Chapter 18

The Role of Language and Women in the Sustainable Tourism Economy: A Pragmalinguistic Contribution

Tahir Balcı

Çukurova University, Turkey

Abstract

The tourism economy, linguistics, and gender are interconnected. Tourism businesses generate profit through quality services, with communication being a key element. Effective communication, both verbal and nonverbal, is essential for customer satisfaction. Gender influences participation in tourism, as well as the length of stay, and is closely linked to language. Languages vary in grammatical gender, impacting communication. Understanding these dynamics is crucial for delivering culturally appropriate services. Businesses must prioritize clear, sincere, and polite communication to meet tourists' expectations, enhancing satisfaction and ensuring a positive impact on the tourism economy.

Keywords: The tourism economy; linguistics; pragmatic; gender; communication principles; politeness

Introduction

In nature, which is based on opposites, these opposites are not really placed in a dual system such as "black and white" or "woman and man" as understood by classical logic. Just as there are other colors in between, it is accepted that there are genders/people who position themselves outside the heterosexual scale.

Feminist linguistics falls into the dual-gender trap, assuming that women are disadvantaged, humiliated, and ignored by language, and therefore focuses only

International Handbook of Sustainable Tourism Economy, 325–336
Copyright © 2026 Tahir Balcı
Published under exclusive licence by Emerald Publishing Limited
doi:10.1108/978-1-80686-627-420261018

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

on women and even ignores men. However, according to Cirhinlioğlu (2024), quoting Fausto-Sterling, it is possible to speak of five natural genders:

(1) Congenital/biological female (femininity).
(2) Congenital/biological male (masculinity).
(3) Congenital hermaphroditism (hermaphrodite, androgynous, intersex).
(4) Male pseudohermaphrodites: People who are predominantly male, but have some female characteristics.
(5) Female pseudohermaphrodites: People who are predominantly female but have some male characteristics.

From natural gender, which is not specific to any language or German/French, there is another type of gender, different from the grammatical gender holding a crucial role in languages such as Arabic, etc., and this is called social gender, which encompasses all forms of natural sex and recognizes social norms, expectations of behavior and action, and self-perception acquired through education and relationships with the environment, all as factors of sexual identity.[1] Özmete and Zubaroğlu Yanardağ (2016, p. 92) state that gender refers to the roles and responsibilities assigned to men and women by society, and that gender roles are shaped according to the cultural values of society. In other words, society expects women and men as a group to stay within the mold of their natural sex and play these gender roles, and the person who goes beyond these stereotypical judgments is explicitly or implicitly isolated.

This means that there are people who do not feel that they belong to the male or female class. These people sometimes have to hide their identity, and if they do not, they are ostracized because there may be people in the environment who distance these people, who we can call outsiders, even involuntarily. Here, employees in the tourism sector are expected to respect these differences, as foreseen by what we call "queer linguistics" (Seppele, 2013, p. 6). Discourses influenced by social, religious, and cultural factors and causing gender conflict are detrimental to the tourism industry. In fact, Rudlof (2007), in his study analyzing the relationship between gender and biography, states that there is a close relationship between profession and gender and that professional identity is influenced by gender. It is important that tourism workers minimize this effect in their actions and discourses.

The Basis of Any Service Is Communication

It is difficult for a human being to survive alone. Our existence is a precondition for the existence of others. The existence of another is realized through our existence. This mutuality of existence creates social structures. Communication is the essence of any social structure. Mutual dialogue is essential to express our feelings, thoughts, needs, complaints, love, and respect verbally or nonverbally. Even when we are alone, we often talk to ourselves because social life consists of mutual dialogue with people, animals, plants, and the universe. Therefore,

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

service in any field requires a qualified dialogue respecting the existence and otherness of others.

Principles of Communication

Communication is one of the most important aspects of offering the goods and services that are the essence of tourism. The marketing of tourism products/services, in accordance with the objectives, depends on the communication strategies used to promote the products. Therefore, marketing communication should follow the following rules, which Heringer (1977, p. 173) asserts are "communication building principles".

- Be relevant!
- Be informative!
- Be sincere!
- Speak clearly!

Throughout history, life has evolved around the dilemma of "give and take". These actions, initially carried out in the form of exchanges of products, began with a piece of metal or paper to which a certain value was attached in exchange for a product, with the steps toward industrialization. Tourist services are also based on a give-and-take relationship. Today, the most common way of marketing these services is through advertising. As stated by Odabaşı (1995, pp. 24–25), Aksöz (2017) and Aksöz and Balcı (2019), these advertisements hold a significant role in marketing communication, which includes product promotion, pricing, customer purchase, and after-sales service. However, according to Balcı and Yavuz (2008), in addition to traditional communication channels, the following forms of communication should also be considered:

- Tactile communication: One of the most effective ways of communicating is through touch. For example, shaking or not shaking hands, touching or not touching the body according to the culture of the tourist.
- Olfactory communication: Sometimes, natural body odors (sweat) or applied perfumes that may be bothersome for tourists can create a negative impact. Hence, it is important to apply a perfume that people will find pleasant.
- Visual communication: The visibility of marketing tourism products and services is always essential. For instance, it is notable for those providing tourist services to dress in a manner that holds a positive impression.
- Taste communication: It is imperative to produce products whose taste aligns with the preferences of the consumer base. For instance, in regions where there is a tradition of consuming spicy food, it is crucial to consider tourists who do not prefer spicy dishes. Furthermore, allowing tourists to sample a food or beverage before purchase, if feasible, is particularly important for ensuring customer satisfaction.

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

Alongside the specified principles and styles of communication, it should be noted that communication has a modal character. Accordingly, communication is contingent upon the following variables:

- the point of view of the speaker and the listener;
- the context in which the speech acts take place;
- the society as the bearer of a culture;
- the natural circumstances in which the interactants live.

Communication can only achieve its goal if the interactants are willing to co-operate. There is a specific situation and various communication partners who have a common goal, and all communication partners must take on certain subtasks. If this principle is violated, the communication fails, and the partner is deceived. To ensure co-operation and overcome possible communication problems, the communication participants must take responsibility for the communication-constituting principles of relevance + informativeness + sincerity + clarity and avoid any devaluation, dispute, or conflict. However, politeness is the most meaningful aspect of any communication (Cebi & Babayiğit, 2021).

Courtesy in Communication

The principle of politeness is a fundamental aspect of linguistic behavior. The discouraged ways of speaking are indicative of the avoidance of violating the personality of the communicative counterpart, which is referred to as politeness. Kuße (2012, p. 86) defines politeness as both a direct turn toward the other person, in which the speaker demonstrates direct solidarity with the other person, and a communicatively indirect action providing the other person with more options for agreeing or disagreeing with the communicative actions of their interlocutor.

In accordance with G. Leech, politeness can be employed as a strategy for the scalar reinforcement or toning down of illocutionary speech acts. These can be summarized as maxims and sub-maxims, as outlined by S. Bonacchi (2013, p. 58f.):

(1) The fundamental principle of tact is to minimize the effort and cost to the other person. "I would like to request a brief conversation with you." (1b) It is beneficial to the other person to achieve the greatest benefit possible. "You are at liberty to consume the cake."
(2) The maxim of generosity: (2a) It is advisable to minimize the benefit one gains from a situation. "I am at your disposal to provide the requisite assistance." (2b) It is advisable to make an effort and bear the associated costs. "You are cordially invited to our residence, where I will prepare a meal and we can discuss it over dinner in a tranquil setting."
(3) The maxim of agreement: (3a) It is advisable to minimize criticism and appreciation of the other person. "It would appear that the party held yesterday was a great success." (In place of: 'It was too loud!')

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

(3b) Maximize the appreciation of the other person. "I would be grateful if you could assist me. You are evidently highly proficient in the field of computers."

(4) The maxim of modesty: (4a) It is advisable to minimize the appreciation of oneself. This is a common response to praise and compliments. (4b) Maximize the lack of regard for oneself. "How foolish of me!" (In place of: *How very clever of me!)

(5) The maxim of agreement: (5a) It is advisable to minimize disagreements between oneself and the other person. (5b) It is advisable to accentuate the similarities between oneself and others.

(6) The maxim of sympathy: (6a) It is advisable to minimize any antipathy between yourself and the other person. (6b) It is recommended that the greatest possible degree of sympathy be established between oneself and the other person. For further details, please refer to Bonacchi (2013, p. 58f.) and Balcı (2021).

Women and Politeness

With the exception of a few isolated cases, gender relations across the globe are structured in a hierarchical and patriarchal manner. In these relations, the power and sovereignty are in the hands of men. The role of women is one of powerlessness and submission. This gender relationship and the associated roles give rise to differences in the communicative behavior of men and women (see Thaler, 2005, p. 103). In the hierarchy, there is a very strict superior–subordinate relationship, with the subordinate being afforded only limited rights to express their opinions. The primary right to speak belongs to the male ancestor or father. In an environment where a woman's right to speak is restricted, there is no politeness. This situation is undoubtedly reflected in people's language acts, and what is not normal is normalized by social sanctions. Consequently, a linguistic act considered as normal and polite in one's own culture may be perceived as unusual and impolite by tourists from another culture. It is recommended that employees working in the tourism sector refrain from the use of hierarchical and patriarchal discourses that are characteristic of their culture and instead adhere to the aforementioned standards of courtesy.

Indeed, this issue is more prevalent among men, as it is observed that men tend to be less forthcoming in expressing their emotions verbally. They also tend to communicate in a straightforward manner, using precise and unemotional language. For men, the content of a situation is of primary importance, whereas the procedure remains in the background. In other words, the question of what is of greater importance than the question of how. Furthermore, they tend to eschew discourse on the subject of their emotions.

In contrast, women are inclined to display a greater degree of emotional expressiveness. The vocabulary they employ is not merely a vehicle for conveying information; it also evinces emotional content and impressions. The manner of expression is as significant as the content itself (Babayiğit, 2020), and arguably of

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

greater importance is the method of delivery. To illustrate this point, the American linguist Suzette Haden Elgin offers the following observation:

> It is estimated that there are at least 7,000 natural languages in use on Earth. Nevertheless, it can be argued that none of the extant languages are sufficiently equipped to convey the full range of sensory perceptions experienced by women.

Elgin posits that if women had a language that adequately reflected their view of the world, it would undoubtedly manifest in a different reality. To this end, he has constructed a language called "Láadan."

The following findings have been made regarding the speech of men and women (Balcı & Balcı, 1997, pp. 29–30):

- The mean number of words spoken per minute by women is less than that spoken by men.
- It has been observed that men tend to speak in a louder voice than women.
- The propensity to utilize dialect is more prevalent among males than females.
- With regard to the types of words used, it has been observed that men tend to favor nouns and verbs, whereas women display a preference for conjunctions, interjections, and verbs.
- The male linguistic repertoire is characterized by the prevalence of taboo words and abusive expressions.
- In comparison to male language, female language is more aligned with standard language, both in terms of vocabulary and syntactical structure.
- The language of men is characterized by the prevalence of slang, whereas the language of women is marked by the use of endearing and affectionate language.
- In the context of a heterogeneous gender environment, male participants were observed to interrupt female participants with greater frequency.
- The female linguistic style has been found to be more positive, constructive, and cooperative than that of the male.

The discrepancies between the linguistic styles of men and women, as outlined in this analysis, illustrate that women's language is largely constrained by the norms of politeness. This observation suggests that women tend to be more polite than men, adhering to a higher standard of politeness in their communication.

It is evident that men possess an inherent sense of superiority, which they manifest in various ways to convey to others. To illustrate, they tend to offer their own opinions rather than soliciting the opinions of others. In contrast, women tend to seek or accept the input of others when appropriate, and they do not exhibit a proclivity for asserting superiority. It may also be posited that women's greater affinity for politeness, courtesy, cooperation, and mutual aid is an explicit or implicit reaction to the hierarchical structure of society, probably attributed to their upbringing and their need to be liked.

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

It can be argued that the ability to identify the appropriate form of address, the subject matter, the purpose of the communication, the context, and the manner of delivery is a fundamental aspect of politeness and the success of a speech act. Indeed, women have internalized the communication skills required to leave a positive impression on the other party and to please them. Those adopting masculine behaviors are perceived as being rude and unattractive, and that is why women tend to favor discourses that are polite, gentle, and kind, which are perceived to have a calming effect. It is found that the characteristics required for successful speech acts are more prevalent in women than in men. Consequently, it may be posited that women possess the capacity to make a more significant contribution to the tourism economy.

Women and Language

The topic of women and language began to be discussed by American linguistics in the 1970s. Subsequently, the same debates spread to other European countries, within Germany in particular, becoming a focal point. These debates were mostly uttered in Germany; this is because German was defined as a "male language," especially by feminists (Pusch, 2017), and perceived as a significant impediment to language justice. Similarly, Schmidt-Knaebel (1988) analyzed women's use of language with the question *"Wie gehen Frauen mit Sprache um, und wie geht die Sprache mit Frauen um"* and concluded that language also uses women. Conversely, Thaler (2005, p. 118–119) has demonstrated that the fundamental tenets of feminist linguistics are riddled with significant theoretical and methodological flaws, and a considerable number of studies conducted over the past three decades fail to meet the fundamental standards of scientific rigor.

A crucial question to consider is how language may be seen to exploit women. Since human beings use language, if the linguistic act employs the generic masculine instead of feminine signs for women, thereby failing to acknowledge women, women are exploited, humiliated, and ignored through language. The failure to acknowledge women in language has the consequence of perpetuating the marginalization of women in real life. This, in turn, leads to the perception of the environment as a phenomenon consisting of men. Consequently, the objective of linguistic justice cannot be attained.

In the preceding introduction, we have addressed this issue in the context of gender, feminist linguistics, and queer linguistics. It is vital to acknowledge that gender is the factor exerting the greatest pressure on language justice. If grammatical gender were a decisive factor in terms of linguistic justice, one might reasonably expect that linguistic justice and its reflection would potentially be better ensured in the language practices of Turkish speakers, where grammatical gender is absent, than in countries where German is spoken. Nevertheless, this is not the case.

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

Women and Tourism

As consumers in the field of tourism, women have frequently been the primary decision-makers. Some studies (Pekiner & Doğan, 2021) indicate that women demonstrate these guiding characteristics when traveling alone. In this way, women have the opportunity to gain greater self-knowledge, enhance their self-confidence, recognize their autonomy, and engage in a diverse range of experiences. However, the role of women in the tourism industry as service producers should be noted.

As is the case in many other countries, the proportion of women employed in the tourism sector is lower than the proportion of men employed in our country. For instance, a study conducted by Ardiç Yetis and Çaliskan (2020, pp. 105, 110) revealed that 54.2% of the global tourism workforce is comprised of female labor. Although there has been an upward tendency in female employment in accommodation, food, and beverage services in Turkey in recent years, the employment rate remains at 25.2%, which is insufficient. A number of factors contribute to this low rate, and it is likely that the figure is higher in Turkey. The reason for the low figure is that the workers are employed on a temporary basis only during the peak tourism season, and workers are employed at low wages without the requisite security and insurance.

As Ardiç Yetis and Çaliskan (2020, pp. 105, 114) indicate in their cited work by Chhabra et al. (2011, pp. 105, 114), the utilization of women's bodies as a marketing and media tool in the tourism sector establishes a connection between tourism and women's sexual identity. This connection is, in fact, the perception of women as a sexual object. Indeed, numerous studies have demonstrated that women have become a commodity in the contemporary capitalist system, where their bodies are marketed solely as a form of capital. The press is complicit in this exploitation for the sake of circulation (see Tuncel, 2011).

However, rather than basing judgments about sexuality on preconceived notions, it would be more constructive to assess each individual on their own merits. Nevertheless, some studies have indicated that the following factors may be considered in relation to women's employment in the context of sustainable tourism economies (Ardıç Yetiş & Çalışkan, 2020, pp. 105, 115):

- The tourism sector does not require high levels of skill or education.
- Women tend to possess more adaptable and hospitable behavioral skills than men.
- Seasonal and part-time working conditions are more compatible with women's family responsibilities.
- The majority of jobs in the tourism sector do not require significant levels of initial investment. Furthermore, organizations such as the United Nations, ILO, and OECD facilitate the empowerment of women in the tourism sector.

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

Tourism and Marketing Language

Our assertion is that the language used in marketing is synonymous with that used in advertising. It is not the objective of any business to be of benefit solely to the public. It is important to recall that the SARS-CoV-2 virus was first produced in laboratories, and then people were exploited with vaccines supposedly developed against the virus. Even those enterprises ostensibly established for the benefit of society do not operate without the intention of generating profit. The language employed by businesses in the marketing of products is similarly a tool requiring scrutiny, given that it is fundamentally based on manipulation and falsehoods. It is important to acknowledge that advertising does not actually enlighten the customer; rather, it obscures the customer's consciousness in order to persuade them to purchase the product. The positive attributes of the product are accentuated through linguistic devices, while the negative aspects are obscured. Despite the evidence to the contrary, some individuals continue to act as though they are unaware of the ways in which they are manipulated.

Those businesses seeking to maximize their profits engage in a form of consumption terror, which is then supported by language terror (i.e., the language of advertising). Accordingly, the following statements by Çabuk (2003, p. 108) are in contradiction with the ethical principles of marketing: one of the most crucial attributes that an effective salesperson must possess is the capacity to establish an emotional partnership. This capacity enables the salesperson to discern, interpret, and quantify the responses of the other individual. Consequently, the individual is able to adapt their approach according to the circumstances and achieve their objective. The second requisite is the ego impulse, which instils in the salesperson the necessity to sell, perceiving sales as a passion and capturing the customer.

In accordance with the principles of consumer criticism and marketing ethics, any unethical conduct directed toward consumers, including but not limited to manipulation, deception, overpricing, the provision of incomplete and misleading information, pressure selling, and the provision of poor service, should be avoided. Thus, it is essential that the marketing of tourist services be conducted in a manner that avoids exploiting the potential of communication.

Conclusion

There is a plethora of impediments constraining women's participation in society and their role in professional life, and factors such as sexual identity, gender, and patriarchal structures may result in women being marginalized, excluded, or subjected to mobbing. Hence, it is imperative that societies and employers adopt a supra-gender perspective when organizing daily and professional life, respectively. It is evident that a gender-neutral approach will have a positive impact on the productivity and sustainability of the tourism sector.

In terms of the efficiency and sustainability of tourism, it is not only the purchase of touristic goods and services that is important, but also the duration and continuity of the purchase. A number of psychological, demographic, and

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

sociocultural factors influence the length of stay in tourism. The destination image and its unique characteristics, ego satisfaction, prestige, association with family and friends, information, socialization, search for novelty, relaxation, distancing, expenditure level, mode of participation, type of accommodation, mode of travel, education level, marital status, nationality, occupation, income level, age, and gender (see Atsız, 2020, pp. 19–33; Yaşar, 2021, p. 258) are all some of the factors influencing the decision to participate in a tourist trip. Both empirical research and our own observations indicate that the desire to participate in tourist trips is primarily driven by women.

From the perspective of sustainable tourism, numerous factors that necessitate the prioritization of women in employment have been enumerated above. In this context, it is particularly important to emphasize the importance of women's communication skills. Of these skills, the most crucial is communication based on courtesy, trust, respect, and love. From the perspective of linguistic act or speech act theory, communication cannot be considered genuine without the foundation of honesty, sincerity, trust, and cooperation in the sharing of feelings and thoughts. The success of a conversation hinges on adhering to certain principles of communication and avoiding speech forms and behaviors that violate standards of courtesy and provoke conflict. Such behaviors may include, but are not limited to, arrogant, aggressive, limiting, and irreconcilable conduct. The communicative requirements for successful interpersonal relationships include courtesy, generosity, appreciation of others, humility, sympathy, and willingness to co-operate. It is notable that women in particular are able to demonstrate these peace-building virtues.

Note

1. https://www.dwds.de/wb/Gender. Accessed on June 02, 2024.

References

Aksöz, M. (2017). *Biçemler ve Uygulamalı Öğretimi*. Çizgi.

Aksöz, M., & Balcı, U. (2019). Die Sprache auf dem Basar. In T. Balcı, A. O. Öztürk, & E. Serindağ (Eds.), *Schriften zur Sprache und Literatur III* (pp. 43–50). Ijopec.

Ardıç Yetiş, Ş., & Çalışkan, N. (2020). Turizm sektöründe kadın İstihdamı: Mevcut Duruma ilişkin Bir değerlendirme. *Manisa Celal Bayar University Journal of Social Sciences*, *18*(3), 105–119. https://dergipark.org.tr/tr/download/article-file/779079. Accessed on June 10, 2024.

Atsız, O. (2020). *Kültürel destinasyonlarda Turistlerin Kalış süresi*. T.C İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Turizm İşletmeciliği Anabilim Dalı Doktora Tezi. https://tez.yok.gov.tr/UlusalTezMerkezi/tezDetay.jsp?id=g1o9Sj5aaVDxJE4S5GAxjg&no=2IZB3pNpVLyKMVikllreFw. Accessed on June 10, 2024.

Babayiğit, M. V. (2020). Does multimedia technology facilitate pragmatics awareness among teenage learners? A case of secondary-school students. *International Journal of Kurdish Studies*, *6*(2), 164–174. https://doi.org/10.21600/ijoks.724142

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

Balcı, T. (2021). Sprechakte unter besonderer Berücksichtigung der Höflichkeit. *Diyalog. Interkulturelle Zeitschrift für Germanistik*, *9*(1), 108–121.

Balcı, T., & Balcı, H. (1997). Tarihsel süreçte Kadın Erkek Eşitsizliğinin Kadın Dili ile Erkek Diline yansıması ve Sosyo-Kültürel Nedenleri. *Cukurova University Faculty of Education Journal*, *1*(15), 40–55.

Balcı, T., Öztürk, A. O., & Serindağ, E. (Eds.). (2019). *Schriften zur Sprache und Literatur III*. Ijopec.

Balcı, T., & Yavuz, N. (2008). İşletme Dilbilimi: Antipazarlama Dilbilimi. *Pazarlama ve İletişim Kültürü Dergisi (pi)*, *2*, 12–18.

Bonacchi, S. (2013). *(Un)Höflichkeit. Eine kulturologische Analyse Deutsch-Italienisch-Polnisch* Frankfurt a. M. et al. P. Lang. https://www.academia.edu/7086781/_Un_H%C3%B6flichkeit_-_eine_kulturologische_Analyse_Deutsch_-_Italienisch_-_Polnisch. Accessed on June 31, 2024.

Çabuk, S. (2003). *Profesyonel satış Yönetimi*. Nobel.

Cebi, A., & Babayiğit, M. V. (2021). A cross-cultural study of the speech act of apology by Turkish and Kurdish speakers of English and the native English speakers of English. *Şarkiyat*, *13*(2), 895–909.

Chhabra, D., Andereck, K., Yamanoi, K., & Plunkett, D. (2011). Gender equity and social marketing: An analysis oftourism advertisements. *Journal of Travel & Tourism Marketing*, *28*(2), 111–128.

Cirhinlioğlu, F. G. (2024). Toplumsal cinsiyet (gender). http://docs.neu.edu.tr/staff/fatmagul.cirhinlioglu/Sosyal%20Psikoloji%20-I-%20B%C3%B6l%C3%BCm%208%20T0PLUMSAL%20C%C4%B0NS%C4%B0YET_11.pdf. Accessed on June 10, 2024.

Heringer, H.-J. (1977). *Einführung in die Praktische Semantik*. Quelle& Meyer.

Kuße, H. (2012). *Kulturwissenschaftliche Linguistik. Eine Einführung*. Vandenhoeck & Ruprecht GmbH & Co. KG.

Odabaşı, Y. (1995). *Pazarlama iletişimi*. Anadolu Üniversitesi Yayınları: No. 851.

Özmete, E., & Zubaroğlu Yanardağ, M. (2016). Erkeklerin bakış açısıyla Toplumsal Cinsiyet Rolleri: Kadın ve erkek Olmanın değeri. *Türkiye Sosyal Araştırmalar Dergisi*, *20/1*, 91–107. https://dergipark.org.tr/tr/download/article-file/200645. Accessed on June 24, 2024.

Pekiner, A. B., & Doğan, M. (2021). Yalnız seyahat Eden Kadınların Motivasyon ve deneyimleri: Diyarbakır üzerine Bir Araştırma. *Mesopotamia Journal of Interdisciplinary Studies*, *1*(1), 28–44. https://mjis.org/?mod=tammetin&makaleadi=&makaleurl=3ef19401-9a91-490d-b276-a2c80dc1116b.pdf&key=53905

Pusch, L. F. (2017). Das Deutsche als Männersprache. https://www.youtube.com/watch?v=CY8783PlO9w&t=51s. Accessed on June 06, 2024.

Rudlof, M. (2007). Kritische Reflexion und/oder Reproduktion von Macht? – Hegemoniale Männlichkeit und Heteronormativität im Doing Gender männlicher Sozialarbeiter. In J. Hartmann, C. Klesse, P. Wagenknecht, B. Fritzsche, & K. Hackmann (Eds.), *Heteronormativität. Empirische Studien zu Geschlecht, Sexualität und Macht (Gefälligkeitsübersetzung: Heteronormativity. Empirical studies on gender, sexuality and power)*. Springer. https://link.springer.com/book/10.1007/978-3-531-90274-6. Accessed on June 17, 2024.

Schmidt-Knaebel, S. (1988). *Frauen und Sprache. Wie gehen Frauen mit Sprache um, und wie geht die Sprache mit Frauen um*. Bibliotheks- und Informationssystem der

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm

Universität Oldenburg. https://oops.uni-oldenburg.de/1188/1/ur23.pdf. Accessed on June 07, 2024.

Seppele, F. L. (2013). *Queere Linguistik – Zur sprachlichen Herstellung von Heteronormativität*. Diplomarbeit, Universität Wien.

Thaler, V. (2005). Sprechen Frauen tatsächlich anders als Männer? Eine wissenschaftstheoretische Untersuchung zu Theorie und Methode der feministischen Linguistik. *Grazer Linguistische Studien*, *30*(63), 99–121.

Tuncel, I. (2011). Turizmin Cinsiyeti ya da Kadın Gölgesinde Turizm. *Gümüşhane Üniversitesi İletişim Fakültesi Elektronik Dergisi*, *1*(2), 140–164. Accessed on July 07, 2024.

Yaşar, İ. (2021). Türkiye'ye Gelen Yabancı Turistlerin Tatil Tercihleri ve satın Alma Davranışları Üzerine Bir değerlendirme. *Sosyal, Beşerî ve İdari Bilimler Dergisi*, *4*(3), 252–272. https://www.sobibder.org/2021/vol4_issue3_article05_fulltext.pdf. Accessed on July 01, 2024.

Downloaded from http://www.emerald.com/books/edited-volume/chapter-pdf/11382001/978-1-80686-627-420261018en.pdf by Mehm