

**READING “THE ISLAMIC TIGRESSES IDENTITY” OVER ADVERTISEMENTS IN
ALA&AYSHA MAGAZINES: “THE HIGH SOCIETY OF CONTEMPORARY ISLAMIC
WOMEN”**

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Abstract

A secular and positivist Republic has been founded after The Ottoman Empire in the last century in Turkey. In order to sustain the ideology of Republic, it created its own elites; engineers, intelligentsia and women. Until 1950's ideologies except secular and positivist Republic pressurized. After 1950's Islamism begins to gain strength. Nowadays, Islamism rises in Turkey and gains the governmental power. Although being the opposite of Republic, Islamism used same elites for constituting the ideology.

Women are the exposing face for both ideologies with its body policies. The position of women in public life and looking, expresses the ideologies policies. Republic expresses a Western Modern Woman identity, Islamism represents a Islamic Woman Identity which is committed to its traditions and beliefs.

This study aims to understand the contemporary Islamic Women Identity thorough its representation in advertisements and advertorials. In order to analyze, ads. and advertorials in Ala and Aysha magazines which are Islamic Women magazines will be examined.

Key words: Modernization, Islamism, Contemporary Islamic Women Identity, ads. and advertorials

INTRODUCTION

Turkey passed over a changing process in the 20th century, the foundation of the Republic was the milestone of changes and reforms towards Western Civilizations. Many reforms has done in institutional an public area and the aim of the reforms was reshaping the society through a secular and modern way which takes it origins from laicite and Republic. Republic constituted its elites in order to complete reforms and change the society which were including engineers, intelligentsia and women. Although engineers and the intelligentsia was a part of sociological and institutional change the women were the exposing face of new ideology and reforms. The "standart bearer" of new ideology.

Somehow, Islamis the anti thesis of modern republic and modernization raised in Turkey and become legitimate by entering the parliament in 1970's. Islamism was a rising ideology and when it is examined it was clear to see that, Islamism were creating and using its elites as an actor just like the republic and again the women were the exposed face of this ideology. Although in traditional Islamic thought was posititoning the women in home, loading the responsibilities of the roles such as being mom-wife, this new woman identity was different. She was getting educated, speaking foreign languages and attending daily life with its own wearing style and body policies. After the rise of this new women, Islamic movement clinched its cultural power which was produced by the elites which we have listed above with financial power. The Islamist riches of Anatolia gained the financial power to Islamism and get globalized. With the economical power the opposition between Islamic Women identity and Republican Women identity become clearer. With this economical power magazines like Âlâ and Aysha which are

our subject with speciality of defining Islamic women identity founded. Their target audience was this new women. In order to analyze the identity of Islamic women both magazines are selected and the advertisements and advertorials are examined by advertisement analysis method with its visuals and messages. In order to analyze and reveal the main constituent parts of this contemporary Islamic Women identity; the modernization process of Turkish will be summarized, reforms in institutional areas and public life will be listed and the elites who were constituting the ideology will be examined. After that Islamism as an anti-thesis of Republican ideology will be shortly considered with brief information and the evaluation of Islamic Women Identity in the constituting process of constructing Islamist ideology will be investigated with the affects of its elites. And the contemporary situation of new Islamic Women identity will be revealed over the advertisements and advertorials in Âlâ and Aysha magazines which are representing this identity and targeting this contemporary Islamic Women as an audience. The components of this contemporary representation and identity will be examined with advertising analysis method by asking the questions which are defined in our research below in order to reveal the specialities of thid new identity.

1. THE MODERNIZATION PROCESS OF TURKEY AND THE ROLE OF ENGINEERS, INTELLIGENTSIA AND WOMEN AS THE ELITES OF THE REPUBLICAN IDEOLOGY

To understand and read the position of Muslim Woman stereotype in contemporary Turkey, the modernization process of Turkey should be well understood. The ideology of Modernization belongs to Western Philosophical Thought and roots itself to many important sociological and political movements such as Renaissance, Reform, French Revolution, Enlightenment Age and Industrial Revolution. Especially after the 17th century the idea of modernity and the process of modernization, reshapes the Western Civilization under the circumstances of Rationalism and Secularism. Although many criticizes about modernity and the ideology of modernization, it is commonly accepted that modernization is a natural conclusion of political and social movements in Western Society, which is written above. As well as it is considered that the idea of modernity itself also is a representation of philosophical and economical accumulation and it is inevitable. One of the most important thing about Western modernization is also "taking the source from public and the catalization of bourgeoisie in social change". For decades it is believed by many thinkers that a process of modernization or becoming modern, could only occur under these universal stages and social movements and the modernity of a nation can only be examined around the boundaries of these particularities. Many theories of Modernization excludes the historical, geographical and sociological context of a society and towards these theories, modernization is discussed with variables such as; education, urbanization, economy, democracy, human rights and their causations just like a formula which has to be obeyed and matched throughout the process. With the 20th century the possibility of different modernization processes and alternative modernizations, entangled to local values were considered and became the focal point of modernization discussions. The paradigm about reshaping of modernization from nation to nation was the main issue of these discussions. Western type of modernization was not the only way and different kind of modernities were emerging in different situations. Turkey is a good example to examine the differences of alternate modernizations from Western Civilization because although being faced to West the modernization of Turkey has a non-western approach to modernization and it has a unique place among muslim countries which can only be understood with its peculiar dynamics.

The fundamentals of Turkish Republic's modernization should be investigated in Republics opposition to its descendant Ottoman Empire. According to Bostancı (Bostancı 2008 p.14), the monarch of the empire never wanted any authorities except itself and never let any civil institution between government and public. By the way the era's important economical activities, tradesman and commerce (mostly done by non muslims in Ottoman Society) were ethically rejected by muslim public so that the emergence of

bourgeois was unthinkable. Under these circumstances there were no forces for public to spread Western-style modern thinking. Under the influence of Islam the commitment to monarch was in a some kind of mystical way and the public were waiting social-economical interventions from the paternal authority the sultan himself. In the last years of Empire mostly militaristic groups such as "Ittihad ve Terakki Cemiyeti" (Committee of Union and Progress) were in awe of modern thoughts, Republic System, parliamenter system, rationalism and secularism and they've forced Sutan several times to build up a parliament and to share the authority with the public but never been successful at all. The founders of the Turkish Republic and Turkish Modernization process were originated to this committee and its elites. After the fall of the empire and establishing the republic, Turkey was entered in a quick modernization process, the main principles of the republic was "opposition to monarch and heading to west". The founder of the Republic, Atatürk was symbolized this ideology of modernization with this motto "our target is modern civilizations".

As Giddens mentioned in his book of "Modernity and Self-Identity" the modern institutions are in a discontinuity between pre-modern institutions (Giddens, 1991) and modernity changes the daily social life radically and affects most personal parts of our life. In Turkey the process that Giddens has mentioned, has been lived more painfully because after living in Islamic Culture and monarchy regime for centuries and not having transitional stages through the modernism, the establishment of republic could be considered as an ultimate revolution.

Referring to Göle, Secularism/laicite and positivism becomes the principal focal point of Turkish Modernization. As a result of the affect of positivism, social engineering becomes a model for Turkish reformists in order to rebuild the Turkish Nation in a rationalist way. Under these circumstances the prototype for the Turkish progressivists becomes French Jacobenism which refers to a stronger changing model instead of Anglo Saxon liberalism (Göle, 2008 p.99). The first diversion between Western and Turkish modernization becomes evident in this point, non-western societies history of modernization is written by the hands of political elites or in a chaotic way with its own style. Instead of being a process throughout centuries, political-social or economical events social changes materializes by the will of the elites. In this context the new Republic was creating its own elites. The elites of the Republic was constituted by the students who has been sent to Europe especially France for having an European style of education in different areas, Militaries who were adopted the progressivist and modern ideas before the establishment of the Republic and republican intelligentsia. It can be seen easily that the elites of the Turkish modernization has the cultural capital but they do not have the economical strength to become a class. Turkish modernizations propulsive force gets its power from positivism and "sociology" as a scientific area has a very important role in this situation. After securing the power from Sultan's hands, Turkish Republicans finds the legitimacy of their ideas about social changes in sociology, especially in the ideas of Turkish sociologist Ziya Gökalp (Ergür, 2009, p.972). Gökalp shapes his ideas in a combination of Comte-Durkheim tradition and reconsiders Durkheim's "social consciousness" idea with the term called "hars" and imagines a homogenized society which is shaped with the national culture. With the idea of creating a homogenized society and not leaving the power again to the Sultan's hands, first reform of the Republican elites was abolition of the sultanate. By claiming the city of Ankara as capital and proclaiming the republic in a month was the second reform which were shaping the new governmental institutions. After the institutional reforms, republicans headed themselves towards the reforms in public area and daily life. These reforms can be seen as a try to create a homogenized society which focuses adopting itself into a western life style.

As we have mentioned above, Turkish Republic's first intention was breaking the connection between republic and old traditions, as a result of this intention, reforms in many different areas have been occurred. After abolition of the caliphate and proclamation of laicite it is clearly understood that republic would certainly establish itself in a secular and positivist way. Republic adopted the way of western clothing with a law and wearing Ottoman dresses like "fez" was banned. With the intention of adopting

a western lifestyle the "gregorian calendar" was accepted and titles or nicknames which are coming from the Ottoman Empire was banned to use.

The most important reform of the republic was about changing the alphabet from Arabic to Latin. The only intelligentsia of the Turkey, was republican intelligentsia with this reform. To clinch the determination about secularity, zawiyahs and dervish lodges has been shut down because most of them were against Anatolian Independence Movement (Karagöz, 1993, p.255) and The Holy Book Quran was translated into Turkish and with this translation, alphabet reform granted a radical milestone for adopting a cultural change towards western civilizations. The reform did not only change public alphabet usage it also became institutional with the foundation of Turkish Language and History Institution. The main aim of the institution was securing the usage of a pure and simple Turkish in literature, daily life and newspapers, also the institute was trying to provide and produce Turkish words which are corresponding the Persian and Arabic originated words used in Turkish. With a rate of literacy below 10% in Ottoman Empire, the change of the alphabet surely raised the rate of literacy over population with education reforms but on the other hand the literated population of Empire had become analphabetic. These changes were certainly planned to prevent carrying the Ottomans written or verbal tradition to new Republic. In a short period of time the bridge between Ottoman intelligentsia and republic was broken. The alphabet reform granted new elites legitimacy and prestige and old elites who belongs to Ottoman Empire and not knowing new alphabet were called reactionist as well as the new elites were being called progressivists. According to Göle, republican elites were believing the nation, dedicating themselves to secularism and progression and they were equipped with cultural capital instead of financial power.

1.1. THE SITUATION AND ROLE OF WOMEN IN REPUBLIC AS AN ELITE

As it can be seen easily the most important part of the Turkish Modernization was secularity. The affects of intelligentsia, engineers and political elites can only be observed by examining the era with sociological perspective but secularism's most evident and important symbol was the Republican Woman. Mostly, secularity in Republic was identified over Republican Women and the woman was the symbol for secular way of living. According to Kandiyoti; in the first years of the Republic the modernity of the new government was symbolized with women representations like; standart bearer young girls dressed in shorts, school uniform or military uniforms and young women dancing in ball room with their evening dresses and women were a kind of iconography of the new regime (Kandiyoti, 2005 p.112). Republic was very insisted on saving the women from religious beliefs like covering themselves with scarves or traditional dresses or sexual discrimination (Göle 2008). Advertisements, comics, and novels were describing the women with modern haircut and western dresses with a consuming that belongs to modernity and women were positioned in their homes which are decorated with western type furniture or restaurants, theatres and streets. The new life style was not only described with western consumers goods also included establishing a wide range culture from healthy life, education of the kids to sexual equality. Existence of women in public life as a student, citizen, eating in a restaurant, dancing, doing sports with men were the evidences of a transition to a modern, secular life. The founder of the Republic Atatürk was also adopting orphaned little girls and photos or videos about him and his daughters modern daily life was another symbol of the position of women in Turkey (His adopted daughter became pilot, teacher etc.). It can be obviously seen that women and their position in daily life-in public are one of the major issues of new government. While, these kind of interventions were being made in the public life, the position of the women in new regime was also organized institutionally and cleared with lawmaking moves. With the elective rights given towards women it was clinched that the women were the exposed face of the Turkish Revolution and modernization.

Although the role and the position of women in Turkish Modernization could be easily considered as a "pawn" in the hegemonic playground between the Empire and Republic with the information given below, that will be such an anachronical and shallow consideration. Because the intervention of the

Republic to the situation of women is not only a part of series of reforms. "Women becoming modern" is an important part of the Republics "trivet of ideology" with intelligentsia, engineers (in social engineering and as the representers of positivism and rationalism). Despite the importance given to women by the Republic, after living in an Islamic Culture for many years, the contrarities to Republic has been built up on women in ongoing years. In a try to understand the islamic woman stereotype in our subject, defining the status of women in Republics first years or ideology will not be enough. The status of woman in ongoing years with the affects of the sociological and historical context should be well examined. Because it is very related with the position of conservatism against Republic in continual decades. So that, it is a prerequisite to understand the rise of Islamic Culture in Republic and the main features of Turkish conservatism should be investigated.

2. THE RISE OF ISLAMIST IDEOLOGY AND THE ROLE OF THE ROLE OF ENGINEERS, INTELLIGENTSIA AND WOMEN AS ELITES

Within the falling times of Empire, there was a race between ideologies to save the empire to save the people of empire or independence in the borders against intruders. It was clear that Ottoman Empire couldn't achieve to get modernized, was far beyond the time and technology and at the edge of disperse. As we've mentioned before, adopting a western type of modernization was considered as a life saver between many groups. But that was not the only idea.

The Islamists within the borders of empire were accepting that the empire was beyond the time and powerless, but the reason of this fall was not about not adopting a western type modernization. According to Islamists a process of modernization with Renaissance, Reform and Enlightenment was an historical obligation to Western Civilizations because Christianity was an obstacle for modernization. The Western Philosophy should have to beat Christianity and become properous. Islamists considered that there was no problem in the empire in 16th and 17th centuries because they were living in an Islamic way. The Empire was prosperous, strong and problemless, in those centuries leaving the tradition has caused the disperse so the empire should return to Islamic way in order to salvation. Or the regime after the empire should be in an Islamic originated ways (Aktay, 2005, p. 347-352).

After the foundation of Republic, it is obvious that ongoing years didn't go in an Islamic Way. As a reaction Islamism constituted as a negative doctrine in opposition to Republic. On the other hand, while discussing the religion and conservatism in Republic, we have to reveal the difference between Muslim and Islamist. While being "muslim" referring to a religious identiy, Islamist term corresponds to a political affiliation between religion and politic power a consciousness about the affect of faith over governing and being a side of system and social life which is originated to Islam. In modernization process and history of Republic large group of counter elites rised with opposition to Republic as a negative doctrine in Islamist ideology within the borders of conservatism. According to Göle; Islamist counter elites are either actors of the Islamic movements and profession experts and intellectuals who are chasing political power. In addition to these Islamism represents being a member of Islamist political organization and contains a sense of belonging and group identity(Göle, 2008,p.97)

Referring to Bulaç, Islamism can be considered in three different generations according to their aims, the way they choose and the main reasons behind the movement. Bulaç defines three different groups of Islamic movements; First Generation Islamists (1856-1924), Second Generation Islamists (1950-2000), Third Generation Islamists (2000 and after)(Bulaç, 2005 p.42). First generations intention was reforming the Islamism, Bulaç defines this generation with keywords like, saver mission, return to Islam, Islamizing. Second Generation is defined as the founder mission, a new society and state design. Third Generation is also defined as converting mission, Islamizing, pluralistic society, individual, civil initiative, hayatu'd din (religious life). The first generation of Islamism was believing that the only way

to save the empire was reconstituting the Islamic life in Empire. But a crucial question was still staying ahead "why islamic people were beyond the time and couldn't develop" they find the answer in technological and scientific advances. They considered the technological advances like a "knife" it could be used in good efforts or bad efforts, so the Islamic countries should have to adopt the western scientific development but reshape it in an Islamic thought(Bulaç, 2005 p.61-62). This idea will lead us to the affect of "engineers" in constituting Islamism. Second generation was inclining to government with politics from a point which Republican elites were ignoring, second generation was a movement of public but the reaction of the muslim society was being expressed by the engineers, lawyers and journalists the elites of the Muslim society. Third generation was combining the global vision with religion and life readings of Islamists. Islamization process is a way of living global life in Islamist way and constituting a religious life "hayatu'd din" in order to provide a multi cultural, pluralist publicity with civil initiative(Bulaç, 2005 p.61-62).

As we've mentioned before; engineers, intelligentsia and women has a very important role in modernization process of Republic. Although being the opposite of Republic, Islamists used same methods in order to achieve Islamist ideology. First foot of trivate was the engineers which will play a great role in the process of Islamization. As it is written below Islamists were aware of the technological advance of the Western Civilization and undeveloped situation of Muslim Societies. The technological advances of the west should be adopted but there was great discussions about Western Technology and scientific development among Islamic Society. The main reason of the technological advances were Cartesian perspective which was dividing sciences and theology apart, the rise of the positivism and the Newton Physics which was mentioning a mechanical universe which the god has nothing to do with it. It was unacceptable for Islamists because Islam was unchanged and will be never changed from their perspective. In this situation engineers played a great role in Islamism. The engineers who had an education in the rationalist universities of Republic, grants a power in technical area and also becomes very powerful in the political area of Turkish Republic. In Turkey, engineers have issues with Repuclican modernization and Islamism both. Most of the engineers has a dual affiliation to both rationalism and faith at the same time(Göle,1998 p.109), so their role between rationalist Western Civilization and faith becomes evident in this situation. They have a role to orientate these two ideas, adopting the Western technological advances and Islamic Culture together and not giving up from any of them. Depending on this the first legal Islamic party's leader Necmettin Erbakan who is also an engineer manifests that; the development has two dimensions first one is technological and industrial, the second one is ethical. Both of these dimensions should develop together (Bulaç, 2005 p.62). In addition to his manifest according to many engineers, the origin of Western Civilizations technological advance was the heritage of Muslims, so adopting the new and improved version of these advances will only be acquiring their own goods. Under the view of such information it is possible to say that engineers are an important part of second generation Islamists as technic intelligentsia and an actor in the creating process of a new society.

The other actor of the Islamization in Turkey are, Islamic intteligentsia. As we've mentioned before the Republic intended to broke the bridge between its descendant empire and did an alphabet reform in order to create its own elites. In addition to this the Republic was eliminated most of the old elites by this way. Until the 1970's the intelligentsia of the Turkey was in the hands of leftists and republicans, after 1970's this situation has gone into a change. A well educated Islamic intelligentsia was raising in those days and they had their education in republican institutions and they were close to the ideas of republic and the knowledge of republican intelligentsia. They were a way different from the old intelligentsia, they could read and write well in modern turkish, can speak and write in different foreign languages, has read and referring to Western thinkers(Göle, 1998 p.109). Because, of Islamisms opposite positioning to the Republic and Republican Modernization they were aware of Western thinkers who has criticized the modernism in many ways like Michel Foucault, Ivan Ilich and Paul Feyerabend(Göle, 1998 p.109).

They criticized both modernization and old traditional interpretations of Islam. According to Göle, Islamist elites are the counter elites of the Republican elites but they are also the elites of their followers. They intended to requestion the Muslim identity and tries to plan a route for the Islamist Modernization. They owe their situation and status both to their secular education and traditional roots(Göle, 1998 p.109).

2.1. THE WOMEN IN ISLAMIST IDEOLOGY AND CONTEMPORARY ISLAMIC WOMEN

As a result just like the Republicans, Islamists has their cultural capital instead of financial power and they get their propulsive force from the masses which has been positioned at the edges of the new regime. Just like the role of Republican engineer and intelligentsia elites, it is hard to examine the Islamist engineers and intelligentsia without a sociological perspective and a deep analysis but for discussing our subject we believe that this brief information about them will be enough and focusing the position of women in order to analyze muslim women stereotype will be more helpful. Because although the situation of these elites are covered in sociological and historical context, the situation and the role of the women is crystal clear and evident in this issue just like Republican women.

Within the politization process of Islam and becoming Islamization, women as an Islamist elite has a great role and mission. Most of the policies of Islamization were built on women and the opposition of Islamic woman against Republic woman. As we've mentioned before Islamization is not a short period of process, it begins in the second half of 19th century and comes along to nowadays. As known as modernism makes many interventions to daily life and with the Republic these interventions has come aside to Turkey too. Islamism while being opposite to these interventions creates its own policies about daily life. Islamism provides a role to both men and women. But the role of the men are quite spesific and its hard to recognize that if it is an Islamist or Republican man. Islamism recommends a self-control to man, rules about being pure, not drinking, growing a beard, staying out of homosexuality and random sexual relation. As it can be seen these are both ethical and sexual choices and can be apparent in both men type. When it comes to women just like the republic, Islamist policies becomes more observable. In the very beginning of Islamism there were many different ideas about the situation of women in daily life and it really changes throughout time. According to Ramazanoğlu in the first decades of Islamism, there are opinions about women to own their goods and properties, having socialized, could continue her education even if she got married or single, could do commerce, but never ever to go out beside a man without getting fully covered. Poligamy for men should be allowed and divorcement should be forbidden for women (Ramazanoğlu, 2005 p.809). But in the process it has changed really much. Women were the symbol of Islamism with their clothing, scarves and turban.

The traditional women image in Islam is; naive, home bird, devoted to her roles as a mom and wife. This women type usually obeys the Islamic rules about covering herself and wears a headscarf which points a more traditional way of covering. She doesn't come to public area often and obeys the main rules of Islam. This kind of women is not an elite of Islamization its more often the follower of Islamic tradition. Islamism suggests a more active role for women in society.

Body politics are very important issues in both Republicans and Islamists. In order to maintain modernization in Republic body politics over women came forward as we've told before but more than the Republic, Islamization symbolizes body politics over women. While representing the Islamic Identity body politics are very important in resistance to laicite. According to Islamist women, covering themselves is not about obeying a man or any other human power. This attitude morely represents a surrender to Allah and accepting Allah's domination. For Islamic women covering especially readopting the headscarf reflects a strong intention of make oneself accepted among and nearly the reacceptance of Islam (Göle, 1998, p.122) Islamist women prefers to wear turban which is a new way of covering comparing to headscarf and its like a symbol of Islamism among society. Contrary to the man an Islamic woman can be understood and recognized easily with her wearing. The usage of coverings in a different

way like this and creating little nuances between traditionalism and Islamism makes the borders between traditional and Islamist blurry.

Turban is not only a symbol of Islamization, it is some kind of access to public area for Islamic women, to go outside, to educate and socialize. Women wearing a turban grants an access to the public area from her family and can easily socialize or attends to public life.

With the iconographic and ideological power of turban, most of the Islamist policies were produced over women body politics or wearings in daily life. When we have a glance to the history of Islamization the most important policies of Islamists were produced over women and the most important policy of the Islamists is about the situation of covered women in public area. In Turkey until 2009 women with headscarf or turban can not work in public service or can not get an education from public schools or universities. Most of the policies in Islamism were about the rights of covered women in education and public service. Beginning with the "Milli Nizam Partisi" (National Order Party) and Milli Selamet Partisi (National Salvation Party) to Refah Partisi (Welfare Party) and today Adalet ve Kalkınma Partisi (Justice and Development Party) the main issue of the Islamist parties were women with coverings. Another part of the policies were about the discrimination to covered women from Republicans. The policy was insisted on there is a discrimination to covered women in public life and they have the same rights to be in public area. It is told that covered women are trying to live suitable for their beliefs and this kind of discrimination is against human rights. Many cases about this issue has been trialed in Court of Human Rights and many discussions over decades have been continued.

This new women is totally different from the naive Islamic woman which we have told above. This woman drives car, uses computer and all other technological devices, speaks foreign languages, spends time in a café or restaurant with her friends, comes to city from county for education rents a flat and lives alone. This woman is the exposing face of new Islamist women and somehow represents the negotiation of Islamism with modernization.

Although the difference between this Islamist woman and traditional women, the policies about women, body politics and public life have integrity throughout the history of Islamization. Without a doubt these policies have carried Islamists to government first in 1997 and then in 2002 for a decade. As well as the policies over women were very effective thorough the process the other argument of the Islamists were anti-capitalism, anti-modernism, anti-americanism and creating a National Vision Movement (Milli Görüş Hareketi.) National Vision Movement refers to a new system without "interest rate" which is also forbidden in islam with rejecting the trade of money like meta-good, real economy which depends on strengthening the cooperative investments with aggregate corporations and universal justice. These politics and the politics which has derived from this vision were also effective in their governmental adventure.

2.2.FAITH AND ECONOMY INTERACTION IN ISLAMIST IDEOLOGY, ACQUIRING FINANCIAL POWER, THE RISE OF "ANATOLIAN TIGERS" AND ITS INTERACTION WITH THE ISLAMIST WOMEN

But with the interaction between faith and economy, the muslim rich people of Anatolia who were capital accumulating just like US become stronger and got their share from financial power. With granting the power they went into some kind of illegal zawiyah and dervish lodge constitution, they found associations and non governmental organizations which are devoted to the Islamic ideology and with this economical and social power they had a voice in fields of trade unions, social life and finally in politics(Karagöz, 2003 p.256). This was a bit contrary to the policies which were created by the Islamists because they were becoming capitalist and global businessmen. These investors who are called Anatolian Tigers, were both having effect in social-life and politics in Turkey and were investing in middle east, opening schools and enlarging their influences over foreign countries. With the power of

this group, turban and headscarf became a stronger Islamic symbol in public area and the opposition between Republican and Islamists become powerful. Capital-faith interaction as Weber pointed, became effective in socio-political life of Turkey. This was a kind of natural conclusion of "social nature" with the rise of economy-faith interaction, religious capital and bourgeoisie inevitably become stronger (Karagöz, 2003 p.256).

This strength of religious capital is very important in two different issues. As becoming richer they became religious bourgeois and constituted a class now the Islamization was reaching to both capitals, cultural and financial. This was very important because Republican elites were never be able to reach this kind of economical power in order to constitute a class. The other important part of this situation was about body politics over wearing and daily life. With reaching a wealthier position the women of religious bourgeoisie preferred to be in public life stronger. They meet the high class consumer culture and merge their clothing habits with very famous global companies (like Gucci, Armani, DKNY) and strong and luxury Islamic textile companies emerged. This type of Islamic women is also the target audience of the magazines and advertisements which are the subject of our study. This type of consuming created its own and new, body and wearing politics and defined a new Muslim women with consuming habits and preferences. With the rise of this class some Islamists points their criticisms over them. According to Göle, the relation between Islamic identity and modernism is in a very crucial situation. In manner of discourse modernism is always being criticized but on the other hand in individual behaviours, political conflict and social practices the interaction between them goes deeper and complicated day by day. Islamic pop music and culture and their fancy fashion is an evidence of how modernism leaked into the very cells of Islamic community. The turning point of Islamic Identity search, shapes around embracing the modernism instead of criticizing it. This embrace emerges Islamic life style which stands in the center of our study and the magazines targeting this audience. This new class prefers to use high class fashion, represents herself as an individual in public area without man or children standing beside them. They are now only Islamic women, not mom, not wife. They consume, they socialize, they take advantage of every benefits of modern life but just covered as Islam ordered. They do not only embrace a new way of representation they also embrace a new way consuming, dressing and socializing.

As it is seen the politization process of Islamism and women are in a powerful interaction. The representation of Islamic Women Identity with its wearing and body policies in public life is also very important in this process. But the representation of this identity in mass media is as important as its politization process. Because the groups who has political and financial power nearly always aims to use mass media for spreading the ideology and legitimating its representations. Not surprisingly in Turkey many TV channels, newspapers and magazines have been established which has a connection to Islamist identity. Most of them carried different expresses of Islamism directly or indirectly to their broad casting policy. But none of them has targeted Islamic Women Identity as much as the magazines Ala and Aysha as an audience. With the difference of this new Islamic Women with its financial power, globalization and modern daily life among others. These magazines have targeted this high class Islamic Society Woman as an audience and represented exactly her in mass media. Gained a good circulation in mass media and begin to direct the tendencies and choices of this new Islamic Women. Somehow alienated them from Republican and many Islamic Women and showed a good way of living which is suitable for their audience. The magazines offered a really modern life with the motto "being Islamic or covered is not an obstacle for being modern, instead covered women can be more successful in modern life comparing to non covereds".

3. ÂLÂ AND AYSHA MAGAZINES AS THE REPRESENTERS OF CONTEMPORARY ISLAMIC WOMEN IN MASS MEDIA

Our subject magazines, the advertisement and advertorials they contain are a good material to read new Muslim woman and the elite of Islamist women. In our study Âlâ and Aysha magazines which are considered as Islamic Women magazines will be examined. Both magazines have a circulation about 20.000 which is a very good number comparing to average magazine circulations in Turkey. If we try to make a compare in Turkey Vogue has a circulation about 22.000 and Cosmopolitan has a circulation about 22.500 per month. This means that these magazines has a very important target audience and a good circulation. With the publishing quality and design preferences these magazines are not falling short of their global rivals. The price of the magazines are equal to their global modern life and fashion magazines like Vogue and Cosmo about 4€. When it is considered that the average price of a magazine in Turkey is about 1,5-2€ they are expensive and high class magazines. They contain 180-200 pages each and both uses powerful distributing companies in Turkey, Yay-sat (which is also distributing Vogue and Cosmo) and Turkuaz (Turquoise). Both magazines have common specialities with their global kinds, usage of a cover girl, representing the content on the cover.

The meaning of the magazines are "Âlâ" means very good in Ottoman Turkish and "Aysha" a common muslim name and the name of the Mohammad's wife, aka around muslim society "Mother Aysha". These magazines have been chosen, because they assert a claim about "suggesting a good way of living" and "being the magazine of ladies". Both of the magazines are describing a life style for a Muslim Woman including; clothing, travel, graduation party suggestions, style consulting, the way of living modern life in an Islamic style. Because of their concept both magazines can be easily called "Islamic Vogue or Cosmo" and they include many advertisements in a wide range from global companies to local conservative clothing. According to the editor of the Âlâ magazine "Âlâ is the first magazine in the world for the ladies who lives in a conservative style"(Âlâ Magazine, 2013). Also editors of the magazines claims that the magazine is giving many tricks about clothing in summer in their style pages, suggesting many hints about shopping and world wide brands, the choice of the celebrities, suggestions about plastic surgery, father's day gift choices, making donations to non governmental organizations (Âlâ Magazine July 2013 p.22). Upon the declaration of the editors and the content of the magazines it is expressible that the "muslim woman and the life style" in magazines doesn't exactly fit the common knowledge in our minds about conservatism, Muslim Woman and Islamic Life Style and there is a new way of describing conservative woman stereotype over different arguments. Instead of widely known naive, home bird Muslim woman, these magazines represents and tries to reshape a woman which was defined and provided a role in the process of Islamization. Just like the global rivals of the magazines, the coverage is also consisted of; activities for women, family issues but mostly fashion. And the prime characters and writers in the magazine are consisted from Islamists or the celebrities who are close to Islamism or not positioned on the opposite side. In June edition of Aysha there is an interview with the women's branch president of the government party who is a lawyer also (Justice and Development Party) and she expresses that "in Turkey women are very strong" and "...In my opinion law is a very good career for women because if a woman can merge her analitic intelligence with her feelings she could be a great lawyer". As we can see from this interview elites of the Islamic movement are taking place in the magazines and they are giving messages about being a strong muslim individual. In addition carrying a Turkish top model Tuğçe Kazaz to cover of Aysha has a lot meaning for this reading because the model was very famous in Turkey when she got married to an Orthodox Greek man and become a Christian by leaving the Islam then she got divorced and became Muslim again and she has found a place in an Islamic Magazines cover and she expressed that "I'm performing the salaah (a ritual of Islam) and I'm fasting (another ritual of Islam which includes not eating or drinking water till morning to the very evening). Although the most important and holy month of Islam Ramazan has come in July, the magazines are not giving much place for the month and "fast ritual". They discuss the Ramazan in

context of "Ramazan Detox", "The restaurants which should be visited in Ramazan" and "Daily beauty tips for Ramazan", "Charity suggestions in Ramazan" as it can be seen easily Ramazan is considered in context of life style not about the holliness or the rituals of the month. In June issues magazines suggests gift for "Father's day" including cosmetics, textile, but surprisingly they are suggesting to present plastic surgery as a gift in Father's day.

After giving this brief information about the magazines and their situation in magazine publishing market and contents we are going to focus on our subject the advertisements and advertorials. Advertisements and advertorials have been chosen as subject because as we've mentioned the politics of Islamism mainly focuses on "body policies" and the advertisements and advertorials are giving very helpful clues about understanding the policies. While advertisements are representing the women in modern daily life in covered dresses advertorials tells hints about creating a covered, but modern life and wearing style. Advertorials are often prepared with high class and global brands and they are offering a life style and fashion which is really expensive. The main categories of advertisements are; textile, travel, jewellery, plastic surgery, bridal dress, shopping fest, restaurants, airlines, watches, food, car rental, decoration, cosmetics, chocolate, non governmental Islamic organizations. Most of the advertisements are about textile; nearly all of them are covering dresses. There are some interesting advertisements about plastic surgery and decoration also.

In order to examine our study we are going to ask question of "how are they describing and representing the women", "where are they positioning the women in daily life", "what do they suggest to be beautiful", "In what roles they are representing the women", "what is the relation of represented women with modern daily life and features of modernism", "in which jobs or positions women are represented", "which types of fashion trends are being offered to Islamic women" in advertisements and advertorials. And advertisement analysis over visuals and messages will be used as a method to reveal our questions. Firstly a general opinion about advertisements will be given and after some advertisements which are really stunning and including exact messages about our study will be examined singularly. Mostly in these kind of studies, the subject of the research is examined over dominant paradigm or the identifications of hegemony through the "other", but in this study we are trying to focus our paradigm "how the other is describing herself as a stereotype, and their tries of representing themselves identity". In order to this point of view the representations made by the magazine, advertisements and advertorials will take a place in our study.

3.1.CLOTHING, POSITIONING IN PUBLIC LIFE AND BODY POLICIES OF CONTEMPORARY ISLAMIC WOMEN

Firstly if we take a glance at the advertisements and advertorials it is easily seen that Islamic woman is allways being represented as an individual and allways represented in public areas like restaurants, cafes or office. These places are generally affiliated to capitalism and consuming culture with a high class service and an expensive price range. The cafes and restaurants which are used in the advertisements are Ottoman Age palaces and kingdom chambers that are restored and get a modern style. The women are in covering dresses and spending time as an individual. Also, open lands with a good view of sea or nature are used in advertisements where the wind blows and shows the beauty of covering dresses. Somehow in advertisements same clothes are used in both women who are wearing a turban and not wearing a turban. With these, advertisements are in a try to say that there are no differences between covered and non covered women in fashion if she is covering her body. The dresses are suitable for everyone and the only difference is if they are covering their head with a turban or not. Although the situation is just like this in the textile advertisements mostly women with blue or green colored eyes (which is really rare in Turkish Population) which is considered as a sign of beautiful eyes and facial beauty are used in advertisements in order to use the only shown place of women body in covering dresses. Despite covering all the body except face in some advertorials it is seen that tight trousers and

shirts are used which are indicating the details of the woman body. It can be said that sexuality of the women is not alienated in the advertisements and advertorials, it is just hidden or covered. Although the flesh is covered, sexuality is still visible.

Except the main concept of covering dresses, a dress type called "Ferace" with a brand of "FERRACE" is being suggested by the magazines in advertorial pages. It is being called as relaxing and fresher way of dressing covered and by the way its a way different from traditional covering, has historical roots to Ottomans, and a more elite way of dressing covered. After the presentation of this type of clothes with a single brand FERRACE, the advertisement of the brand can be seen in the next page. It is obvious that they are using modern marketing techniques and suggesting a life style. Also they are somehow alienating the traditional and simple covered dressing.



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The advertisement shown above has a text about the Ramazan discounts of the company and in the advertorial, an electro guitar which is referring to a very Western Culture and emerged with the 30n don Style can be seen.

When we examine the messages of the advertisements, it is seen that most of the messages are under influence of consuming culture and containing messages like "designed for you", "designed for you to feel stronger", "all the surplusses has eliminated, pure beauty left", "a collection which belongs to you", "make your dream coming true", "it is time to tell new things". The messages refers to hedonism, the importance of individuality in fashion. In addition advertisements are giving messages to women about being strong like "use the colour of hegemony "red". As it can be seen easily that the advertisements are about covering dresses, but messages are not that far from their equivalent modern versions of global

companies advertisements. As we are going to examine singularly in this study later, also global popular culture and sexuality icons like Marilyn Monroe are used in advertisements and advertorials.

3.2.IDENTITY PLACES OF CONTEMPORARY ISLAMIC WOMEN

While examining, “where the women are being represented in daily life”, it is surprisingly seen that none of the women in advertisements or advertorials are seen in domestic places. They are all being represented in public life as we’ve mentioned before in cafes, restaurants, offices. Women are not only represented in public places, also cafes and restaurants advertisements take places in magazines. The common speciality of the places are all high class, expensive and public. As we’ve mentioned before nearly all places are restored from old historical places in textile advertisements, there are some new buildings which are decorated in a traditional way but merged with modern arguments. A restaurant with a good sea view gives a message like “the nostalgia to old times are because of the good experiences of old times” and while giving these messages combines its traditional decoration with modern arguments like European restaurant designs. In Holy Quran the book of Islam it is written that, especially towards wives of the prophet “31n done at home and not showing a dazzling display” but it is seen on the advertisements that the new Islamic Woman is not represented in home, she is always in the public places with their fancy wearings and as an individual. In Âlâ magazine women are described and represented in different public areas in an advertorial called “life is a fashion show and the world is your podium” it gives fashion and brand tips for every day and positioning the women in different public places with giving the time and tells the story from the womans mouth. If we examine the advertorial it is written that; Monday 21:00 pm, 31n d at the job but not sad, I love the job... Woman in advertorial represented in 31n don and wears a Dolce&Gabbana combination. Tuesday 20:00, Shopping Time, “I preferred a casual combination, you know shopping is not easy” woman represented in a shopping mall and wears a Dolce&Gabbana and Armani combination. Wednesday Ferry Pleasure 21:00, “Ferry pleasure in the middle of the week”. Thursday suggestion, time 18:00 pm evening enjoyment in historical places, woman represented in the advertorial wears a Burberry and Roberto Cavalli combination and tells that “as if places and history are talking to me”, Friday 17:00 represented in after work, 31n do time, woman in advertorial tells that “continue working, god bless! Being busy is very good” and wears an Armani combination. Saturday 18:00 represented in chocolate workshop and tells that “First time in my life I’m going to make chocolate, I’m very excited, we’ve joined to a chocolate workshop and making chocolate with the girls” wearing a Ralph Lauren skirt and Gucci combination. Sunday 07:00 am, Set Sail! Woman represented as sailing with marine combination and tells that “of course we’re not going to sleep every Sunday morning going to sailing and fishing” (Âlâ July edition, p.73-80) It is obvious that women are never being described or represented in domestic places instead they are represented in places which are belonging to modern life and always positioned as an individual. Women also represented with a very high quality and trendy fashion wearing and by the way she lives such a bourgeois life.

3.3.BEAUTY SUGGESTIONS TO CONTEMPORARY ISLAMIC WOMEN

Beauty suggestions in advertisements and advertorials are another remarkable issue for our study. Just like other fashion and life style magazines; Âlâ and Aysha magazines are suggesting tips for beauty and as in every fashion magazine, cosmetics advertisements and advertorials about make up or cosmetics find places in magazines. But in our study it is seen that advertisements and advertorials about cosmetics are belonging to facial use and its meaningful when we think about covered dressing. Also suggestions about plastic surgery is remarkable, there are two advertisements of plastic surgery clinics and an advertorial which is promoting several operations of plastic surgery and advertising a clinic. In advertisements and advertorials “a beauty of natural looking” is bein promised. By the way modern life beauty tips like detox or natural 31n done31e being offered in advertorials.

3.4. THE SOCIAL ROLES OF ISLAMIC WOMEN IN ADVERTISEMENTS

In advertisements it is impossible to see a woman as a wife or mom, all of the women in advertisements are being represented as individuals and mostly with no sign of being married or engaged like a ring. Just once in a holiday resort advertisement a family is represented and any other time we can not see any messages or visuals pointing to a family. Also the women are never ever being represented beside a men. When we examine the messages, the discourse of message is never in a plural way, they point to an individual and uses “you” in a singular way just like, “designed for you”. In some advertisements, covered dressing women are represented near non covered women but the remarkable thing in these advertisements is; non covered women are not dressed as fancy as the covered women and they do not interact with the observer, they do not look at the camera in visuals, instead they look the ground and seem a little bit non-sexual.

3.5. MODERN LIFE ARGUMENTS-CONTEMPORARY ISLAMIC WOMEN INTERACTION

The relation of represented women with modern daily life and features of modernism are strongly emphasized in advertisements and advertorials. Women are reading Vogue, using smartphones while they are having a cup of coffee in a fancy restaurant with a good view, they usually use a notebook or a tablet pc which is showing their engagement to the modern life accessories. They are driving, renting cars, attending to chocolate workshops, making donations 32n don governmental organizations, working in 32n don. They hire organization companies for their events, weddings, birthday parties. They use and shop over internet and they also have a internet site for covered dressing called “32n d high heels” which is very meaningful; while high heels are representing the sexuality of a women, 32n d generally symbolizes the Islam with a colour and in Turkey there is a phrase about a tone of 32n d called “Islamic 32n d” and they use this tone in their site and their name. An advertisement example will be helpful to explain the our meaning.



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As it can be seen in the visual two women in covered dresses are sitting in a cafe 33n done of them is reading Vogue Turkey and the other one is using her smartphone, they are spending their time in an elite way and the place they sit are in a real bourgeois style

3.6. THE NEW FASHION TRENDS AND DRESSING SUGGESTIONS FOR ISLAMIC WOMEN

The advertisements and advertorials are offering new trends and different fashion movements, as an example although the differences between genders, their looking and public life is strictly defined in Islam, advertorials offer a style which is really masculin and suggests to combine retro and masculin styles together in order to follow the fashion. Advertorial recommend loose trousers, long jackets for a combination to create a strong woman profile and to follow the European Fashion. An advertisement of Turkish textile brand FABRIKA finds place with a message “the meeting of masculin and retro style, the designs which are reflecting the strong city woman profile, takes place in the adventure of working woman. In another advertorial “mono color” trend is suggested by the magazine it is pointed that women can only find this trend in GUCCI and with this style women can use the power of “pure red” and become mono color not “monotonic”. It can easily be observed that this new women type or these suggestions doesn’t fit the well known women of Islam. They follow the trends, fashion and especially well known global brands.



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The most remarkable thing in the advertisements and advertorials are the symbols of popular culture and the commitment of this new Islamic woman to popular culture and brands. This new woman is especially getting well with consumer culture, and has the economical power to follow these brands. But one example is really stunning and it has to be shown as an example.

In the advertorial given above it is seen that woman with the covered dress is wearing a purse and shoes including popular culture icon Marilyn Monroe's famous photo. As it is well known Marilyn is not only an icon of popular culture, she is exactly the most known name about sexuality. Although getting covered in order to not being sexy and attractive and staying out of attention, wearing this kind of spectacular clothes and carrying this kind of icon shows us the affiliation to both Islamic and traditional values and modern values. Surely this is a hybrid view and can not be easily examined but certainly shows us the merge of modernization and Islamism in new Islamic women identity. It is expected that the consuming culture and modern consuming habits to effect the Islamic Women but this kind of merging can not be easily foreseen. For Islamic culture Marilyn is a non-ethical character, sexually attractive with a dazzling looking which is not accepted in Islam but now in this type of Islamic Women identity they can come together and sexuality icon Marilyn can be a part of covering dress fashion.

The hybrid seem of the advertisements are consistent in magazine but this hybrid view also shows us oppositions about covering dress fashion because in one advertorial the covering dress fashion is consisted with Marilyn and in another it is consisted with Ottoman figures and messages about Ottomanism, but this time, the head is not covered completely and not really suitable for Islamic order. These examples shows us that the difference between advertisements are also the evident of engagement with modernism and not giving up the tradition in a way. Although a modern view, really traditional messages are taking place in the advertisement given below.



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In the message of advertisement it is written that "Lady, In our spring-summer collection we have combined our style with the magnificence, shiny, powerful, strong energy of Ottoman Era. We tried to merge classic tradition with contemporary dynamism and tried to reach today's fashion. We imagined to merge the innocence personality of women with attractive details in order to create a feminine form... This summer Karacan (the name of the brand) woman is sophisticated, brave and attractive as she is always". Again it seems that being attractive, being covered are together in a different way, in addition now Ottoman Tradition joins this merge. It is clear for now, this Islamist woman is chasing being strong city woman, attractiveness, beauty, tradition and being covered as the religion ordered and combines all these features in a different way and interpretation.

CONCLUSION

Turkey has lived many changes, social movements and governmental reforms in the last century. Evolving to a Republic from an Empire and reconstituting the state in a secular way was a hard issue for any society or government. Although the Republic's foundation, the soils of new country was a playground of many ideologies. The dominant ideology of the new government was a secular, positivist and modern Republic but after the second half of the 19th century Turkism and Islamism were also very strong among public and elites. After the foundation of Republic with the series of reforms and strong government the idea of Islamism was pressurized more than twenty years. Islamism was a non-western approach and was not suitable for the constitution of new Republic. While pressuring ideologies except republic and laicite, republicans constituted their ideology with its elites; engineers, intelligentsia and women. Women was very important in this situation for exposing the progressivist face of republic to whole world and country. Many interventions done to public life in order to maintain the situation of women and carrying her into an equal place with republican man.

After the 1950's Islamism wakes up from its hibernation and materializes with its ideology. Constitutes itself as the anti-thesis of Republic and its reforms. Because according to Islamism western approaches doesn't fit to our society and only way to progress is returning to Islamic way. Although being the anti-thesis of Republic, Islamism constituted its ideology with the same arguments called engineers, intelligentsia and women. But the roles of these actors was different this time; engineers were in an effort of orientating positive sciences and belief, as the opposite of Republican ideology which was thinking that the only way of scientific development is secular and positivist science approach. Intelligentsia as an actor was taking place in both ideology but they were opposite poles in two ideologies. In republican ideology intelligentsia were defending the importance of modernization, being secular and the need of the country to laicite but on the other side intelligentsia were trying to reveal the Western thinkers which were criticizing modernism and positivism. When we came to the exposing face of both ideologies "women" the opposition of two ideologies become crystal clear. Two women had many many differences in a wide range from their clothing, their positioning in public life, and as an iconography of ideologies. Republican women was nearly non-sexual, was working in public service and being an equal citizen was much more important than everything, their hair cut was in modern ways and they were living an European life. When it comes to Islamist women, gender difference were clear, women were in public life with underlining their gender and their commitment to tradition and belief. They were living a different process of modernization, Islamic modernization. Not leaving the roots to tradition and not giving up being in daily and modern life. With the economical power of Islamists the situation women has also changed, they entered to public life more brave and stronger and this has made the conflict between Islamists and Republicans more clear.

When we take a glance to Islamic woman in Turkey it is seen that they were merging their ideology with modernization and the magazines Âlâ and Aysha were describing this new kind of Islamic woman with a big circulation every month. This Islamic woman identity was evident but never materialized as

this before in order to examine. With the examination of the magazines, advertisement and advertorials they include it is seen that this new identity was being constituted over a trivate with connections to belief, modernism and economical power. With a national income about 10.000\$ in Turkey these advertisements were suggesting coats with a price of 5000 €, purses about 10000€ and trousers about 1000€ it was the evidence of the economical power of this new class and their western consuming habbits with the brand commitment of high end global companies. They were representing themselves with covering dresses and turban and not giving up the belief but on the contrary they were carrying popular culture and consuming cultures global icons to their fashion. They were using the arguments of modern life, aware of global fashion by reading Vogue and Cosmo. They were the counter elites of Republican woman but on the other hand they were as alienated as the Republican women to the traditional Islamic culture and population who were at the edges of Republic ideology and society. These masses were carried the Islamist movement to government but this new elites were now far above the public in economical an cultural capital. This new elites of Islamism has nothing to do with the republic they're only envy was to the Ootoman Empire because the empire was the closest constitution to current Islamism with being Islamist and prosperous. This new was women was not only way different from the Islamic women with their clothing, consuming habbits, one of the most evident difference was in the public life. This new woman was not naive and homebird, she was well-educated, good looking and were in a merge with the global world and reading it from her perspective.

As a result it is seen that after several changes from begining to contemporary Islamist ideology. The identity of women shows a great change within the borders of ideology. Never gives up beliefs and traditions but it is nearly impossible to reach them in modern life. They do not represent themselves as mom, wife or etc. they are individuals, they are strong, they often have a great strength in public life, aware of popular culture, global world and their strength. Although being a new and hybrid type this new women identity is much stronger any orthodox woman identity which was constituted by body policies. Because now they are ruling their body policies and their public life.

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