linguistics, using both novels and other products of literature. This issue, which has been dealt with mostly by traditional or critical methods until now, needs to be addressed with different analysis methods and different perspectives.

In particular, the handling of Turkish studies from the perspectives mentioned above will provide important data for understanding the language of Turkish women. This data will also become data that will be of interest to dozens of different fields from sociology to history. In women's studies, examining female language both alone and comparatively (not only with masculine language, but also with class, group, region, etc.) and treating it with different methods and perspectives will create new fields of study for us. I believe there will be a lot of work to be done in this field.

Hakem Değerlendirmesi: Dış bağımsız.

Çıkar Çatışması: Yazar çıkar çatışması bildirmemiştir.

Finansal Destek: Bu çalışma kısmen İstanbul Üniversitesi Bilimsel Araştırma Projeleri Koordinasyon Birimi tarafından desteklenmiştir. Proje numarası: 37697

Peer-review: Externally peer-reviewed.

Conflict of Interest: The author has no conflict of interest to declare.

Grant Support: This study was partially funded by Scientific Research Projects Coordination Unit of Istanbul University. Project number: 37697.

References

- Alvanoudi, A. (2014). *Grammatical Gender In Interaction. Cultural And Cognitive Aspects*, Brill. Leiden-Boston.
- Bayat, F. (2010). *Türk Kültüründe Kadın Şaman*. İstanbul: Ötüken Yayınları.
- Bilton, T. (2008). *Sosyoloji*. (Çev. K. İnal). Ankara: Siyasal Kitabevi.
- Butler, J. (1999). *Gender Trouble: Feminism and the Subversion of Identity*. Routledge, New York and London.
- Cixous, H., Cohen, K., & Cohen, P. (1976). The laugh of the medusa. *Signs. Journal of Women in Culture and Society*, 1(4), 875-893.
- Daly, M. (1987). *Gyn/ Ecology: The Metaethics Of Radical Feminism*. Beacon Pres, Boston.
- De Beauvoir, S. (1993). *Kadın "İkinci Cins" Genç Kızlık Çağı*. (Çev. Onaran Bertan). (7.Baskı). İstanbul: Payel Yayınları.
- Irigaray, Luce (1985), *Speculum of the Other Woman*. Translated by Gillian C. Gill. Ithaca, NY: Cornell University Press
- Irigaray, L. (2014). *Başlangıçta Kadın Vardı*. (Çev. İ. Özallı ve M. Odabaş). İstanbul: Pinhan Yayıncılık.
- İmamoğlu, E. O. (1991). Aile içinde Kadın-Erkek Rollerini. *Türk Aile Ansiklopedisi* (c.3), Ankara: T.C. Başbakanlık Aile Araştırma Kurumu Başkanlığı.
- Jespersen, O. (1922). *Language, its Nature, Development and Origin*. London: G. Allen & Unwin.
- König, G. (1992). *Dil ve Cins: Kadın ve Erkeklerin Dil Kullanımı*. İstanbul: Boğaziçi Üniversitesi Yayınevi, 25-36.
- Kristeva, J. (1982). *Powers Of Horror: An Essay on Abjection*. Translated by Leon S. Roudiez. Columbia University Press, New York.

- Kula, O. B. (2012). *Dil Felsefesi Edebiyat Kuramı-I*, İstanbul: Türkiye İş Bankası Kültür Yayınları
- Labov, W (1998). Vers une reevaluation de l'insécurité linguistique des femmes. In Pascal Singy (ed.) *Les femmes et la langue: L'insécurité linguistique en question*. Lausanne: Delachaux et Niestlé. Pp. 25-35.
- Lakoff, R. (1975). *Language and The Women's Place*. New York: Harper Colophon Books.
- Lips, M. M. (2005). *Sex and Gender*. New York: McGraw-Hill.
- Meyerhoff, M. (2006). *Introducing Sociolinguistics*. New York: Routledge.
- Oakley, A. (1972). *Sex, Gender and Society*. Maurice Temple Smith Ltd.
- Sankır, H. (2010). *Toplumsal Cinsiyet Rollerinin Anlamlandırılış Biçiminin "Kadın Sanatçı Kimliği"nin Oluşum Sürecine Etkileri*. Hacettepe Üniversitesi Sosyolojik Araştırmalar e-dergisi.
- Stoller, R. (1984). *Sex and Gender, The Development of Masculinity and Femininity*. London: H. Carnak (Books).
- Türköne, M. (1995). *Eski Türk Toplumunda Cinsiyet Kültürü*. Ankara: Ark Yayınevi.
- Young, I. M. (2009). Yaşanan Bedene Karşı Toplumsal Cinsiyet. *Cogito*, 58, 39-56.
- Von Gabain, A. (2003), *Eski Türkçenin Grameri*, (Çev: Mehmet Akahn). Türk Dil Kurumu Yayınları: 532.
- Yoder, J. D. (1999). *Women and Gender: Transforming Psychology*. New Jersey: Prentice Hall.
- Wittig, M. (2009), "Kadın Doğulmaz". *Cogito, Feminizm*. İstanbul: Yapı Kredi Yayınları.
- Wardhaugh, R. (1986). *An Introduction to Sociolinguistics*. Blackwell PUBLISHING 350 Main Street, Malden, MA 02148-5020, USA 9600 Garsington Road, Oxford OX4 2DQ, UK ,550 Swanston Street, Carlton, Australia: Victoria 3053

