

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
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Honour and Gender Differences in Elif
Shafak's *Honour*

Dissertation submitted to the department of English as a partial fulfilment of the requirements for Master's degree in Literature and Civilization.

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2021 – 2022

Dedications

This work is heartily dedicated to my dear parents, thank you for all the love, sacrifices, and trust. Thank you for always pushing me and for teaching me what it means to be loved unconditionally, I will be forever indebted.

I also thank my husband who is such a caring and supportive person. Thank you for supporting me when I was complaining all the time, thank you for being the husband that you are.

Special thanks go to my family-in-law for their encouragement.

I will never forget to thank my brothers and especially my dearest little brother Abdelmalik who had a little touch on this work.

I would like to take this opportunity to thank my friend Rihem and my Turkish friends especially Şeyma. To everyone who encouraged, motivated and fully endorsed me.

Acknowledgments

First and foremost I would like to thank my supervisor Prof Wassila MOURO who was there for me whenever I needed her and who was ready to meet me with a bright smile whenever I panicked or lost the desire to continue working especially after discovering that I was pregnant. Thank you so much for being really patient with me and for answering all my questions although I ask a lot. Thank you for being a good listener and most importantly thank you for your friendship.

I also thank my co supervisor Dr Wafa LASRI for the great help she afforded and the time she devoted as co supervisor.

I would love to extend my gratitude to the members of the jury, thank you for giving your time and evaluating my work. Prof Ilhem SERIR who had a significant and early influence on my development as a reader by teaching me how to read between the lines in my first year of university. She is also the one who made me fall in love with literature in the first place. Special gratitude goes to Miss Meryem MENGOUCHI who was always ready to help, and who is such a humble teacher who never forgot that she was a student once. Thank you miss for all the calls on teams and for helping me to choose this topic since I hesitated a lot.

A heartfelt thank you goes to the most precious Dr Souad BERBAR for being really kind and who accepted to help every time I went to her.

GUETTAIA Seif Eddine Thank you so much for being the first to read my work and give me remarks and for comforting me in the last days. I also want to thank MOSTEFAOUI Youcef Zineddine who accepted to help even when he was really busy. Many thanks to all the people who helped me to accomplish this humble work , your advice and efforts are greatly appreciated.

Abstract

Inequality between genders is a topic that will never lose importance through time. Misogyny and discrimination against women in Turkey is indeed an important topic that should be brought to the table while talking about Turkey. This research is a study of Elif Shafak's novel *Honour* that focuses on the theme of the unequal vision between men and women. It started from the fact that the birth of a boy is more desirable than having a girl who will be allied with shame and disgrace throughout her life. Whereas the boy would undoubtedly represent honour. Other rights are at stake, such as education, raising both males and females with prejudice and gender based reaching honour killing, which can be committed with girls only because society believes that the girls are the holders of honour unlike the boys. Hence these differences create different lives and destinies and a way of injustice. Therefore honour in the patriarchal society is only for women and this is what is highlighted throughout this research work.

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General Introduction

X and Y are two different letters that can lead to two different lives. XX and XY are never treated in the same way, they are different biologically speaking but the society and its norms amplify these differences until it becomes obvious and cannot be ignored. Particularly in the patriarchal societies, taking as an example the Turkish society which depicts women in series as successful, strong and independent whereas the reality is much more different than this. Media manipulation in Turkey plays a role in depicting only 5% of the Turkish women, making it appear as though this is the case in the whole country, yet if one zooms into the Turkish society, he/she will discover many hidden aspects such as inequality between genders which governs the lives of many Turkish families.

Sexism is happening enough to raise awareness and to speak up. The choice of the topic falls on Turkey to show the reader that what the media depict is not always true or general. Turkey is not only a country of beauty, freedom, fashion, and independence but it is also a country of atrocities, inequality, violence, discrimination and crimes.

This research sheds light on the hidden aspects of life in this country. The focus falls on the difference between the two sexes both inside and outside the domestic sphere. Inside the house, the parents treat their offspring unequally and asymmetrically. The girl is put in the margin when it comes to education for example, and she is treated in a severer way, with a lot of orders to follow and many forbidden things to avoid. In contradiction to boys who have no boundaries and even if they do, they are allowed to transgress them without objections and without being reprimanded. And outside the house ,I.e, the society, where the woman is a walking honour with two feet who should put the safety of the latter above everything else, because if honour is touched her life will be deemed useless and the only path left for her is death meaning honour killing, which brought us to the essential theme of the research which is honour and honour killing.

Honour or Namus in Turkish is an essential part of the life of Turkish people, it existed a long time ago and it still exists with the same importance as the past and the

same value. It is commonly believed that love is blind but in turkey honour is blind and it is not allowed to be shaken but if it happens no matter how dear this female is to the perpetrator of honour crime, even if she is his daughter, sister or wife, she must be killed. On the other hand if the boy makes a mistake that has relation to honour no one will put a hand on him because he is a man. One should not normalize things which are abnormal on the basis of gender. A mistake remains a mistake no matter if it is male or female, the mistake is the same for both.

A novel which is about the fact that inequality sometimes can lead to bigger problems and serious heartbreaks, and how the ill way of raising children can make it hard to accept new things, or let go of old things even in different places and different cultures. The inequality between the two sexes in this novel is seen between sister and brother, wife and husband and though they are no longer in patriarchal settings but the way of thinking and seeing things was hard to be alternated.

Elif Shafak, the writer of this novel lived in such a society and knows how much Turkey is a conservative society, and how people can close an eye on men's abomination which is depicted in the first page of her book when she gave an anecdote from her life. Shafak refused to hide the inequality between men and women and how honour can lead to honour crimes which is related to women only, she decided to talk about these issues in her novel because these problems touch a high percentage of Turkish women.

These observations trigger the following questions :

- Is honour an inherent concept for Turkish people even if time and place are alternated?
- Why did Elif Shafak portray men in the black colour and women in white colour when it comes to honour ?
- What are the grounds on which sexism is presented in Turkish society?

This dissertation is divided into two chapters. The first one tackles the approach used which is Feminism, it gives the history of feminism in Turkey aside with the

most feminine Turkish women writers who were able to raise their voices and talk about inequality between the two genders.

The second chapter of this research is the analysis of the work of Elif Shafak *Honour*. Which dealt more with how the Turkish society views the education of their female offsprings and the way they prioritize other things on education. And it is surprising that the relationship between the mother and the child can exceed the limits until the roles are reversed. Besides the fact that a mistake within the Turkish society or Turkish people is not perceived the same way. Hence a mistake for a male is accepted whereas a mistake from a woman is not accepted at all and she can be held accountable for it and can lead to an honour killing in most cases.

Chapter One

An Overview on the Turkish Society

1.1.Introduction

Honour in Turkey is an important parameter of life and a highly valued pillar that cannot be dismissed, it existed in the past -as Turkey is considered a patriarchal country that places women's chastity on the top of its concerns- and it still exists as a back stone. In this research, the focus is on honour and how the latter is something bestowed only on the shoulders of women, unlike men; and which in turn can lead to an honour killing which is the main theme in the work of Elif Shafak that is going to be analyzed in the second chapter.

In this chapter, we strive to offer a historical backdrop of the fundamental concepts needed in this study, as well as certain challenges that might be considered as the first step toward gender inequality, such as gender concerns and gender-based parenting. In addition to definitions of the major literary theories pertaining about the study of the novel and an overview of Turkish literature and Turkish women authors.

1.2. Gender in Turkey

Sancar and Bulut explain that there are several factors in life that provide both sexes with distinct responsibilities throughout society. One of such factors is sex, which distinguishes between men and women because of their physiological and genetic differences. The second component appears to be related to sexual identity, which is a social characteristic different from sex (2006). Indeed men and women are certainly distinct. Sex refers to the biological distinctions between men and women, whereas gender refers to the social translation of these distinctions. The way society perceives men and women is not the same and probably will never be the same both in Muslim and non-Muslim societies, although these distinctions are more visible in Muslim societies, such as the Turkish one.

Popular discourse reflects conservative notions on gender expectations. The Health Minister Mehmet Müezzinoğlu said

Mothers have the career of motherhood, which cannot be possessed by anyone else in the world. Mothers should not put another career other

than motherhood at the center of their lives. They should put raising good generations at the center of their attention¹.

This is a vivid example of the different responsibilities that fall under the purview of women, and it is commonly held that being a mother is the only thing a woman should do, because it is a priority that should be favored and put on the top of her life and that everything beyond that is futile. That is to say, Turkish people breathe society's misogynistic air everyday without succumbing and they do not instill confidence in their girls. They rather let girls drown into a society that will knock them down and treat them as an extra, a society which does not see or portray them in the same way as males.

1.3. Turkish Gender Stereotypes

Despite the fact that gender stereotypes are a major issue in social psychology, there is little study on gender stereotypes in Turkish society. "Gender stereotypes are attributes related to gender characteristics" (Sakalli-Uğurlu et al, 2018, p 311). Sakalli-Uğurlu et al also point out that, due to dualism, which results from the existence of two sexes in society, there are two distinct thingummies in every field which fall under the umbrella of what is known as gender stereotypes (Sakalli-Uğurlu et al, 2018). The latter leaves individuals with a preconceived and a blocked image of things that are expected from both men and women in a given society. This in turn leads to understanding how people discern them and how would those people react if they see men and women doing things differently from what society expects from them. Therefore, as soon as gender stereotypes and their framework are understood by a person, he or she will be able to comprehend certain doings, manners, and comporment, as well as to normalize and approve men's dominance in society (Sakalli-Uğurlu et al, 2018)

Men and women in Turkish society or any other different society have certain characteristics that trace and shape their ways of living. Sakalli-Uğurlu et al said in

¹ Hurriyet Daily News, January 02, 2015

this respect that it is agreed among members of society that men and women are not alike (2018). Hence, there are some traits and hallmarks which distinguish between both men and women and make every one of them possess a certain amount of uniqueness, “ such as being warm, sensitive, kind, patient, weak, submissive, attentive to appearances, and clean.” [which are among the features that are peculiar to women, dissimilar to men, who have completely different characteristics such as] “being fearless, independent, strong, active, ambitious, risk-taker, rational, self-reliant, and competitive” (Sakalli-Uğurlu et al, 2018, p 311)

Sakalli-Uğurlu et al added that it is odd for women to have characteristics incompatible with the ones that are ascribed to them under the gender stereotypes realm; in other words women should not be defiant, obstinate, dominating, sarcastic, licentious, or haughty (2018). They should rather be the opposite of what was mentioned before , meaning that they should be “warm, kind, interested in children, sensitive, clean, attentive to appearances, patient, polite, and cheerful” (Sakalli-Uğurlu et al, 2018, p 312)

Women are considered fragile human beings. So, if a woman is not weak and has a certain degree of bravery, and she is present to speak at her highest pitch about anything that displeases her; or if she is not comfortable with what society imposes on her, she will instantly become a rebellious non-feminine female. She will be regarded as a woman vying with a man for power or a position of authority, for power is something that is only ascribed to males solely, and it is unusual to see a woman who is strong because this is not an adjective that should be granted to women.

This is not absolute, for there are some people who encourage this type of women and find them really important to society even if these women represent a small category but they are still needed to bring change and to speak in the place of many voices which cannot be heard because they are rather buried by inappropriate masculinity. As Yenilmaz mentioned in his article that, closing the hiatus of inequalities between the two genders will grant women safety in society. The first step in achieving such an objective starts with the empowering of women which in turn

puts a lot of questions about how it will be accomplished. Two straightforward solutions that will make this aim achievable; are the involvement of all stakeholders, and an addendum to a new flanged plan (2019).

Dealing with the same concern, men are also put inside the cage of stereotypes. Contrary to what has been said before about women, if a man is weak, this is abnormal. If a man is crying people will tell him: stop being emotional and wipe away your tears you are a man. As though males are barred from sobbing or expressing grief by tears for fear of being perceived as unmanly

On the other hand, men are expected to have business sense, high self-esteem, leadership ability, and to be athletic, self-reliant, ambitious, risk-taker, assertive, decisive, rational, competitive, and aggressive. However, they are socially forbidden to be emotional, approval seeking, impressionable, yielding, shy, and naive (Sakalli-Uğurlu et al, 2018, p312).

This drives many men to vent their melancholy in other ways, one of which is "anger," which may occasionally ruin many families.

Being a perfect man despite all the fetters of society is somehow challenging. A man needs different standards than a mustache to be called a man. Those standards could be shrunk in four main things which are as follow; independence, curtailment of feelings, hostility, and dodging from womanhood. Therefore, the standards mentioned before are needed in order to be manly (Sakalli-Uğurlu et al, 2018).

Men and women are slaves of society and could never be their true selves and they are always bound to what others think of them. This can be slightly different for men but a woman, more precisely a Turkish woman, or a Muslim woman, can never avoid others' tongues while committing something or even behaving in a way that makes her different from other classic girls, so being different can be a problem.

Hence both men and women must comply to the standards that the society requires and expects from both of them. “similarly, some descriptions of men are associated with precarious Manhood thesis” (Sakalli-Uğurlu et al, 2018, P. 312). Unwellness and eating disorders are the result of a constant battle to seek societal approval and to conform to society's standards. Men were not born bold, muscular, enraged, and violent but this is what they become so that they can fit in a society that sees men in a definite manner, and being different from that specific way might categorize a male in a different box other than that of manliness. Women as well experience the societal pressure by trying to conform to society’s standards and expectations (Sakalli-Uğurlu et al, 2018)

Sakalli-Uğurlu et al insist that preconceived opinions and the unjust treatment of both sexes are what people suffer from when it comes to society’s gender stereotypes alongside health problems and women, in particular, suffer severely from what was previously mentioned (2018).

So, this is society, the shackles of society. “Researchers have argued that this communal-agentic distinction may result from societal perception that women have lower status than men”((Sakalli-Uğurlu et al, 2018, p 312). Of course, the focus of this study is the Turkish society, but when it comes to gender stereotypes it is certainly not bound to Turkish people only, they are found worldwide. Our species have progressed, but our gender conceptions have not. People constantly create a desired image for any man or woman and strive to adjust him/her to this image by depriving them of their true selves. And this is actually the nut of these gender prejudices. Children must be raised differently; they should be raised in a way to be true and loyal to themselves.

Parents must begin by raising their children differently. They do a huge disservice to boys and how they raise them, they asphyxiate their humanity, they define masculinity in a very shallow context, and they put boys inside it, teaching them to shroud their true selves and true emotions, and they do another great disservice to girls as they teach them to mask their true selves and true emotions.

1.4. Raising Children in Turkey

Family plays a significant role in the raising of children. Without a doubt children are not only raised by their families, for at a certain age, other parties take place in raising children such as school, people of the street, neighbours and even friends, but it is believed that parents take the huge parts in raising a child. “According to Sancar, in modern thought, the idea of using the family as a means of organizing to mastermind society is based on the idea of shaping children as the core of the future society. For this reason, children are as important as mothers and fathers in the formation of the modern Turkish family. The socialisation that the family provides for the children before school - age serves the ideal of the state to raise good citizens” (Koçak Kurt, 2021, pp. 09-10). Therefore the parents are the crux in the upbringing of children; they are the ones who provide children with the rudimentary education which will have a direct impact on their personalities in the future.

The distinction between rearing a boy and a girl differs in every family. Some families treat both sexes equally, while others do not. Boys are reared more freely in certain Turkish homes than females. Girls, for example, do not have the same freedom as boys to come home whenever they want. Some parents place a high value on their daughter's attire. While some parents are completely okay with the fact that their son is dating, they are against the female dating. Of course, this is not evident in every household. In certain families, the female child is seen as a diamond; her happiness and education are valued above all else, and they strive to provide her with a happy family life. So it all depends on the family. But the interest falls on the majority, and the majority raise their children with gender stereotypes.

It is worth noting that a girl is no longer a kid once she reaches puberty even if she is only twelve years old. Eventually, society starts treating her differently and expecting things from her, thereby ending her childhood. Thus the girl is in a position where she does not fully comprehend what is happening, she still wants to climb trees and play with the boys outside, but she is no longer able to do so because she is no longer a child.

The family members alter her dress style and choice of clothes, they also impose constraints on her daily life and flood her thoughts with instructions on how to walk, to sit and how to converse. And they do not miss a single opportunity to remind her that she is now a lady. It is also crucial to note that in society, women are constantly put under the magnifying glass, the society instantly begin interrogating women about her clothes, and what was she doing at that hour of the night.

The way parents treat boys and girls differs, and this occurs naturally because it is something that has been ingrained in the depths of society and will not change quickly; it is more like a lifestyle, and if this approach changes, the balance of life will be upset. However, the magnitude of the wrongs perpetrated against the girl cannot be denied or ignored, rendering the situation untenable and necessitating reform.

Many parents wonder if their newborn will be a boy or a girl while waiting for the arrival of their child, and many men secretly wish for a boy, but these parents should be prepared to nurture this child even if this kid is a girl, she should be reared with the same love and passion as a male would be. The general discourse of the participants -within the scope of the research carried out between January and August 2013, 36 mothers and 35 fathers were interviewed in 33 primary schools in 31 districts of Istanbul- was as follows: "It doesn't matter if it's a boy or a girl, we don't separate our children". (Kilic, 2013, p.9). As the interviews progressed, it became clear that, while they did not segregate girls and boys in terms of educational assistance, care, and access to opportunities, pretty nearly all of them subjected them to an essential behavioural disparity. (Kilic, 2013, p.9)

The following are some of the most notable differences between raising boys and girls in Turkish homes :

1.4.1 Responsibility

Kiliç argues that there is a discrepancy between children and the sense of responsibility. When it comes to certain things, such as responsibility, neither gender takes the same path. The weight of responsibility bestowed on women's shoulders is a heavy burden that paralyzes them from moving freely this is how they have been raised, less freedom and high responsibility which can be seen in “Girls are held responsible for their belongings, their room, their homework, their families, and increasingly their own bodies” (Kiliç, 2013). Parents inculcate liability in their children, yet there is a clear gender disparity.

The burden that the girl bears is so heavy that she can no longer be her true self. She is always paralyzed by the rules. Without exaggeration, there are young girls who do not care at all and live their life fully if their lives are not cut short by the name of honour. Seeing those atrocities makes a lot of Turkish girls hesitant to risk and live their lives the way they want since the outcome would most likely be severe. The difference between girls and boys in Turkish society is enough to claim that males are more at ease when it comes to some topics since they do not have any responsibility, nothing to defend, and no one to impress, unlike girls, who have to make every step matter.

The concept of gender defines the society's expectation of different roles, responsibilities and behaviors from people according to their biological gender. Although these different roles, responsibilities and behaviors are gender-based, they are shaped, organized and lived hierarchically, including other social categories. Therefore, the concept of gender underlines that gender is not just a biological reality at the personal level and makes the social dimension of gender roles visible (Kiliç, 2013, p.1).

The lives of both men and women are molded by their gender. Sexual identity is more than just a term that distinguishes between the sexes; it is a notion that governs life in such a way that promotes equilibrium.

1.4.2. Surveillance – Freedom

More eyes watch the female's every move, she can not be free in doing things , she can not take a decision on her own without scrutiny; she is like a marionette with no freedom. She does not relocate willingly without the intervention of her family and even neighbours; society in broad. Boys, on the other hand, have unlimited freedom; they may make decisions and voice their thoughts without jeopardy and fear of being judged.

Surveillance and the dominance over females are a never-ending tasks. Their every move is scrutinized and examined, from her friends to her clothes, from where she is going to how she gets there (for example, where to sit in the minibus). With adolescence, this control becomes a type of "controlled release" (Kiliç, 2013, p10).

Of sure, society keeps an eye on boys, but it gets less intense as they get older. The boy has the opportunity to shape his personality the way he wants, he can agree and disagree, he can be free to live his life the way he wants, and no one will question his freedom. "For men, surveillance decreases with age ...in fact, for mothers, this does not mean that their worries will decrease, but mothers say, we can't keep him even if we wanted to! they accept their son's freedom." (Kiliç, 2013, P10).

1.4.3. Honour

Honour is the most striking concept while talking about the difference between raising children.

The issue of honor is mainly expressed in relation to the sexuality of girls. The issue indirectly affects boys, as parents counsel their teenage sons to be careful and not put their girlfriends and themselves in a difficult situation. But girls are the ones whose lives are really limited (Kiliç, 2013, p 11).

Women feel more responsible when it comes to certain things , when a girl is growing up they start teaching her to protect her virginity and that if she loses it she will never live peacefully, they take away their innocence and push them to grow faster as soon as they reach the age of puberty. "... Parents exist for the honor of their

daughters.” (Kiliç, 2013, p11). Meaning that the honour of the girl in Turkish families is seen really important to the point that honour is related that the existence of the parents

1.5. Gender Issues

As mentioned before, honour is more likely to be a society’s parameter which is prescribed to Turkish girls more accurately than boys. Society praises girls for virginity but it does not praise boys for the same thing. Women are subjected to a variety of types of violence, including forced virginity tests, honour murders, rape and sexual assault, as well as domestic abuse. The press has repeatedly reported on schoolgirls and adult women's experiences with forced virginity tests “.....the elimination of violence against women bringing to light the oppression that women experienced in the family, the use of sexuality as a medium for male dominance, the misrepresentation of women in the media and the challenge against virginity tests” (Diner and Toktas, 2010, p 41)

Many societies have raised its people to believe that women are born guilty and wicked, as the famous feminist Sakai said once “have been raised to think of women as inherently guilty. And they have been raised to expect so little of men that the idea of men as savage beings with no self-control is somehow acceptable.” (Sakai, 2021, P. 68). One example could be seen in divorce. The divorced woman is held guilty. As a result, society will shift its perception of her and treat her with contempt. As Narli points out; inappropriate sexual relationships are the reason for unmarried women being unceasingly scrutinized (1999, P.61). However, society does not hold man responsible or view him as deserving of derision; instead, he goes about his daily business as usual.

Until the end of the 1980s, when the women’s movement became assertive and independent of the state, Women's NGOs² were not very vocal in opposing forced virginity tests. Thereafter, women’s

² nongovernmental organization; an organization that tries to achieve social or political aims but is not controlled by a government

magazines have started making critical remarks on such examinations, and the NGOs have begun campaigns to stop this practice (Narli, 1999, p 61)

Contrary to what is said before, this test still exists and still leads to the end of the lives of some daughters and sisters. When the family finds out that the girl is no more virgin they decide to end her life under the name of honour, which is not always because of the loss of virginity sometimes it is simply because of a suspension or bad misinterpretation, which eventually can lead a woman to be wronged and defending herself will not make any difference.

1.5.1. Honour Killing

Killing can never be justified. There is no justification for granting someone the authority to end the life of another person. People are born free and no one has the right to deprive them from their freedom or take away their lives for whatever reason. Even in slavery which was over 150 years ago, laws applied restrictions on slave owners for accidentally killing their slaves while punishing them.

The Code of Justinian changed the definition of the slave from a thing to a person and prescribed the death penalty for an owner who killed his slave by torture, poison, or fire. Spanish law of the 1260s and 1270s denied owners the right to kill their slaves. Lithuanian and Muscovite law forbade the killing, maiming, or starving of a returned fugitive slave. (*Britannica*)

Honour killings, which are often associated with women, is our main concern. Honour killing is defined as the intentional killing of a woman in order to cleanse the family of the filth and humiliation that this girl brought upon them. It is not an act that is followed by remorse but rather by a sense of accomplishment.

The family asks one of the male children or teenage cousins, who is under 18 years old, to kill the stained female, who allegedly violated the established mores. The penalty for killing an immediate blood

relative on purpose is life sentence under the law. However, the criminal code reduces the penalty for murder if it is committed on witnessing an adulterous act or on the suspicion of an illicit liaison on the ground that it has been caused by heavy provocation (Narli, 1999, p 62)

Furthermore, honour killing has become more of a profession; as it occurs so frequently that Turks begin to plan for it. So they devise a well thought out plan, they pick a member of the family, a male under the age of 18 years old to murder the girl who has sullied the family's reputation. And the reason they chose the killer based on this criteria is so the penalty would be mild. "The sentence is reduced to an eighth of its severity. It can be further reduced when the age of the convict is under 18" (Narli, 1999, p 62). However, it is feasible for the male perpetrator of this crime to be at ease and go on with his life as if nothing occurred, as if he had merely killed a fly; as though the victim who has just been killed was valueless. Furthermore the family paints him an image of a hero in his mind and makes him believe it.

In the field study conducted by Prof. Dr Aytekin Sir with the participants of 430 people, most of the participants defined the concept of honour as: my wife, sister, mother, chastity of women or sexuality of women (Melis et al, 2007, p 70). Women are more often associated with honour than males. It is thought that a man is a man regardless of what he does, he remains viril. It should be emphasized that the error is the same, if a female loses her virginity it is a mistake, if a man loses his chastity it is also a mistake, and if society punishes women for it, it should penalize males as well. If a person from the patriarchal culture is asked about honour he will undoubtedly link it to women. Honour is always bestowed on women's shoulders as if it was in their blood or DNA.

In Turkey, the young girl is treated as a commodity, when her family places a high value on her virginity it is not for nought, and it is not only for the purpose of safeguarding her, but also for the intent of benefiting from her highest price dowry for the celibacy she has been defending. Thus, a Turkish girl who has lost her virginity is

worthless and her family cannot benefit from her, therefore she is killed. As a matter of fact, she is killed not only because she brought dishonor to her family but also because she caused her family to miss out the chance of earning an irreplaceable amount of money.

A young girl is often a commodity for the parents, because her bride price (baslik parasi) can go up from five to ten billion TL or its equivalent in goods. When there is a doubt over a young girl's chastity, she has no economic value to her family anymore. Then the family feels bitter over the economic loss and at the same time they are put under community pressure to terminate the life of the stained daughter (Narli, 1999, p 10).

Actually, there is another feature that goes hand in hand with honour killings which is individualization, and this feature was grasped from Narli's last statement when she mentioned the pressure caused by the society. This feature is individualization, as Melis et al point out in their article; a lone income origin fosters patriarchy which would be the result that leads to women being slain in the name of honour. On the flip side "Honour killings" are heavily influenced by "Individualization". The latter plays a significant role in the commission of these crimes since in a culture without an individualistic attitude; no one considers that everyone is accountable for their acts (Melis et al, 2007, p 71).

In a study conducted by KA-MER³, 2004; it was revealed that compared to other women, the issues facing those who received education were simpler to resolve. In addition to the fact that the more families' educational levels deteriorated, the more the prevalence of honour murders rose.(Melis et al, 2007, p 71). Hence, education is a crucial topic that should be highlighted while talking about honour murders. With increasing education, the prevalence of lifetime physical violence among females decreases. We must educate these women and teach them how to educate themselves.

³ KAMER Women's Centre (Kadın Merkezi)

1.5.2 Education

Many parents believe that their daughters' early marriage is more vital than their education. When it comes to education females are constantly shoved aside unlike males. Turkish societies teach girls to aspire for marriage whilst teaching boys to aim high and to aspire for work and good positions. As the famous saying goes: no matter how successful the woman is, she will eventually end up in her husband's house; as if any other thing is deemed useless and trivial in comparison to marriage. They poison young girls' minds with such things until they become competitors, not for education or accomplishment, which would be wonderful, but for men's attention and who will get married first.

In socially conservative parts of Turkey, a traditional view on gender roles prevails. Indeed, several studies that have conducted face-to-face interviews with parents, teachers and local officials in Turkey, report conservative views against girls' education as a major impediment. In four cities of the Black Sea region with low enrollment rates for girls, a concern for girls' chastity, need for girls' labor at home, preference for religious education and early marriages were presented as the main reasons for not educating girls (Güven et al, 2015, p 03)

Narli reveals that men are more likely to experience that the prevalence of ignorance fluctuates by age category, with youths having greater rates of education (1999) "In 1990, 9.46 percent of males, but 29.18 percent of females were illiterate despite the fact that five-year elementary education has been compulsory since the proclamation of the republic in 1923. Nevertheless, in 1980 the proportion of illiterate females (56.25) was much higher than in 1990" (Narli, 1999, pp. 54/55). Additional factors, such as living in the metropolitan area or the countryside, territorial locality, and relocation, are also connected to the education ratio. Hence, the proportion of females lack of education is significantly greater in remote rural regions than it is in metropolitan ones (Narli, 1999)

The illiteracy rate is also higher in the eastern and southeastern provinces, where it was 42.2 percent in 1990, while it was 22.3 percent in western Turkey. The enrollement ratio also varies with gender, though not much at the primary level. However, at the secondary level the gender difference in the enrollment rate becomes more discernible, though it has narrowed through time (Narli, 1999, p. 55).

Narli added in the same respect that the unfairness that the female suffers from has gone beyond all the expectations until it reached one of the female's most basic rights, education. Large families that are financially distressed always give boys' schooling precedence, in contrast to girls who have been shoved aside and are pushed to accomplish varied duties. Hence, destitution, injustice, and the employment of children- all of which interfere with children's capacity to attend normal school- are considered major aspects of the non-education of children, particularly females (1999).

At the tertiary level of education there was a significant increase in the female enrollment rate. However, in the 1990-1991 academic year, it was still 8.9 percent for females, but 16.5 percent for males, the same figures rose to 13.8 percent for females and to 21.3 percent for males in the 1994-1995 academic year (Narli, 1999, p 55)

Educating females is not a priority in many cultures, including the Turkish one. Education is a rich environment that may help females become more aware of their rights and even their responsibilities. It is the fundamental method to learn many things in a way that is different from what people learn at home from their parents, the customs...it is another dimension of creating life and personality and doing things in a more unique way. Educated females may make more informed decisions – and from a wider range of possibilities. Education matters in people's lives and educated women are more likely to succeed. As mentioned before by Narli, in some parts of Turkey many parents in impoverished circumstances must pick which of their offspring will

attend school, and for them, the natural choice is one of their sons (1999, P55) As a result, gender disparity is at the core of the problem.

They urge males to school while pushing girls to the reverse; they push girls to child brides and early motherhood, and it is unquestionably acknowledged that this is her fate. As a result, educating a female is pointless because she was merely meant to be another man's wife, and she could marry whether had an education or not. When it comes to Turkish girls, education is considered a luxury.

1.6. Feminism in Turkey

Adam Leake (2012) states that Feminism in Turkey went through three waves. Despite the fact that “the first wave of feminism” in Turkey began eons after “the first wave of feminism in the West”, the Turkish movement gained momentum quickly after the establishment of the Republic, proving the Kemalist elite's commitment to modernization and Westernization (Leake, 2012, p 1). Nezihe Muhittin, a female rights activist, founded a party in the 20th century that was solely devoted to female's ability to vote, but because the State considered itself as the guardian of the developing States; it was cast aside, believed that the new republics were not ready to handle multi-party politics yet. (Leake, 2012, p 1)

However, after being rejected, Muhittin was inspired to create “the Turkish Women's Union (Türk Kadınları Birliği,TKB)”, and inside the confines of this group, “Turkey's first wave of feminism” picked up steam (Leake, 2012, p 1). Women were given the opportunity to vote twice, first in the municipal elections in 1930 and subsequently in the national election in 1934, thanks to the TKB's victory. Howbeit, this TKB was halted because the republic believed it was unnecessary, which brought an end to Turkey's first wave of feminism. In addition to the fact that the establishment of the Turkish Republic in 1923 and the nation's drive toward development surely benefited Turkish women, Turkish women were "given the nominal equality with males in separation, inheritance, and custody of children" as a result of Kemalist reforms and the adoption of the Swiss civil code. (Leake, 2012, P. 1)

Just as the first wave of feminism occurred decades after that of the West, the same was also true for the second wave. Emergence of the second wave of feminism is widely believed to have come about in the 1980s, not only after the 1980 military coup d'état but as a result of it (Leake, 2012, pp. 1/2).

It is also believed that women took advantage in the entering of men to prison, which gave them the opportunity to take their places and start writing and producing some writings. Ayata and Tütüncü believed that women carved a role to voice their feminist interests when the military authorities ruthlessly suppressed left-wing activities, due to the vacuity created when many of the male activists were jailed. The feminist motion grew in the 1980s as it adopted the worldwide second wave's stance that "personal is political" in an effort to expose domestic violence to the public's attention. (Leake, 2012, p 2)

The year of 1987 saw the first mass feminist demonstration of Turkey take place in Istanbul. About 3000 women took to the streets to protest against a judge's decision not to grant a woman divorce on the grounds of domestic abuse because he deemed the beatings necessary in order to keep control of the woman (Diner and Tokaş, 2010 cited by Leake, 2012, p 2).

A judge supporting violence and even believing that it is necessary raised the alarm and caused many feminists to take to the streets to demonstrate and try to persuade the general public that this should not be acceptable and that it should not be taken as a cultural norm and a natural part of life. Violence was the main topic that they were trying to shed light on and present to the public, meaning that it was really important for those feminists to do something to change the situation.

The end of the second wave marked the beginning of the third wave of feminism in Turkey. Some consider the 1990s to be "the third wave of feminism" in Turkey due to the fragmentation of the feminist movement and the emergence of various feminist organisations. (Leake, 2012, p 2)

The third wave marked the emergence of different stands of feminism. Apart from the mainstream (secular) feminists, there appeared Kurdish nationalist feminists, Islamist feminists and, more recently, project feminism. Although these groups have similar aims, such as the end of violence against women, they seek to address these aims within different contexts (Leake, 2012, p 5).

In a nutshell, Feminism in Turkey was divided into three waves in which each wave defends something particular or displays something various from the previous wave. Leake concludes by saying that The rise of the first wave, that called for expanded political participation such as voting freedom, and the second wave, which united the political and private realms by calling for a cease to spousal abuse. The emergence of what some have referred to as the third wave of feminism in the 1990s may have made the movement in Turkey different from movements abroad.(Leake, 2012, p 5)

1.6.1. Feminist Writings

Many feminist writers took the chance to express their outrage and ideas throughout their writings by using views that are feminized. They finally get the chance to get rid of their pen names and appear to the world with their real names.

Under the influences of the western feminism, in the Ottoman Empire, feminist movements began with the Tanzimat Reforms in the second half of the 19th century and novelties of the century provided the age of modernisation in the lives of the Ottoman women. With the Second Constitutional Monarchy (1908-1922), Turkish female authors appeared in the literary canon with their own names and reflected the social, cultural and political changes in the Ottoman society with feministic views (Üstün Kaya, 2021, p 133)

Despite some positive improvements in Turkish women's lives as a result of administrative reforms in 1839, they nevertheless confronted societal challenges such

as outerwear and working outside the home. Fatma Aliye was the first woman to use novels and essays about social issues and gender norms in society to voice women's hardships in the Ottoman Empire. She had the incentive to understand French and read a variety of Turkish and international newspapers as the daughter of a wise statesman, Ahmet Cevdet Pasha. She grasped what it was like to be a woman in such a conservative society, and she penned countless novels to illustrate women's struggles and increase social consciousness (Demir, 2016, p179)

Her works all mirror her own views on patriarchy, marriage, and women's autonomy. She is a big advocate for women's education, as well as going out of the house and working. Women were not required to marry the males they selected at the time. "The match" was chosen by the family. Aliye was opposed to such organized marriages. All of the gender problems raised by Aliye in her works demonstrate that she is a trailblazing female character who thinks beyond her culture and masterfully integrates tradition, religion, and modernity. (Demir, 2016, p180)

1.7. Turkish Literature

Literature is among the pillars of any country. "Literature does not refer to a category that is historically invariant and aesthetically determined by its good writing" (Çayır, 2007, pI). It plays and takes a huge part of the culture of that country and sometimes it depicts in a hidden way facts that cannot be uttered. Turkish literature is also seen as the cornerstone of Turkey and it has a huge role in shaping people's views on Turkey and its people.

The connotation Çayır expressed suggests that the worth of literature is intimately tied to the historical age in which literature was produced. Literature cannot be separated from its cultural or historical setting or from how readers interpret it. i.e., literature doesn't exist just because of its inherent artistic merits but also because of existing cultural and political institutional relationships.. (Çayır, 2007, PI)

Pure literary theory is an academic myth and claims that the history of modern literary theory is part of the political history of our epoch. It is therefore irrelevant to approach literature through the distinction between fact and fiction, since there is no essence of literature as such. For Eagleton, the category of literature should be demystified in order to open up a new space to consider its relation with social ideologies and its political implications. (Çayır, 2007, p 170).

Çayır claims that in contrast to the Western novel, the Ottoman narration did not evolve alongside the rise of the aristocracy or the societal and political reforms that were brought about by this elite. At the close of the nineteenth century, when modernization efforts in late Ottoman civilization gained traction, the style was introduced from the West. It should be highlighted that Turkish Republican political history and Turkish literature have long been associated from the old Ottoman era to the contemporary. Although it is hard to examine a century's worth of Turkish literature's novels as a battleground for competing political views in any depth (Çayır, 2007, pp. 2/3).

Early novelists such as Namlk Kemal, Semsettin Sami, and Ahmet Mithat argued that the novel revealed a civilizational problem, praising the Western novel while treating traditional Ottoman narrative techniques as unsuitable to the contemporary age. For these writers, the novel was considered an integral part of the modern civilization, adapted to the Turkish context not as a literary form but as a requirement of contemporary civilization (Çayır, 2007, pp. 2/3)

The literature of the seventeenth and eighteenth centuries has been largely overlooked in comparison to both the 1500s and the 1800s. The sixteenth century is widely regarded as a high moment in Ottoman literary life, when authors composing Turkish prose and verse halted being mere mimics of their Iranian masters. In terms of the seventeenth century, we frequently read that the previous level was not maintained, with the exception of one or two outstanding writers. We purportedly saw a pervasive disintegration or degeneration of established literary traditions in the eighteenth century, a process that foreshadowed the major shifts in mindset, form, genre, and theme that would characterize Ottoman writing in the nineteenth century. (Faroqhi, 2006, p504)

1.7.1. Turkish Women Writers

When looking at the Ottoman Empire, it is clear that male superiority reigned supreme in all aspects of life. “In history, men dominated the political and professional realms while women were limited in domestic spheres and were accepted as the subordinate, the second sex or other” (Üstün Kaya, 2021, P133). Ottoman women spent their lives in a vicious circle, namely, house and neighborhood, especially prior to administrative reforms in 1839. The woman was cut off from the rest of society.

For centuries, female authors have faced prejudices in literary canon because the act of creation have been associated with men, and thus, female writers were accepted as unethical, abnormal and a rebel to nature. Also, for male authors, the writings of women were accepted as too emotional, and therefore, women had to write with pseudonyms or under male names (Üstün Kaya, 2021, p133)

It was and still is considered that women have no other location that best suits them better than the kitchen and are thus incapable of generating scholarly work that can be read by all segments of society. So, they start attacking women anytime they accomplish anything admirable that will likely increase their social status. .

Turkish society and many other societies, but focusing more on Muslim society, take the woman's success as something not necessary, it is not something that must be among her priorities. Girls are instructed that they can have goals but not exceedingly. So, they should strive to be successful but not too successful, lest they undermine men's achievement. You must act as though you are not the provider in your relationship with a man, notably in public, or you may debase and emasculate him. So, they belittle women and more precisely women writers who had the chance to study unlike some Turkish girls who were discarded. Therefore, a successful educated woman was hard to be accepted in a conservative society who harmed girls in many ways starting from depriving her from her simplest rights "education" arriving to her marital choice and sometimes to her death.

There are some Turkish women who dared enough to become successful in such a misogynistic society.

Moreover, the Ottoman feminists published articles and wrote literary works both to criticize the expectations of the patriarchal society and create awareness about gender inequalities. During the Tanzimat Period, female writers published magazines as *Hanımlara Mahsus Gazete* (Newspaper for Ladies) and journals *Kadınlar Dünyası* (Women's World). This new movement attempted to challenge the perception of women by the society and stereotypical roles imposed on women by the patriarchy (Üstün Kaya, 2021, p133/134)

Hence this small portion of educated women tried to defend oppressed females, tried to talk about unvoiced topics that were and still are considered as taboo, they passed a lot of hidden messages about politics and how the government is ignoring this catastrophic situation, and that many cases of killing went uninvestigated simply because they were considered as suicide.

These female authors challenged the widely held belief that women are useless and that it is sufficient for them to stay at home, cook, and clean, and that it is preferable if they do not put themselves in the shoes of men and try to work in fields

where they will fail. These women writers were strong enough to defy stereotypes and be the exceptions. They have proven themselves to be the women who work and write and reflect their educational levels, to say that yes, women exist, yes, they can write and defend themselves; even if it happens in a covert manner, yes, we are capable of producing literary works that fascinate and change people's minds.

For Berktaş (2004), women not only demanded equal rights but also questioned the patriarchal system to define themselves in new ways. They demanded respect as individuals, education rights, and change in the imposed roles as mother, wives and daughters (Üstün Kaya, 2021, p134)

Writing has largely revolutionized the long-held stereotyped picture of women and given women the opportunity to make significant advancements in their futures.

1.8. Conclusion

This chapter was written to give the reader the most important facts regarding Turkish society and how gender stereotypes are prevalent in practically every sector. Turkish women encounter discrimination, prejudice, and sometimes violence in their country.

This chapter attempted to provide a general overview of Turkish culture and the disparities that exist with regard to schooling, child rearing, and, particularly, with regard to honour and honour killings that specifically affect women and women exclusively. This chapter also summarizes Turkish feminism's efforts to prioritize issues like spousal abuse and violence against women.

Chapter Two

Analysis of Honour

2.1. Introduction

To various people, being a woman is perceived differently from one person to another; there are people who feel that a woman is the backbone of society; believing that she is the mother who loves unconditionally, and the sister with whom a person shares blood and home and whose love can never be denied. She might also be a wife, who completes you and is regarded as a vital life companion. She is, from another perspective, viewed as a source of shame, a burden, and a host of other undesirable attributes.

In this respect, this chapter compares and contrasts women's roles and positions in two opposite settings: Turkey and London, attempting to shed light on the things a woman goes through in a conservative culture, with all the ups and downs; and what if the situation changes as the circumstances change. The author highlighted the various perspectives from which women are viewed in both societies, providing a zoomed-in view of the disparities between the sexes in terms of judgments and treatment.

2.2. Education

Education provides the foundation for everyone to grow into a distinct individual; nevertheless, the way people were raised is what distinguishes them. Not all families, nor their parents, nor their children's upbringing and education are the same. Education does not only mean academic education when the concern deals with education; one should also include parental education, traditions and customs education, and education in society.

As people grow older, their personality varies from one another due to distinct factors (landscape, beliefs and stereotypes); they are formed by their education and form ideas and principles; some individuals adhere to these principles, while others do not. Those who adhere to their values are difficult to persuade or change. Those who do not, on the other hand, are more likely to be

open-minded and willing to explore, debate and embrace new ideas that do not match with their own convictions.

In this novel By Elif Shafak , there are three generations, thus, education is transmitted from one generation to another. However, as already mentioned, there are some people who stick to their principles and others who do not. Surprisingly, in this novel, the principles did not change; the generation changed, the settings changed but the assumptions remained the same, and the thoughts and beliefs are hard to change.

Moving deeper into the novel, one depicts the main characters; the grandparents of Esma, i.e., Pembe's parents, Naze and Berzo, make up the first generation. Naze -a lady who has six daughters and got other twin daughters- is sad because she believes that unless she has a boy, she will never be able to fulfill her role as a mother and a complete woman. This is one of illiteracy's indirect consequences.

No one taught her that males are the ones responsible for the baby's sex. That having a boy will not add value to her motherhood, and that she will never please society no matter what she does. Since she did not get the chance to learn these things, she puts herself in a perilous situation and gets pregnant at a late age. She was confident that the baby would be a boy but no one warned her that pregnancy at a late age may be hazardous as she was forty-nine years old:

Naze had had one more full-term pregnancy after *Pink Destiny* and *Enough Beauty*. It had to be a boy this time – there was no other possibility. Allah owed her this; He was in her debt, she said, even though she knew she was speaking utter blasphemy. It was a secret agreement between her and the Creator. After so many girls, He was going to make it up to her. Such was her conviction that she spent months knitting little blankets, socks and vests in a blue deeper than stormy nights (Shafak, 2012, p.17)

Worse than what was said before, she thought the doctor who was giving birth to her baby was extremely envious of her and didn't want to bring the baby out, saying:

‘cut me, you bitch! Take him out’ Naze ordered and then laughed as if she had already crossed a threshold beyond which everything was a joke’. ‘It's a boy, don't you see? My son is coming! You spiteful, jealous whore. Take a pair of scissors! Now cut my belly open and take my son out!’ (Shafak, 2012, p. 19)

In fact, the doctor was only trying to save Naze because the former found herself in a dilemma to save either the baby or the mother. Unfortunately, Naze was unaware of this, which made her incensed because she thought the doctor was jealous of her when she knew Naze was having a boy.

2.1.1. The Perception of Education from the Male Dominated Society

Elif Shafak discusses education in various contexts in her book, noting that obstructing a girl's education is not limited to male members of society but also women, or more accurately, poorly educated women, and occasionally rural women, might impede and can obstruct a girl's education, believing that education is unimportant for a girl who will eventually marry. “Meanwhile, their mother, Naze, didn't see the point in their going to such lengths to master words and numbers that would be of no use, since they would all get married before long.” (Shafak, 2012, p 18) Naze, the mother in this story, believes that sending her daughters to school is superfluous. She already had six unschooled daughters, and when God blessed her with other twin girls, she was still persuaded that they would not benefit from schooling.

2.1.2. Father/Mother's Influence over the children's Education

Instead of going to school, cooking, sewing, cleaning and being obedient to their husbands are a must according to the mother, as these are the skills that girls raised by ignorant rural mothers possess. However, Elif Shafak created an exception

in her narrative by making the father the one who insists on his twin daughters' schooling:

So that they can read the constitution' said Berzo. 'What's a constitution?' she asked suspiciously. 'the law, you ignorant woman! The big book! There are things that are allowed, things that are forbidden, and if you don't know the difference you're in deep trouble'. Naze clicked her tongue, still not convinced. How's that going to help my daughters get married? 'What do you know? If one day their husbands treat them badly they won't have to put up with it. They can take their children and leave' (pp. 10-11)

Here, the father of the daughters wants them to learn the constitution and be cognizant of their rights and responsibilities. He wants them to understand that there is a law in this country and that they can protect themselves rather than becoming a casualty of society or end up in an unhappy marriage ,but Naze is still perplexed and confused how is this is going to help them to get married, so marriage still and remains her top priority.

Pembe, Naze's daughter, was influenced by her mother. "It would be one of the many ironies of Pembe's life that the things she hated to hear from Naze she would repeat to her daughter, Esmâ, word for word, years later, in England" (Shafak, 2012, p.16). Despite the fact that she was sent to school and had some education, she was afraid that her daughter would not marry since she devoured so many books. As if education is the opposite of marriage. So, despite her education, as well as the fact that she is living in a completely other country (in London precisely) with a vastly different culture, the mere fact that her parents are Turkish and she was reared differently makes her reluctant to tolerate activities that are unusual to her. Well, she is sending her daughter to school, however she is worried that she would never marry, proving that marriage is still essential in all cultures and places.

Pembe's ignorance is also seen through the number of superstitions mentioned through the story which she passed some of them to her daughters. For example Naze once said "It's for your own good that I say what I say. If you laugh too much today, you'll be crying tomorrow. Better to feel bad now than soon after" (Shafak, 2012, p 15). Naze believed in lot of things similar to this, at first the twins were not accepting these superstitious blindly, they used to ask question like "I don't understand why we can't laugh today and tomorrow and the next day", Pembe remarked" (Shafak, 2012, p 15). Later on, however, the twins embrace those superstitious and took them as part of their lives as well:

And so while Pembe was nursing her newborn, Jamila made her toss dry bread to a pack of stray dogs and rush away without looking back; throw a pinch of salt over her left shoulder and a pinch of sugar over her right; walk through newly ploughed fields and under spiderwebs; ; pour sacred rosewater into every cranny in the house; and wear an amulet round her neck for forty days. She thus hoped to cure Pembe of her fear of their late mother. Instead she opened the door to superstitions – a door Pembe had always known existed but through which she had never before ventured to go (Shafak, 2012, p.21).

This shows how strong is the education that the parents impart to their children before school. Pembe was educated, and while she initially rejected these superstitions, she eventually came to embrace them since the mother has a significant impact on how a kid perceives the world and may even instill certain beliefs in them. Even if the mother's children are educated, their lives will be affected if she is illiterate.

2.3. In Line With The Law

One of the most imperative factors in remodeling humanity from brutes to intellectual and unique beings is the rule of law, since it explains what is right and wrong, as properly as how we, as humans, must act in order to construct a peaceful society whilst preserving our personal liberties. A firm, robust, and truthful gadget of lofty legal guidelines that ensures equal and just freedom to all residents of the country is the quintessential to a thriving nation.

More importantly, sex inequalities are still present in the Turkish legal order and the Turkish Constitutional Court has thus far had an erratic jurisprudence, sometimes prioritizing the need to overcome gender stereotypes and hierarchies, sometimes justifying unequal treatment and perpetuating such gender stereotypes (R Marín, 2015).

Equality between genders is indeed something much needed especially in Turkish society, where prejudices and discrimination take place in the early stages of a girl's life, and the way society treats her from the time she is born only reflects unfairness.

2.3.1. The Strife for Gender Equality

The equality between the sexes and the prohibition of discrimination or violence on the basis of gender are two elements that must be included in every legislation or constitution. Every human being deserves to be treated equally and to live a life devoid of violence and discrimination. Human dignity is founded on the premise of equal rights for men and women, which stems from the ideas of humanism and enlightenment.

If an event can only be completed by men or women, then separate criteria will be inescapable. For example, the implementation of some arrangements for the protection of mothers or women who are putative mothers will not violate the principle of equal rights for men and women because, in such a case, the need for

special consideration stems from the biological characteristics of motherhood that confront us as a direct reason for mother protection.

To put it differently, the concept of equality can only be implemented if equal rights for men and women are at stake. To promote perfect equality will result in women being treated unfairly owing to biological disparities. However, this does not mean that equality is unimportant. In fact, this idea is a fundamental component of human rights legislation and a necessary requirement for democracy. Turkey is one the countries that though not openly shows it, but it does not afford equality between the two sex on many grounds, and women unequivocally are not treated equally and suffer from many acts of injustice that only few of them dared to speak up. Furthermore, even when they speak they are not always heard or given the importance that should be given to their cases.

Signs of the emancipatory paradigm can be found starting in the nineties when the Court was responsible for triggering some egalitarian reforms...and mentioning the Universal Declaration of Human Rights and the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW). Also, in 1996, after much resistance, the Court finally struck down the male privilege in the adultery norm originally inherited from the Italian Civil Code, acknowledging that there is no difference between husband and wife with regard to loyalty in marriage (Marín, 2015).

Elif Shafak's novel may be considered as references to inequality, sexism, and even discrimination. It initially appears when "honour" and "honour killing" were solely associated with and restricted to women. The son Iskender, who was born and reared in Istanbul and then London, and who is referred to in the novel as "the man of honour" -despite the fact that there is no honour in honour killing- is full of inconsistencies and a feeling of inequality when it comes to honour. On the one hand, he values honour and does not want his mother to leave the house since he has heard (through his uncle) that his mother has been seen with another man,

and this is enough to ruin the family's honour. Thus, Iskender forced his mother to quit her job and forbids her from going outside, especially after the wrong buttoned blouse incident.⁴

On the other hand, he has an extramarital affair with his girlfriend; this is unequal. Iskender's honour, which he regards as a value and something extremely important to him, is allowed to be violated and detached with his London-based girlfriend. Aside from Iskender's father, who abandoned the family for a dancer, and literally ditched them leaving Pembe alone with three children in a new and huge metropolis like London, causing her to inadvertently play both mother and father duties. The point is, Iskender seems unconcerned about it, he was unfair in his assessment of his parents. Why didn't he think of killing his father for the same reason?

Actually, if he did, it would be indeed an honour killing. For Adam was the one who brought shame to the family by spending all of his time gambling and building mountains of debts. Then, sending his wife to work as a maid in rich houses where she was molested and sexually abused by the house owner because of her husband. Yet, he never cared, he would rather always ask her the same question "Where's the money, you whore?" (Shafak, 2012, p79)

Despite the fact that he did not provide them with the most basic of their rights, he abandoned them for a fallen woman who made it apparent from the start that she was with him only for money. Iskender decided with his own will to turn blind to all what his father did, and how much he ill-treated them and gave up on them without any hesitation. Actually, this is it, in many societies including Turkish one, it is okay for a man to do such a heinous act and then flees without being accountable, yet, a woman (Pembe) is judged and held accountable simply for

⁴ One day Iskender came from school early and his mother didn't open the door and while he took the key and put it in the keyhole, he heard a whisper, low and rapid and he knew it wasn't his mother, once the door was opened, he noticed a strand of his mother's hair which had come out of her ponytail and one of the buttons in her white blouse was in the wrong hole (p50)

falling in love after being abandoned by her husband, who used to assault her and did not love or care for her even once.

2.4.Motherhood/Childhood performances

Being a parent is never simple. It is a great duty that may decide who you truly are. The children you raise become a mirror of you; they are white sheets that the parents fill with whatever they want, and whatever the child is filled with will be projected on the parents later on.

Naze reared her children on the premise that if you do not have a son, you will never be a full woman and will never fulfill your function as a woman, no matter how many children you had. The way her daughters watched her dying to give birth to a son raises numerous questions, including why the boy is truly desired. Later on, one realizes that the male represents Honour for the mother, as opposed to girls, who can never symbolize Honour.

So it was that is the land where Pink Destiny and Enough Beauty were born. ‘Honour’ was more than a word. It was also a name. You could call your child ‘Honour’, as long as it was a boy. Men had honour. Old men, middle aged men, even schoolboys so young that they still smelled of their mothers’ milk. Women did not have honour. Instead they had shame. And, as everyone knew, shame would be a rather poor name to bear (p. 16)

Thus the way Pembe was raised made her feel that she is an unwanted child, “since the day she was born as the seventh daughter of a woman who longed for a son, Pembe had come to see this world as a hotbed of favouritism and inequalities, some of which she accepted as unchangeable” (Shafak, 2012, p. 108). Pembe realized that her mother was only concerned with getting her and her sisters married as quickly as possible.

The idea of marriage moved from the illiterate rural woman who was living in conservative society, to her educated daughter who was living in a society that

welcomes diversity such as London. But the core remains the same, and Pembe subsequently became concerned that her daughter would not marry since she was reading so many books.

Even the thought of bringing a son was significant to Pembe. The concept passed from mother to daughter, and the latter refused to name her son so that the angel of death would not discover him and so he would not die,

Such was Pembe's unease that she refused to give her son a name. It was a way of protecting him from Azrael, the Angel of Death. If the baby had no particular affiliation, she thought, Azrael would not be able to find him, even if he wished to (p21).

She felt that her mother is envious and wishing she was in her place somewhere in paradise

She couldn't help suspecting that from somewhere in the heavens, under a watery light, her mother was watching her with envy. Eight births, five miscarriages, one dead baby, and not one was a son ... And here you are already giving a healthy boy to my hare-brained daughter. Why Allah? Why?" (P19).

She even refused to name her kid and went to a completely unknown woman and asked her to name her child for her because otherwise he would not have a name since this is what the mother Pembe wanted but the father refused to remain in this scenario because his child was about to start school.

Iskender is a reflection of his upbringing. His mother used to refer to him as my sultan, my king, and she never missed an opportunity to indulge and pamper him and show him that he is the kid born with a silver spoon in his mouth. Esma, for example, noted that while in London, her first query was Iskender has his own room and privacy, and he is entirely free to do anything he wants, contrary to Esma. As a result, she decided to tell her mother that she wanted her own room like the

rest of her friends, but her mother made her feel as if she was asking for something out of the ordinary for them and their culture, so she responded as follows: "You are not an English girl." (P278)

This made Esma feel as though she would never be treated equally as her brother, so she went to the bathroom and began drawing moustaches, imagining how fortunate she would be if she were a boy.

Most of the girls I knew had their own bedrooms and could keep their door closed as they pleased. Not me. If I were to lock the door of the room that I shared with my younger brother, my family would fear something terrible had happened to me. That is why I loved the bathroom the only place where I could be alone with my thoughts and my body... I wondered, for the umpteenth time what I would look like had I been born a boy instead (p180)

Pembe accidentally or maybe on purpose raised her children with inequality. Esma said once "Mum this is not fair. Iskender has his own room and he's only a year older than me. Why do you give such privileges to him just because he's a boy? You do this all the time" (p278). Sexism is apparent in the way Esma and Iskender were brought by Pembe who did not want to offer her daughter a place for herself to feel more in her own space, she refused to give her privacy which is plainly essential for a girl of a certain age.

Actually, Esma and her mother were so close but everything changed the moment Esma started to grow up. Her mother changed all her thinking and started seeing her as "the core of Honour" . Therefore her attitude towards her daughter changed and she became more interested in her daughter's virginity as if history repeats itself. Just like Pembe was taught about Colours⁵ back in her childhood , now she is going to behave with the same concepts that she was lectured 25 years ago.

⁵ Black and white/ Honour and shame P16

We had been very close, me and my mother, but all that changed the moment my breasts started to bud and I had my first period. The only thing she was interested in now was my virginity. She was always preaching about the thing I should never/ever/not even in my wildest dreams do. Not once had she told me about what was possible and permissible; her powers of communication were reserved solely for rules and prohibitions. (p 184/185)

Pembe taught her daughter only about things which were not allowed and did not give her daughter the chance to have an idea about her rights and what she can do. Esma was living in London and she could see the difference between her classmates and herself. While Esma could not even have a room, her classmates experienced different things which for her are a big NO and she can not even think about them or dream of.

The Barbies occasionally complained about their periods to their close and not-so-close friends, to their boyfriends, to their mothers, and some to their fathers – the thought of which was enough to make me flinch. I wondered, and it was almost a scientific inquiry, how these things could differ so much from one culture to another, let alone from one household to another. If I had spoken about my periods to my mother, she would have turned red with shame. Then she would have lectured me with words borrowed from Grandma Naze.(P. 182)

This created a cultural shock; these differences were heavy on a teenager. Esma could not fit in this new society which created some insecurities in her. “Would things have been otherwise had I attended the local school with other neighborhood children? If the names of my classmates had been Aisha, Farah or Zeineb, instead of Tracey, Debbie or Clare, would I have fitted in more easily?” (p182/183)

Because Iskender's mother taught him that he should not cry or be scared of anything since he is a man, the circumstance that Iskender went through during circumcision influenced him and taught him not to be afraid of anything “Come down, you rascal! You’ve shamed your father. All the boys have been circumcised. You’re the only one who acted like a baby.” (p29). Pembe, instead of legitimizing fear and tears to her young child, she did the opposite.

The mother Pembe did not make her son at ease with those feelings. Something that led him to believe that the harsher he is, the more manly he will be, which had long-term consequences as he grew up to be the one to give orders to his mother, to stop work and to stop going outside, and she should obey because he is the Sultan who fears nothing. “He has to see I’m no wimp. The last time I was one, it was over twenty years ago. I was a boy in a tree running away from circumcision. It didn’t help. Since then I’ve never been weak. I’ve been wrong. Fucking wrong. But never weak.” (p71).

Men are included in the stereotypes' rack and emotions are not placed on the same rack, as was stated on page 8 of the first chapter. In order to avoid being labeled unmanly, tears, fear, or emotional behavior are not acceptable in men.

2.5. The Perception of Violated Women’s Rights in Turkey in the Name of Honor

The novel sways between separate locations in this book; Turkey and London. In comparison to Turkey, London may be considered as a society that acknowledges openness and a sense of freedom. Turkey, however, is a conservative culture that is resistant to change or innovation and holds traditional beliefs full of ‘this is not doable’ and ‘this is not acceptable’.

The characters in this story were not able to cope with modernity and civilization. Though they were in a different society, their beliefs and behaviors were drastic and did not change. As aforementioned, the way they were raised made it really difficult for them to cope with changes and unleash themselves.

Once in Turkey, the idea of a woman to be held responsible for anything from birth was believed and applied. Therefore, women are closely watched and attentively scrutinized and cannot escape a mistake even if it is somehow a small mistake, the woman is held accountable for everything. For example, once Jamila - the twin of Pembe- was abducted, she was seen by the society as a woman who lost her virginity and she was treated accordingly.

Later on, one discovers that Jamila was a virgin and she was stained for nothing. However, because of the beliefs of the society, her life was turned upside down and she lost the love of her life due to societal norms. Simply because society deemed her guilty and accused her of something that did not occur, and even if it did, it was not really her fault. Of all, she was not the one who asked them to abduct her in the first place.

Thus, Jamila was virgin – what a loss to Adem, he thought that she was not virgin that is why he refused to marry her - but forever stained. This is exactly what the woman goes through, her reputation can easily be affected, and she can easily become the topic of tea parties even if she did not commit any mistake, only the judgment of people can bring her reputation to a wrong place.

Jamila for example was not raped, she took the ‘shame’ without deserving it she was still virign, but after she was kidnapped everyone including her father assumed that she had lost her virginity. Even Jamila could not defend herself, probably because she was under the shock; she was living a psychological trauma and could not say a word whenever she was asked about this topic. She knew that they won’t listen to her or believe her because this is what her mother taught her about colors in her childhood – Black and White- she told her:

Women were made of the lightest cambric, Naze continued, whereas men were cut of thick, dark fabric. That is how God had tailored the two: one superior to the other. As to why he had done that, it wasn’t up to human beings to question. What mattered was that the colour black didn’t show stains, unlike the colour white,

which revealed even the tiniest speck of dirt. By the same token, women who were sullied would be instantly noticed and separated from the rest, like husks removed from grains. Hence When a virgin gave herself to a man –even if he were the man whom she loved- she had everything to lose, while he had absolutely nothing to lose” (p16)

Although this was not exactly what happened to Jamila, she did not run away with the love of her life. She was abducted but her mother told her that she is made of white colour so no matter what, she is going to be stained and this shows that the colour white is not always seen as the colour of pureness and lucidity, it is sometimes seen as the colour of white table that can be filled with mistakes that cannot be forgiven and that shows how gender cut can be harsh sometimes.

Honour in this novel is more important than love and this can be seen first with Adem and Jamila. So Adem was in love with Jamila but when her father brought honour into discussion everything changed and love became nothing in front of honour. “your father says you may not be a virgin” he hadn’t meant to say it so bluntly, but that was how it came out ...‘will you love me the way I am’ said Jamila” (pp 98/ 99)

One part of him wanted, in fact, was desperate, to go to Jamila's father and tell him that he didn't care. He loved her, and, as far as he could see, she loved him. That was all that mattered. Everything else was trivial. He would marry her and take her far away from here as promised.....Another part of him, however, was doubtful, disturbed. Jamila had not defended herself or sworn her chastity, and her silence was so unsettling. What if she was not a virgin? How could he live with this doubt for the rest of his life? What

would his brother Tariq say when he learned that he has found himself a stained wife-an exact replica of their mother?⁶ (p 99)

So, Adem loved Jamila but not enough to put the fetters of the society aside for her. His love was limited because he cared about society and he cared about his brother adding to it the fact that they saw that their father suffered after the shame that their mother caused to him this made Adem think twice before choosing Jamila as a wife to himself. He was afraid the same scenario would be repeated again, which he would probably not be able to bear.

All this was not easy on Jamila as well, as one realizes later on the story that she wanted to suicide because of all what was happening to her. She was suffering and wanted to end her life. She knew that her life was ruined and that she could not talk and tell them that she was still a virgin, because the doctor said that she had no hymen, though some girls are born like that, but this was another additional point that made her unable to defend herself, she knew deep down that her father won't believe her.

Twice in her life she had come close to killing herself: after being brought back to her father by her kidnappers, still a virgin but forever tainted; and on the day she learned Adem had asked for Pembe's hand. Each time, her determination to carry on, her fear of hell or simply the need to see the sun rise the next morning had compelled her to stay alive (p178)

Even Hediye, Jamila's elder sister, faced the same thing. Her father's love was nothing in comparison to honour. Maybe he loved his daughter but honour is more significant than his parental love. To the point that he once said " '...I'd rather see the corpse of a daughter of mine in the Euphrates than have her bring me

⁶ Their mother run away with another man and Adem talks about her as if she is dead. And Tariq, believes that their father died not only because of alcohol but it was dishonor that killed him (P154)

disgrace' That's what he said after Hediye ran away, remember" (p194). So, his honour is more worthy than his daughter.

After Hediye was back home, she was not welcomed neither by her stepmother nor her father. When her stepmother saw that Hediye is back she made it clear to her that nothing can return to normal and she could no longer be a girl who belonged to this house which she destroyed by bringing shame and disgrace to it. "... the bringer of shame. Dropping her load, the woman (Hediye's stepmother) stood across from the girl, almost transfixed. Then she took a step forward and made a gesture with her lips as if spitting on the floor" (P266) Hediye died hanged by her family. It was a lesson to her sisters.

Second case where the society or members of the society takes the right to judge women is when Pembe's husband deserted her. His brother who is seen as a member from the conservative society accused his sister in law instead of accusing his brother. Instead of saying: he was not a man in the true sense of the word and he gave up on his wife and children to go chase a fallen woman and gamble, he instead accused Pembe for being unable to keep her husband in the house "Well what do you expect, if she's not a woman enough to keep her husband home..." Tariq said, leaving the sentence unfinished' " (p153). Again it is the woman who is blamed even for other people's mistakes.

In Turkey, the wife is blamed when she abandons her husband, and she is blamed when her spouse abandons her. In both circumstances, it is her fault, and for some reason, the male is never incorrect or responsible for the nonsense he is doing, because he is a man, and he can do anything and yet be a true gentleman, and no one will try to tell him otherwise. And everything that can't be said about a guy is hurled at a woman because she has to do it all, be a nice wife, and even make her husband a decent man, and if he is not, it is her fault.

The third and most startling example is when Iskender murdered his mother in London, a free and open culture that may be considered as a place of justice in comparison to Turkey, or at the very least a nation where a woman is treated fairly

by society. So, when Iskender killed his mother, his neighbors and passers-by who had a basic notion of the tale and were standing close to the body said it was her fault and that she was the one who forced him to do it. “That’s how my mother learned that the entire neighbourhood was a buzz with gossip. Some people accused her of bringing disgrace to the family and provoking her son into choosing such a dark path” (P319).

Honour is so inheritable, that it moved from conservative Turkish society to open society i.e., London. Turkish characters in this story could not give up or at least deal with it properly. Tariq for example decided to close an eye on all what his brother was doing but when it came to his sister in law (Pembe) he could not. He went to his teenage son telling him that he saw his mother with another man.

Even worse, the son is harassed by the letters he used to find in his pocket, saying on page 246 that: “Mother lies, Mother deceives, she is not who she says she is”. They always push a teenager to kill the “stained woman” and fill his mind with lectures about honour to convince him. In this respect, and influenced by his uncle’s assaults, he is indirectly pushed to stab his mother with a frozen blood.

I listened to her feet coming down the corridor, soft and steady as heartbeats. She stopped by my door but didn’t dare to knock. I could sense her movements, touch her guilt, smell her shame. We waited like that for God knows how long, listening to each other breathe, wondering what the other might be thinking. Then she was gone – as if she had nothing to say, no explanation owed, as if my opinion didn’t count anyway, or my anger, or my pain. She walked away from me. That’s when I knew what Uncle Tariq had told me about my mother was true. That’s when it occurred to me to buy the knife. Wooden handle, folding blade with a curved point. Illegal, of course. Nobody wanted to get into trouble with the Old Bill by selling a flick-knife, especially to a bloke like me. But I knew where to get one. I knew just the man. I wasn’t gonna hurt anyone. I only wanted to scare her – or him. (p51)

Yunus was carrying his mother's secret in a young age ".....if there is a person you love and that person has a secret that nobody knows and it's a bit embarrassing....but you find it out. Do you think you should tell her that or not?" (p223). Yunus said this to a friend of his and it shows that he thinks what his mother is doing is embarrassing, it is shameful but he kept it as a secret at least.

Yunus was having nightmares because of this secret and he even used to wet his bed (P193). Although he was born and raised in London, he still believes in honour and finds it important. When his mother finds out about his tattoo she blamed him and started asking him why he stained himself but the answer was a bit harsh on the mother

'I didn't,' Yunus yelled back in tears, dripping like a little wet mouse. 'You did! I saw you with a man on the street. You're the one who's stained!' No sooner had he uttered this than Yunus cupped his hands over his mouth. I looked at my brother, horrified, only now realizing this was the secret he'd been carrying. He stared back at me, his regret visible. Timidly, I turned to my mother. The expression I found on her face was one that I had never seen before. Her eyes were glassy, like marbles. She was crying (p281)

Though at a young age, he knows what the word stained means and he places it next to his mother because for him she is the woman and she is the one who can get stained and not him.

Adding to it the fact that what his parents did -including his mother's relationship with a stranger- changed his mind about marriage. He was affected by what he saw around him and his environment made him quit the idea of getting married "Yunus decided he would never get married. It was too messy, too painful."(p241). In other words, parenting a kid requires taking into account the family's direct influence on the child.

2.6. Conclusion

Elif Shafak in her novel tried to tackle many points of Turkish society in an attempt to give a closer image to reality. She mentioned that life is not always fair, and that men who are portrayed in black have more freedom than women who are depicted in white. Although white is the colour of pureness, it can lead to serious heartbreaks in Turkish societies. And those heartbreaks could be caused by the son who's been raised and loved unconditionally. But when this male child is given more than his size, the scales will change. Honour which is the title of this novel caused the killing of innocent souls and lead to family diaspora.

General Conclusion

The focus of this dissertation was on honour since it is the main idea Turkish families use to teach their girls. Honour for the Turkish females is more important than everything else and protecting it should be their top priority. Boys, on the other hand, are taught that their independence is limitless.

Elif Shafak, in her novel *Honour*, focuses on depicting the fact that women are the ones who carry the honour of the family. That's why she represented women in the white colour saying that this colour can make the tiniest stain showable to all people. In contradiction to men who are depicted in the black colour which is a color that doesn't show stains. That is why they are allowed to commit as many mistakes as they want because no one will notice. And it is on this basis the girl and the boy grow; one grows with more freedom and he can live the way he wants and even make mistakes without being held accountable. In contradiction, a girl should always be obedient, and is somehow not allowed to make mistakes because they don't belong to her only but to the whole family.

Therefore, the families in Turkey raise their children based on gender, they don't treat them equally. Since having a boy is more desired than the girl, the former has more rights and the girl has more duties. The boy can study, work and live fully; whereas the girl is not always given the privilege to study, because education is not really important. Thus she is raised to preserve honour and to get married to make sure that her honour is safe.

Honour in Turkey is an important parameter of life that cannot be dismissed. It is the pillar of many Turkish families, even if they change the place or even if the generations are changed, and time passes by, it is still something sacred that cannot change or be shaken. The example of this novel, the Toprak family went to London. They lived there and they tried to cope with the new mode of life but when it came to honour it was a red line, it was not acceptable to forget honour or to put it within the things that have to be changed or normalized in an attempt to cope with the new life. Honour, thus can be considered as something inherent for the Turkish people.

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Honour killings are a topic that deserves to be highlighted once we talk about Turkey. The wall of crimes in Turkey, which carries the shoes of many women who were killed because of honor, made this topic the talk of the hour and many writers are talking about it. Elif Shafak is a Turkish writer who spoke in her book "Honour" about the injustice and discrimination between women and men in Turkish society, and about the importance of honour for Turks, even if their lives change and they migrate to another country, honor will remain embedded in them.

جرائم الشرف موضوع يستحق تسليط الضوء عليه بمجرد الحديث على تركيا. جدار الجرائم الموجود في تركيا و الذي يحمل العديد من أحذية النساء اللاتي تم قتلهن بسبب الشرف جعل هذا الموضوع حديث الساعة و أصبح العديد من الكتاب يتحدثون عنه. اليف شفق كاتبة تركية تحدثت في كتابها "الشرف" عن الظلم و التمييز بين المرأة و الرجل في المجتمع التركي و عن أهمية الشرف بالنسبة للتركيبين حتى اذا تغيرت حياتهم و هاجروا الى بلاد اخر سيبقى الشرف مرسخ فيهم

Les crimes d'honneur sont un sujet qui mérite d'être souligné une fois que nous parlons de la Turquie. Le mur des crimes en Turquie, qui porte les chaussures de nombreuses femmes tuées par honneur, a fait de ce sujet le sujet de l'heure et de nombreux écrivains en parlent. Elif Shafak est une écrivaine turque qui a parlé dans son livre "Honneur" de l'injustice et de la discrimination entre les femmes et les hommes dans la société turque, et de l'importance de l'honneur pour les Turcs, même si leur vie change et qu'ils migrent vers un autre pays, l'honneur restent ancrés en eux.