

Background of Turkish Feminism in Ottoman Empire and Kemal Period

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Abstract

In the Middle East, the impact of western civilization, all countries in the development of feminism, as to a certain extent, ahead secularization and modernization as compared with other islamic countries, Turkey, the development of the feminism has certain representativeness, it involves many fields, including politics, economy, culture and so on. The development of Turkish feminism is not only the manifestation of the awakening of women's self-consciousness, but also the embodiment of the profound influence on the national level. The study of the development of Turkish feminism must understand the background of the development of feminism in Turkey, this paper is to study the background of the development of Turkish feminism.

Keywords

Turkey Feminism; The End of the Ottoman Empire; Kemal Period.

1. Academic Comb

1.1. General History Research

Research on feminism at home and abroad began in the 1960s, however more studies on feminism in the Middle East than after World War II. Yang wrote the modern history of Turkey is the important study of modern history, it mainly describes the Turkey from the first war I 1914 to 1970 the development of the whole country, at the same time at each stage, the work from Turkey's domestic politics, economy, culture and other different angles objective and detailed description of the development of Turkey. About the description of the development in the Middle East, The General History of Middle East Countries: Turkey, Islam and the Modernization of the Middle East, A Brief History of Arab States, and the History of the Middle East in the twentieth century are valuable written resources for studying the history of the Middle East, It not only introduces the development of the entire history of the Middle East, And to integrate Turkey into the historical development of the Middle East, A detailed analysis of the developments in Turkey, By not leaving Turkey apart alone, Instead, leading the reader to get a deeper understanding of the connections and differences between countries in the Middle East, Peng Yuzhi's research results play a pivotal role in the study of the history of the Middle East. The rise of modern Turkey for Bernard Lewis, Bernard Lewis for the study of Ottoman empire between Islam and the west has its own unique views, and the rise of modern Turkey is one of the important works of Turkish Islam, the timeline across the Ottoman empire, Turkey, tells the history of Islamic Turkey secularization and modernization, and focus on the analysis of the relationship between Turkey and the west. The Ottoman Empire by Stanford Shaw describes the measures of the --Ottoman Empire and the reasons for the final collapse, and deeply analyzes the factors leading to the final failure of the Ottoman Empire from many different perspectives of the society. Patrick Belford's "Ottoman empire six hundred years" tells the story of the rise of the Ottoman empire, lies in its superb organization, excellent discipline and excellent adaptability, the Ottoman empire will be many races, many religions, effectively blend together, although it is an Islamic state, but the Christian people are not only not

oppressed, and the Orthodox under its shelter, in contrast to the oppression of other sects in other Catholic areas. The Ottoman rulers used Christian slaves to form elite guards and trained prominent men of them into imperial officials. Its enlightened policy made the harmonious development of all ethnic groups and religions in China, and its economic, cultural and military strength once far exceeded that of European countries.

1.2. Turkish Feminism Research

Chen jing in the "contemporary women's development in the Middle East" pointed out that the influence of religion, Islamic countries of secular road is difficult, the development of feminism in the Middle East is heavy resistance, although the Middle East after 1945 in education, work, politics, but due to the profound influence of religion, the reform of women in the Middle East is still a long way to go. Tian Lu's "Conflict and Bridge: Contemporary Islamic Feminism Studies", Analysis in depth of the feminist characteristics under the influence of Islam, She did not set religion against the development of women, But rather suggesting that the development of women is not in conflict with Islam itself, Women begin to think about their own and value, This is directly related to the collision of Islam and western women, Tian Lu cited the development of feminism in three countries in the Middle East, It shows that the presence of Islam in the Middle East has an important influence on the development of feminism within the region, The role of Islam should also be considered when studying the development of feminism. Zhou Zhaohua's "Historical Investigation of feminist trend and Practice in Turkey" focuses on time and divides the development of Turkish feminism into three stages: the end of the Ottoman Empire, the reform period of Kemal and the vigorous development period of feminism in Turkey after 1970. He believes that the development of Turkish feminist is a progressive situation, the introduction of the Ottoman empire of female trend for the development of Turkish feminist laid a certain foundation, Kemal reform period promoted the Turkish feminist to secularization and modernization, for the development of Turkish feminist, began in the 1980s, female self consciousness awakening, into a new stage. Ren Ying in "analysis of the evolution of feminist movement" Turkey modernization, Turkish women are born with contradiction, they are in pursuit of secularization and religious shackles, the pursuit of women power of realistic but difficult to get rid of the influence of traditional society, this situation and the development of Turkish history is inseparable. Taking the characteristics of female development in different historical stages as a clue, Ren Ying clearly described the emergence of feminine trend in the late Ottoman Empire, the situation of feminism in Turkey in the 1930s and the vigorous development of feminism in Turkey after 1970. Liu Yuan "20th century Turkish feminist development research" that the development of Turkish feminist is the embodiment of multiple efforts, initially Turkish women rely on the government to realize their own secularization and modernization, but with the awakening of female self consciousness and ability, they gradually realize that rely on the government is not fully realize the equality and development of women, more is should rely on women itself to promote the development of Turkish women, to achieve the true sense of independence. Yan Tianqin's "Cultural reform of the Republic of Turkey from the hat law and headscarf law" takes the perspective of culture and proposed that if Turkey wants to realize the modernization process, it must actively innovate its traditional culture based on western culture. Hat law and headscarf law is a reflection of their own cultural innovation, although to a certain extent to the traditional culture, however, hat law and headscarf law innovation is a reminder to the patriarchal Turkish society, but also feminism in the performance of the development of masculinity in Turkey. Liu Yi's "Islam and Feminism: Gender Politics in Turkey" discusses women's influence on politics in the Islamic world from both sensitive politics and women.

Seylac·F. Art in the deconstruct the image of "Turkish women", Turkish reform and the development of Turkish feminist is interrelated and influence each other, Turkish reform needs

women to change the impression of rigid society, become new women in Kemal period, and the change of women itself can to a certain extent promote the secularization change of Turkish society."Deconstructing the Image of " "Turkish Women" collects the cognition and definition of Turkish women by global scholars, and integrates the image and characteristics of Turkish women in different fields.

The Islamic Women and Gender by Reila Ahmed focuses the discussions on the relationship between Islam and women. He from different angles, including education, culture, social change discusses the relationship between the Islam and the development of feminism, and deeply discusses the Islamic culture for gender perception, he thinks, the influence of Islamic culture is rooted and unshakable, farilineal culture has been influence on the development of feminism. Although the influx of western ideas has changed the traditional society of Islamic countries and feminism, the traditional Islamic culture will take corresponding measures in the face of such impact.

Catherine Ribe's Turkish Women's Liberation Movement: Istanbul, which focuses with the Turkish women's association and the women's association in Turkey in the 1935 in the 1935, highlights how Turkish feminists actively participated in peace, disarmament and Turkey's role in geopolitics. In The Turkey's Women's Movement: A Brief History of Success, Duigu mainly discusses the history of the Turkish Women's Movement, which he traced back from the Ottoman Empire. At the beginning of the 20th century, some fundamental rights of women had been realized, such as the abolition of polygamy and critique. Since then, the feminist struggle for equality has gradually advanced, largely thanks to the reform of the most discriminatory laws. However, there is still a long way to go to change the mentality and values of the society. It also lists a number of women's organizations and activities generated during the development of the women's movement in Turkey.

1.3. Research on Turkish Women's Organizations

Domestic research on Turkish women's organization is few, relatively foreign research on Turkish feminist and Turkish women's organization is more, the earlier (Simel Esim) and dileck kduru (Dilek Cindoglu), they in the Turkish women's organization: dilemma and prospects, mainly analyzed the nature and structure of Turkish women's organization. The authors try to analyze women's organizations by means that these organizations are in national and international political environments. The author also groups the women's organizations according to the development history and political relevance in Turkey, thus discussing the role of the women's organizations in Turkey in the development of feminism. They believe that women's institutions, in the form of women's organizations, acting collectively, are crucial to changing gender politics in Turkey, and by examining the plight and prospects of these women's organizations, the work provides an important perspective on the changing gender politics in Turkey. Scott (Simten Cosa) in the Turkish political thought of women: between traditional and modern, is through three different thinkers 'attitudes towards women and Turkish women status and political association research, thus concluded that in the context of Turkey, women's subordination because of widespread acceptance of the secular reform and strengthened, and for a long period of time, excluded the influence of gender in politics, shows the status of Turkish women in the society. Second, according to the different region, for the development of Turkish feminist research also appeared diversification, for example, Christine timmerman (Christiane Timmerman) of Belgium young Turkish women secular and religious nationalism: education may influence is the perspective of education, in the 1820s, Turkish women in Belgium for secularization and religious ideas change, and the influence of these changes for the development of feminist. <https://www.jstor.org/action/doBasicSearch?si=1&Query=au:Mandson> (Lenore Manderson) and Christine Inglis's Turkish Immigration and Labour Participation in Sydney, Australia), from a workforce perspective, This paper discusses the

ideological change and development of Turkish women in Australia; Some scholars also elaborate their arguments from a political perspective, For example, Yesim Arat's obstacles to a Political Career: The View of Turkish Women, This article discusses that in situations where women have not yet chosen to organize women's movements, "The way and way Turkish women exercise their political rights, And the author cited the article based on a series of in-depth interviews with a group of female Turkish politicians, Thus reflects women's cognition of women's political problems; The Status of Women in Turkey: An Intercultural perspective by Cigdem Kagıtcıbası (IS) is discussed from a cross-cultural perspective, It is mentioned that the status of Turkish women can be examined from several perspectives. The first perspective focuses on the public domain and takes into account the legal, political, and institutional reforms in the Republican era and their reflection in women's literacy, education, political participation, workforce participation, and specialization in Turkey. The second perspective focuses on the private sector, mainly the family, examining the role and status of Turkish women in the family status.

2. Text Part

The Ottoman Empire, which had flourished for centuries, was in rapid decline in the 19th century. Military failure, territorial loss and ideological backwardness led to the decline of the Empire. The upper class of the Ottoman Empire, including the bureaucratic elite and young thinkers educated in Europe, began to realize the advanced nature of the West and the backwardness of their own system, and they realized the importance and urgency of reforming themselves. Beginning in the 19th century, Turkey's reformers, embracing modern Western ideas, began to transform the state system. The reform of modernization thought not only penetrated into the military field of Turkey, but also implanted into the traditional social life of Turkey, which promoted the development of Turkish feminist thought and became a turning point to change the Turkish women's movement.

2.1. The Influx of Female Thought in the Late Ottoman Empire

2.1.1. The Development of Female Education under the Tanzimat Reform

The Tanzimat revolution began at the end of the Ottoman Empire. Members of Ottoman society before the Tanzimat reformation were not only divided by ethnic and religious groups, but also by gender. Since the early days of Tanzimat, the issue of women has been raised and debated by the Ottoman bureaucratic elite and visionary people in the context of modernization. The improvement of women's conditions and rights was considered an important part of the empire's development and modernization. Temple tzumatt's largest adult education industry, now the reform of the reform is not only in action shows the emphasis on education, set up new schools and colleges, and, for the social upper class women knowledge, concepts of innovation has a promoting effect, cultivate the upper-class culture accomplishment, improve their vision. This reform greatly changed the fate of women, led to profound changes in the status of women and opened up a new period for them in which women could have the capital and ability to participate in social life. Trained by European teachers in 1842, women could attend medical school to learn about midwifery and become midwives after qualifying. In 1858, the first girls' high school was established. It was followed by the first women's vocational training school in Istanbul in 1869 and the first women's teacher training school in 1870.

2.1.2. The Promotion of Feminist Ideas by al-Shabab in Turkey

Turkish Al-shabab has also made a significant contribution to the advancement of Turkish women. First of all, Young Turks had increased women's access to education by establishing several girls' schools, teachers' schools and art schools where women in the upper classes of society could have received a good education, in order to make them better educated. During

the Regime of Young Turkey, women were first admitted to secondary schools and later to universities, and the increase in education enabled women to participate in certain new fields and public activities. In 1914, the Ministry of Education proposed that women have the right and qualifications to study in universities, and set up a women's department to provide places for women to study. Some higher business schools have responded with women-only courses. Although the number of women who could receive education was extremely limited at that time, such measures to allow women to study were undoubtedly a social progress, and women's liberation also made significant progress to some extent.

The era of Young Turkey also promoted women's social status in terms of legislation. The passage of the new Family Law in 1917 was a major achievement for women in their rights. It limits polygamy and divorce, though it is impossible to ask an Islamic state to abolish them. The revision of the new law has protected some of women's legitimate rights and interests to some extent. For example, women can make legal demands in the marriage contract, including asking their husbands not to be polygamous, and women can file for divorce under reasonable circumstances. This law was enacted as an emergency law because at that time, it could not be guaranteed a majority in parliament. Of course, the law had to be implemented by some well-informed and educated women to protect their rights to a certain extent.

On the other hand, under the promotion of The Turkish Al-Shabab, women's organizations with the goal of protecting women's rights have emerged one after another. While these organizations focus on charitable causes, some focus on the advancement of feminism. Women's Rights, a group known for its fighting spirit; Modern women's organizations, etc. Although some of them are charities, they also publish magazines and leaflets that focus on home-making, fashion and health, but some of them are overtly political, dedicated to the feminist movement and explicitly set out to educate feminists. The women who wrote for these publications organized around issues. The dominant theme of their articles was disappointment with the "new" age of freedom, which they saw as being limited to men; Once men had gained power, they forgot about women's liberation. This judgment also led some women to believe that only women themselves could liberate the women of the Ottoman Empire. Women's organizations of this period had two characteristics: first, they helped to integrate women into social and political life. Second, it reflects the role of women in this period, that is, as women in the social life is very important to promote the role. Based on the above, some magazines emerged, such as Women, Women's World and so on. Women's World identifies itself as a feminist publication and uses its voice to promote feminism. Ulviye Meilan, editor of Women's World and founder of the Ottoman Society for the Protection of Women's Rights, argues that men see women not as women, but as humiliated maternal animals. Women are ignored not just in the home, but everywhere in the public sphere. She stressed that the main objective of publishing these magazines and establishing the organization was to make women more aware of their interests and rights. Mailan believes that these rights can only be achieved if equality between men and women is achieved. The emergence of these voices marked an important stage in women's liberation, as it was seen as a challenge to traditions and restrictions that kept women in a low position. Through these magazines, women promoted their ideas and spread the message of feminist development.

In the course of a series of reforms at the end of the Ottoman Empire, discussions on women's issues began to sprout within the Empire and expanded to all aspects of the Ottoman Empire, including economic, social and cultural life. Meanwhile, discussions on women's issues also promoted the reform. Although the women who led the Ottoman women's movement during this period were privileged women -- most of them were wives and daughters of the upper classes. These elite minority of women are well educated, intellectual women, able to speak several languages. Most of them are foreign-educated. Although they began to speak on behalf of women, they did not represent the interests and demands of all Ottoman women. However,

these elite women promoted the development of feminism at that time with their own strength. From then on, women changed their former roles and were no longer subordinate to men, and gradually became an irreplaceable part of the imperial society.

2.2. The Development of Feminism in Kemal Period

A series of reforms at the end of the Ottoman Empire laid the foundation for kemal Ataturk's secularized reforms after the establishment of the Turkish Republic. If the Ottoman Empire in the 18th century was the root of Turkey's secularization reform, the reform after the establishment of the Turkish Republic in 1923 was a process of deepening. The main approach of the Turkish Republic is to reform and develop in accordance with the model of Western civilization, so as to catch up with the extent that western civilized countries have reached. Mustafa Kemal identified two goals: the building of an independent Turkish state and the modernization of Turkey. The Republic adopted a series of reforms, including the abolition of Sudan and the Caliphate, the abolition of the Shariya law, and the adoption of Swiss civil law. These reforms not only promoted the modernization process of Turkey, but also promoted the further development of Turkish women's liberation from various aspects including education, social and political rights and interests to a certain extent.

Kemal ataturk and the elite of the Republic undertook a series of reforms in order to break with the Ottoman past and Islamic tradition, secularize the state and society, and create a new Turkish national identity. In 1925, Turkey allowed women to abandon the veil, though it was not banned, but its role was reduced by the Kemalists. They see the veil as a sign of rejection, backwardness and ignorance. In 1926, the new civil law explicitly abolished polygamy and divorce and gave women the right to divorce and work. The revision of the new civil law has changed the stereotype of men as the dominant position in marriage, and women can also take up legal weapons to defend their rights. The implementation of the new civil law promoted the progress of social relations in Turkey's modernization process and encouraged women to emancipate themselves. Women in marriage life is no longer passive acceptance but have the initiative and autonomy. The new civil law also stipulates that marriage is no longer linked to religion, which to some extent weakens the relationship between marriage and religion, and the government has set up corresponding institutions dedicated to serving residents' marriage matters. The revision of the Civil Code promoted the modernization process of Turkey and made a big step forward in the protection of women's rights and interests, which laid a legal foundation for the development of Turkish feminism. And under the provisions of the law, in 1930, local regulations on women to get the right to vote and stand for election. In 1934, women were given the right to vote and stand for election nationwide. Turkey's rules on female suffrage are progressive compared with those of other European countries. Due to the influence of traditional society and traditional ideas, not all Turkish women accept the changes brought by the reform. Women living in rural areas and remote towns still maintain the same way of life, without any change and the awareness of wanting to change.

Turkish women's political status has also improved, mainly in the work content and political power. New revision of the civil law makes the Turkish women are not limited in circles, apart from some similar to the state department and military agencies, women can undertake the inauguration in many industries, so at this stage, there are many once in Turkey can't see the female career, for example, female doctors, lawyers, female pilot and so on. Bedriye TahirGokmen was the first female pilot in Turkey in the 1930s, and the first Female Turkish pilot to fly solo. She graduated from the civil flight school in Istanbul and was one of the first 12 cadets. In 1933 she completed her training and earned the title of the first Female Turkish pilot. At the same time, women gained political rights in two stages: in the first stage, women gained the right to vote in local elections in 1930. In the second stage, women gained the right to vote in the national elections of 1934. In 1935, women gained the right to vote and stand for election,

and women gained the same political rights as men. In 1935, 18 women deputies were elected to the National Assembly. Proportionally, they accounted for 4.5 percent of all seats in parliament, the highest percentage in the world at the time.

During Kemal Ataturk's time, secularization reform brought the industrialization of the republic on track. The development of industrialization meant the shortage of labor force, under this situation, women began to appear in people's eyes. A large number of job opportunities have been offered to women, which makes women start to be economically independent and no longer depend on men as before. A series of laws on the protection of women's work came into being in Turkey. The government issued certain laws and regulations to protect women's right to work. Ensuring a safe working environment for women. These reforms are bringing more Turkish women into the workforce.

Many women were involved in social work, and the Turkish Republic had reformulated working days and rest days in accordance with the international situation in order to guarantee the working conditions of the working people. In 1923, the state planned to build modern farms, which enabled rural women to change the situation that they had to stay at home before, and they also actively participated in the modernization of farms. The improvement of women's employment situation has boosted their economic income.

Kemal Ataturk's reform effectively promoted the development of Turkish feminism. Different from the fledgling feminism in the Period of Ozeman's empire, women have greatly improved their social status. They are no longer closely attached to men or families, but have their own special identity and become women in the new era. Driven by Kemal Ataturk's reform, Turkish feminism gradually developed and liberated.

2.3. Summary

During Kemal Ataturk's period, Turkish feminism developed to a certain extent. In this period, the development of Turkish feminism had a good social environment and government support. The development of the country is closely related to the development of Turkish feminism and complement each other. Kemal Ataturk also promoted the development of feminism in the process of promoting the modernization of Turkey, making women progress in law, political power and social and economic status. At the same time, the development of feminism reacted on the modernization process of Turkey and promoted the positive development of the modernization process of Turkey.

Whether it was the influx and germination of female thought in the end of the Ottoman Empire or the beginning of the development of feminism in the Kemel period, they both brought new life to Turkish women and changed their social appearance, at least urban women. No matter in terms of politics, social status, economy or education level, feminism has achieved positive development to a certain extent. By learning from the West, Turkish women broke out of their own constraints and gave meaning to women's new-age roles, empowering Turkey's process of innovation and modernization.

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