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كلية الآداب / قسم التاريخ

قضايا المرأة التركية في فكر مصطفى كمال أتاتورك

١٩٢٣ - ١٩٣٨

فاطمة إدريس حمد ظاهر السبعوي

رسالة ماجستير

في التاريخ / التاريخ الحديث

بإشراف

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Abstract

Atatürk placed women's issues at the core of his reform project, believing that their advancement was essential to westernize Turkey. Women, therefore, became a crucial element in redefining the identity of the new Turkish society he needed to implement. This significance was visible even before the proclamation of the Republic, during his service as an officer in the Ottoman Army, where he maintained contact with Western European women such as Corinne Lütfü. Their correspondence, along with his diaries and discussions with close friends, reflected his early interest in women's equality and their societal role.

Following the establishment of the Republic, Atatürk's ideas on women shifted from theory to practice. He adopted a secular Western framework, integrating women's transformation into the wider Kemalist modernization agenda. This stage witnessed legal and social measures aiming to introduce a "modern Turkish woman" aligned with the Republic's progressive vision.

The study consists of an introductory chapter and four main chapters. The introduction presents the place of women in Atatürk's thought before the Republic, examining their role in the War of Independence, the importance he attributed to their education, and their social status, all of which formed the basis for later reforms.

Chapter One explores Atatürk's views on women's education. It begins with a brief overview of female education in the final years of the Ottoman Empire, followed by an examination of the Law on the Unification of Education and its impact on expanding secular schooling for women. The chapter also addresses coeducation, which generated divided opinions in society, and highlights women's growing presence in schools, institutes, and universities founded by the Republic.

Chapter Two focuses on the Swiss Civil Code, adopted in Turkey to regulate personal and social affairs. The chapter explains the significance of legal reforms in Atatürk's thinking, reviews the committees responsible for drafting the new civil code, and clarifies why the Swiss model was preferred. It also analyzes the articles affecting women's rights and includes critical observations from that period.

Chapter Three deals with women's social presence in the Kemalist reform experience. Western-style clothing, modern entertainment venues, and beauty pageants were introduced as visible symbols of change. The role of newspapers and magazines in redefining the image of the "ideal republican woman" is also discussed.

Chapter Four examines the political rights granted to Turkish women. It highlights the efforts of pioneers such as Nezihe Muhittin, the transformation of the Women's People's Party into the Turkish Women's Union, and the debates in the Grand National Assembly regarding women's political participation. Turkish women gained municipal voting rights in ۱۹۳۰, village-level political participation in ۱۹۳۳, and finally the right to vote and stand for parliamentary elections in ۱۹۳۵–۱۹۳۶ — a turning point in their political history.

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Turkish Women's Issues in the Thought of Mustafa Kemal Ataturk ١٩٢٣-١٩٣٨

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