Ataturk biography pdf

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Radical reforms that created the Turkish nation state This article is part of a series aboutMustafa Kemal Atatürk Timeline Personal life Cult of personal life Cult of personal life Cult of the sultanate Abolition of the caliphate Republicanism Secularism Industrialization Westernization Turkish! Sun Language Theory Turkish History Thesis Turkish History Turki Atatürk İnkılâpları) were a series of political, legal, religious, cultural, social, and economic policy changes, designed to convert the new Republic of Turkey into a secular, modern nation-state, implemented under the leadership of Mustafa Kemal Atatürk in accordance with the Kemalist ideology. His political party, the Republican People's Party (CHP) ran Turkey as a one-party-state, implemented these reforms starting in 1923. After Atatürk's death, his successor İsmet İnönü, continued one-party rule and Kemalist style reforms was the belief that Turkish society had to "Westernize" (modernization achieved by adopting Western culture in areas such as politics (political reforms), economic reforms), etc.) itself both politically and culturally in order to advance.[1] The reforms involved a number of fundamental institutional changes that brought an end to many traditions, and followed a carefully planned program to unravel the complex system that had developed over previous centuries.[2] The reforms began with the modernization of the constitution, including enacting the new Constitution of 1924 to replace the Constitution of 1921, and the adaptation of European laws and jurisprudence to the needs of the new republic. That was followed by a thorough secularization and modernization, with particular focus on the education system. The elements of the political system visioned by Atatürk's Reforms removed the reference to Islam in the Constitution; Turkey became a secular (2.1) and democratic (2.1), republic (1.1) that derives its sovereignty (6.1) from the people. Turkish Sovereignty (6.1) from the people. the principles of nationalism, defined as the "material and spiritual well-being of the Republic" (position in 1935). The basic nature of the Republic and of the Turkish Nation (3.1)." Thus, it sets out to found a unitary nation-state (position in 1935) with separation of powers based on the principles of secular democracy. Historically, Atatürk's reforms follow the Tanzimât ("reorganization") period of the Ottoman Empire, that began in 1839 and ended with the First Constitutional Era in 1876,[3] Abdul Hamid II's authoritarian regime from 1878–1908 that introduced large reforms in education and the bureaucracy, as well as the Ottoman Empire's experience in prolonged political pluralism and rule of law by the Young Turks during the Second Constitutional Era from 1908 to 1913, and various efforts to secularize modernize the empire in the Committee of Union and Progress's one party state from 1913–1918. Map of Turkey in 1927 which was published before the alphabet reform Goals National unity The goal of Atatürk's reforms was to maintain the independence of Turkey from the direct rule of external forces (Western countries).[4] The process was not utopian (in the sense that it is not one leader's idea of how a perfect society should be, but it is a unifying force of a nation), in that Atatürk united the Turkish Muslim majority from 1919 to 1922 in the Turkish War of Independence, and expelled foreign forces occupying what the Turkish National Movement considered to be the Turkish National Movem was signed, ending the Ottoman Empire and internationally recognizing the newly founded Republic of Turkey.[4] From 1923 to 1938, a series of radical political and social reforms were instituted. They transformed Turkey and ushered in a new era of modernization, including civil and political equality for sectarian minorities and women.[4] Reformation of Islam The Ottoman Empire was an Islamic state in which the head of the state, the Sultan, also held the position of Caliph. The social system was organized around the millet structure allowed a great degree of religious, cultural and ethnic continuity across the society but at the same time permitted the religious ideology to be incorporated into the administrative, economic and political system. One can define this way of life as Islamism (Political Islam): "the belief that Islam should guide social and political system. One can define this way of life as Islamist reformists' and the "Westernists". Many basic goals were common to both groups. Some secular intellectuals, and even certain reform-minded Muslim thinkers, accepted the view that social progress in Europe had followed the Protestant reformation, as expressed in François Guizot's Histoire de la civilisation en Europe (1828). The reform-minded Muslim thinkers concluded from the Lutheran experience that the reform of Islam was imperative. Abdullah Cevdet, İsmail Fenni Ertuğrul and Kılıçoğlu), who were westernist thinkers, took their inspiration rather from the subsequent marginalization of religion in European societies.[6] To them, a reformed religion had only a temporary role to play as an instrument for the modernization of society, after which it would be cast aside (from public life and limited to personal life).[6] Westernization of the empire regarding the West (primarily taken to mean Christian Europe).[7] The West represented intellectual and scientific ascendancy, and provided the blueprint for the ideal society of the future.[7] Political reforms See also: Politics of Turkey and Atatürk's nationalism Republicanism See also: Republicanism in Turkey and Constitutional history of Turkey Until the proclamation of the republic, the Ottoman Empire was still in existence, with its heritage of religious and dynastic authority. The Ottoman Monarchy was abolished by the Ankara Government, but its traditions and cultural symbols remained active among the elite). On 1 November 1922, the Ottoman Sultanate was abolished by the Turkish Grand National Assembly and Sultan Mehmed VI departed the country. This allowed the Turkish nationalist government in Ankara to become the sole governing entity in the nation. The most fundamental reforms allowed the Turkish nationalist government in Ankara to become the sole government in Ankara to be obvernment in An Turkey ("Türkiye Cumhuriyeti") was proclaimed on 29 October 1923, by the Turkish Grand National Assembly. The Turkish Constitution of 1921 was the fundamental law of Turkey in the middle of the Turkish War of Independence. It was a simple document consisting of only 23 short articles. The major driving force behind the preparation of the 1921 Constitution also served as the legal basis for the Turkish War of Independence during 1919–1923, since it refuted the principles of the Treaty of Sèvres of 1918 signed by the Ottoman Empire, by which a great majority of the Empire's territory would have to be ceded to the Entente powers that had won the First World War. In October 1923 the constitution was amended to declare Turkey to be a republic. In April 1924, the constitution was replaced by an entirely new document, the Turkish Constitution of 1924. Civic independence (popular sovereignty) The establishment of popular sovereignty involved confronting centuries-old traditions. The reform process was characterized by a struggle between progressives and conservatives. the people of each millet had traditionally enjoyed a degree of autonomy, with their own leadership, collecting their own taxes and living according to their own taxes and living according to their own taxes and living according to their own system of religious/cultural law. among the qadis of important cities. The Sheikh ul-Islam issued fatwas, which were written interpretations of the Quran that had authority over the community. The Sheikh ul-Islam represented the law of shariah. This office was in the Evkaf Ministry. Sultan Mehmed VI's cousin Abdulmecid II continued on as Ottoman Caliph. Besides the political structure; as a part of civic independence, religious education system was replaced by a national education system on 3 March 1924, and The Islamic courts and Islamic courts and Islamic canon law gave way to a secular law structure based on the Swiss Civil Code, which is detailed under their headings. Abolition of the Caliphate, The Last Caliph, Le Petit Journal illustré, 16 March 1924 Main articles: Abolition of the Caliphate and Millet (Ottoman Empire) In the secular state or country purports to be officially neutral in matters of religion, and claims to avoid preferential treatment for a citizen from a particular religion/nonreligion over other religions, stopping public funds to be used for a religion, freeing the legal system from religious control, freeing up the education system, tolerating citizens who change religious beliefs.[9] In establishing a secular state, the Ottoman since 1517, was abolished and to mediate the power of religions in the public sphere (including recognized minority religions in the Treaty of Lausanne) left to the Directorate for Religious Affairs. Under the reforms official recognized minority religions in the Presidency of Religious Affairs. The abolishing of the position of Caliphate and Sheikh ul-Islam was followed by a common, secular authority. Many of the religious communities failed to adjust to the new regime. This was exacerbated by the emigration or impoverishment, due to deteriorating economic conditions. Families that hitherto had financially supported religious community institutions such as hospitals and schools stop doing so. Directorate for Religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs Atatürk's reforms define laïcité (as of 1935) as permeating both the government and the religious Affairs sphere), but this guarantee does not give any rights to any religious communities (social sphere). (This differentiation applies to Islam and Muslims as well. Atatürk's reforms, as of 1935, assume the social sphere). (This differentiation applies to Islam and Muslims as well. Atatürk's reforms, as of 1935, assume the social sphere is secular.) The Treaty of Lausanne, the internationally binding agreement of the Republic, does not specify any nationality or ethnicity. Treaty of Lausanne simply identifies non-Muslims in general and provides the legal framework which gives certain explicit religious Affairs (Diyanet) was an official state institution established in 1924 under article 136, which received the powers of the Shaykh al-Islam. As specified by law, the duties of the Diyanet are "to execute the works concerning the beliefs, worship, and ethics of Islam, enlighten the public about their religion, and administer the sacred worshiping places".[10] The Diyanet exercised state oversight over religious affairs and ensuring that religion (people, groups that use religion) did not challenge the Republic's "secular identity".[11] Public administration New capital "The Sheep of Ankara, shows its hand last." by Sedat Simavi, in Istanbul magazine Güleryüz on October 1922. The reform movement turned its back on the perceived corruption and decadence of cosmopolitan Istanbul and its Ottoman heritage,[12] as well as electing to choose a capital more geographically centered in Turkey. During the disastrous 1912–13 First Balkan War, Bulgarian troops had advanced to Çatalca, mere miles from Istanbul, creating a fear that the Ottoman capital would have to be moved to Anatolia; the reform movement wanted to avoid a similar incident with Turkey.[13] The country's new capital was set in Ankara on 13 October 1923. Advances in the Press The Anadolu Agency was founded in 1920 during the Turkish War of Independence by Journalist Yunus Nadi Abalioğlu and writer Halide Edip. The agency was officially launched on 6 April 1920, 17 days before the Turkish Grand National Assembly convened for the first time. It announced the first legislation passed by the Assembly, which established the Republic of Turkey.[14] However, Anadolu Agency acquired an autonomous status after Atatürk reformed the organizational structure (added some of his closest friends) to turn the Anadolu Agency into a western news agency. This new administrative structure declared the "Anadolu Agency Corporation" on 1 March 1925. Anadolu Agency Corporation acquired an autonomous status with an unexampled organizational chart not existed even in the western countries in those days.[15] Statistical & census Information See also: Census in Turkey Ottomans had censuses (1831 census, 1881-82 census, 1905-06 census, and 1914 census) performed, and financial information collected under Ottoman Bank for the purpose of payments on Ottoman Modern statistical services began with the establishment of The Central Statistical Department in 1926. It was established as a partially centralized system. Turkish government agency commissioned with producing official statistics on Turkey, its population, resources, economy, society, and culture. It was founded in 1926 and has its headquarters in Ankara.[16] In 1930, the title of the Department was changed to The General Directorate of Statistical System. In earlier years, statistical sources were relatively simple and data collection was confined to activities related to some of the relevant functions of the government with population censuses every five years, and with agriculture and industry censuses every ten years.[17] Gradually the activities of the GDS widened in accordance with the increasing demand for new statistical data and statistics. In addition to those censuses and surveys, many continuous publications on economic, social and cultural subjects were published by this institute to provide necessary information.[18]1927 Census (First systematic census)Population distributionWidowhoodTaxationAdults (able to work) Social reforms See also: Secularism in Turkey Some social institutions had religious overtones, and held considerable influence over public life. Social change also included centuries old religious social structures that has been deeply rooted within the society, some were established within the state organisation of the Ottoman public sphere religious groups exerted their power. Public sphere is an area in social life where individuals come together to freely discuss and identify societal problems, and through that discussion influence political action. It is "a discussion influence political action. It is "a discussion influence political action influence political action. It is "a discussion influence political action. It is common judgment."[19] Atatürk's Reforms target the structure of the public space. The construction of a secular nation-state was a huge enterprise in a conservative Muslim society, though Atatürk Reforms benefit from the elaborate blueprints for a future society prepared by the Ottoman proponents of scientism during the Second Constitutional Era. [20] Much of Ottoman society dismissed this blueprint as the ruminations of marginal intellectuals, and the religious establishment denounced them as heresy, but the conditions of victory in 1922 (The Republic) brought into being a situation necessary for their implementation by a true believer = reform the religion to its original form).[20] Highlighting the public's lack of knowledge regarding Kemal's intentions, the public cheered: "We are returning to the days of the first caliphs."[21] Religious insignia extended to every social function. It was common to wear clothing that identified the person with their own particular religious grouping and accompanied headgear which distinguished rank and profession (both civil and military) of the wearer. These styles were accompanied with a strict regulation beginning with the reign of Süleyman the Magnificent. Sultan Mahmud II followed on the example of Peter the Great in Russia in modernizing the Empire and used through introduction of the progressive customs by decrees, while banning the traditional customs. The view of their social change proposed; if the permanence of traditional cultural values (the religious insignia), a considerable degree of cultural receptivity by the public to the further social change could be achieved. The dress code gave a chance for the removal of persistence of traditional values in the society. Atatürk's Reforms defined a non-civilized (non-scientific, non-positivist) person as one who functioned within the boundaries of superstition. throughout centuries. Their name was "Gerici", literally means "backward", but it was used to mean bigot. On 25 February 1925, parliament passed a law stating that religion was not to be used as a tool in politics. The question became how this law could be brought to life in a country whose scholars are dominated by the ulema. Kemalist ideology waged a war against superstition by banning the practices of the ulema and promoting the civilized way ("westernization"), with establishing lawyers, teachers, doctors. The ban on the ulema over politics by removing them from the social arena. However, there was the danger of being perceived as anti-religious. Kemalists defended themselves by stating "Islam viewed all forms of superstition (non-scientific) nonreligious". The ulema's power was established during the Ottoman Empire with the conception that secular institutions were all subordinate to religion; the ulema were emblems of religious piety, and therefore rendering them powerful over state affairs.[22] Kemalists claimed: The state will be ruled by positivism not superstition.[22] An example was the practice of medicine. Kemalists wanted to get rid of superstition.[21] An example was the practice of medicine. Kemalists wanted to get rid of superstition.[22] An example was the practice of medicine. practiced by the ulema. They excoriated those who used herbal medicine, potions, and balms, and instituted penalties against the religious men who claimed they have a say in health and medicine. On 1 September 1925, the first Turkish Medical Congress was assembled, which was only four days after Mustafa Kemal was seen on 27 August at Inebolu wearing a modern hat and one day after the Kastamonu speech on 30 August. Atatürk with his top hat Official measures were gradually introduced to eliminate the wearing of religious affiliation. Beginning in 1923, a series of laws progressively limited the wearing of selected items of traditional clothing. Mustafa Kemal first made the hat compulsory to the civil servants.[23] The guidelines for the proper dressing of students and state employees (public space controlled by state) was passed during his lifetime. After most of the relatively better educated civil servants. November 1925 the parliament passed the Hat Law which introduced the use of Western style hats instead of the fez.[24] Legislation did not explicitly prohibit veils or headscarves and focused instead on banning fezzes and turbans for men. The law had also influence of school text books. Following the issuing of the Hat Law, images in school text books that had shown men with fezzes, were exchanged with images which showed men with hats.[25] Another control on the dress was passed in 1934 with the law relating to the wearing of 'Prohibited Garments'. It banned religion-based clothing, such as the veil and turban, outside of places of worship, and gave the Government the power to assign only one person per religious clothes outside of places of worship.[26] Signs of religious affiliation and clothingA coffeehouse discussion in the Ottoman EmpireAn ulema, who was distinguished by his headgear, could not use it after the Hat Law of 1925The Law Relating to Prohibited Garments of 1934 banned religion based clothing for men in public. However, the government did not interfere with women's clothing, but some municipalities did ban the niqāb.[27] Religious informationThe original 1935 print of the first Quran in Turkish language, ordered by Atatürk. All printed Qurans in Turkey were in Classical Arabic (the sacred language of Islam) at the time. Previous Qurans in Turkish to Tu approved the project and the Directorate of Religious Affairs enlisted Mehmet Akif Ersoy to compose a Quran translation and an Islamic scholar Elmalıl Hamdi Yazır to author a Turkish language Quranic commentary (tafsir) titled "Hak Dini Kur'an Dili." Ersoy declined the offer and destroyed his work, to avoid the possible public circulation of a transliteration which may remotely be faulty. Only in 1935 did the version read in public find its way to print. The program also involved implementing a Turkish adhan, as opposed to the conventional Arabic call to prayer. The Arabic adhan was replaced with the following: Tanri uludur, bildiririmTanri'dan baska yoktur tapacak.Süphesiz bilirim, bildiririm; Tanrı'nın elçisidir Muhammed.Haydin namaza, haydin felaha, Namaz uykudan hayırlıdır. Following the decision to all the mosques across Turkey, and the practice was continued for a period of 18 years. Following the victory of the Democrat Party in the country's first multi-party elections in 1950, a new government was sworn in, led by Adnan Menderes, which restored Arabic as the liturgical language.[31] The reformers dismissed the imam assigned to the Turkish Grand National Assembly, saying that prayer should be performed in a mosque, not in the parliament.[32] They also removed the "references to religion" from the decorum. The only Friday sermon (khutba) ever delivered by a Turkish head of state was given by Atatürk; this took place at a mosque in Balikesir during the election campaign. The reformers said that "to repeat the sermons [by a politician in the parliament] of a thousand years ago was to preserve backwardness and promote nescience."[32] Religious organizations Eliminating religious "associations" from political arenaThe Sufi "orders" —congregations formed around a master— which meet for majalis, in meeting places known as tekke. The abolishment of Caliphate removed the highest religious-political position. This act left the Muslim brotherhoods (Muslim associations working as a society of Muslim believers for any purpose) who were institutionalized (religious-political representation) under the convents and the dervish lodges without higher organizing structure. The reformers assumed that the original sources, now available in Turkish, would render the orthodox religious establishment (the 'ulamā') and the Şūfī tarīqas obsolete, and thus help to privatize religious covenants and dervish lodges were declared illegal.[34] The reformers imagined that the elimination of the orthodox and Şūfī religious establishments, along with traditional religious education, and their replacement with a system in which the original sources were available to all in the vernacular language, would pave the way for a new vision of Islam open to progress and modernity and usher in a society guided by modernity.[35] Along with the multi-party period, with Democrats both taking part and winning for the first time in the 1950 Turkish general election, religious establishments started becoming more active in the country. Religious holiday (Work week) Turkey adapted the workweek and weekend as the complementary parts of the week devoted to labor and rest, respectively. In the Ottoman Empire, the workweek was from Sunday to Thursday and the weekend was Friday and Saturday. [36] Women's rights See also: Women in Turkey During a meeting in the early days of the new republic, Atatürk proclaimed: To the vertice and sturday. [36] Women's rights See also: Women in Turkey During a meeting in the early days of the new republic, Atatürk proclaimed: To the vertice and sturday. [36] Women's rights See also: Women in Turkey During a meeting in the early days of the new republic, Atatürk proclaimed: To the vertice and sturday. [36] Women's rights See also: Women in Turkey During a meeting in the vertice and sturday. [36] Women's rights See also: Women in Turkey During a meeting in the vertice and sturday. [36] Women's rights See also: Women' women: Win for us the battle of education and you will do yet more for your country than we have been able to do. It is to you that I appeal. To the men: If henceforward the women do not share in the social life of the nation, we shall never attain to our full development. We shall remain irremediably backward, incapable of treating on equal terms with the civilizations of the West.[37] In the following years of Atatürk's Reforms women's rights and equality, they saw their basic rights and equality, they saw their basic rights and equality, they saw their basic rights and equality, they saw their basic rights and equality for their basic rights and equality, they saw their basic rights and equality, they saw their basic rights and equality for their basic rights and equality. espousal of secular values and equality for all, including women.[38] Equal participation Canadian political cartoon of a woman in Quebec reading a sign that reads:"News bulletin: for the first time in Turkish history women will vote and be eligible to the public office in the general election which takes place this week."Women were granted the right to vote in Turkey in 1930, but the right to vote was not extended to women in provincial elections in Quebec until 1940. See also: Women in Turkish politics The Ottoman society was a traditional one and the women had no political rights, even after the Second Constitutional Era in 1908. During the early years of the Turkish Republic educated women struggled for political rights. One notable female political activist was Nezihe Muhittin who founded the first women's party in June 1923, which however was not legalized because the Republic was not officially declared. With intense struggle, Turkish women achieved voting rights in local elections by the act of 1580 on 3 April 1930.[39] Four years later, through legislation enacted on 5 December 1934, they gained full universal suffrage, were "breakthroughs not only within the Islamic world but also in the western world".[40] In 1935, in the general elections Eighteen female MPs joined the parliament, at a time when women in a significant number of other European countries had no voting rights. Equality of the sexes Beginning with the adoption of the Turkish Civil Code in 1926, a modified Swiss Penal Code, women gained extensive civil rights. at the municipal and federal levels in 1930 and 1934, respectively. Various other legal initiatives were also put into effect in the years following to encourage equality.[41] The Turkish Civil Code also allowed equal rights to divorce to both men and women, and gave equal child custody rights to both parents.[42] Polygamy was permitted in the Ottoman Empire under special circumstances, with certain terms and conditions. The reasons behind the sanctions of polygamy were historical and circumstantial. Atatürk's reforms made polygamy, which was officially criminalized with the adoption of the Turkish Civil Code in 1926, a milestone in Atatürk's reforms. Penalties for illegal polygamy set up to 2 years imprisonment.[43] Under the household in the law. Women needed the head of the household's permission to travel abroad.[44] Atatürk's Reforms aimed to break the traditional role of the women in the society. Women were encouraged to attend universities and obtain professional degrees. 1920 and 1938, ten percent of all university graduates were women.[44] In 1930, first female judges were appointed.[44] Women's Role Models Atatürk's regime promoted female role models who were, in his words, "the mothers of the nation." This woman of the republic was cultured, educated, and modern; to promote this image, the Miss Turkey pageants were first organized in 1929.[46] Women's Role ModelsEighteen female MPs, 1935 general elections. Sabiha Gökçen, first female pilot in personal Names Under the Ottoman Empire many people, especially Muslims, did not use surnames. Family name, or last name is the portion (in some cultures) of a personal name that indicates a person's family. Depending on the cultural rules. The Surname Law was adopted on 21 June 1934.[47] The law requires all citizens of Turkey to adopt the use of hereditary, fixed, surnames. Much of the population, particularly in the cities as well as Turkey's Christian and Jewish citizens, already had surnames, and all families had names by which they were known locally. Measurement (Calendar - Time - Metric) The clocks, calendars and measures used in the Ottoman Empire were different from those used in the European states. This made social, commercial and official relations difficult and caused some confusion. In the last period of the Ottoman Empire, some studies were made to eliminate this difference. First, a law enacted on 26 December 1925 and banned the use of Hijri and Rumi calendars. Turkey began to use Miladi calendar officially on 1 January 1926. One calendar prevented the confusion of use of multiple calendars in state affairs.[48] The clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the contemporary world was accepted instead of the clock system used by the clo was organized.[48] With a change made in 1928, international figures were adopted in 1931 changed the old weight measurements. Previously used measurements and kilograms as weight measures. With these changes in length and weight measurements, unity was achieved in the country. The International System of Units (known as metric) is the modern form of the metric system. [48] Fine art drive See also: Architecture of Turkey Among the five main fine arts painting, sculpture, architecture, music, and poetry, with performing arts including theatre and bearce and village life of a voiding idolatry. Mustafa Kemal Atatürk in seeking to revise a number of aspects of Turkish culture used the ancient heritage and village life of the country forcing removal of all Arabic and Persian cultural influences.[49] Metropolitan Museum of Art summarized this period as "While there was a general agreement on the rejection of the last flowering of Ottoman art, no single, all-encompassing style emerged to replace it. The early years of the Republic saw the rise of dozens of new schools of art and the energetic organization of many young artists."[50] The State Art and Sculpture Museum was dedicated to fine arts and mainly sculpture. It was designed in 1927 by architect Arif Hikmet Koyunoğlu and built between 1927 and 1930 as the Türkocağı Building, upon the direction of Mustafa Kemal Atatürk.[51] It is located close to the Ethnography Museum and houses a rich collection of Turkish art from the late 19th century to the present day. There are also galleries for guest exhibitions. Fine Art DriveOpening of the State Art and Sculpture Museum in 1927The Ethnography Museum in the 1930s Legal reforms An Ottoman trial in 1877 The Ottoman Empire was a religious empire in which each religious community enjoyed a large degree of autonomy with the Millet (Ottoman Empire) structure. Each millet had an internal system of governance based upon its religious law, such as Sharia, Catholic Canon law, or Jewish Halakha. The Ottoman Empire) structure. Sharif which tried to end the confusion in the judicial sphere by extending the legal equality to all citizens. The leading legal reforms instituted included a secular constitution (laïcité) with the complete separation of government and religious affairs, the replacement of Islamic courts and Isl Civil Code, and a penal code based on that of Italy (1924–37). Legal system in the Republic of Turkey On 8 April 1924, sharia courts were abolished with the law Mehakim-i Ser'iyenin Ilgasina ve Mehakim Teşkilatina Ait Ahkami Muaddil Kanun.[52] Codification See also: Mecelle and Swiss Civil Code The non-Muslim millet affected with the Age of Enlightenment in Europe modernized the Christian Law. In the Ottoman Empire, Islamic Law does not contain provisions regulating the sundry relationships of "political institutions" and "commercial transactions".[53] The Ottoman Empire dissolved not only because of its outdated systems, but also its traditions were not applicable to the demands of its time. For example, the rules relating to "criminal cases" which were shaped under Islamic codes and legal provisions generally were impracticable in dealing with the wider concept of social systems. In 1841 a criminal code was drawn up in the Ottoman Empire. When the Empire dissolved, there was still no legislation with regard to family and marital relationships. [53] Polygamy has not been practiced by law-abiding citizens of Turkey after Atatürk's reforms, in contrast to the former rules of the Mecelle.[54] There were thousands of articles in the Mecelle which were not used due to their inapplicability. The adaptation of laws relating to family and marital relationships is an important step which is attributed to Mustafa Kemal. The reforms also instituted legal equality and full political rights for both sexes 5. December 1934, well before several other European nations. A penal code adopted based on that of Italy (original one codified in 1865) passed between 1924. Introduction of the new Turkish alphabet in Kayseri, on 20 September 1928. Atatürk visiting a math class at the Izmir High School for Boys, 1 February 1931. Atatürk visiting a women's skills program in Adana. Atatürk in geography class in a school in Samsun. Establishment ceremony of the Turkish History Institution in 1931. Meeting of the Turkish Language Association, 1933. See also: Educational systems (schooling) involve institutionalized teaching and learning in relation to a curriculum, which was established according to a predetermined purpose of educational system based on (differentiated) mainly on religion, established with different curricula for each path. The Ottoman educational system had three main educational groups of institutions. The most common institutions were medreses based on Arabic, teaching the Quran and using the method of memorization. The second type of institutions were medreses based on Arabic, teaching the Quran and using the method of memorization. used the latest teaching models in education to establish gender equality. Turkish education became an integrative system, aimed to alleviate poverty and used female education became an integrative system. state-supervised system, which was designed to create a skill base for the social and economic progress of the country.[55] Unification. By the same regulations, the Ministry of Education was ordered to open a religious faculty at the Darülfünun (later to become the Istanbul University) and schools to educate imams.[56] Atatürk's reforms on education much more accessible: between 1923 and 1938, the number of students attending primary schools increased by 224% from 342,000 to 765,000, the number of students attending middle schools increased by 12.5 times, from 1,200 to 21,000.[57] Militarization of education Military training was added to the curriculum of secondary education with the support of Mustafa Kemal who stated "just as the army is a school, so is the school an army". He was also in favor of deploying army sergeants as teachers. [58] Coeducation of girls In 1915, during the Ottoman period, a separate section for girl students named the inas Darülfünunu was opened as a branch of the istanbul Darülfünunu, the predecessor of the modern Istanbul University. Atatürk was a strong supporter of coeducation and the education of girls. Coeducation and the education as a matter of principle. The matter of coeducation was first raised as a result of a controversy in Tekirdağ in 1924, where, due to the lack of a high school for girls, girls requested enrollment in the high school for girls girls requested enrollment in the high school for girls girls requested enrollment in the high school for girls girls requested enrollment in the high school for girls girls requested enrollment in the high school for girls girls requested enrollment in the high school for girls girl 1924, it was decided that coeducation would be introduced to primary education, giving boys the right to enroll in girls' high schools and vice versa. Atatürk declared in his Kastamonu speech in 1925 that coeducation should be the norm. Whilst the education should be the norm. not boarding schools, segregation persisted in middle and high schools, and statistics in the 1927–28 educational year revealed that only 29% of those enrolled in primary schools were girls. This figure was 18.9% for middle schools and 28% for high schools. Acting on these figures, 70 single-sex middle schools were girls. This figure was 18.9% for middle schools and 28% for high schools. in 1927-28 and new coeducational middle schools were established. This was despite the opposition of Köprülüzade Fuat Bey, the Undersecretary for Education. Whilst the policy was transition to coeducational high schools based on the success in middle s to 1935 onwards.[60] Higher education One of the cornerstone of educational institutions, the University of Istanbul, accepted German and Austrian scientists whom the National Socialist regime in Germany had considered 'racially' or politically undesirable. of science and modern [higher education] institutions in Turkey.[61] The reform aimed to break away the traditional dependency [since the Ottoman Empire] on the transfer of science and technology by foreign experts.[61] Religious education First, all medreses and schools administered by private foundations or the Diyanet were connected to the Ministry of National Education. Second, the money allocated to schools and medreses from the budget of the Diyanet was transferred to the education had to open a religious faculty for training imams and hatips. Improving literacy The literacy movement aimed adult education for the goal of forming a skill base in the country. Turkish women were taught not only child care, dress-making and household management, but also skills needed to join the economy outside the home. New alphabet See also: Turkish alphabet reform and Atatürk's Reforms § Curriculum secularization The adoption of the Latin script and the purging of foreign loan words was part of Atatürk's program of modernization.[62] The two important features were sought, which were the democratization and activate secularism. Turkish had been written using a Turkish form of the Perso-Arabic script for a thousand years. It was well suited to write the Ottoman Turkish vocabulary that incorporated a great deal of Arabic and Persian vocabulary, which was rich in vowels and poorly represented by Arabic script, an abjad which by definition only transcribed consonants. It was thus inadequate at representing Turkish phonemes. Some could be expressed using four different Arabic signs; others could not be expressed at all. The introduction of the telegraph and printing press in the 19th century exposed further weaknesses in the Arabic signs; others could be expressed at all. statesman Münuf Pasha advocated a reform of the alphabet. At the start of the 20th century, similar proposals were made by several writers associated with the Young Turks movement, including Hüseyin Cahit, Abdullah Cevdet, and Celâl Nuri.[63] The issue was raised again in 1923 during the first Economic Congress of the newly founded Turkish Republic, sparking a public debate that was to continue for several years. Some suggested that a better alternative might be to modify the Arabic script to introduce extra characters to better represent Turkish language was established. The resulting Latin script was designed to reflect the actual sounds of spoken Turkish, rather than simply transcribing the old Ottoman script was founded by an Armenian, Hagop Martayan Dilaçar. Appreciating his contribution, Atatürk suggested to him the surname Dilaçar (literally meaning "language opener"), which he gladly accepted. It was a key step in the cultural part of Atatürk's Reforms.[66] The Language Commission (Dil Encümeni) consisting of the following members: The Language Commission Linguists Ragip Hulûsi Özdem Ahmet Cevat Emre İbrahim Grantay Educators Mehmet Emin Erişirgil İhsan Sungu Fazıl Ahmet Aykaç Writers Falih Rıfkı Atay Ruşen Eşref Ünaydın Yakup Kadri Karaosmanoğlu Atatürk himself was personally involved with the commission and proclaimed an "alphabet mobilisation" to publicise the changes. In 1926 the Turkic republics of the Soviet Union adopted the Latin script, giving a major boost to reformers in Turkey.[63] On 1 November 1928, the new Turkish alphabet was introduced by the Language Commission at the initiative of Atatürk, replacing the previously used Perso-Arabic script. The Language Commission at the initiative of Atatürk, replacing the previously used Perso-Arabic script. change was formalized by the Turkish Republic's law number 1353, the Law on the Adoption and Implementation of the Turkish Alphabet, [68] passed on 1 November 1928. The law went into effect from 1 January 1929, making the use of the new alphabet compulsory in all public communications. [65] The removal of Arabic script was defended on the grounds that it was not appropriate for Turkish phonology, which needs a new set of symbols to be correctly represented.[62] Literacy drive (Millet Mektepleri) Before the adoption of the new alphabet a pilot program was declared to be unsuccessful and a new organization was proposed which would be used in the drive to introduce the new alphabet.[69] The name of the new organization which would be used in the literacy drive was "Millet mektepleri". National Education Minister Mustafa Necati Bey passed the "National Schools Directive" (Directive) 7284 dated 11 November 1928, which stated that every Turkish citizen between the ages of 16-30 (only primary education had been made mandatory. It was also noted that it would be in two stages. Atatürk became the "principal tutor" of 52 schools (teacher training schools) around the country, teaching, course requirements, the money for the provision of classrooms, the use of the media for propaganda purposes, the documents of those schools were successfully established.[69] The active encouragement of people by Atatürk himself, with many trips to the countryside teaching the news alphabet, was successful, which lead to the second stage. In the first year of the second stage (1928), 20,487 classrooms were opened; 1,075,500 people attended these schools, but only 597,010 received the final certificate. Due to the global economic crisis (Great Depression) there was insufficient funding and the drive lasted only three years and 1 ¹/₂ million certificates were presented. The total population of Turkey in this period was less than 10 million, which included the mandatory primary education revolution was successful, as the literacy rate rose from 9% to 33% in just 10 years. The literacy reform was supported by strengthening the private publishing sector with a new Law on Copyrights and congresses for discussing the issues of copyright, public education Ankara See also: Turkish alphabet and 1930s modern Turkish alphabet and 1930s modern Turkish alphabet and congresses for discussing the issues of copyright, public education and scientific publishing. reform and Replacement of loanwords in Turkish Another important part of Atatürk's reforms encompassed his emphasis on the Turkish Language and history, leading to the establishment of the extremely, if not excessively, prescriptivist linguistic institution, the Turkish Language Association and Turkish Historical Society for research on Turkish language and history, during the years 1931-2. Adaptation of technical vocabulary was another step of modernization, which was tried thoroughly. Non-technical Turkish people should be comprehensible by the people. A good example is the Turkish word "Bilgisayar" (bilgisayar" (bilgisayar") and that the language of Turkish people should be comprehensible by the people. = "information", sayar = "counter"), which was adapted for the word "Computer". The second president of Turkey, İsmet İnönü explained the reason behind adopting a Latin script: "The alphabet reform cannot be attributed to ease of reading and writing. That was the motive of Enver Pasha. For us, the big impact and the benefit of alphabet reform was that it eased the way to cultural reform. We inevitably lost our connection with Arabic culture."[70] The alphabet's introduction has been described by the historian Bernard Lewis as "not so much practical as pedagogical, as social and cultural – and Mustafa Kemal, in forcing his people to accept it, was slamming a door on the past as well as opening a door to the future." It was accompanied by a systematic effort to rid the Turkish language of Arabic and Persian loanwords, often replacing them with words from Western languages, especially French. Atatürk told his friend Falih Rifki Atay, who was on the government's Language Commission, that by carrying out the reform "we were to cleanse the Turkish mind from its Arabic roots."[71] Yaşar Nabi, a leading pro-Kemalist journalist, argued in the 1960s that the alphabet reform had been vital in creating a new Western-oriented identity for Turkey. He noted that younger Turks, who had only been taught the Latin script, were at ease in understanding western culture but were quite unable to engage with Middle Eastern culture.[72] The new script was adopted very rapidly and soon gained widespread acceptance. Even so, the Turkish Arabic script nonetheless continued to be used by older people in private correspondence, notes and diaries until well into the 1960s.[65] It was argued by the ruling Kemalist elites who pushed this reform that the abandonment of the Arabic script was not merely a symbolic expression of secularization by breaking the link to Ottoman Islamic texts to which only a minor group of ulema had access; but also Latin script would make reading and writing easier to learn and consequently improve the literacy rate, which succeeded eventually. The change motivated by a specific political goal: to break the link with the Ottoman and Islamic past and to orient the new state of Turkey towards the West and away from the traditional Ottoman lands of the Middle East. He commented on one occasion that the symbolic meaning of the reform was for the Turkish nation to "show with its script and mentality that it is on the side of world civilization."[73] The idea of absolute monarchy in the textbooks was replaced by the limited ideology known as liberalism. The teachings of Jean-Jacques Rousseau and Montesquieu based republics were added as content. order to promote the national awareness of the Turks against a wider Muslim identity. It is also imperative to add that he hoped to relate Turkish nationalistic and ideological character of the alphabet reform was illustrated by the booklets issued by the government to teach the population the new script. It included sample phrases aimed at discrediting the Ottoman government and instilling updated "Turkish" values, such as: "Atatürk allied himself with the nation. Tax is a debt we need to pay"; "It is the duty of every Turk to defend the homeland against the enemies." The alphabet reform was promoted as redeeming the Turkish people from the neglect of the Ottoman rulers: "Sultans did not think of the public, Ghazi commander [Atatürk] saved the nation from enemies and slavery. And now, he declared a campaign against ignorance. He armed the nation with the new Turkish alphabet."[75] Economic reforms See also: Economic history of Turkey and Economy of Turkey Symbols of economic history of Turkey and Economic history of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economic history of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economic history of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey and Economy of Turkey resources. The government-subsidized industrial textile complex of Sümerbank, 1935. The pursuit of state-controlled economic policies by Atatürk and İsmet İnönü was guided by a national vision: they wanted to knit the country together, eliminate foreign control of the economy, and improve communications. Istanbul, a trading port with international foreign enterprises, was abandoned and resources were channeled to other, less-developed cities, in order to establish a more balanced development throughout the country.[76] Agriculture Agha is the title given to tribal chieftains, or to village heads, who were wealthy landlords and owners of major tracts of real estate in the urban centers, although these landlords are usually with heavy tribal relations. Throughout the mid-1930s through the mid-1940s, culminating in the reform Law of 1945. Implementation results, the troubles met at implementations of Law No 4753 Getting Farmer to be Landowner (1945), law that implementation reform in Turkey and the works of the implementing institution General Directorate of Agrarian Reform was not effect full. However, attempts to reform the Ottoman system of feudalism (Turkish: Ağalık) were less well received. Partly because the ideas behind this land reform was not adequately understood, and there were a number of controversial and often contradictory interpretations. The Ministry of Food, Agriculture and Livestock was established in 1924. The ministry promoted farming through establishing model farms. One of these farms later became a public recreational area to serve the capital, known as the Atatürk Forest Farm and Zoo. Industry and nationalization The development of industry was promoted by strategies such as import substitution and the founding of state enterprises and state banks.[61] Economic reforms included the establishment of many state-owned factories throughout the country for the agriculture, machine making and textile industries. Many of these grew into successful enterprises and were privatized during the latter part of 20th century. Turkish tobacco was an important industrial crop, while its cultivation and manufacture were French monopolies under capitulations of the Ottoman Empire. The tobacco and cigarette trade was controlled by two French companies, the Regie Company and Narquileh tobacco. [77] The Ottoman Empire gave the tobacco monopoly to the Ottoman Bank as a limited company under the Council of the Public Debt. Regie, as part of the Public Debt, had control over production, storing, and distribution (including export) with an unchallenged price control. Turkish farmers were dependent on Regie for their livelihood.[78] In 1925, this company was taken over by the state and named Tekel. The development of a national rail network was another important step for industrialization. The State Railways of the Republic of Turkey (Turkish State Railways) was formed on 31 May 1927, and its network was operated by foreign companies. The TCDD later took over the Chemin de fer d'Anatolie-Baghdad (Anatolian Railway (CFOA)). On 1 June 1927, it had control over the tracks of the former Anatolian Railway (CFOA) and the Transcaucasus Railway line within Turkish borders. This institution development plans. The road network consisted of 13,885 km (8,628 mi) of ruined surface roads, 4,450 km (2,770 mi) of stabilized roads, and 94 bridges. In 1935, a new entity was established under the government called "Sose ve Kopruler Reisligi" which would drive development of new roads after World War II. However, in 1937, the 22,000 km (14,000 mi) of roads in Turkey augmented the railways. Establishing the banking system In 1924, the first Turkish bank Türkiye İş Bankası was established. The bank's creation was a response to the growing need for a truly national establishment and the birth of a banking system which was capable of backing up economic activities, managing funds accumulated as a result of policies providing savings incentives and, where necessary, extending resources which could trigger industrial impetus. In 1931, the Central Bank of the Republic of Turkey was realized. The bank's role during its initial years as a central bank was phased out. Later specialized banks such as the Sümerbank (1932) and the Etibank (1935) were founded. International debt/capitulations See also: Ottoman Public Debt Administration (OPDA) was a European-controlled organization that was established in 1881 to collect the payments which the Ottoman Empire owed to European companies in the Ottoman public debt. The OPDA became a vast, essentially independent bureaucracy, run by the creditors. [79] Capitulations of the Ottoman Empire (ahdnames) were generally bilateral acts whereby definite arrangements were entered into by each contracting party towards the policy (Christians/Minorities) resident or trading in the Ottoman dominions, to establish the policy towards European states. Capitulations of the Ottoman Empire's pre-1912 debt, and 77% of the Ottoman Empire's post-1912 debt. With the Paris Treaty of 1933, Turkey decreased this amount to its favor and agreed to pay 84.6 million liras out of the remaining total of 161.3 million liras of Ottoman debt. The last payment of the Ottoman debt. The last payment of the Ottoman debt. The last payment of the remaining total of 161.3 million liras out of the remaining total of 161.3 million liras of Ottoman debt. Members of the CHP, mostly graduates of the 'modern schools' that were established during Tanzimat era, applied their western-inspired modernization to all areas of government.[61] Arguments over effectively abolished centuries-old traditions. Nevertheless, the bulk of the population willingly accepted the reforms, even though some were seen as reflecting the views of the rural countryside, where religious sentiments and customary norms tended to be stronger.[80] Probably the most controversial area of reform was that of religions. The policy of state secularism ("active neutrality") met with opposition at the time and it continues to generate a considerable degree of social and political tension. However, any political tension that attempts to harness religious sentiment at the expense of Turkish secularism is likely to face the opposition of the armed forces, which has always regarded itself as the principal and most faithful guardian of secularism. Some assert that a historical example is the case of Prime Minister Adnan Menderes, who was overthrown by the military in 1960.[81] He and two of his Ministers were hanged by the Military Tribunal. However, their charges were not for being anti-secular. Although Menderes did relax some restrictions on religion he also banned the Nation Party which was avowedly Islamist. Further, the charges at the Military Tribunal did not involve antisecular activities and it can be concluded that Menderes was overall in favour of the secular system. In contrast to territorial delineation, the American political scientist Samuel P. Huntington, consider what is "Western" based on industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion, philosophy, and values. World's major civilizations — identifying seven, and a possible eighth: (i) Western, (ii) Latin American, (iii) Islamic, (iv) Sinic (Chinese), (v) Hindu, (vi) Orthodox, (vii) Japanese, and (viii) the African. Huntington very expressly assigns Turkey to its own category. Although geographically only 3% of Turkey has a similar economic system, has a customs union with the European Union in addition to being an official candidate for membership, and is a member of typical Western organisations such as OECD, Council of Europe, and NATO. It is usually a member of European organisations for sports and cultural events such as OECD, Council of Europe, and NATO. It is usually a member of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of Europe, and NATO. It is usually a member of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as UEFA and the European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports and cultural events such as OECD, Council of European organisations for sports an speaking, the changes were too profound to be described as mere 'reforms'. It also reflects the belief that those changes, implemented as they were during the one-party period, were more in keeping with the attitudes of the country's progressive elite than with a general populace accustomed to centuries of Ottoman stability – an attempt to convince to convince to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centuries of the country's progressive elite than with a general populace accustomed to centurie a people so-conditioned of the merits of such far-reaching changes would test the political courage of any government subject to multi-party conditions. Military and the republic Not only were all the social institutions of Turkish society reorganized, but the social and political values of the state were replaced as well.[82] This new, secular state ideology was to become known as Kemalism, and it is the basis of the democratic Turkish republic. Since the establishment of the republic to that end on several occasions, including the overthrow of civilian governments by coup d'état. While this may seem contrary to democratic ideals, it was argued by military authorities and secularists as necessary in the light of Turkish history, ongoing efforts to maintain secular government, and the fact that the reforms were implemented at a time when the military occupied 16.9% of the professional job positions (the corresponding figure 4.5%). today is only 3%).[82] Milestones 1920s Political: 1 November 1922: Abolition of the office of Caliphate held by the Ottoman Caliphate Economic: 24 July 1923: Abolition of the capitulations with the Treaty of Lausanne Educational: 3 March 1924: The centralization of education Legal: 8 April 1924: Abolition of sharia courts Economic: 1925: Closure of religious convents and dervish lodges Economic: 1925: Establishment of model farms; (e.g.: Atatürk Orman Çiftliği) Economic: 1925: The International Time and Calendar System (Gregorian calendar, time zone) Legal: 1 March 1926: Introduction of the new civil code Legal: 1926: The Obligation Law Legal: 1926: The Commercial Law Economic: 31 May 1927: Establishment of Turkish Educational: 1 November 1928: Adoption of the new Turkish educational: 1 November 1928: Establishment of Turkish Historical Society for research on history Educational: 12 July 1932: Establishment of Turkish Language Economic: 1 December 1933: First Five Year Development Plan (planned economy) Educational: 31 May 1933: Regulation of the university education Social: 21 June 1934: Surname Law Social: 26 November 1934: Abolition of titles and by-names Political: 5 December 1934: Full political rights for women to vote and be elected. 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