



Article Type:  
Scientific Article

<https://doi.org/10.32523/2616-7174-2025-151-2-49-61>

## Coverage of domestic violence issues on the pages of the “Adyrna” portal

S.Z. Tasbolat 

Ege University, Izmir, Türkiye

(E-mail: [saginishtasbolat@gmail.com](mailto:saginishtasbolat@gmail.com))

**Abstract.** The article aims to investigate how the problem of domestic violence in Kazakhstan is covered in the media. In particular, the analysis of the headlines of articles about domestic violence published on the Adyrna national media portal between 2020 and 2024 aims to be read from a feminist perspective. Domestic violence is a problem that causes physical, psychological, or economic harm to women. The way the media portrays this issue plays a crucial role. This is because the media can directly influence public perception, the attitude of lawmakers, and social interventions. This article is important in showing how media analysis can be used for feminism and how discourse analysis can be effective in analyzing gender-related media content. The practical significance of the study is that it provides ideas for media workers, journalists, and women's rights advocates on how to prepare gender-related articles. Critical discourse analysis was chosen as the methodology of the article. This method analyzed the ideological orientations, power relations, and social norms underlying the article titles. Feminist theory formed the theoretical basis of this article. According to the findings of the article, the number of articles on domestic violence in Adyrna has increased over the years. However, it was revealed that most of the content of the Adyrna news portal carries a discourse that presents the victim in a passive way, hides the name of the perpetrator, or focuses on the individual consequences of violence rather than its social causes. This ignores the causes of domestic violence and reproduces patriarchal norms.

**Keywords:** domestic violence, feminism, Adyrna, critical discourse, media

### Introduction

The article is one of the important issues at both the theoretical and social levels. Domestic violence remains one of the most visible forms of gender inequality, not only in Kazakhstan

Received: 9.04.2025; approved: 11.05.2025; available online: 28.06.2025

but also worldwide. However, the representation of this problem in the media significantly affects how it is perceived by society and what solutions are legitimized. Especially in societies like Kazakhstan, which are still caught between traditional structures and modern values, the questions of how media discourses are structured, how women's voices are heard, and how gender roles are represented are of great value. In this context, the limited amount of academic research on domestic violence in Kazakhstan media is one of the main reasons for choosing this topic. Adyrna news portal, one of the local media companies operating in Kazakhstan, stands out with its content that prioritizes social issues. This makes Adyrna suitable for case study analysis. The fact that the news site has not been read from a feminist perspective until today increases the originality and contribution of this study. The theoretical part of the article is based on feminist theory. This theory raises the questions of how representations in the media are related to gender roles, in which frames women are shown, and how male-dominated discourses are reproduced in media content.

Feminism is a term that defends and protects women's rights. It was coined by Charles Fourier, a French philosopher and representative of imaginary socialism. It was first used in the 1890s in connection with the movement for women's legal and equal rights. It supports women to work in different fields or to choose any profession and fights against the difficulties, they face in these matters. It also contributes to the achievement of social, political, and economic equality and the transformation of women as active members of society.

Feminists gave feminism an indispensable political purpose for the emancipation of women [1]. The effort to rewrite women's history became an activism. According to historians, feminist women reinterpreted the world and tried to change it [2]. Different methods and aims have emerged from these efforts. For example, Boxer and Quataert [3] describe women's change in three stages. The first stage is "deconstruction", the process by which women are removed from historical narratives. The second stage is called "lost" or "forgotten" and reinstates women. The final third stage is "rebirth". In this stage, frameworks are sought to interpret women's lives and question the processes through which social roles emerge. Moreover, as Brandt points out, "Feminism is not just for or on behalf of women, but helps to provide an adequate understanding of the life practices of both sexes" [4].

According to feminism, it is gender, not sex, that determines the psychological qualities, abilities, activities, and occupations of men and women. Thus, initiated as one of the aspects of the struggle for the universal freedom of the individual within the framework of Western culture, feminism already tends to be a global phenomenon.

First Wave Feminism. In the 19th and early 20th century, First Wave Feminism was characterized by the activism of women in the United Kingdom and the United States. It initially focused on legal rights between husband and wife and opposed unwanted marriages. The leaders of these movements in the US were Elizabeth Stanton, Susan Anthony, Lucia Stone, Olympia Brown and Helen Pitts. It is no coincidence that women's organizations demanding women's legal and economic independence and respect for their civil and political rights emerged in the US. The democratic reforms of the Industrial Revolution required a review of relations between different social groups, including men [5].

The main idea of First Wave Feminism is that women should have the same legal and political rights as men since they are rational beings. However, while men gained civil and

political freedoms, especially under the American Declaration of Independence and the French Declaration of the Rights of Man and the Citizen, the legal status of women remained unchanged. This contradiction became increasingly apparent and intolerable [6]. For this reason, the women's movement began to gain strength in the mid-19th century.

An important part of the struggle for gender equality has been women's access to education. Women have also achieved some successes here. In 1821, the Women's Seminary, the first educational institution for girls, was opened in Troy, New York with the initiative of Willard, one of the campaigners for equal education for men and women. Willard prepared her students to become teachers. In 1851, the world's first women's medical college was opened in Pennsylvania [7]. The right to education gradually ceased to be the monopoly of only men.

The first wave of feminism covered many countries. After women gained the right to vote, it became clear that legal equality of rights between men and women did not mean the establishment of real equality. Starting in 1960, the new wave of feminism aimed to fight for gender equality for women.

**Second Wave Feminism.** Second Wave Feminism covers a period from the early 1960s to the end of the 1980s. As historians have written, reconstructing the past, determining the place of women and fighting for it is a very difficult task. Women started to seek their rights again after about 50 years [8]. Thus, after the First Wave of Feminism, a new movement emerged that fought against women's discrimination in the workplace and domestic constraints. At first, they failed to eliminate discrimination and instead focused on racial discrimination. In 1966, Pauli Murray, Betty Friedan, Mary Eastwood, and other feminists founded the National Organization for Women. This organization was a large union of the various ideologies and political beliefs of the second wave. It included middle-aged and older women and was concerned with equal rights, personal freedom, and gender equality in the workplace.

Communities such as the Radical Women of New York tried to eradicate gender inequality in the relationship between men and women. They organized public demonstrations to attract the attention of people and the media. For example, the New York protest at the Miss America pageant in 1968 brought the feminist movement to the attention of the media. The Red Stockings group was the first to speak out about domestic violence and childcare. The first National Women's Liberation conference was held in Chicago and two years later, the first global forum on the problems facing women in the US. As Downs notes, the second wave feminists' enthusiasm for history carried with it the danger of interpreting it in terms of today's needs and values [9].

Issues that were once considered private have now become public. Feminist movements defending women's rights have come to the fore. They gained support by informing society more about women and women's rights. Based on these achievements, the slogan "The personal is political" summarizes the aim of Second Wave Feminism.

**Third Wave Feminism.** Rebecca Walker's article "Third Wave Feminism," published in 1992, announced the emergence of new wave feminism. The publication of this article is important for feminism. Because Third Wave Feminism has now taken a new path. Women stated that they wanted to work together to build a new world, not with the gains of the old Second Wave Feminism [10]. In the United States, Rebecca Walker is recognized as the leader of Third Wave Feminism. Soon after the article was published, Walker founded the Third Wave Action Society with Shannon Liss.

According to Heywood, Third Wave Feminism was the first to include multicultural and multigender members and to articulate their concerns and views, explaining that there are not only men and women but also other orientations. Although these ideas were complex to understand, they were analyzed in terms of new social justice [11]. Reese claims that this wave allowed women to define feminism for themselves [12]. Snyder writes that the third wave did not encounter a judgmental approach, focused on action rather than theoretical justification and was the successful version of feminism [13].

Although the third wave was mixed, it was much debated and women in different countries responded to the call with great enthusiasm. The work done by mainstream representatives was modified and reproduced. Special issues and articles were produced to disseminate new knowledge. Third Wave Feminism also influenced teaching practices and was added as a correction to mainstream feminism.

**Liberal Feminist Theory.** Liberal feminism argues that women independently fight for equality through their own actions and choices and that society has ingrained a false perception that women are intellectually and physically less capable than men. As a result of such a reverse perception, women are discriminated against in the fields of science, work and politics. Because of this, proponents of liberal feminism believe that there are constraints that significantly hinder women's success. According to liberal feminism, the way out of this situation is to change people's political and legal views to remove these constraints.

"Such things as the elevation of the individual as a moral, spiritual and social being are as true for women as for men. But the astonishing fact is that anything is permissible for men so far as their own condition is concerned, but less so far as others are concerned" [14].

It is suggested that the historical formation and development of liberal feminist ideas can be divided into two periods. The first period lasted from the mid-19th century until the mid-20th century. In the early years, the main goal of liberal feminism was to provide women with the opportunity to receive education and to solve the problem of greater employment of these women on the same terms as men. The second period continues from the mid-20th century until today, thanks to the feminist suffragettes. In other words, liberal feminism, the oldest in terms of its emergence, is the most powerful and recognized movement today. The prosperity generated by liberalism has significantly reduced infant mortality, the cruel scourge of earlier ages, and increased life expectancy as a result of improvements in living conditions [15].

The defining characteristics of the liberal feminist movement are that it is based on equality, freedom, and democracy. At the same time, combined with the liberal movement's own feminist theory, it strives for equality and justice for women in all areas of social life.

**Socialist Feminist Theory.** The beginnings of socialism lie in the political, intellectual and socioeconomic changes that occurred in the second half of the 19th century. The spread of capitalism, rapid industrialization, urban poverty, changes in family structure, and a shift away from standard economic roles led to socialist responses. Socialist feminism defines the categories of gender, sexuality and race as transformations of the basic structural traditions of society. According to socialist feminists, these categories should no longer be barriers to equal enjoyment of social and economic benefits. Thompson's *The Making of the English Working Class* offered a new perspective on labor history by emphasizing the role of culture and society.

Thompson's book became the focus of attention for socialist feminists. The inclusion of women in new historical narratives affected her lifestyle [16].

Socialist feminism actively opposes the structural discrimination that creates and maintains gender inequalities. Socialist feminists have never accepted radical feminists' view of patriarchy as a powerful structure of history [17]. This means fighting against policies, laws and institutions that violate women's rights and limit their opportunities. It also involves criticizing cultural and social norms that reinforce gender role stereotypes and perpetuate patriarchy. An important aspect of socialist feminism is the commitment to building inclusive and egalitarian social structures and relations. This can include supporting economic and political programs to improve the living conditions of women and other exceptional groups, and creating spaces and communities where their needs and interests can be expressed.

Socialist feminism also aims to educate and organize women and other marginalized groups to join the struggle for their rights and dignity. It calls for solidarity between movements, joining forces to fight for common goals.

**Radical Feminist Theory.** Radical feminism is a direction of feminism linked to the Second Wave Feminism of the 1980s. Radical feminism focuses on the theory of patriarchy as a system of power that regulates social relations based on the assertion of male superiority and the oppression of women. In other words, radical feminism challenges and seeks to overthrow patriarchy, opposes standardized gender roles and discrimination against women, and calls for fundamental changes in the social order. Radical feminism argued that as long as there is a sexist patriarchal system, there will always be a need for a feminist women's movement [18]. Radical feminists see the cause of women's oppression not in the legal system, as liberal feminists believe, or in class conflict, as socialist and Marxist feminists argue, but in gender relations.

There are two main forms of radical feminism and the majority of feminists who identify themselves as radical are likely to belong to one of them. The beliefs of radical libertarian feminists are based on the idea that gender is a social construct distinct from sex and that male-dominated societies set draconian gender rules to exert control over the female sex, and that men deliberately oppress women for their own benefit [19]. It is the system of patriarchy that is oppressive, not individual men. Radical libertarian feminists believe that women should be free from any kind of coercion in the field of sexual attitudes. Radical feminism has made it clear that gender and economics are at the root of women's oppression [20].

Radical cultural feminists, on the other hand, conclude that the idea of heterosexuality reflects the dominance of the male gender over the female gender, and is conducive to many evils such as sexual harassment, rape and prostitution. In the case of pornography, radical cultural feminists want to limit the distribution of material that causes the male gender to mistreat the female gender and makes the female gender feel like second-class human beings. Radical cultural feminists believe that women are mothers by nature and therefore their reproductive rights are of utmost importance. Although IVF (In Vitro Fertilization) is promoted as a treatment for infertility, the emphasis of the technology is on controlling fertility. For example, it shows that men feel alienated from the process of reproduction and creation and therefore seek to dominate it [21].

In general, feminism opposes gender norms and fights for the change or elimination of these norms. Feminism seeks to ensure that women have equal rights and opportunities with men in

social, political and economic spheres. In other words, it defends gender equality and gender roles. It argues that people should live according to their own abilities and preferences, not according to gender expectations.

Feminism in Kazakhstan. The pace of development of feminism varies greatly from country to country. The women's movement in Kazakhstan has been active since the 1980s. In Kazakhstan, there are the Muslim Women's Union, the Women and Law Union, the Creative Startup Union, the Zhanar Fund for Supporting Women Entrepreneurs, the Women Entrepreneurs of Kazakhstan, and others [22]. These associations aim to defend women's rights, ensure women's active participation in the economy and culture, and improve their social status. Since then, the struggle for women's rights has not lost its importance and has expanded the scope of issues addressed.

On June 20, 2023, the World Economic Forum published the Global Gender Gap annual report on gender equality. The index measures the level of gender gap in countries through 14 different variables in 4 key areas ("Economic Participation and Career Opportunities", "Education", "Health and Survival", "Political Empowerment and Opportunities"). The current study covers 146 countries of the world. According to the report, Kazakhstan ranks 62nd and has reached 72.1% gender equality, 0.2 points higher than in 2022. Overall, between 2012 and 2023, Kazakhstan's gender gap index was between 0.710-0.722 points (or 71.0-72.2%) [23]. The results of the study show that the country's position in the ranking is influenced by changes in the "Economic Participation and Career Opportunities" and "Political Empowerment and Opportunities" indices.

On March 13, 2024, the United Nations Development Program published the results of the Gender Inequality Index. According to the results, Kazakhstan ranked 67th with a value of 0.802. The decline in Kazakhstan's position is due to the deterioration of the values of the indicators "Average expected duration of education" and "Gross national income per capita" [24]. Despite the significant decline in positions, Kazakhstan has continued to be among the countries with very high levels of human development over the last few years.

In 2020, amendments to the Laws "On Elections of the Republic of Kazakhstan" and "On Political Parties" were adopted. According to these amendments, the number of women and youth on party lists should be at least 30%. In 2024, the Senate approved amendments to the law on women's rights and child safety in two readings. The amendments aim to improve the legal, social, institutional and other foundations of the state's family policy, strengthen the protection of women's rights and children's safety, tighten administrative and criminal liability for safety violations, and prevent domestic violence.

The existence of feminist organizations such as Feminita, KazFem, and FemAgora in Kazakhstan today is a positive development, but the fact that these feminist organizations are located in big cities and some of them only in Almaty is a big disadvantage. This shows that the views and interests of women in other regions may not be taken into account when making decisions.

## **Research Methods**

The critical discourse analysis technique was preferred for the study. The analysis was conducted on 27 news articles on domestic violence published on the Adyrna news portal

between 2020-2024. Adyrna is known as a media company that prioritizes social and cultural issues and takes a local and national stance. From this perspective, it is a suitable example for analyzing local media discourse. However, the portal's emphasis on themes such as women, family and tradition allows for a critical reading from a feminist perspective. In the data collection process, news articles published on Adyrna with keywords such as "domestic violence", "violence against women", "victims of violence" and "violence" in their titles were scanned.

Critical discourse analysis examines how language shapes and reproduces social power relations. This analysis goes beyond media to show how language reflects and reinforces social norms, ideologies, and power dynamics. Critical discourse analysis describes how language is shaped at the individual and social levels and how this contributes to inequalities in society. In this context, it explores in depth the relationships between social factors such as language, class, gender, race, and ethnicity.

## Findings

List of articles published on the Adyrna on the topic of domestic violence:

### 2020:

07.24.2020 – When will domestic violence stop?(<https://www.adyrna.kz/index.php/post/42175>)

### 2021:

06.08.2021 – There is no domestic violence! (<https://adyrna.kz/post/80427>)

24.08.2021 – Domestic violence is prohibited by law (<https://adyrna.kz/post/82180>)

12.12.2021 – Uzbekistan treats victims of violence free of charge (<https://adyrna.kz/post/96323>)

### 2022:

16.07.2022 – The law is amended in the field of family and domestic offenses (<https://adyrna.kz/post/121494>)

30.07.2022 – Upbringing should be corrected in kindergarten: a famous lawyer told about ways to combat domestic violence (<https://adyrna.kz/post/123266>)

### 2023:

18.04.2023 – Domestic Violence Victim Assistance Center started working in Kunaev (<https://adyrna.kz/post/154577>)

15.05.2023 – Police will open a case even if there is no complaint about domestic violence (<https://adyrna.kz/post/156287>)

26.06.2023 – If you have been subjected to domestic violence, call the hotline! (<https://adyrna.kz/post/167460>)

13.11.2023 – Stop violence against women. A flash mob has started in Kazakhstan (<https://adyrna.kz/post/176821>)

26.11.2023 – Almaty held an action against violence (<https://adyrna.kz/post/178418>)

26.11.2023 – Started the action 16 days of activity against violence (<https://adyrna.kz/post/178387>)

15.11.2023 – National Commission on Women's Affairs discussed issues of domestic violence (<https://adyrna.kz/post/177095>)

02.12.2023 – Dangerous connections. An exhibition dedicated to domestic violence was held in Almaty (<https://adyrna.kz/post/179304>)

## 2024:

03.01.2024 – Tokayev: criminal liability for committing domestic violence has been significantly toughened (<https://adyrna.kz/post/182752>)

21.02.2024 – Dinara Zakirova spoke about the adopted draft law on domestic violence (<https://adyrna.kz/post/187733>)

13.03.2024 – Trying to justify domestic violence. TV show on Khabar channel became a racket (<https://adyrna.kz/post/190110>)

11.04.2024 – The Senate passed a domestic violence bill (<https://adyrna.kz/index.php/post/193744>)

28.04.2024 – Australia marches against violence (<https://www.adyrna.kz/index.php/post/195910>)

15.04.2024 – Zero tolerance for domestic violence. Kazakhstan toughens penalties for these crimes (<https://adyrna.kz/post/194268>)

07.05.2024 – After joining the MFA. A woman who was abused by her diplomat husband returned to the country (<https://adyrna.kz/post/197187>)

16.05.2024 – Abuse again. A police officer told the truth to a woman who abused her husband (<https://adyrna.kz/post/198234>)

09.06.2024 – A Kazakh girl disappeared in Germany. A journalist wrote about a woman who was abused by her husband and mother-in-law (<https://adyrna.kz/post/200896>)

17.06.2024 – After coming into force. A petition against the law on domestic violence is published (<https://adyrna.kz/index.php/post/201729>)

06.19.2024 – TV host reveals she was subjected to domestic violence (<https://adyrna.kz/post/201957>)

18.06.2024 – Absolutely false. DinaraZakhieva commented on the petition against violence (<https://www.adyrna.kz/index.php/post/201832>)

30.06.2024 – Ex-judge, who died in Germany from domestic violence, buried in Almaty (<https://adyrna.kz/post/203092>)

Table 1. Annual Data Overview

| Adyrna.kz  |      |      |      |      |      |
|------------|------|------|------|------|------|
| Month/Year | 2020 | 2021 | 2022 | 2023 | 2024 |
| January    | 0    | 0    | 0    | 0    | 1    |
| February   | 0    | 0    | 0    | 0    | 1    |
| March      | 0    | 0    | 0    | 0    | 1    |
| April      | 0    | 0    | 0    | 1    | 3    |
| May        | 0    | 0    | 0    | 1    | 2    |
| June       | 0    | 0    | 0    | 1    | 5    |
| July       | 0    | 0    | 2    | 0    | 0    |

|              |   |   |   |   |    |
|--------------|---|---|---|---|----|
| August       | 1 | 2 | 0 | 0 | 0  |
| September    | 0 | 0 | 0 | 0 | 0  |
| October      | 0 | 0 | 0 | 0 | 0  |
| November     | 0 | 0 | 0 | 4 | 0  |
| December     | 0 | 1 | 0 | 1 | 0  |
| Overall (27) | 1 | 3 | 2 | 8 | 13 |

The highest number of articles on domestic violence was published in 2024 (13 articles), while the lowest number of articles was published in 2020 (1 article). Although 2023 was also a very busy year, it ranked second with 8 articles.

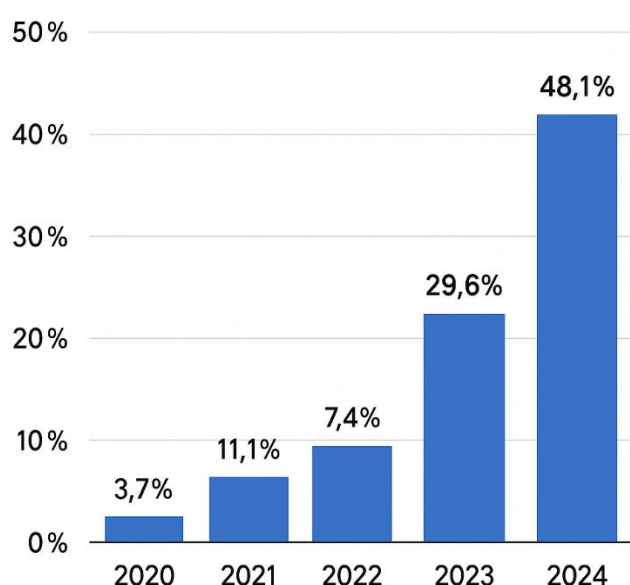


Figure 1. "Yearly Percentage Distribution (2020-2024) – Adyrna.kz"

When we analyze the titles of domestic violence articles from a feminist perspective, we can discuss how gender roles define the violence women are exposed to and how this is reflected in media and legal norms. First of all, the article titled "When will domestic violence stop?" published in 2020, is a general questioning of the problem. However, from a feminist perspective, this title can be seen as a kind of individual or temporary solution rather than a deeper social analysis of the problem. What is not emphasized is that to eradicate domestic violence, not only laws but also social norms need to be changed. Often domestic violence stems from women's economic and social dependency and feminist theory recognizes violence not only as an individual problem but also as a reflection of gender inequality in society.

Articles published in 2021 with titles such as "There is no domestic violence!", "Domestic violence is prohibited by law" emphasizes that violence is a universal problem and should be tackled by law. However, feminist theory argues that in order to eliminate gender inequality, not only legislation but also culture must change. In these articles, addressing domestic violence only within the framework of the law runs the risk of ignoring a broader social structural problem. In

addition, the article “Uzbekistan treats victims of violence free of charge” shows that the limited treatment of women’s victimization by medical services does not contribute to awareness of the social roots of violence. Looking at women victims of violence only as a physical problem leads to neglect of emotional, psychological and economic violence.

In 2022, articles with titles such as “The law is amended in the field of family and domestic offenses” and “Upbringing should be corrected in kindergarten: a famous lawyer told about ways to combat domestic violence” point to legislation and changes in the level of education to combat violence. However, from a feminist perspective, most of these regulations aim to criminalize violence rather than challenge the male-dominated structure. Domestic violence is deeply connected to social structures, and limiting the issue to legislation only reveals that no steps have been taken to transform these structures.

2023 stands out as a year with more social movements against violence. Headlines such as “Stop violence against women” and “Almaty held an action against violence” show public reaction to violence. Feminist movements go a step further in combating violence and advocating for the strengthening of women’s social and economic rights. The headline “Police will open a case even if there is no complaint about domestic violence” offers great protection to victims of violence, but the main issue here is to change the social and cultural conditions before women are subjected to violence.

It envisages additional legal and social measures to combat violence in 2024. However, from a feminist perspective, such measures often only address victims of violence in terms of victimization and neglect the goal of creating social change through empowerment, economic independence and gender equality. Unless these legal provisions include women’s rights to self-defense, equal education and economic opportunity, they will only punish violence.

Although the titles of the articles suggest that important legal and social steps have been taken in the fight against violence, it is clear that interventions from a feminist perspective cannot be sufficient without going to the roots of violence and reviewing social structures. Domestic violence should be considered not only as a criminal offense but also as a consequence of gender inequality and patriarchal structures.

## Conclusion

The titles of articles on domestic violence on the Adyrna news portal reveal that the issue has been increasingly on the media agenda in recent years. In particular, the increase in the number of news articles published in 2023 and 2024 shows that public awareness has increased and that legislators and civil society are taking the issue more seriously. However, from a feminist perspective, the nature of this visibility and the way it is presented is critical. Because what is needed is not only a quantitative increase but also the creation of a qualified, critical, and transformative discourse.

The titles of articles mainly focus on the physical or legal processes faced by women victims of domestic violence, but the underlying social, cultural, and economic causes of this violence are not sufficiently analyzed. Feminist theory sees domestic violence not as isolated tragedies or incidents, but as a result of the systematic oppression of women by a patriarchal social

structure. Therefore, the media should not only report on violent incidents. It should also investigate the male-dominated values that contribute to violence, the subordinating roles of women in the traditional family structure, economic dependency and gender inequality. It is also notable that many of the article titles portray women only as "victims", leaving little room for women's narratives of empowerment or resistance. This leads to the perception of women as passive people in need of protection and feminist themes such as women's solidarity, self-defense and empowerment against violence remain weak in media discourse. However, in the struggle against violence, women need not only protection but also visibility, voice, solidarity and rights that will ensure social change. It should not be forgotten that a form of violence that affects women's lives can be overcome not only through legal reforms and police intervention, but also through social awareness, educational policies, economic independence, and cultural change. The media makes an important contribution to this transformation. Therefore, when addressing the issue of domestic violence, answers should be sought not only to the question "what happened" but also to deeper questions such as "why it happens", "who is affected", "how it can be prevented" and "what is the place of women in this struggle". This is the only way to move towards a truly transformative, egalitarian, and violence-free society.

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### С.З. Тасболат

*Эгей университеті, Измир, Түркия*

#### **Тұрмыстық зорлық-зомбылық мәселесінің «Адырна» парақшасындағы көрінісі**

**Аңдатпа.** Мақаланың мақсаты – Қазақстандағы тұрмыстық зорлық-зомбылық мәселесінің БАҚ-та қалай көрсетілетінін зерттеу. Атап айтқанда, 2020-2024 жылдар аралығында «Адырна» ұлттық медиа порталында жарияланған тұрмыстық зорлық-зомбылық туралы мақалалардың тақырыптарын феминистік тұрғыдан талдауға бағытталған. Тұрмыстық зорлық-зомбылық – бұл әйелдерге физикалық, психологиялық немесе экономикалық зиян келтіру. Бұқаралық ақпарат құралдарының бұл мәселені қалай көрсететінін шешуші рөл атқарады. Себебі бұқаралық ақпарат құралдары қоғамның қабылдауына, заң шығарушылардың көзқарасына және әлеуметтік нормаларға тікелей әсер етуі мүмкін. Бұл мақала медиа-анализдің феминизм мүддесінде қалай пайдаланылатынын және гендерлік медиа контентін талдауда дискурс-анализінің тиімділігін көрсететінімен маңызды деп саналады. Ал зерттеудің практикалық маңыздылығы БАҚ қызметкерлеріне, журналистерге және әйелдер құқығын қорғаушыларға гендерлік тақырыпта мақалалар дайындау туралы идеялар береді. Мақаланың әдістемесі ретінде сыни дискурстық талдау таңдалды. Бұл әдіс мақала тақырыптарының негізінде жатқан идеологиялық көзқарастарды, билік қатынастарын және әлеуметтік нормаларды талдайды. Мақаланың теориялық негізін феминизм құрады. Мақалада келтірілген тұжырымдарға сәйкес, «Адырнадағы» тұрмыстық зорлық-зомбылық туралы мақалалар саны жыл өткен сайын артып келеді. Мысалы, 2023 және 2024 жылдары мақалалар санының едәуір көбейгені байқалды. Алайда, «Адырна» жаңалықтар порталының көптеген материалдарында жәбірленушіні пассивті түрде көрсететін, қылмыскердің атын жасыратын немесе оның әлеуметтік себептеріне

емес, зорлық-зомбылықтың жеке салдарына назар аударатын дискурс бар екені анықталды. Бұл тұрмыстық зорлық-зомбылықтың негізі себептерін көрсетпейді және патриархалдық нормалардың жалғасуына өз септігін тигізеді.

**Түйін сөздер:** тұрмыстық зорлық-зомбылық, феминизм, Адырна, сыни дискурс, медиа

### **С.З. Тасболат**

*Эгейский университет, Измир, Турция*

#### **Освещение проблем домашнего насилия на страницах портала «Адырна»**

**Аннотация.** Цель статьи – исследовать, как проблема домашнего насилия в Казахстане освещается в СМИ. В частности, анализ заголовков статей о домашнем насилии, опубликованных на национальном медиапортале «Адырна» в период с 2020 по 2024 год, направлен на прочтение с феминистской точки зрения. Домашнее насилие – это проблема, которая наносит физический, психологический или экономический ущерб женщинам. То, как СМИ освещают эту проблему, играет решающую роль. Это связано с тем, что СМИ могут напрямую влиять на общественное восприятие, отношение законодателей и социальные меры. Данная статья важна тем, что показывает, как медиаанализ может быть использован в интересах феминизма и как дискурс-анализ может быть эффективен при анализе гендерного медиаконтента. Практическая значимость исследования заключается в том, что оно дает идеи работникам СМИ, журналистам и защитникам прав женщин о том, как готовить статьи на гендерную тему. В качестве методологии статьи был выбран критический дискурс-анализ. В рамках этого метода анализировались идеологические установки, властные отношения и социальные нормы, лежащие в основе заголовков статей. Теоретическую основу статьи составила феминистская теория. Согласно выводам, количество статей о домашнем насилии в «Адырне» с годами увеличивается. Например, в 2023 и 2024 годах наблюдалась значительная концентрация количества статей. Однако выяснилось, что в большинстве материалов новостного портала «Адырна» присутствует дискурс, который представляет жертву в пассивном виде, скрывает имя преступника или фокусируется на индивидуальных последствиях насилия, а не на его социальных причинах. Это игнорирует причины домашнего насилия и воспроизводит патриархальные нормы.

**Ключевые слова:** домашнее насилие, феминизм, «Адырна», критический дискурс, медиа

#### **Information about the author:**

**Tasbolat S.Z.** – PhD student, Ege University, Izmir, Türkiye

#### **Сведения об авторах:**

**Тасболат С.З.** – докторант, Эгейский университет, Измир, Турция

#### **Авторлар туралы мәлімет:**

**Тасболат С.З.** – докторант, Эгей университеті, Измир, Түркия