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A STUDY ON WOMEN IN TURKISH POLITICAL LIFE AND THE TURKISH WOMEN PARLIAMENTARIANS*

*Türk Siyasal Yaşamında Kadınlar ve Türk Kadın Parlamenterler Üzerine Bir
Çalışma*

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ABSTRACT

Gender discrimination, still continues an important question both developed and developing countries in 21st century. Politics has also carried on with standing for women as one of the most prominent privileged areas. In this context, women obtained political right the most recent in the history of the world. Although Turkish women gained the political rights before many European fellows, Turkish woman citizens still encounter a lot of problem in political life. Therefore, in this study firstly has been examined the history of fight for political rights of women both in Turkey and in the world. Following this, it has been analyzed the status' of Turkish women in the general and local representation levels and the political positions of the Turkish women parliamentarians in Turkish political life.

Key Words: Women, Women in Politics, Political Rights of Women, the Turkish Women Parliamentarians.

ÖZET

Cinsiyet ayrımcılığı, yirmi birinci yüzyılda gerek gelişmiş ve gerekse gelişmekte olan ülkelerde hala önemli bir sorun olmayı sürdürmektedir. Siyaset de, kadınlar için en önemli ayrıcalık alanlarından biri olarak kalmaya devam etmektedir. Bu bağlamda, kadınlar siyasal haklarını dünya tarihinde çok yakın bir zamanda elde etmiştir. Her ne kadar, Türk kadınları siyasal haklarını pek çok Avrupalı hemcinsinden önce elde etseler de, Türk kadın vatandaşlar siyasal yaşamda hala pek çok problemle karşılaşmaktadırlar. Bu yüzden bu çalışmada, öncelikle hem dünyada hem de Türkiye'deki kadınların siyasal haklar mücadelesinin tarihi gözden geçirilmiştir. Bunun ardından, Türk kadınlarının genel ve yerel temsil düzeyindeki durumları ve Türk kadın parlamenterlerin Türk siyasal yaşamındaki siyasal konumları incelenmiştir.

Anahtar Kelimeler: Kadınlar, Siyasette Kadınlar, Kadınların Siyasal Hakları, Türk Parlamenter Kadınlar.

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1. INTRODUCTION

Gender discrimination is a social problem observed in the whole world without exempting the developed countries. In spite of changing social conditions, it is well known that some prejudice and negative applications exist for women in a great number of societies. Some qualifications of women which may be considered as a relative weakness in comparison to men, their natural differences from men and cultural and social values can be accepted as the bases which determine, institutionalize the differences and privileges between the genders, and lead the initiatives and activities. The opinions and attitudes mentioned made woman the most controlled actress of social life in the context of conservation of the current status. Especially women not taking place in political life effectively their general conditions in society cannot be improved. In this respect, equality of genders is related to the human rights and functionality of democracy. Therefore, this inequality can be solved, in the first place, by the improvement of democracy and the human rights.

One of the ways to produce a solution to the inequality of genders is that women should gain more affectivity in politics. Generally, it can not be true approach to exempt women's rights completely from political rights. Likewise, the fight of women for the suffrage is the peak point of woman activities, so called the first wave, in 19th and 20th centuries (Marshall, 1999: 374). In fact, it is not ethical and possible to deal with political rights in a society that women are deprived of the fundamental human rights. In such a society, discrimination between genders is natural in political life as well. This aspect can be described as a situation related to the position of women in society beside the level of democracy.

Women acquired their political rights due to gains of human rights and citizenship culture which forms the heart of democracy. Democracy is a regime which supports citizens to take place in governing and political decision making mechanisms actively. It even functions on the base of competitions among the senior citizens in decision making and governing activities. Therefore, contributions of citizens taking responsibility for the political decision mechanisms are reacted positively by the system. In a sense, democracy guaranties the political rights and responsibilities of women since the women have the same political rights and responsibilities to the men in this regime.

2. THE HISTORY OF FIGHT FOR POLITICAL RIGHTS OF WOMEN

2.1. The Contend with Women's Political Rights in the World

When dealt with women's political rights, the view focuses on democratic regime, yet the history of political rights traces back before this period of time. In this context, the

political rights history of women can be evaluated in two categories; as in the world and in Turkey.

Political rights were gained after a long and struggling period, even when gender discrimination is exempted in history of the world. Even in Athens's democracy, political rights were some kind of privilege which could be employed by some social classes. As far as we know, not only women but had men except only the ones having wealth or noble ones no right of joining to the political activities. In fact, it is not possible to evaluate the women considering political rights due to the absence of written documents on women's status in the societies of the ancient times (Arat, 1980:15). Women had a very superior role in society before the settled life according to some sources. This role continued until the transition period to the settled life era when men began to use their natural physical power in order to control the nature.

Women suffered for social and political rights both in America and Europe. For example, the fight for political rights of women in England has a very remarkable history. In an old English law, women had the right of voting and contributing the courts. They were deprived of these rights later. Women benefited from a change in the voting law in 1832 in which the term "a person" was used in place of both woman and man and attempted to vote. John Stuart Mill made the first official speech in the House of Commons and asked suffrage for women by stating that the term "man" included woman as well. But this demand was rejected by 191 "no" votes against 73 "yes" (Arat, 1980: 36). It was expressed that women forced the parliament to enact the law in this issue and prepare the public in this fight for the first time in the world (Savcı, 1973: 24-26).

In France, Christin de Pison (Savcı, 1973: 26) did studies on women's rights and fight against the priests and church showing the most intense reaction. Although Leon Richier (Arat, 1980: 37-38), who was regarded as the real founder of women rights in France, organized a congress on women right in 1878 but French women obtained their rights only in 1945. Some say the date was 1944 (Ayata, 1998: 237). The first proclamation on women's right was done by a male university student, Luise Otto in Germany in 1790 (Arat, 1980: 38). Women in Germany gained their political rights after 1918 but lost during Hitler and Napoleon era. In the later periods, this manner against women did not change and political parties beside unions continued this discrimination (Michel, 1984: 99). From the beginning of the 19th century, first England and then the other North European countries gave suffrage to women. After the Second World War, like the European countries, many countries in Asia and Africa recognized women's rights. This historical improvement and recognition of women's rights are based on the

principle of applying the contemporary thinking (Inan, 1973: 56). The reason why the women's rights were recognized between 1918 and 1945 were due to the demands for political rights from women who were employed in state institutions and services in place of men going to war, as a result of protecting their economical and social positions they gained.

The International Woman Suffrage Alliance (IWA) was fighting against the groups objecting to woman suffrage and opening branches in many European Countries. Woman suffrage was recognized in 21 countries such as Austria, British East Africa, Canada, Crimea, Czechoslovakia, Denmark, Estonia, Germany, England, Hungary, Island, Latvia, Latonia, Luxembourg, Netherlands, Poland, Rhodesia, Russia, Sweden, Ukraine and USA (Michel, 1984: 115). Implementation of these rights by women did not cause a sudden change in practice. In oriental societies women remained more passive. Turkey is one of these countries.

2.2. The Struggle of Turkish Women on Political Rights

When looked at Turkish history, some opinions are encountered stating that women had very high positions in society and were not different from men in activities. Even, there is some information that women went for hunting, used weapon, joined war games and represented the monarch in his absence by his permission. We learn from some sources that Turkish queens made policy, the orders of the king must have begun with the sentence of "the King and Queen say that" otherwise they would not be recognized. Similarly, it is seen in *Oguzname* (books) by Dede Korkut that Turkish women had a very primary importance and their heroism and motherhood were praised (Inan, 1973: 60).

During Ottoman era, in the early times, the positive attitude for women continued due to the nomadic life, but later this situation dramatically changed. There are various opinions relating this change to different reasons such as the recognition of Islam or Byzantian influence (Çitçi, 1982: 81-82).

The developments forming the base of political rights of Turkish women continue to the westernization movements in the last period of the Ottoman Empire. Especially, administrative reform period (1839-1876) is the first period for the women's rights (Sezer, 2005: 1). Reform proclamation is the beginning of the discussions on women's right issue (Tekeli, 1982: 195-196). In this period continuing to The Second constitutional monarchy, many positive improvements such as heritage right, banning slavery, and expanding education right were recorded. In these years when Occidentalism trend was widespread, the changes could not be practiced in real life and Abdulhamid the

2nd forbade European governesses of children and baby-sitters to enter harem to prevent women from learning egalitarian and freedom thoughts developing in Europe (Alkan, 1981: 9–10).

1908 (The Second Constitutional Monarchy Period) is the beginning of a new political era. In that time “the issue of women taking place in state administration” was discussed (İnan, 1973: 61). The First World War, like in the other parts of the world, forced women to working life in The Ottoman Empire as well. They began to work in the state organizations such as post offices, hospitals and army, just like the other women in Europe. Women’s joining working life caused many discussions in the society. Some claimed that this was an inherent right while some said that woman and man were not equal in Islam but these discussions remained inconclusive (Tekeli, 1982: 201). It is well known that In the Ottoman Palace there were some non-Turkish women who influenced political life from time to time in that period (Alkan, 1981: 10). There are some rumors stating that Abdulhamid the 2nd, used women as agents in policy (Alkan, 1981: 10–11).

During The Turkish Independence War, women from every social class contributed many activities from founding resistant organizations to carry ammunitions to the frontiers. The most famous one of these organizations was The Motherland Defence Association of Anatolian Women (Anadolu Kadınları Müdafaa-i Vatan Derneği) (Tekeli, 1982: 204–205). Considering this, Tekeli states that women wanted any political right neither before nor after the independence war but deserved political rights as a result of the belief that they proved their power and success of this difficult period (Tekeli, 1982: 204–205).

“Women could not take place in the first election held in 1877 after the constitutional monarchy of 1876 and the others. In April in 1923 women suffrage became a current issue in the National Assembly during the session of “Parliamentarian Election Law” and caused various discussions, however, this was not accepted. In June, in the same year (16 June 1923), the first political institution “Women People’s Party” (Kadınlar Halk Fırkası) was founded under the presidency of author Nezihe Muhittin (1889-1958)” (Sezer, 2005: 1). “This initiative was unsuccessful since women had no political rights and the party could not get official permission” (Sezer, 2005: 2). Finally, women suffrage and being candidate in local elections were accepted by deregulating the 21st and 22nd articles of the local election law (Tekeli, 1982: 212). This change is seen as a step for the beginning of democratization period between 1927 and 1930 when the Free Party (Serbest Fırka) was founded (Tekeli, 1982: 213). But these fundamental changes

would not remain limited with Local Election Law. Likewise, Malatya MPs Ismet Inonu and 191 friends gave a proposal to the Grand National Assembly in 1934 and women's suffrage and the rights of being candidate were accepted on 5th December in 1934. In this proposal, the 10th article of the constitution was changed from "every men Turkish citizen older than 22 years old has the right of voting and being elected" into "every men and women Turkish citizen older than 30 years old has the right of voting and being elected" (Taşkıran, 1973: 135–136).

1930s are also the period of transition to multy-party democracy in Turkey after the foundation of The Free Part (Serbest Fırka) by the will of Mustafa Kemal Atatürk (Sezer, 2005: 3). As a result of these changes making men and women equal regarding political rights Turkey had a more democratic appearance and the dimension of political life was expanded.

2.2.1. The First Women Parliamentarians and Their Works in The Grand National Assembly of Turkey

As a result of these changes, "1935 election, which women took place for the first time, was held as a two-stage election and the only party taking place was Republic People Party (Cumhuriyet Halk Partisi). Like the previous elections candidates were selected by the party higher organs in this election as well. Women's interest and contribution were remarkably high as both candidate and secondary voter and participation was very high especially in the big cities like Ankara, Istanbul and Izmir (80%) in the election held on 8 February 1935; approximately, 48% of the voters in these cities were women" (Sezer, 2005: 3-4). In 1935 election, 386 (17 of them were women) of 399 MPs from RPP (CHP) were elected unanimously, while 13 independent (4 of them were from minorities) were elected by majority. The number of women MPs became 18 after the by-election for the vacant positions in the national assembly in 1936 as a result of the election of a retired teacher, Hatice Ozgenel from the city of Cankiri. Thus, women formed 4.5 % of the present MPs (Sezer, 2005: 4).

The first women MPs elected were namely: Mebrure Gönenç (Afyonkarahisar), Hatı Çırpan (Satı Kadın- Ankara), Türkan Örs Baştuğ (Antalya), Sabiha Gökçül Erbay (Balıkesir), Şekibe İnel (Bursa), Hatice Özgener (Çankırı), Huriye Öniç Baha (Diyarbakır), Fatma Memik (Edirne), Nakiye Elgün(Erzurum), Fakihe Öymen (İstanbul), Ferruh Güpgüp (Kayseri), Bahire Bediş Morova Aydilek(Konya), Mihri Bektaş (Malatya), Meliha Ulaş (Samsun), Esmâ Nayman (Seyhan), Sabiha Görkey (Sivas), Seniha Hızal (Trabzon), Benal Nevzad İstar Arıman (İzmir), (Sezer, 2005: 5).

If some of the women MPs are excluded, their educational and cultural level was quite high. Beside the graduates from London and Paris Sorbonne, majority graduated from İstanbul University. There were two relatively lower educated the women MPs. One of them was Sati Kadın (Hati Çirpan) who was proposed by Atatürk himself as the representative of them women from country, and elected as the only women candidate in Ankara. The other was a farmer, Bursa representative Sekibe Insel having graduated from secondary school. The majority were the ones having political experience and knowing several foreign languages before the election. Five of them were school director, six were member of municipality assembly, two were farmer, two were teacher, 1 was mukhtar, one was doctor and one was retired teacher. As seen, approximately 70 % of the female representatives (11), in that period were educator with higher education (Sezer, 2005: 6).

Tekeli revealed that some women representatives were elected as a result of Atatürk's will, rather than their willing and some were surprised for being elected. (Sezer, 2005: 6). Tekeli, (1982: 215–216) also believes that justification of the political rights of women was not a coincidence. According to her, the failure in the transition to multi-party regime made the new republic into a single-part regime. The ones criticizing this situation accused Atatürk of being a dictator. That is, the aim of the justification of women suffrage and the right of being elected was to eliminate these opinions and to give a more democratic appearance to the regime (Tekeli, 1982: 215–216).

According to the observations of the journalists of that period, the women representatives joining the sessions of The Fifth term Grand National Assembly were very excited, sat in the back seats in the assembly, were very smart in their tailleurs with the heads uncovered (Sezer, 2005: 6–7). When looked into, it is seen that their speeches focused commonly on educational and health issues. Their proposals on these issues were to improve the education levels of females, to solve the health problems and especially to improve the education, health and working conditions of the youngsters. “The ones making the highest number of speeches were Dr. Fatma Memik and Nakiye Elgün in this legislation period. Benal Arıman, Meliha Ulaş, Huriye Öniz, Esmâ Nayman, Türkan Baştuğ, Ferruh Güpgüp, Seniha Hızal, Mihri Bektaş did not any or made only one speech” (Sezer, 2005: 7). Although being the most active people or representative in politics, their making very few speeches in the assembly shows that they continued their passivity even in the national assembly. In addition, the contents of the speeches they made show that they remained in the frame of the traditional roles of women given by the society.

3. GENERAL AND LOCAL REPRESENTATION LEVELS OF WOMEN FROM PAST TO TODAY

3.1. The Position of Women in The Grand National Assembly of Turkey in Respect to General Representation

As seen in table 1, there is no increase in the number of women representatives in The Grand National Assembly (GNA) of Turkey in time. Contrarily even the percentage has not been able to be improved since 1935 when the first women representatives joined The Grand National Assembly (4.5 % were women). Since that time the same number of women representatives has never taken place in the assembly until 2007 elections. The reason for this is the transition to multi-party regime in 1946. Multi-party regime changed the preferential election system for women and this naturally resulted in a decrease in the number of women candidates and consequently the number of the representatives in The Grand National Assembly. Additionally, the legislative changes in the election law made in 1961 caused the number of the women to decrease in The National Assembly (Arat, 1980: 88).

It is seen from Table 2 formed from the data in GNA of Turkey archive that the parties having given the candidacy to women are mostly social democrat parties. These parties are followed by conservative and right wing parties. It can be seen that despite the conservative and right wing parties are much more prone to consider traditional women perception; they had more women candidates in their lists compared with the left wing and liberal democrat parties.

Table 3, gives the geographical distribution of women MPs. It is seen that most the women representatives are from the big cities such as Istanbul, Ankara and Izmir. The cities which sent the highest number of the women representatives to The Grand National Assembly (GNA) such as İstanbul, Ankara and Izmir, even if they had more election districts than the other cities, were metropolis and this is a very striking result showing the attitude for the women candidates. The rates of the women representatives are considerably different in the cities in the west from the ones in the east of the country at the same time. It can be concluded that election rate of the women candidates is relatively higher in the cities where urbanization level is high.

3.2. Conditions of Women Regarding Local Representation

There are some results revealing that women were passive in contributing and taking role in local politics as well. For example, according to a report of International Union of Local Administrations, IULA, with the digits of 1990, the rate of the women

mayors and representatives in municipal councils were 17 % and 23 % respectively, in the USA in January 1997, mayor or city administrators of 12 of the biggest 100 city, in March 1997, of 202 of 975 USA cities having a population more than 30 000 were women. 18 % of the members of local municipal councils are women in Canada (Alkan, 2010).

Similarly, one fifth of the local administrators elected were women in the EU. The representation rates of women in municipal councils were 41% in Sweden, 30 % in Finland, 28 % in Denmark, 23 % in Germany and Netherlands, 22% in Italy and 20 % in Belgium. In England the rate of the women representatives in London municipal council is 28%. In France women raised the rate of representation from 26 % up to 47 % in the cities having a population more than 3500 in the local elections held in 2001. Representation rate of women in local councils increased from 17 % to 26 % in Trinidad and Tobago (Carabieens) as a result of the Project” Strengthening Women in Local Authorities” by Trinidad and Tobago for women’s improvement-a NGO, before the election held in July 1999. The number of the women local representatives is more than the half in the Seychelles (Alkan, 2010). These digits showing the quantitative conditions of women in local administration reveal that women generally are not representatives or administrators in municipalities over the world although there are some exceptions mentioned above. Contrary to the logical belief that women are much more interested in local issues and problems or will be more effective in their social environment, they are represented in a rate lower than expected. The condition in Turkey is as in Table 4.

When looked at the results of local elections in Turkey considering gender, it is seen that the representation rate of women in local administration is less than the national representation (4.3 %). According to the results of the local election held in 1999, only 20 of total 3216 mayors are women (0.6 %). Whereas, the representation rate of women in local assemblies 1.6 %, the rate is less in the provincial assemblies such as 1.4 %. Therefore, it will be more realistic to deal with a nonexistence syndrome, rather than insufficient representation just as Tekeli stated (Alkan, 2010). This reveals that women are represented less in the local level than the national level. Higher representation in the national level, in fact, is due to the metropolises otherwise the condition would not be different at the national level.

4. CONCLUSION

Turkish women have not taken place in an organizational struggle for their rights unlike the women in the west. Since the changes in women’s rights were not perceived as

a need in social life or did not stem from a social requirement or compulsion, it puts an impact in intellectual system, and it takes quiet long to accept and to put into effect. Women have not entirely appropriated politics or their political roles. Likewise in a study we did in 1992 (Yesilorman, 1992), it was determined that women approved their male relatives' political choices such as fathers' or husbands'. This attitude of women in political preferences can be said to arise from their lack of information on politics, relatively lower educational level and cultural and social positions. This is also a condition due to traditional role of woman in the society. Only a woman contributing production activity, having outside social activities, and an education level and knowledge to improve their outlook on life, can rid of traditional ties. Because, a woman who takes place in production activity has to contribute to administration. These fields are dependent each other and absence of one of them will be enough to make woman's position in politics worse.

Poor education is also one of the influential elements in woman's political activities besides her traditional role. The woman that has no information to understand and evaluate complex political events and facts becomes uninterested in politics. Together with poor education, political information shortcoming makes woman dependent on her circle of people for political preferences. The woman who cannot think the direct effect of politics on her life, and see its indirect influence becomes neutral in political activities. However, the factors which determine woman's social class or position such as socio-economical situation and education level can be said to create difference among woman with respect to the manner of use of political rights.

One of the factors keeping woman away from politics is the general judgment that policy is a "man's job". Even in the political organizations, this judgment is encountered. For example, in political parties there are youth and woman branches but women branch is considered only a support unit not a main unit. In other word, even though women take place in all political activities, the number of women candidates remains limited. In addition, men do not want to share the authority with women. Perception of men as authority element in the society caused women to remain in the second place in authority implementation. Besides, the verb "there is a woman behind every successful man" is an attitude to place woman after man implicitly. Possibly, it can be said that politics is the most suitable area for this attitude. Although there are some positive developments in decreasing the domination of men in politics, the point of view of the society about woman does not change how much successful or well-informed women are.

In a study we did, it was determined that political attitude differences seen in favor

of men did not originate from acquiring political culture values or political socialization differences. According to the results of this study (Yesilorman, 2004) some results in favor of girls with respect to gaining political information and acquiring democratic regime and its elements. Therefore, the reluctance and staying away from politics of women can be said due to the discrimination supported by social and cultural values, which they encounter in daily social life.

Women can be said to be very prone to politics and administration with respect to their gender and social roles. Likewise, every woman undertakes the management of a family as a mother or wife whatever her cultural and social qualifications are. In other words, woman has responsibility and authority inside the family and is natural chief of this group. Therefore, women have some advantages to provide them to take roles and to be successful in political life. The factors keeping women away from politics or making unsuccessful are rather social and cultural obstacles.

Apparently, woman has no a very effective role in politics in every dimension. Depolitization of woman is an important problem for a society that claims to become democratic even if, it is considered only with respect to human rights and law. The problems which women encounter in political and social life should not be considered as the problems only for women. Because, it is also available this kinds of discrimination components in social, law and political areas are prominent the problems for all classes in society. Therefore, some encouragements are necessary for women to make them join political life. Considering these, the solution for the problems of women in social and political life is dependent on the political life or women should be represented more in political life. For this, firstly women forming the half of the total population should be represented at least at a rate of 30 % in politics. Political parties must encourage women to take place in political activities and to be candidate for elections. In addition, a quota must be assigned for women candidates as an application of positive discrimination. It is not enough only to increase the number of women representatives in The Grand National Assembly to solve the problems of women. A suitable environment providing women to join social and political life actively is an asset for women to be able to go beyond the social and traditional limits and to be interested in the problems of women and country.

As a result, it can be said that to improve the position of women in the society, it is necessary to make laws to improve the position of women in the society, provide them facilities in order to join active political life, increase education opportunities, produce the values supporting genders' equality in socio-cultural structure and increase the number of women-problems centers.

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TABLES:

Table: 1. The Rate of Women Representatives Between 1935 and 2007

Periods Of Election	Number of Total Representatives	Number of Men Representatives	Percentage (%)	Number of Women Representatives	Percentage (%)
5. Period (1935-1939)	399	381	95.5	18	4.5
6. Period (1939-1943)	429	413	96.3	16	3.7
7. Period (1943-1946)	455	439	96.5	16	3.5
8. Period (1946-1950)	465	456	98.1	9	1.9
9. Period (1950-1954)	487	484	99.4	3	0.6
10. Period (1954-1957)	541	537	99.3	4	0.7
11. Period (1957-1960)	610	602	98.7	8	1.3
12. Period (1961-1965)	450	447	99.3	3	0.7
13. Period (1965-1969)	450	442	98.2	8	1.8
14. Period (1969-1973)	450	445	98.9	5	1.1
15. Period (1973-1977)	450	444	98.7	6	1.3
16. Period (1977-1980)	450	446	99.1	4	0.9
17. Period (1983-1987)	399	387	97.0	12	3.0
18. Period (1987-1991)	450	444	98.7	6	1.3
19. Period (1991-1995)	450	442	98.2	8	1.8
20. Period (1995-1999)	550	537	97.6	13	2.4
21. Period (1999-2002)	550	527	95.8	22	4.2
22. Period (2002-2007)	550	526	95.6	24	4.4
23. Period (2007-)	549	499	90.9	50	9.1

(Source: Archive of GNA of Turkey, 2010)

Table: 2. Distribution of Women MPs to the Parties They Took Place and Legislation Period Between 1935 and 2007

Social Democrat Parties		Conservative And Right Wing Parties		Liberal Democrat Parties	
Parties	Num. of Women Representatives	Parties	Num. of Women Representatives	Parties	Num. of Women Representatives
CHP	64	FP	2	DP	9
DSP	13	AKP	44	MDP	1
HP	4	MHP	4	AP	7
TİP	1	CKMP	1	ANAP	11
YTP	1	MP	1	DYP	8
SHP	4	-	-	-	-
Total Number	87	-	52	-	36
INDEPENDENT	8	-	-	-	-

(Source: Archives of GNA of Turkey were classified 2010)

**The representatives elected from different parties in the more than one term were recounted.*

Table: 3. Distribution of the Cities Having Female Representatives Between 1935 and 2007

Cities	Number of Women Representatives	Cities	Number of Women Representatives
İSTANBUL	51	MALATYA	2
ANKARA	21	MARDİN	2
İZMİR	21	MUĞLA	2
ADANA	6	SİVAS	2
AYDIN	6	URFA	2
BURSA	5	VAN	2
DİYARBAKIR	4	AĞRI	1
EDİRNE	4	AKSARAY	1
SAMSUN	4	AMASYA	1
TRABZON	4	BATMAN	1
GAZİANTEP	3	BİTLİS	1
MANİSA	3	BİLECİK	1
SEYHAN	3	ÇANAKKALE	1
TOKAT	3	ÇANKIRI	1
AFYON	2	DENİZLİ	1
ANTALYA	2	ESKİŞEHİR	1
BALIKESİR	2	HATAY	1
ÇORUM	2	IĞDIR	1
İÇEL	2	ISPARTA	1
ERZURUM	2	MUŞ	1
KARS	2	ORDU	1
KASTAMONU	2	ŞIRNAK	1
KAYSERİ	2	TEKİRDAĞ	1
KOCAELİ	2	ZONGULDAK	1
KONYA	2		

(Source: Archives of GNA of Turkey were classified, 2010)

*The representatives elected from different parties in the more than one term were recounted.

Table: 4. The Rates of Women Representatives from The Local Election-1999

	Number of Women	Total Number	Percentage (%)
Mayor	18	3.225	0.6
Provincial assembly	44	3.122	1.4
Municipal Assembly	541	34.084	1.6

(Source: Mahalli İdareler Genel Müdürlüğü, 2007).