

Kadın  
110091

15 Eylül 2022

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

01703



## The New Woman, Her New Clothes, and Her New Education: Missionary Encounters and Consuming the Exotic

MONA L. RUSSELL

*The New Woman appeared on the world stage between 1850 and 1950. One of her distinguishing features was new habits of consumption. Outside of Europe and the United States, these new forms of consumption were tied to new forms of education. Missionary education played a significant role in the process of this education, promoting competition among other schools, and creating a discourse about women in the press. In turn, missionary women were also profoundly affected by these encounters.*

KEYWORDS: New Woman, Middle East, Lebanon, Egypt, Iran, Turkey.

AN EGYPTIAN newspaper, *al-Lata'if al-musawwara* (Illustrated Quips) published a cartoon entitled "Yesterday and Tomorrow" in July of 1919. In it, a nubile young woman in stylish clothing appeared inside a much larger woman in traditional clothing.<sup>1</sup> For more than twenty years, I have used this image in the classroom to discuss both the New Woman and the 1919 Revolution. Without the ability to read the caption, American students are often quick to assume that the author's point is that a new and better (westernized) woman exists within every (traditional) woman. Usually after some time and discussion, someone notices how frail the inner woman appears compared to her counterpart. Her posture is slumped as she teeters on her ridiculously high heels, perhaps indicating a different message from the artist. Indeed, the caption draws a stark contrast between the appropriate

<sup>1</sup> (July 21, 1919), 3.

Kadın

110031

K

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

15 Eylül 2022

## Kadınlar Halk Fırkası

**Kadınlar Halk Fırkası** (Qādīnlar Khalq Fırqası, Women's People's Party, KHF, 1341-2/1923-4) was an officially prevented attempt to establish an Ottoman-Turkish women's party in order to achieve political, social, and economic rights for women. It was a group of activist women in Istanbul, founded in June 1923 by leading feminist Nezihe Muhiddin (Nezihe Muhyi al-Din, d. 1958) and dissolved in February 1924.

Kadınlar Halk Fırkası was established by prominent Ottoman-Turkish women, "of the most enlightened strata of Turkish women" according to *Vakit* ((*Vaqt*), no. 1966) daily newspaper. It is considered to be the first party of the early Turkish Republican era. A group of twelve women, including Nezihe Muhiddin and Latife Bekir Çeyrekbaşı (Latife, d. 1952), assembled Kadınlar Surası (Şürası, "Women's Congress") in May 1923 in order to establish the Kadınlar Halk Fırkası. The founding of the Kadınlar Halk Fırkası was declared on 15 June 1923 and the party headquarters were in Istanbul. It would work to achieve women's political and

social rights and to elevate the status of women; it would pursue these aims under the aegis of the Republican regime.

The founders and members of the executive committee of the Kadınlar Halk Fırkası were activists in women's societies and close relatives of Ottoman officials and prominent statesmen. The president of the party in 1341-2/1923-4 was Nezihe Muhiddin, who was a science teacher, director of Darülmualimat (Dār-al-mu'allimāt, girl's high school for teachers), founder of Osmanlı Türk Hanımları Esirgeme Derneği ('Othmānlı Türk Khānımları, "Society for the Protection of Ottoman Turkish Women") in 1330/1912, secretary general of Müdafaa-i Milliye Osmanlı Hanımlar Heyeti (Müdāfa'a-i Milliyye 'Othmānlı Khānımlar Hey'eti, "Ottoman Women's Committee for National Defence") in 1331/1913, delegate of Milli Kongre (Milli, "National Congress") in 1337/1918, and the daughter of Mosul İstinaf Reisi (İstīnāf Re'isi, the chairman of Mosul court of appeal) Muhiddin Bey. Other members of the committee included Latife Bekir Hanım, who was the granddaughter of Ottoman minister of education Abdülatif

## Husaynid dynasty, women of the

The **women of the Husaynid dynasty**, which governed the Ottoman province of Tunis as *beylerbeyi* (*beğlerbeği*, governor or governor general, often shortened to *bey*) from 1705 until 1957, contributed to the establishment of political authority by improving and maintaining social and economic networks among a cross-section of provincial notables throughout the eighteenth and nineteenth centuries. Though the dynasty maintained a nominal position under French colonial rule (1881–1956), the women's roles were significantly reduced as political contributions by the dynasty's men were largely symbolic during this time. In addition, the family's access to the material resources that underpinned the redistributive model of elite benevolence were limited, and were insufficient to meet the changing expectations of a modern state.

Women's political involvement as supportive wives, trusted sisters, and maternal figures respected established gender roles. Contemporary local historians such as Muḥammad al-Şaghīr b. Yūsuf (d. 1184/1771) and Aḥmad b. Abī l-Ḍiyāf (1217–91/1802–3 to 1874) noted their intellect, resourcefulness, generosity, and political acumen. Notable wives included Fāṭma Ghazāliyya, Kabīra Māmiya (d. 1160/1747), Āmina bt. 'Alī Bey (d. 1822), and Fāṭma Mastūrī (d. 1827), who involved themselves in the order of succession by advocating on behalf of their husbands and sons to become the ruling *bey*, advised their husbands, contributed to the upbringing of their children, and supported the careers of ministers by arranging many of the ministers' marriages with daughters and sisters of the beys.

Marriages secured ties with prominent local families, including tribal leaders, merchants, and respected Islamic scholars. Female members of the Husaynid family also married male *mamlūks* (manumitted slave-soldiers) and, less frequently, their first cousins. The dominant pattern, however, was reproduction of the ruling family with enslaved women concubines (*juwar*, sing. *jāriya*). As elsewhere in the Ottoman Empire, despite the vulnerability of their position, enslaved women could gain influence through their ties to important men. Aḥmad Bey's (r. 1837–55) mother, brought to the palace as a slave, was one such example.

Prominent sisters of Husaynid beys included Fāṭma bt. Husayn Bey (1125–1207/1713–93), who was close to her brothers Muḥammad al-Rashīd (r. 1170–2/1756–9) and 'Alī (r. 1172–96/1759–82), and so were her children. Another sister, Kulthūm bt. Muṣṭafā Bey, donated jewellery to fund a military contingent sent by her brother Aḥmad Bey (r. 1837–55) to support the Ottoman sultan's troops in the Crimean War (1853–56). According to Ibn Abī l-Ḍiyāf, Āmina bt. 'Alī Bey had been a confidante of her brother Ḥammūda Pasha Bey (r. 1782–1814), and after his death supported the succession of her husband, Maḥmūd b. Muḥammad al-Rashīd Bey (r. 1814–24), and their sons, over that of her brother.

Whether bringing wealth into the palace through marriage, in the case of Husayn b. 'Alī's (r. 1117–48/1705–35) wives, or inheriting from their fathers, Husaynid women owned residential and commercial properties and agricultural estates. While much of the agricultural produce may have been used in their kitchens, some of it may have been sold at market. Palace women's endowments for Qur'ānic