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Araştırma Makalesi

Digital Humanities and Women's Studies: Perception of Women in the Founding Years of the Turkish Republic

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Abstract

This article examines the place of women in society, their emergence as individuals, and their changes over the years from the Ottoman period to the early years of the Republic. This study was conducted with the help of the Ottoman Turkish Discovery Portal-Muteferriqa. Thanks to its collections of printed sources published from the Ottoman Empire to the mid-Republic and its search facilities, the concept of woman, the research subject, has been examined comprehensively. In this sense, after briefly mentioning the developments in the field of digital humanities, the article deals with how women have shaped their existence in the historical process, starting roughly from the Tanzimat Period. Three magazines with different perspectives were focused on, and thus, the approach of all segments of society towards women was analyzed. These magazines are Süs, Sebilü'r reşad, and Akbaba. The research's focal period is 1923 when the Republic was proclaimed. The reason for focusing on this year is that even in this period, which is seen as an indicator of the transition to modernity, there were reactions about women that were not expected. Concrete examples of this can easily be found when these three magazines are analyzed.

Keywords: Women, Digital Humanities, Muteferriqa, Early Republic, 1923, Süs, Sebilü'r reşad, Akbaba.

Dijital Beşerî Bilimler ve Kadın Çalışmaları: Cumhuriyet'in Kuruluş Yıllarında Kadın Algısı

Öz

Bu makale Osmanlı'dan Cumhuriyet'in ilk yıllarına kadar olan dönemde kadının toplumdaki yerini, bir birey olarak ortaya çıkışını ve yıllar içindeki değişimini

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incelemektedir. Bu çalışma Osmanlı Türkçesi Keşif Portalı-Muteferriqa yardımıyla yapılmıştır. Osmanlı Devleti'nden Cumhuriyet'in ortalarına kadar yayınlanmış basılı kaynaklardan oluşan koleksiyonları ve arama kolaylıkları sayesinde araştırmaya konu olan kadın kavramı kapsamlı olarak incelenme fırsatı bulmuştur. Bu anlamda makale dijital beşerî bilimler alanındaki gelişmelere kısaca değindikten sonra kadının tarihsel süreç içinde varlığını nasıl şekillendirdiğine dair olan süreci kabaca Tanzimat Dönemi'nden başlayarak ele almıştır. Temelde farklı bakış açılarıyla yayın yapan üç dergi üzerine odaklanılmış ve böylece toplumun her kesiminin kadına yaklaşımı irdelenmeye çalışılmıştır. Bu dergiler; Süs, Sebilü'r reşad ve Akbaba dergileridir. Araştırmanın odak dönemi Cumhuriyet'in ilan edildiği 1923 yılıdır. Bu seneye odaklanma sebebi ise moderniteye geçişin bir göstergesi gibi görülen bu dönemde bile kadın konusunda beklenen dışında tepkilerin varlığına rastlanmasıdır. Bu üç dergi incelendiğinde bunun somut örneklerine kolaylıkla ulaşılmaktadır.

Anahtar Kelimeler: Kadın, Dijital Beşerî Bilimler, Muteferriqa, Erken Cumhuriyet, 1923, Süs, Sebilü'r reşad, Akbaba.

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*“size kadınlıkla lanetlenmiş bir varoluş hezeyanı anlatacağım.
sizi saçlarının ve ayaklarının ucu arasında olup biten şeylerden ibaret,
doğurmaya mahkûm,
çocuklarını kaybetmeye mühürlü,
yalnız, yapayalnız bir kalabalıkta dolaştıracağım.
içlerine açılan kapıların arkasına saklanmış kadınların delirerek bedenlerinden dışarı açtıkları pencereden bakacağım.
o pencereden tekrar ve tekrar ve tekrar kendimi aşığa atacağım.”¹*

Introduction

The relationship between men and women has been a long-standing debate for many years, and various studies have been conducted on this subject throughout history. Over time, the position of women in a male-dominated world began to be questioned, and women's efforts to show their existence emerged. While trying to understand this journey is a significant endeavor, this article will focus on women's

¹ I will tell you about a delusion of existence cursed with femininity. I will take you around in a lonely, lonely crowd of things that go on between the tips of your hair and feet, destined to give birth, sealed by losing their children. I will look through the windows that the women who hide behind the doors that lead inward open their bodies out of their madness. I am going to throw myself out of those windows again and again and again. Mine Söğüt, *Deli Kadın Hikayeleri* (İstanbul: Yapı Kredi Yayınları, 2011).

experiences from the Ottoman period until the Republic's first years. To facilitate this research, Muteferriqa, one of the pioneering projects in the field of digital humanities, will be utilized, and the perception of women will be analyzed through three sample journals selected from it.

Historical Development of Digital Humanities and the Example of Muteferriqa

The early stages of the humanities' involvement with networks and computers incorporated groundbreaking work from the late 1940s and the models that provided motivation for archive efforts at Oxford in the early 1970s. In the decades that followed, the humanities persisted in viewing the digital as a means to expand the toolkits of conventional study and make archives and databases accessible to a broader user base.² In that sense, if we are to make a definition of digital humanities, it is an academic discipline that not only makes use of technology in a technical sense but also enables the production of knowledge in the field of humanities and raises new research questions, as well as making complex data analyzable with technological methods.³

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In parallel with developing technologies, the boundaries of digital humanities are also changing. Digital humanities, which was previously considered to be the adaptation of new technologies to the field of humanities rather than being a discipline, has now become an independent discipline and field of study. Digital humanities research intersecting traditional humanities approaches with digital technologies is data-driven, interdisciplinary, and collaborative.⁴ Digital humanities tools benefit researchers in many ways. This includes advancing the study of related disciplines, efficiently disseminating research results, and communicating findings to researchers more effectively.⁵

As a result of the widespread use of computer technology, some institutions have started to digitize their collections and try to ensure that these resources reach

² Anne Burdick et al., *Digital Humanities* (MIT Press, 2012), p.8.

³ Fatma Aladağ, "Dijital Beşeri Bilimler ve Türkiye Araştırmaları: Bir Literatür Değerlendirmesi," *Türkiye Araştırmaları Literatür Dergisi* 18, no. 36 (February 2020): pp. 773-796, p.774.

⁴ Jennifer L. Adams and Kevin B. Gunn, "Digital Humanities: Where to Start," *College & Research Libraries News* 73, no. 9 (October 2012): pp. 536-569, p.536.

⁵ Semanur Öztemiz and Nevzat Özel, "Dijital İnsani Bilimler Araçları Üzerine Bir Değerlendirme," *DTCF Dergisi* 60, no. 1 (June 2020): pp. 390-414, p.411.

multiple users. In addition, we also see that the private archives of historical people or the resources of a period have started to be digitized and made available to researchers. In the continuation of these studies on the transfer of cultural heritage, it is seen that the presence of a qualitative approach is more evident. It is seen that there are practical studies such as notation and explanation to make the texts that are the source of the research more understandable and thus help to make analyses and inferences. In this process, humanities and digital tools have been integrated with each other. Thanks to the spread of such studies, texts written in different alphabets have also become important in terms of cultural heritage access.⁶

History is one of the most compatible disciplines in the digital humanities regarding utilizing technology. This is evident from the prominence of digital humanities resources in history studies in Turkey. It is worth noting that, in addition to the diverse and intensive studies on archival sources in the West, Ottoman archives are also a vital treasure trove for digital technology tools. The Ottoman Empire was a state that incorporated many religious and ethnic groups, continued its existence for an extended period of six hundred years, and attached great importance to bureaucratic record-keeping. For this reason, it bequeathed to today's historians many archival sources that have survived to the present day and cover various subjects.⁷

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Examples are inheritance and court records consisting of hundreds of thousands of pages. We can access qualitative and quantitative information about daily life in the Ottomans from these records. It is necessary to classify this vast data, which exists in every region of the Ottoman Empire from the westernmost to the easternmost, to digitize the data and to analyze their relationship so that they can be compared periodically, regionally, and thematically and their areas of use can be extracted. Technological studies with this information will help increase knowledge production and benefit education and training. Visualization tools such as photographs, maps, animations, and interactive platforms can be examples. Making first-hand sources accessible to the public in this way will increase the quality of

⁶ Sümeyye Akça, "Dijital İnsani Bilimler: Yeni Bir Yaklaşım," *Türk Kütüphaneciliği* 32, no. 3 (2018): pp. 193-207, p.197.

⁷ Aladağ, *Dijital Beşeri Bilimler ve Türkiye Araştırmaları*, pp.782-785.

historiography in our country, allow for more comprehensive research, and create the opportunity to make comparative history in world history.⁸

In recent years, many digital projects covering Ottoman history have been initiated, platforms created, and attempts taken to digitize resources. Muteferriqa: Ottoman Turkish Discovery Portal is one example. It is a modern full-text search engine developed for Ottoman Turkish. High-quality Ottoman Turkish Periodicals content, with its powerful search features, reduces the search time to minutes in research. It provides the opportunity to search for words and photographs in print texts such as newspapers, books, and magazines published in Ottoman Turkish during the Ottoman and early Republican periods. These methods contribute to the developments that improve the opportunities of historiography.

It is a challenging and time-consuming task for historians to be able to access, read, and evaluate all the sources on a specific subject in their research. The process becomes more complex in studies where knowledge of Ottoman Turkish is also involved. In this sense, Muteferriqa provides excellent convenience. To show the benefits of this in practice, the word woman, which is a comprehensive concept, will be examined based on 1923. In the end, a study has been presented with the results obtained by filtering methods from many periodicals and magazines with different perspectives, supported by images related to the position of women in that period.

The Place of Women in Society and Their Emergence as Individuals from the Ottoman Empire to the Republican Period

The issue of the continuing inequality between men and women has been one of the primary debates in social life. When women are considered a problem, it is seen that it encompasses issues such as women having equal rights with men and being able to exercise these rights at the same rate as men, their position in social life, and women's right to exist as a person.⁹ Society must exhibit cultural and social integrity so that the individuals who make up the society have equal rights without

⁸ Kahraman Şakul and Abdülhamit Kırmızı, "Türkiye'de Deneysel ve Dijital Tarihçiliğin Gelişimi İçin Bir Strateji Çerçevesi," in *Hunlardan Günümüze Türk Askeri Kültürü*, ed. A. Sefa Özkaya (İstanbul: Kronik, 2019), pp. 718-728, p.719.

⁹ Meral Balcı and Mervenur Tuzak, "Cumhuriyet'in İlk Yıllarında Nezihe Muhiddin Özelinde Türk Kadınlarının Siyasi Hakları İçin Mücadelesi," *Marmara Üniversitesi Kadın Ve Toplumsal Cinsiyet Araştırmaları Dergisi*, no. I (2017): pp. 43-51, p.44.

being exposed to gender differences. However, in Turkish society between the 16th and 19th centuries, women were seen only as wives and mothers. They were restricted in social and political rights and could not benefit from these rights as much as men.¹⁰ For this reason, if we consider a woman as an identity, we see that after the 19th century, from the Ottoman Empire to the Republic, she has been one of the most problematic issues in the modernization process. Both modern and anti-modern groups had to be biased about women's visibility in public. This modernization process, in which such developments occurred, brought about critical results for women.¹¹

The feeling of being forgotten dramatically impacts women's quest for freedom, rights, and justice. Women's movements also started under the influence of this feeling. The writers of the period were the ones who reminded women of this feeling. Abdülhak Hamit's words, "*Bir milletin nisvânı derece-i terakkisinin mîzânıdır.*" (Women of a nation are the scale of the degree of progress) reminded women of her oblivion and caused them to start questioning their position in society again. The process that continued in the post-Tanzimat period intensified with the Republic. In other words, women gave up on men, giving them rights, starting to struggle, and becoming the party seeking rights. Political struggles are one of the most well-known examples in this regard. The fights must have worked because women realized their power and started the first efforts to gain the right to vote and be elected.¹²

Issues related to women began to be written during the Tanzimat period. The position of women in society began to be discussed in the writings of this period, partly under the influence of the West. Although the subject of women was primarily included in literary works, later periodicals also gave space to this subject, and efforts were made to spread it to a large part of society. The concept of the city woman found more space in the discussions of the intellectuals of the Tanzimat

¹⁰ Müzeyyen Altunbay, "Cumhuriyet'in İlk Yıllarında Kadın Mecmualarının Rolü ve Asar-ı Nisvan Mecmuası," *International Periodical for the Languages, Literature and History of Turkish or Turkic* 8, no.13 (2013): pp. 455-467, p.456.

¹¹ Veysel Usta and Bahar Usta Baki, "II. Meşrutiyet ve Erken Cumhuriyet Dönemi'nde Trabzon'da Kadın," *Karadeniz İncelemeleri Dergisi*, no. 20 (2016): pp.225-274, p.226.

¹² Tuba Yılmaz, "1923-1940 Arası Cumhuriyet Dönemi Kadın Romanlarında İdeal Kadın Tipi Olarak Erkekleşen Kadın," *Rumeli'de Dil ve Edebiyat Araştırmaları Dergisi*, no. 35 (October 2016): pp. 35-51, p.37.

period on the place of women in society. The writers of the period tried to show the usefulness of women and analyzed the problems of unemployed women. (Fatma Aliye, Abdülhak Hâmid, Namık Kemal, Sami Paşa-zâde Sezai, Ahmet Midhat). In this regard, they wanted to emphasize education. On the other hand, names such as Şemsettin Sami tried to refute those who claimed that the social rights granted to women were contrary to Islam by finding religious proof.¹³

A new understanding of family life and women in the Ottoman Empire emerged during the Second Constitutional Period. Significant changes took place in society in this sense. The intellectual basis of these changes lay in the 1908 Revolution. “*Freedom, equality, unity*” was also the essential motto for feminism. Ultimately, all of this was due to changes in population and society because this was a period of long wars and a decline in the male population, and it was natural for women to come to the fore under these circumstances.¹⁴

During the Second Constitutional Monarchy period, women began to speak out for their rights. The enlightened women of the period made various demands. These were primarily in the fields of human rights and civil law. This was because they did not see themselves as full citizens. After all, they believed they could not participate in working life as much as they should. However, they also stated that they would demand the right to vote and be elected when they obtained these rights. As the wars continued, the number of women workers increased, but women continued to receive half the wages of men. Therefore, women began to criticize the injustices they were being subjected to. The outbreak of World War I intensified the need for women, and the era of associating women only with the family ended, allowing women to claim their rights.¹⁵ Women’s rights have come to a point as a result of the cultural and social formation of the Republican era. Some situations that were not considered possible during the Constitutional Monarchy period were realized with the Republic. Atatürk was also influenced by the intellectual currents of

¹³ Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, 2nd ed. (Ankara: T.C. Başbakanlık Aile Araştırma Kurumu Başkanlığı, 1991), p.34.

¹⁴ Zafer Toprak, *Türkiye’de Kadın Özgürlüğü ve Feminizm (1908-1935)* (İstanbul: Tarih Vakfı Yurt Yayınları, 2015), p.1.

¹⁵ Hadiye Yılmaz, “1923 Yılı Mizah Basımında Kadınların Seçme-Seçilme Hakkı ve Kadınlar Halk Fırkası,” *Ankara Üniversitesi Türk İnkılap Tarihi Enstitüsü Atatürk Yolu Dergisi*, no. 59 (2016): pp. 263-296, p.265.

the period, and names such as Abdullah Cevdet, Celal Nuri, and Ziya Gökalp are those who showed his influence. He interpreted the ideas he was under the influence of by paying attention to the changing conditions of the period and tried to implement them in modern Turkey.¹⁶

The defeat of the Ottoman Empire in World War I and the subsequent occupations and the process of the War of Independence, which started with the occupations afterward, brought about changes that allowed for women's demands regarding their legal position. In this process, many women entered the working life as workers and civil servants because men were at war, so the first rights for workers would be related to women. In addition, for the first time, women would be involved in political events and participate in meetings, even taking the podium and addressing the public.¹⁷

Women were essential participants in the national liberation struggle from the very first days. Women constituted about ten of the more than fifty organizations in the National Congress. The women who founded the Anatolian Women's Defense of the Motherland Society in 1919 opened many branches, and thousands of women were involved in the liberation struggle. Many meetings were organized to protest the occupations, and the speakers and participants were primarily women. Among the names that made a significant impact with their speeches at these meetings were Halide Edip (Adıvar), Hacer Hanım (Dicle), Şükufe Nihal (Başar), Münevver Saime. Even Münevver Saime (Soldier Saime) and Halide Edip went to Anatolia and personally took part in the wars. In addition to these, names such as Kara Fatma, Kılavuz (guide) Hatice, Nezahat Hanım, Gördesli Makbule, and Binbaşı Ayşe fought on the front lines. Many more women supported the liberation struggle by carrying supplies to the front, contributing to production, or working as nurses at the front. All these developments had a significant impact on women's political awareness. Moreover, the effects and importance of women in social, political, and economic life became visible.¹⁸ Women's positions also ensured the modern nature of the

¹⁶ Kurnaz, *Cumhuriyet Öncesinde Türk Kadını*, p.77.

¹⁷ Şirin Tekeli, "Kadın," in *Cumhuriyet Dönemi Türkiye Ansiklopedisi* (İstanbul: İletişim Yayınları, 1983), pp. 1190-1204, p.1192.

¹⁸ "Kadın Hareketinin Yüzyılı 2000 Ajandası," (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2001), p.48.

republican regime. Apart from the ruling cadre (male), the “new woman” model was glorified by women in the women’s movement. In a word, the “new woman” was described as a masculinized social actor and an intellectual mother in the private field.¹⁹

Although women were not included in the education system in the Ottoman Empire, those who had the opportunity to study abroad had a chance to improve themselves. When we came to the Republican era, the most significant development in this regard was the provision of equal opportunities for women in education. Turkish society was not ready for these developments, but women were both taking care of household chores and achieving significant success in business life. Thus, women continued to act with national feelings and did not give up seeking their rights in society. The number of women in professions such as engineers, teachers, doctors, etc., increased, enabling the upbringing of new educated generations. Thanks to these developments, society has made and continues to make progress.²⁰

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The Republican regime made laws on how the ideal Turkish woman should be and tried to teach this to Turkish society through various methods. Cinema, magazines, newspapers, etc., are examples of these methods. Accordingly, Turkish women continued to fulfill their duties as wives, mothers, and children, but at the same time, received a modern education and maintained their place in the business world. Although women who received education with this understanding practiced their professions for a while, they left their jobs and returned to their traditional housewife role over time. Although a lot of work has been done to change the role of women, the same amount of work has not been done to change the position of men. Therefore, men tried to oppress women with their physical strength and put pressure on women. Although the staff of the Republic resorted to various ways to develop women, these were misunderstood, and women were seen with their sexual characteristics. For this reason, the innovations were not welcomed in society

¹⁹ Simten Coşar, “Woman in Turkish Political Thought: Between Tradition and Modernity,” *Feminist Review*, no. 86 (2007): pp. 113-131, pp.117-118.

²⁰ Atiye Emiroğlu, “1923 ve 1960 Arası Türkiye’de Kadın Hakları ve Türk Kadınının Edindiği Hakları Kullanmaları,” *Afyon Kocatepe Üniversitesi Sosyal Bilimler Dergisi* 24, no. 3 (September 2022): pp. 1186-1198, p.1191.

because the understanding that women's development was based on clothes brought formalism to the forefront.²¹

The woman who dressed modernly became one of the founding elements of the new model of life that was being created as a representative of modernization. The Republican regime had the logic that a woman who dances and plays the piano is modern and Western. In other words, the government saw the contemporary woman as the symbol of the Republic. In addition, the female teacher, who educated society with her knowledge and emerged as an essential figure both at school and in the family, also took her place in the early Republican years. The purpose of the female teacher's existence was to raise generations that would develop the nation. The similar roles between teaching and motherhood influenced the regime's presentation of this profession as the ideal profession for women. Accordingly, women would be instrumental in establishing secular and modern Turkey, starting from the family and then as a part of education.²² Atatürk referred to that issue in his speech:²³

Women must be highly qualified so that they may educate the next generation in all the attributes they will need to function appropriately in the contemporary world and our new society. For these needs to be met, women must become even more enlightened, educated, and able than our men.

As a natural consequence of developing concepts such as human rights, democracy, and equality, women gained political rights and entered public life. Thus, she could step out of the roles imposed by society, such as mother and housewife.²⁴ Even before the establishment of the People's Party, women had made clear their desire to lead public policies that would determine their rights. They decided to organize the Women's People's Party in 1923 at the Women's Council convened at

²¹ Ibid, p.1194.

²² Eser Ergönül and Bayram Koca, "Erken Cumhuriyet Dönemi Resimlerinde Kadın İmgesi: Modernleşme ve Milliyetçilik," *Güzel Sanatlar Fakültesi Sanat Dergisi* 10, no. 20 (December 2017): pp. 761-786, pp.768-773.

²³ Faith J. Childress, "Creating the 'New Woman' in Early Republican Turkey: The Contributions of the American Collegiate Institute and the American College for Girls," *Middle Eastern Studies* 44, no. 4 (July 2008): pp. 553-569, p.553.

²⁴ Belkıs Konan, "Türk Kadınının Siyasi Haklarını Kazanma Süreci," *Ankara Üniversitesi Hukuk Fakültesi Dergisi* 60, no. 1 (2011): pp. 157-174, p.157.

Darülfünun. The president of this party was Nezihe Muhiddin, and Şükufe Nihal was the general secretary. They submitted a declaration to the government stating that:²⁵

Although there was no condition remained free from the direct involvement of women in all political, social, and economic shifts in every part of the country, this work was not visibly apparent, and it had been underlined that the presence and personality of women, which was manifested in places, must be expressed in a mass form.

Nezihe Muhiddin explained that women should now have political rights with the following sentences²⁶:

While our self-sacrificing men were shedding their blood for the country, the noblewoman of Anatolia took a pickaxe and shovel to provide for her children's support. Our women, who have an obvious and de facto role in every part of our social structure, are also entitled to benefit from their right to politics.

The Women's People's Party knew the newly established Republican regime would grant women social and legal rights. The pioneers of this party also embraced egalitarian feminism. Accordingly, the party they founded defended women's rights with a political and social program that could be called effective. The party's establishment was one of the most remarkable developments of the period.²⁷ The first official and essential indication of women's entry into political life was the party they founded. However, the central administration stated that the party should be transformed into a society because they thought that this organization would cause discrimination between men and women and harm national unity. For this reason, the party's founding was not approved, and the Turkish Women's Union was founded in 1924 with the efforts of Nezihe Muhiddin.²⁸

Winning the right to vote and be elected was one of the party's primary goals. They also included some extreme demands in their bylaws, which was unexpected at

²⁵ Caner Yacan, "Bir Siyasal Mücadele Örneği Kadınlar Halk Fırkası," *Toplumsal Tarih*, no. 291 (March 2018): pp. 50-59, p.52.

²⁶ Nezihe Muhiddin, "Türk Kadınının Hakkı," *Vakit*, no:1967, June 4, 1923, p.4.

²⁷ Zihnioğlu Yaprak, *Kadımsız İnkılap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği* (Beyoğlu, İstanbul: Metis, 2003), p.120.

²⁸ Melike Metintaş, "Erken Cumhuriyet Döneminde Feminizm Hareketlerinin İlerleyen Dönemde Türk Sosyolojisine Yansımaları," *Eskişehir Osmangazi Üniversitesi Türk Dünyası Uygulama Ve Araştırma Merkezi Yakın Tarih Dergisi* 1, no. 3 (2018): pp. 109-117, pp.112-113.

the time. An example is the clause that women could also serve in the military when necessary. In the end, since they were rejected, they continued their activities by joining an association such as the Turkish Women's Union. These women were denied because of their political demands, and the relevant articles were removed from their bylaws and included more social issues, such as helping orphaned children and women and women's participation in working life. One of the most critical changes in their bylaws was the addition of the phrase "the union has nothing to do with politics." But after a while, they added back the articles related to politics to their bylaws.²⁹

From time to time, the Grand National Assembly discussed the issue of women gaining political rights. In 1923, when the Law on the Election of Deputies was being discussed in the parliament, this issue was brought up for the first time. The draft law stated that one deputy should be elected for every twenty thousand men, and the issue of whether women should be included in this was discussed.³⁰

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Women's efforts in the National Struggle were considered a necessity for them to gain political rights. On the other hand, the idea that they needed to improve themselves in education and religion and that this would take time was cited as a reason for not granting these rights. At the same time, there was a widespread view that there was no need to grant rights and that women would already receive these rights at the right time. Mustafa Kemal often talked about the contributions of women in the War of Independence and the need for women to have equal rights with men without lagging. Still, at that time, he did not prioritize political rights and gave priority to education. This situation hindered the process of women gaining their political rights. Ultimately, women had to wait longer to earn the right to vote, be elected, and become a part of democracy.³¹ In a speech, Atatürk's wife, Latife Hanım, said, "I believe in equal rights for Turkish women... However, I also believe

²⁹ Ayşem Sezer Şanlı, "Kemalist Kadınlardan Kemalist Feministlere, Erken Cumhuriyet Dönemi'nden 90'lı Yıllara: Kemalist Kadın Hareketi Üzerine Bir Değerlendirme," *Dicle Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, no. 26 (February 2021): pp. 267-288, p.276.

³⁰ Ersin Müezzinoğlu and Yakup Kaya, "Milli Mücadele Sonrasında Türk Kadınına Siyasal Haklar Tanınmasına Yönelik Arayışlar (1923-1924)," *Tarihin Peşinde-Uluslararası Tarih Ve Sosyal Araştırmalar Dergisi*, no. 18 (2017): pp. 137-158, p.143.

³¹ *Ibid*, p.154.

that education should come before the right to vote and public services. It would be absurd to put the right to vote on the backs of the villagers.”³²

Women prioritized their political rights only after they had the right to life. They also worked to obtain the right to vote and closely followed what was happening in the world in this regard. This achievement coincided with the Republic’s early years, and Turkey became one of the 28 countries in the world to grant women the right to vote in 1934.³³ All in all, if we examine the process of women’s struggle starting from the Ottoman Empire, it begins with her first appearing in the public sphere and trying to participate in working life. Then, it continues with her demanding a say in the political sphere, which men dominate. In the Republic’s early years, women who continued their struggle and participated in elections were at least as talented as men, had a wealth of knowledge, and had multifaceted abilities to see and identify the problems of society and women. For this reason, they are urban women who are considered elite even today because of their high level of education.³⁴

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After briefly explaining the position of women in the historical process and especially the struggle for rights, we will examine the relationship between men and women and the perception of women in the Republic’s first year by reviewing the periodicals. In this sense, the general features of the publications will be discussed first. Then, evaluations will be made on how the women’s issue in the magazine is handled.

The Changing Perception of Women in Magazines with the Republic and the Rising Western Influence in All Areas of Life

Women’s magazines published after the Republic mostly show women physically. Whereas in the magazines before, women had attempted to prove themselves in terms of ideas. Such a change is evident in the content of the magazines prepared with a Western perception of women. Besides, Women’s magazines of the period were published on various topics such as the women of the

³² Şanlı, “Kemalist Kadınlardan Kemalist Feministlere...” p.275.

³³ Berna Yürüt, “Tanzimat Sonrası Osmanlı Kadın Hareketi ve Hukuk Talepleri,” *Türkiye Barolar Birliği Dergisi*, no. 30 (2017): pp. 365-396, pp.394-395.

³⁴ Çağlayan Kovanlıkaya, “Osmanlı’nın Son Döneminden Günümüze Kadın Yurttaşın İnşasında Ataerkil Zihniyet Şiddeti,” in *Türkiye’de Siyasal Şiddetin Boyutları*, ed. Güney Çeğin and İbrahim Şirin (İstanbul: İletişim Yayınları, 2014), pp. 435-475, p.472.

republic, the struggle for equality, free women, and family life. In addition, there were also magazines prepared with feminist ideas that did not want to show women only physically. Women's magazines of the period greatly impacted the attainment of women's rights today, and their work on women's rights and education played an essential role in this process.³⁵

There have been significant changes in women's magazines during the Republican period. The main reasons for this can be attributed to the Western influence, the changes brought about by the reforms, and the revitalization of the sector. Women became visible in more than one field. This resulted from the rights she gained in the political sphere, her working in different professions, and the regulations that allowed her equal rights to education. In other words, before the Republic, women tried to prove their ideas in magazines and tried to claim their rights. For this purpose, they wrote articles, letters, etc., and tried to say that we also existed. On the other hand, with the Republic, magazines began to show women more in their physical presence instead of their intellectual existence. The reason for this was the increased visibility of women according to the Western understanding of women that came with the Republic.³⁶

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In the Republic's early years, when the form of government changed and the legal system and institutions were subjected to radical restructuring, women's magazines were crucial sources for understanding how women viewed these changes. Sometimes, even a single article can provide important information about a person or a community to get information about them, see what they were doing, and witness the changes in society in general. Through such magazines, it is possible to find out how women thought, what they did, and what kind of developments took place about them, when, where, and through whom.³⁷ In light of all these, the perception of women in *Süs* magazine will first be analyzed as an example.

³⁵ Selda Malkoç Kılıç and Duygu Vefikuluçay Yılmaz, "Cumhuriyet Dönemi Kadın Dergileri (1923-1992)," *Uluslararası Toplum Araştırmaları Dergisi* 10, no. 17 (March 2019): pp. 2139-2156, p.2139.

³⁶ Nermin Mutlu, "Popüler Kadın Dergilerinde Kadın Temsili (Örnek Olay: Cosmopolitan Dergisi)" (master's thesis, Selçuk Üniversitesi, 2009), p.59.

³⁷ Aslı Davaz-Mardin, *Kadın Süreli Yayınları Bibliyografya 1928-1996: Hanımlar Aleminden Rosa'ya: Dergiler, Gazeteler, Bültenler* (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 1998), p.10.

The First Modern Women's Magazine of the Republic-Süs

Süs was the first women's magazine published in the Republican period. It was published between June 16, 1339/1923, and July 26, 1340/1924. It has 55 issues in total. Mehmed Rauf was the magazine's director. It was published with the motto "Weekly Literary Ladies Magazine."³⁸ Peyami Safa, Abdülhak Hamit, Reşat Nuri, Cenap Şahabettin, Faik Ali, and Halide Nusret were among the most prominent names in the magazine. Although female beauty was the most emphasized subject, the magazine also included humorous articles.³⁹

Each issue of the magazine featured news with some recurring headlines. For example, the "Lastest Fashion" and "New Fashion" pages featured news worldwide and discussed fashionable clothes in Paris. The "Turkish Women and the World of Womanhood" pages provided up-to-date information on what was happening in Turkey and the world regarding women's movements. Süs magazine had an essential place in women's ability to show their existence as individuals and to make their voices heard in society. In short, besides being the first women's magazine published in the Republican era, it was also the voice of the Republican woman.⁴⁰

In many ways, the magazine was similar to women's magazines published in Europe. For example, the magazine published photographs of famous names and magazine writers. The general editorial policy was to entertain women with various activities and to win their favor. Among the activities carried out for this purpose were novel contests, beauty contests, promotions, and contests for beautiful children. In addition, the magazine also included publications on topics such as children's health, home decoration, women's care, and European fashion.⁴¹

The establishment of the Women's People's Party coincided with the publication of Süs magazine. The government did not approve of the establishment of the party. On the other hand, the magazine endeavored to draw the image of women that the Republican regime wanted to create. Trying to make a modern

³⁸ Melike Karabacak, "Cumhuriyet'in İlk Beş Yılında Kadın Dergileri; Bir Değişimin Kadınca Hikayesi" (master thesis, On Dokuz Mayıs Üniversitesi, 2009), p.11.

³⁹ Hatice Özen, "Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri" (master thesis, İstanbul Üniversitesi, 1990), 23.

⁴⁰ Özgün Uçar, "Cumhuriyetin Öncü Kadın Dergisi Süs," *Tarih Dergi*, October 2021, <https://tarихdergi.com/cumhuriyetin-oncu-kadin-dergisi/>.

⁴¹ Yıldız Akpolat, *Sosyoloji Araştırmaları: Osmanlı'da Kadın Dergileri ve Sosyoloji Dergileri* (İstanbul: Fenomen Yayıncılık, 2005), pp.121-123.

picture, the magazine portrayed women as working, learning, and taking care of themselves, that is, as individuals who follow fashion, care about their ornaments, and read. In doing so, it was careful not to detach her from her maternal qualities.⁴²

On the cover of the first issue of the magazine, there was a photograph of Halide Edip Adıvar, and underneath it was written “Halide Edib Hanımefendi, the author of the Ateşten Gömlek.” A closer look at the picture revealed a portrait of Halide Edib from civilian life. In other words, the war period was over, and the Republic had begun to make its presence felt in all segments of society. In the following period, the magazine covers started to show women in their social, literary, and artistic activities.⁴³



An unsigned article named “The Realm of Femininity” announced the establishment of the Women’s People’s Party with the following words:⁴⁴

With a highly appreciated pitch, Turkish womanhood is involved in a famous activity period, creating an essential stage in the country’s life. From the women’s council meeting, which we announced last week that it would take place at the Darülfünun, the “women’s people’s party” was born today. A group of thoughtful women gathered under the leadership of Lady Nezihe Muhiddin and decided to form a party to create a regular organization. In the statement they gave to the government: Although there is no condition that is

⁴² Kılıç and Yılmaz, *Cumhuriyet Dönemi Kadın Dergileri (1923-1992)*, p.2146.

⁴³ Uçar, “Cumhuriyetin Öncü Kadın Dergisi Süs,” *Tarih Dergi*, October 2021. And *Süs*, no:1, June 16, 1923, p.1.

⁴⁴ Unsigned, “Kadınlık Alemi”, *Süs*, no:2, June 23, 1923, p.3.

free from the direct involvement and influence of women in all political, social, and economic issues in every part of the country, it is our country's hometown to bring the presence and personality of women into a blessed form, which is manifested in places by mentioning that this work is not visibly apparent. They declared that they constituted a society called the "Women's People's Party," which they believed would ensure that the execution of their shares in the most sacred event of the country would accelerate the implementation of the principles while actively gathering around the principles that are certain to guarantee their true happiness and salvation.

Inequality between men and women was one of the issues covered in the magazine. An unsigned article on this subject criticizes the mistreatment of a father and daughter who wanted to sit in the seat reserved for men on the ferry as follows:⁴⁵

However, as the Akşam newspaper asks, we are asking here: is there any safer place for a young girl than her father or brother and a young woman at her husband's knees? Why should a young wife and husband, a father and daughter, a brother and sister, who want to take a boat ride from here to Bostancı, be deprived of the happiness of sitting side by side in the carriage? While some men and women can sit on their knees in the Şehzadebaşı, the theater lodge, especially in the dark cinema boxes of Kadıköy, why are they insulted when they come to the Bosphorus ferry? Is there a law specific to every district in this country, a tradition particular to every neighborhood and street? Even if such a law is customary, is the Şehzadebaşı theater more freedom-loving than the Bosphorus ferry? If disobedience to women's independence aims to prevent some debauchery, dividing men and women into ferries and trams will not do any good because the danger considered may come to mind for very secluded places rather than such crowded places. If it is thought to prevent the quarrels of some unscrupulous men and women, women should walk on the right side, men should walk on the left side on all

⁴⁵ Unsigned, "Boğaziçi Vapurunda Bir Vaka", *Süs*, no:5, July 14, 1923, p.11.

pavements of Istanbul, and a man who talks to a woman should be penalized in cash.

The need for women to be present in economic life was one of the issues advocated, and the article “Women’s Force” was about this. The paper evaluated the issue from many angles and touched on different points:⁴⁶

The hope of such a deep, versatile, and extensive need is roaring in front of us that the Turkish nation has to envy one mind like a treasure and use it to the maximum extent. After accepting this truth, it would be a sin in the mildest sense to divide the people of the homeland into male and female. It seems that the bright sun of female power has already risen. Only the mountains of bigotry, leaning against the horizon in front of us with anger and resentment, delay this Turkish enlightenment a little, but in vain.... The Protection Association, the Women’s Crescent Moon, and hundreds of other societies are the awakening manifestations of women’s power. Many of these societies do not enjoy the government’s aid as we men do.... In that case, leaving the ungrateful and sinful past with a deep and broad line is necessary. First of all, we must break some conventions that are a severe insult to women’s dignity.... If we give such an institution to the administration of women for an experience, we will undoubtedly encounter an enormous difference of one hundred percent in the first year. I do not know when we will realize that we have increased the total of the sin we have committed by turning our backs on the benefits of the female power with an ungrateful and cruel obstinacy so that the scales of the apocalypse collapse.

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The magazine featured a wide range of photographs and pictures, but there were also many caricatures. These cartoons covered various topics, such as marriage, modern weddings, etiquette, relations between men and women, and the Women’s People’s Party. Şükufe Nihal wrote an article titled “The Ideals of Our Party” and talked about the goals of the Women’s People’s Party. This article also included a picture of the party’s founders.⁴⁷

⁴⁶ Seyyah, “Kadın Kuvveti”, *Süs*, no:6, July 21, 1923, p.4.

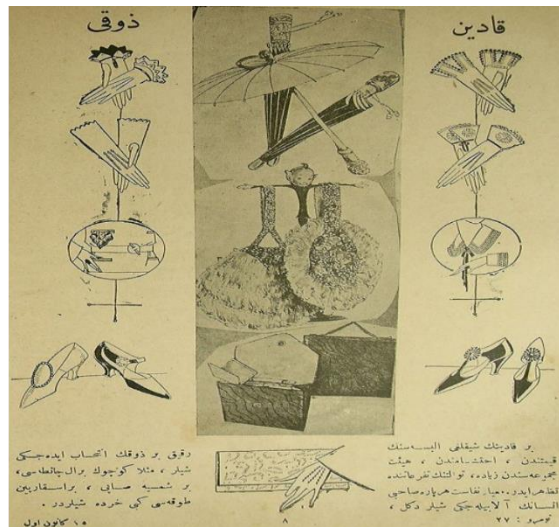
⁴⁷ Şükufe Nihal, “Fırkamızın Mefkuresi”, *Süs*, no:3, June 30, 1923, p.4.



It seated, from right: Nesime İbrahim, Nimet Remide, Zeliha, Faize Emrullah, (?) ladies.

Standing from the right: Fethi Bey, the advisor of the party, Seniye, Latika Bekir, Nezihe Muhiddin, Şükufe Nihal, Muhsine Salih, Matlube Ömer ladies.

The magazine featured articles on a wide range of subjects, but the topics related to women's clothing were a bit more dominant. In this sense, each issue included articles on the latest fashionable dresses, shoes, and gloves. Of course, one of the best ways of explaining these was to support the articles with visuals, and the magazine devoted much space to pictures related to these topics. For example, the article “Women's Pleasure” was about the pleasures of women in their lives.⁴⁸



⁴⁸ Unsigned, “Kadın Zevki”, *Süs*, no:27, December 15, 1923, p.8.

The elegance of a woman is manifested in the details of the toilet rather than the value of her dress, its magnificence, and the collection of the delegation. Miracle of delight is not something every money-owner can buy, but things that will be enjoyed by pure taste, such as a small handbag, an umbrella handle, and a shoe buckle.

The magazine also includes a questionnaire on whether marriage should be by seeing or agreement. The answers to this question are interpreted and evaluated, and a cartoon is added after this question, showing a couple discussing marriage. What is striking here is that the woman is portrayed as having a modern appearance.⁴⁹



Boy-But baby, you are still hesitating. If you do not consent to our marriage, I swear I will not look at another woman until that happens.

Young girl-If, I consent... Can you swear to the same thing again?...

Religious or Degenerating Women? Women in the Eyes of an Islamic Magazine-Sebilü'r-reşad

It was first published in 1324 (1908) under the *Sırât-ı Müstakim*. H. Eşref Edip and Ebül'ula Zeynelâbidin founded the magazine. The magazine's subtitle was "A weekly paper on religion, philosophy, literature, law, and science." However,

⁴⁹ Unsigned, "Süs'ün İstimzacı: Görücülük mü Görüşücülük mü?", *Süs*, no:4, July 7, 1923, pp.15-16.

after the fiftieth issue, the subheading “It talks about politics and especially about political and social and civil conditions and the Islamic religion” was added.⁵⁰

The magazine was later renamed *Sebilü’r-reşad*. Muslism in Russia occupied an essential place among the topics covered in the magazine. In addition, the problem of women is another important issue discussed in the magazine. The general understanding of the magazine is to oppose the religious view that it is unnecessary to work for the mortal world because, according to the magazine, this approach pushes humanity into misery and poverty. The magazine’s authors believe agriculture, industry, and trade are valuable for Islam. Therefore, industrialization is essential, and as a result, it seems to encourage the acquisition of wealth.⁵¹

The influence of the West was significant during this period, and innovative changes in thinking were taking place. There were also changes in the regime, particularly evident in education, morality, and lifestyles. In the face of all this, the magazine included articles on various subjects and tried to defend itself. In time, its Islamist features began to predominate. In this sense, it had information on the cultural, political, and sociological framework of the period from its perspective.⁵²

Sebilü’r-reşad declared its aim as “the awakening and glorification of Muslims,” in time, there was a general demand for the magazine. This trend did not prevent disagreements among the writers; some left the magazine after a while. These separations began coinciding with the establishment of the journal *İslam Mecmûası*. Thus, writers who could be called Turkist-Islamists moved to this magazine, and on the other hand, traditional Islamists remained in *Sebilü’r-reşad* and continued to write. It should be noted that even though these two journals were evaluated within the framework of Turkism and Islamism, it was impossible for them not to be influenced by the modern atmosphere of the period. Also, the Committee of Union and Progress supported *Sırât-ı Müstakim* in its first issues. After the departure

⁵⁰ Adem Efe, *TDV İslam Ansiklopedisi*, vol. 36 (İstanbul: TDV İslam Araştırmaları Merkezi, 2009), s.v. “*Sebilürreşâd*”, p.251.

⁵¹ Zafer Toprak, “Türkiye’de Dergiler Ansiklopediler (1849-1983),” in *Fikir Dergiciliğinin Yüz Yılı* (İstanbul: Gelişim Yayınları, 1984), pp. 13-54, p.18.

⁵² Hava Topcu, “*Sebilü’r-Reşad Dergisi Bağlamında Kadın Sorunu ve Hüseyin El-Cisr’in Konuya Bakışı*” (master’s thesis, Bursa Uludağ Üniversitesi, 2020), p.3.

of the writers, the magazine became identified with and became a spokesperson for more conservative Islamic thought, changing its name to *Sebilü'r-reşad*.⁵³

This section will examine the articles about women published in the *Sebilü'r-reşad*. As a general topic of discussion in the magazine, women were dealt with in two ways. On the one hand, the image of the ideal religious woman was tried to be constructed. On the other hand, the degenerating woman, far from moral and religious traditions, was shown.

According to the magazine, women's ideal working and living space is home. It has been said that the truth of womanhood is making a home.⁵⁴

The man works outside, and the woman works internally; in such a case, stability is ensured. A woman's evolution apart from her duty is not progress but regression. Because it is a rebellion against the laws of creation, a woman who fulfills her commitment properly deserves praise and congratulations. Only such a woman can be helpful to society. A woman's ability to perform this duty has been dispositioned. Women's body composition is close to that of children; therefore, women have an extreme sensitivity like children. They are easily affected by emotions such as joy, sorrow, and fear. At the same time, women cannot resist adornment and beauty, and none of them can be excluded.

In general, the magazine's authors explain that the outside world is harsh and dangerous, but women are protected from these conditions by Islam. According to them, Islam provides women with the prosperity and freedom they deserve.⁵⁵

No matter how much our Westerners talk about womanhood being condemned to live behind cages as much as they want, Islam has protected women with great compassion and mercy and glorified the law of womanhood against their weaknesses, which started from their natural formations and showed their influence in every phase of their life.

⁵³ Halil Yıldız, "II. Meşrutiyet Dönemi Din ve Modernleşme Tartışmaları: Sebilürreşad ve İslam Mecmuası Örneği," *Turkish Studies* 13, no. 2 (2018): pp. 107-126, pp.111-112.

⁵⁴ Nusret Cezmi, "Kadın Bir Valide Olmaya Gayret Etmelidir", *Sebilürreşad*, no:534(535), June 9, 1923, p.110.

⁵⁵ Hasan Hikmet, "Asri Aile 4", *Sebilürreşad*, no:576, November 22, 1923, p.55.

According to the general understanding in the magazine, the woman was the most essential family member but also the person most prone to corruption. In many articles, women and the freedom granted to them were the subject of discussion. Accordingly, they were always critical of the new model of free women that was tried to be created in the first years of the Republic.⁵⁶

One of the main goals of the supporters of the acceptance of Western civilization with all its equality and equanimity is to make Turkish and Muslim womanhood free from all kinds of restrictions. However, those with little understanding see that the open femininity running towards freedom does not lead to virtue and maturity. Maybe they are dragging themselves and society into deterioration and collapse with their actions.

I wonder if today's womanhood is as loyal to their families as they were yesterday. Do they have as much knowledge of care as our mothers of yesterday, their knowledge of raising children, which is their most essential duty, and even their orderliness, cleanliness, and, in short, their femininity in all senses? How many free women do we have who consider housework as a dishonorable business and who have no other capital than costumes, ornaments, traveling, many sayings, a few *linguae Franca*, and five or ten musical instruments so that we have the right to expect something from the future? Those who take pride in thinking that all women's duty consists of a depraved display, an openness far from poetry, the use of alcohol by women, and the fact that they walk around like puppets or pleasure toys in theaters, are first of all undermining their happiness.

According to the magazine, freedom is a general excuse to break women's attachment to their traditions. Activities such as balls and dances are seen as non-Muslim activities, and it is mentioned that they became widespread, especially after the British occupation of Istanbul.⁵⁷

At a time when the women's issue in Istanbul has come to a period of tremendous corruption and disastrous decline that our history has not

⁵⁶ Hasan Hikmet, "İctimaiyatta Garbçılık ve Bozgunculuk: Hürriyet-i Nisvan", *Sebilürreşad*, no:530(531), May 24, 1923, p.81.

⁵⁷ "Garblılaştırmanın Tezahüratı- Kadınları Barlara Götürmek, Dans Ettirmek, Şanolara Çıkarmak İstiyorlar", *Sebilürreşad*, no:571(572), October 25, 1923, p.203.

recorded so far, the direction of the education of poor Muslim children and Muslim girls can be understood, which remained in the hands of this university and spirituality teacher, who considered it progress. Those who think women's desire to go to bars and dance halls, which today is claimed to be unstoppable, came into being so suddenly are very deceived. To discover the source of this deviation, it is necessary to look a little into the past. In the past, many efforts were made to turn women from Islam formally and unofficially in schools and abroad. All those virtuous traits of the Muslim woman were shown as bondage. They did not hesitate to do their best to break the relations of women with morals and national traditions for the sake of freedom. The girls with such training and upbringing began to see themselves as unconnected to anything religious or national. Then came the foreign occupation, and finally, things found this request. Now they want to go to bars and dance.

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The general attitudes of women were constantly criticized in the magazine, and women from Istanbul were the focus of particular criticism. On the other hand, women in Anatolia were praised for playing an active role in the War of Independence and resisting the occupation.⁵⁸

Despite the sacrifices of the Anatolian people, it is an excellent blasphemy that some women and men in Istanbul think of nothing but debauchery and trample the nation's dignity and religion under their feet.

While Anatolian women are struggling with their lives, on the one hand, they are performing the most religious services, such as sending their children and husbands to war; on the other hand, carrying the army's arsenal and plowing, while the debauched woman of Istanbul is dressed in tulle, silk, and diamonds, she goes to theaters and pubs, dance, drink and has fun with non-Muslim men. Let us leave the religious feelings aside; this situation is never appropriate for either nationality or humanity.

⁵⁸ Mehmet Arif, "Anadolu'dan Yükselen Sesler: Hakimiyet-i Milliye Tecelliyatı", *Sebilürreşad*, no:578, December 6, 1923, p.91. and Hasan Hikmet, "İctimai İrtica: İstanbul'un Bazı Muhitinde İslamiyet'ten Evvelki Hayat-ı İctimayeye Rücu Hareketleri", *Sebilürreşad*, no:542(543), July 5, 1923, p.180.

Another interpretation parallel to the magazine's general editorial approach is that women are seen to have been created in a structure that is more suitable for housework when analyzed in terms of thoughts and emotions.⁵⁹

In short, for a woman, cooking, sewing clothes, keeping her house clean, washing clothes, and breastfeeding her newborn child, which is the meaning of her life, are such moral virtues that there can be no better honor for her than performing them. No woman should avoid conducting such beautiful duties by looking at her wealth and the social status of the family she belongs to.

Looking at Women Through the Eyes of Humor Magazine-Akbaba

The founders of Akbaba magazine were Orhan Seyfi and Yusuf Ziya Ortaç. Its motto was "National humor newspaper published on Mondays and Thursdays." The magazine started its publication life on December 7, 1922. The emergence of the magazine comes after the closure of Aydede magazine. In other words, as it can be understood, the writing staff of Aydede magazine publishes Akbaba.⁶⁰ The magazine focused more on articles, and the writers enriched it by continuing their understanding of political humor. While writing their articles here, most writers signed their articles using pseudonyms.⁶¹

The magazine was published for an extended period. The reason for this is that Yusuf Ziya Ortaç was able to establish close relations with the government of that period. As can be understood from this, Akbaba included articles that embraced modern and Kemalist thought. In terms of content, articles were written on topics such as relations between men and women, life in the city, world events, and local governments, and in parallel with the supported Kemalist thought, the magazine also included articles and cartoons praising the Republic.⁶²

Akbaba had very rich content with the effect of a long publication life. It was a political humor magazine, but when we examine its scope, we see it was also a

⁵⁹ Ömer Nasuhi, "Müslümanlıkta İftirak-ı Zevceyn", *Sebilürreşad*, no:580, December 20, 1923, p.118.

⁶⁰ Hale Öğdü, "Türk Siyasal Hayatının Karikatür Üzerinden Analizi: Akbaba Dergisi Örneği" (master's thesis, Selçuk Üniversitesi, 2011), p.31.

⁶¹ Büşra Tosun Durmuş, "Erken Dönem Türkiye Cumhuriyeti'nde Modernleşme Bağlamında Kadının Temsili: Akbaba Dergisi Örneği," *Kültür Araştırmaları Dergisi*, no. 7 (November 2020): pp. 166-195, p.172.

⁶² Hakan Keleş, "Mizah Dergilerinde Erken Cumhuriyet Dönemi Kenti" (master's thesis, İstanbul Teknik Üniversitesi, 2013), p.18.

very important literary magazine. This was because the magazine published various genres such as stories, serialized novels, poetry, and literary criticism.⁶³ We see that articles were written on current issues if we examine the topics covered in the magazine according to the subject's focus. Examples of issues that occupied the agenda at the time and were covered in the magazine include Muslim and Turkish women going to dances in Beyoğlu, the removal of the curtains separating men and women on trams, the prohibition of liquor, the press law, the population exchange, the proclamation of the Republic, and the use of the kalpac and fez.⁶⁴

As a humor-based magazine, one of the topics that provided the most material for *Akbaba* was the relationship between men and women. The tram curtain between men and women is one of them.⁶⁵

Curtains were lifted from the trams. From now on, regardless of gender and creed, whether Christian or Muslim, male or female, legally speaking, everyone will be able to sit wherever they want... What I like most is the possibility of reducing tram accidents more in this way. The privileged will not be filled with the desire to see one or two beautiful women's faces on the front landing. They will sit next to what they want to see for this pleasure instead of waiting on a tight watch. They will hear its smell and sound, breathe closely, and try to calm their fever. They will not cause the tram to go off the road by making the tram driver make the wrong maneuver due to the effort to make love maneuvers on the landing. Honestly, I am in favor of the curtain being lifted. The chastity and tram curtain have nothing to do with it, as some religious moralists think. Those who removed the first were also in the times when the tram was not invented. A tram curtain can only be a temporary curtain of hypocrisy on the face of such people! On the street, in the bazaar, in the cinema, in the theater, in short, everywhere, when men and women were together, it was pointless to be subjected to a makeshift sitting separately ceremony.

⁶³ Necati Tonga, "Türk Edebiyatı Tarihinde Mühim Bir Mecmua: *Akbaba* (1922-1977)," *Turkish Studies* 3, no. 2 (2008): pp. 665-679, p.676.

⁶⁴ Melek Çakar, "Akbaba Gazetesi (75-150 Sayılar), İnceleme, Tahlili Fihrist, Seçme Metinler" (master's thesis, Fatih Üniversitesi, 2009), p.30.

⁶⁵ *Akbaba*, "Tramvay Perdesi", *Akbaba*, no:110, December 24, 1923, p.1.

The Women's People's Party was one of the most critical issues in the early Republican period and naturally attracted the attention of the press. One of the points discussed here was whether women had the competence to establish a party. Yusuf Ziya Ortaç addressed this issue in an article titled *Kadınlar Halk Fırkası* (Women's People's Party).⁶⁶

Honestly, this attempt has found its place ingeniously from every point of view. Separating our country into two political parties, men and women, is an innovation that will envy the world. It has not been possible for women to form separate parties, but even to have several of them in the same party. When the actress, recently accepted into the British parliament instead of her husband, entered the hall and took a position with a group, including another woman, some members were told that the end times were approaching. Anyway, don't we always see them on trams and ferries? They become lifelike friends in one minute, and in the second minute, they start a head-to-head fight. We should consider their merger in a party that believes it a straightforward omen of doom.

Ladies constitute the majority among us. While this is the case, a newborn boy on the other side of the political scale weighs more if they all come together. See, not even their number of votes was considered in the union. So, the woman does not even exist officially. Then how will they accept the declaration they gave for forming a party? Here is the real issue. For such things, first of all, a political license was needed. However, a woman has always been considered dependent on a man, not on herself. If they thought about this, they would not have started the business independently; they would have accepted the men to the new party as doormen and at least as spectators, if not as accountants or anything. I wonder if they did not want to take us in because they were unsure we would find it profound.

Ortaç mentions similar ideas throughout his writings, and in another article, he compares a woman with a diplomat and tries to show that women are unsuitable for political life.⁶⁷

⁶⁶ Akbaba, "Kadınlar Halk Fırkası", *Akbaba*, no:57, June 21, 1923, p.1.

⁶⁷ Akbaba, "Kadın ve Siyaset", *Akbaba*, no:21, February 15, 1923, p.1.

Women can only be an ornament in the diplomatic halls of political gatherings, like flowers, vases, and parrots. Those who see a relationship between politics and lying are deceived into assuming that women will be successful in political affairs. Once, every diplomat has to lie, right? I do not know. However, isn't it inevitable that not every person who can lie should be a colleague of Machiavelli?... Let us face it: both the diplomat and the woman lie. Nevertheless, the motives and the value of these lies are entirely different for both sides. First of all, lying is an art for the diplomat. But it can be said that it is a necessity of creation for a woman who is always obliged to hide something. In short, the diplomat lies perfectly to the extent that he is strong. However, the lie of a woman is the result of her weakness. Secondly, the diplomat feeds his lie with logic and intelligence, and the woman with smiles and tears.

Akbaba was a magazine that drew attention not only with its articles but also its cartoons, and issues related to men and modern women were frequently featured. In the early Republican period, the modernization of women had become identified with how they dressed, but the magazine stated that this was also related to women's discourse. The cartoon titled "New Cigarette Names" is an example of this.⁶⁸



Woman- May I introduce a “master” to you?

⁶⁸ Adalı ??, “Yeni Sigara İsimleri”, *Akbaba*, no:71, August 9, 1923, p.4.

Man- Thank you, I use “lady”!

In the magazine, women were often emphasized with their sexuality; in other words, women were marginalized as immoral, worthless, and sexual objects. A clear example of this can be seen in a cartoon in issue 62.⁶⁹



Woman- Sir, you're mistaken. What do you think, and you are following me?

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Man- An honest lady!..

Woman- I said you might be wrong.

As a requirement of the gender role, women were also forced to dress up, which was emphasized in the magazine. Moreover, the cartoons in the magazine attempt to jokingly reduce the persuasiveness of women to the difference of their gender.⁷⁰

⁶⁹ Akbaba, no:62, July 9, 1923, p.3.

⁷⁰ Akbaba, no: 47, May 17, 1923, p.2.



Man- To the island, to the fashion, to the room... I'm ready to go wherever you order!

Woman- To the sewer, the clothier, the jeweler... I'll go wherever you want!

Conclusion

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All in all, with the development of technology over the years, the digital humanities began to increase its influence and rose to a prominent position in the academic world. History is one of the leading disciplines in this field, and many digital projects, like Muteferriqa, have emerged to advance the study of the field. This article focuses on “woman” as a concept and “1923” as a time period to demonstrate the ease with which Muteferriqa can access and research important sources of Ottoman and Republican history. When these two titles are analyzed together, the diversity of attitudes towards women can be seen even in the founding years of the Republic, based on the sample magazines selected in the article. *Süs* magazine published articles that emphasized the physical characteristics of women. *Sebilü'r-reşad*, however, approached women within the framework of religious understanding; on the other hand, *Akbaba* magazine, known to be close to the rulers of the period and publishing articles dominated by Kemalist ideas, dealt with women from many different perspectives and talked about society’s perception of women in a sarcastic manner by emphasizing caricatures in its publications.

Periodicals

Adalı ??, “Yeni Sigara İsimleri”, *Akbaba*, no:71, August 9, 1923.

Akbaba, no: 47, May 17, 1923.

Akbaba, no:62, July 9, 1923.

- Akbaba, “Kadınlar Halk Fırkası”, *Akbaba*, no:57, June 21, 1923.
Akbaba, “Kadın ve Siyaset”, *Akbaba*, no:21, February 15, 1923.
Akbaba, “Tramvay Perdesi”, *Akbaba*, no:110, December 24, 1923.
“Garblılılaşmanın Tezahüratı- Kadınları Barlara Götmek, Dans Ettirmek, Şanolara Çıkarmak İstiyorlar”, *Sebilürreşad*, no:571(572), October 25, 1923.
Hasan Hikmet, “Asri Aile 4”, *Sebilürreşad*, no:576, November 22, 1923.
Hasan Hikmet, “İctimai İrtica: İstanbul’un Bazı Muhitlerinde İslamiyet’ten Evvelki Hayat-ı İctimaiyeye Rücu Hareketleri”, *Sebilürreşad*, no:542(543), July 5, 1923.
Hasan Hikmet, “İctimayatta Garbçılık ve Bozgunculuk: Hürriyet-i Nisvan”, *Sebilürreşad*, no:530(531), May 24, 1923.
Mehmet Arif, “Anadolu’dan Yükselen Sesler: Hakimiyet-i Milliye Tecelliyatı”, *Sebilürreşad*, no:578, December 6, 1923.
Nezihe Muhiddin, “Türk Kadınının Hakkı.” *Vakit*, no.1967, June 4, 1923.
Nusret Cezmi, “Kadın Bir Valide Olmaya Gayret Etmelidir”, *Sebilürreşad*, no:534(535), June 9, 1923.
Ömer Nasuhi, “Müslümanlıkta İftirak-ı Zevceyn”, *Sebilürreşad*, no:580, December 20, 1923.
Seyyah, “Kadın Kuvveti”, *Süs*, no:6, July 21, 1923.
Şükufe Nihal, “Fırkamızın Mefkuresi”, *Süs*, no:3, June 30, 1923.
Unsigned, “Boğaziçi Vapurunda Bir Vaka”, *Süs*, no:5, July 14, 1923.
Unsigned, “Kadın Zevki”, *Süs*, no:27, December 15, 1923.
Unsigned, “Kadınlık Alemi”, *Süs*, no:2, June 23, 1923.
Unsigned, “Süs’ün İstimzacı: Görücülük mü Görüşücülük mü?”, *Süs*, no:4, July 7, 1923.

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