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**ASSESSMENT OF THE WOMEN CONDITION
IN TURKEY ACCORDING TO
THE STATISTICS AND THE GENERAL
IMPACTS OF THE BAN ON WOMEN**

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For

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ASSESSMENT OF THE WOMEN'S CONDITION IN TURKEY ACCORDING TO THE STATISTICS AND THE GENERAL IMPACTS OF THE BAN ON WOMEN

I. Introduction

According to the Gender-related Development Index by United Nation Human Development Report, measuring adult literacy rate and as such, Turkey ranks 70 out of 177 countries.¹ In this summary report, statistical data has been assessed in the various studies related to women. In this manner, stating women's problems in education, work places and social life with numbers has been demonstrated. Subsequently, establishing dress code as a prerequisite to work in official buildings and to get education and its impact on women's ongoing problems has been assessed. Finally, the ban on headscarf has been examined according to the international law and in the conclusion there is a general assessment.

II. Women in Turkey

1. Education and Training

Two-thirds of the world's 875 million illiterate adults are women. Turkish women's education is an ongoing problem. Turkish Census and Health Research reports that 21.8 percent of Turkish women were never attended to school, or dropped out of primary school. Researchers inform that 22.4 percent of females above 12 ages are illiterate. This rate the same age boys group is 5.9 percent.² According to the Hacettepe University Institute of Census Studies 2003 Report, only 53.7 percent of women got five-year schooling.³

¹ Aktaş, C., (May 2005). Her soru soruldu; Artık sözü dinlenir hale getirmeliyiz (=Every question asked: Now we should make word to be listened) Ümran Dergisi, 129, s. 74.

² KSSGM and United Nations' Development Program, Statistic Institute of State. Retrieved www.die.gov.tr/tkba/CEDAW-Ulke.

³ Eğitimsiz kadın oranı yüksek (=The rate of uneducated women is high) (2004, August 4). Yeni Safak Gazetesi.

At the primary school level, almost 1,5 million children, mostly girls, cannot benefit from any kind of formal education. The rate of schooling among boys is 74.3 percent, whereas the rate of girls schooling is 57.2 percent despite “Girls’ Education Campaign” at the middle school level.

The rate of illiterate adult women in Southern Eastern Anatolia has risen up to 39 percent. While the rate of women in higher education is 29.7 percent, this rate for men is 39.9 percent. The rate of women in higher education, especially at the graduate level, is lesser than that of men.

2. Women in Public and Politics

The rate of women’s participation in labor force and the value of their labor are rather lower. According to the statistics, participation of women above 15-age in labor force is almost half of those men, which is around 25-29 nationwide. The rate of women who has paid-job whereas for urban women is 17.1 percent, women in rural is 30.9 percent.⁴ Such situation leaves women without health and social security benefits. Men own approximately 84 percent of gross domestic product.⁵ Further, in Turkey 8.3 percent of properties belongs⁶ to women and this as one of the indicators of women’ s economic capacity, shows how much economic power women have.

Women are under-represented in political life. While the rate of elected women parliamenter (2002) is only 4.4 percent in the Turkish Grand National Assembly, this rate is even smaller when it comes to elected mayors and members of city and county councils. After the 2002 elections, only 24 out of 550 members of parliament were women.

3. Security

Across the world, an estimated one in three women has been beaten, coerced into sex or abused through other ways in her lifetime. Usually the abuser is a member of her own family or someone known to her. Between 40 and 70 percent of murdered women are killed by an intimate

⁴ Institute of State Statistics, HIA’s Data (2004) First Quarter.

⁵ Amnesty International, (2004, June). Turkey: Women confronting family violence s. 10 ([Index 44/018/2004](#))

⁶ Istanbul Bar Association, Center for Women’s Rights Report.

partner.⁷ A series of small-scale studies in Turkey suggests that rates of violence against women could be similar or even higher.

One out of three women are exposed to physical violence in Turkey. Researches indicate that domestic violence is an ordinary phenomenon even in the urban west of Turkey. In Ankara, 39 percent of women between 18 and 68 ages who participated in a study, exposed to domestic violence; 89 percent of women admit to exposure of one or another kind of psychologic abuse.⁸ In fact, according to the result of the Census and Health Research carried out by Hacettepe University in 2003, 40 percent of women accept beating up by their husband, 63 percent of girls between 15 and 19 ages express that beating up by their husbands is an acceptable matter.⁹ Furthermore, it is also reported that 35.6 percent of Turkish women occasionally, 16.3 percent of them frequently are exposed to marital rape.¹⁰ According to a study of women in Ankara, 64 percent experienced violence from their husbands, 12 percent from husbands they had separated from, 8 percent from partners they were living together, and two per cent from their husband's family.¹¹

Violence results in death under certain circumstances. The Human Rights Foundation (IHD) reports that 37 women lost their life due to domestic violence,¹² and the number of women died because of honor killings is 40, in 2003. 10 women died of rape and homicide. This is just the tip of the iceberg.¹³ Yet in many cases deaths are not reported; murders are made to look like

⁷ Heise, L. Ellsberg, M & Gottemoeller, M., Ending Violence Against Women. (1999, December) Population Reports, Series L, No. 11. Baltimore: Johns Hopkins University School of Public Health, s.1; World Health Organization, (2002). World Report of Violence and Health, s.118.

⁸ Domestic Violence and Sexual Harassment in Ankara (1999) Women for Women's Human Rights.

⁹ KSSGM, The Status of Women's Problems Reports.

¹⁰ Women's Human Rights, 2000 Report

¹¹ The Antalya Women's Support and Solidarity Center (1995). A study of 190 women who had experienced violence.

¹² 8 Mart Önce Yaşam Hakkı (=March 8 First right to life). (2004, March 8). Human Rights Foundation's Bulletin: Women's Rights Human Rights Special Volume, 1.

¹³ 8 Mart Önce Yaşam Hakkı (=March 8 First right to life). (2004, March 8). Human Rights Foundation's Bulletin: Women's Rights Human Rights Special Volume, 1.

suicides and covered up by families; and women are forced or pursued to kill themselves.¹⁴ In some cases, women are reported to have carried out their own "punishments" – by killing themselves for example – to relieve their male relatives of the responsibility and any legal sanctions.¹⁵

In 2003, according to the application done to IHD, number of women committed suicide is 61 yet 20 of them are almost kids.¹⁶ In Eastern Anatolian Region in which honor killings are widespread, the rate of literacy is even lower than nationwide literacy rate. Therefore, attempts to measure the number of "honor crimes" in Turkey fail to represent their true scale.

4. Shelters

There are 13 shelters for women operating under the Social Services Institution for Children (SHÇEK). In these institutions 4,620 women and 4,044 children have been sheltered by 2004. 52 percent of women have taken refuge in shelters mostly because of physical, emotional, sexual and economic abuses. This rate followed by 35 percent women who needs shelter because of social and economic deprivation, and by 8 percent women who is rejected by their families due to extra-marital pregnancy, by 3 percent women who is forced to marry, and by 1 percent women who just got out of jail and in need of help.¹⁷

Statistical data indicates that women mostly suffer from physical abuses. 71 percent of women by physical, 12 percent by sexual, 9 percent by emotional, 8 percent by economic abuses have been faced. 83 percent of abuser are comprising "husband."¹⁸

¹⁴Amnesty International, (2004, June). Turkey: Women confronting family violence. ([Index 44/018/2004](#)). p.18.

¹⁵Amnesty International, (2004, June). Turkey: Women confronting family violence. ([Index 44/018/2004](#)). p.17.

¹⁶8 Mart Önce Yaşam Hakkı (=March 8 First right to life). (2004, March 8). [Human Rights Foundation's Bulletin: Women's Rights Human Rights Special Volume, 1.](#)

¹⁷Dayak bitti bir de iş olsa (=Beating ended now work needed). (2005, Ekim 6). [Radikal Gazetesi](#)

¹⁸Dayak bitti bir de iş olsa (=Beating ended now work needed). (2005, Ekim 6). [Radikal Gazetesi](#)

As the Ministry of State in charge of women, Ms Nimet Çubukçu stated, the total capacity of shelter is only 239. Therefore, the shelters in 2004, have served beyond their capacity to help 553 women and 412 children whom came with them, through adding extra beds.¹⁹

Inadequate shelters as in number and services make very difficult for women to ask for help from administrative offices.

5. Forced Marriage

A study done in several provinces of east and southeast Turkey, where women's access to education and services is more restricted than in other parts of the country, found that 45.7 percent of women were not consulted about their choice of marriage partner and 50.8 percent of women were married without their consent. In the same study, the expectations of unmarried women that their families would arrange their marriage ranged from 57 percent of women with no or incomplete primary education to 9.3 percent of women with secondary or higher education.²⁰

The forced marriage of girls reinforces women's unequal status in society, reduces their life choices and leaves them vulnerable to violence. Early pregnancy is associated with adverse health effects for both mother and child. In the vast majority of cases, the girl's family arranges the early marriage. The lower her family's income and her level of education, the more likely she is to be forced into an early marriage. Ensuring girls' access to education is one of the most effective steps to end early marriage.²¹

¹⁹ Dayak bitti bir de iş olsa (=Beating ended now work needed). (2005, Ekim 6). Radikal Gazetesi

²⁰ İlkaracan, P., (2000). Exploring the context of women's sexuality in Eastern Turkey. Women and Sexuality in Muslim Societies. Women for Women's Human Rights: Istanbul, p. 237.

²¹ Amnesty International, (2004, Haziran). Turkey: Women confronting family violence. (Index 44/018/2004).Retrieved www.amnesty.org. p.6

III. THE GENERAL IMPACTS OF THE PREREQUISITE, IN WHICH WOMEN HAVE TO REMOVE THEIR HEADSCARF, IF THEY WANT TO WORK IN PUBLIC OFFICES AND TO GET EDUCATION, ON THEIR ONGOING PROBLEMS.

As reported above in this paper and the former Ministry of State in charge of women, at a CEDAW meeting in New York, Guldal Aksit stated that whatever the country's degree of development and wealth, women are unequal in regard to health, education and the like. In Turkey, certain stereotypes exist against women. Also there is rather serious problem related women's labour. Besides these already existing difficulties and mistreatment, restrictions due to the ban on headscarf disable women in solving their problems.

In 1997, the headscarf being a social, cultural and religious phenomenon was banned from public institutions and universities after postmodern coup d'etat in which women felt the most oppression. Due to the ban, more than hundred thousands of students and more than thousand civil servants forced to leave their positions. Women have been forced to choose between the restrictions and their believes and when they wear headscarf, they have been deprived of their other rights and liberties. Women, who had to remove their headscarf either to work or to study, have experienced psychologic trauma due to this dichotomy created by enforcement of the ban through state or higher education institutions'.

Today women who wear headscarf have been prevented to get education at all levels. While female students were able to attend to the university without any obstacles prior to the ban, afterward they have to leave. Since 2001, the ban enforces girls to take university entrance exam without headscarf; therefore students wearing headscarf are disadvantaged from the beginning.

According to the unofficial information, there are 5 million illiterate women in Turkey. While there is ongoing "Girls Education Campaign" under the auspices of UNICEF, on the other hand girls who want to study are denied to get education because of their headscarves.

Women wearing headscarf are not allowed to enter or use university premises open to public (libraries,²² social establishments, restaurants...). Even journalists,²³ mothers of those students²⁴ and researchers are too prevented to enter university premises.²⁵

Women cannot hold a position in public offices. Prior to the ban women are hired with their headscarf and allowed to work without any trouble or obstruction as civil servants; however today they are fired because of their headscarf. Since then, taking civil servant examination is regulated in which women cannot cover their hair; the discrimination against women wearing headscarf has taken place from the beginning.

Further women lawyers who wear headscarf are not allowed to represent their clients before court and are having difficulties to act on the behalf of their clients in the courts buildings. Women lawyers wearing headscarf are prosecuted²⁶ for participating in the Directorate General on the Status and the Problems of Women's Commission workshop for improvement of a draft revised penalty code that discriminated against women and for having pictures with headscarf in flyers used in Bar election.²⁷ The ban is unjustly advocated and promoted using the concept of "public space" that does not belong to legal terminology as well as that is rather obscure for legal perspective. Even though when the court calls women as defendants, they are warned and asked to remove their headscarf, if they are going to testify before court²⁸

²² Başörtülü vatandaşla kütüphane de kalpalı (=Library closed for citizens' wearing headscarf). (2002, April 12) Vakit Gazetesi

²³ Başörtülü gazeteciler Kadir Has Üniversitesi'ne alınmadı (=Women journalist wearing headscarf were not taken inside in Kadir Has University). (1985, March 3). Zaman Gazetesi.

²⁴ Başörtülü şehit annesini üniversiteye sokmadılar (=Martyr's mother wearing headscarf were not let in). (2005, June 14). Yeni Şafak Gazetesi.

²⁵ Örtülüye tedavi yasak. (=Treatment forbidden for women wearing headscarf). (2004, Haziran 22). Yeni Şafak Gazetesi.

²⁶ Presidency of Ankara Bar Association's written request for defense statement dated 2003, December 3, numbered 112-2003-466/10994.

²⁷ Presidency of Istanbul Bar Association's Agenda written statement dated 2002, November 11, numbered 272701, and dated 2002 December 25, numbered 31315.

²⁸ Başını aç öyle gel (=Come without headscarf). (2003, November 07). Yeni Şafak Gazetesi.

The existing ban in public sector influences the private sector too and women wearing headscarf are facing with difficulties and discriminations when they attempt to find a job. Since the job market already offers limited positions, these women are employed with underpaid wages.

The ban on headscarf is practiced on different times in different forms, hence it is very difficult to assess the scope of the ban as well as to find out the number of women who are discriminated against them. Turkish women do not have adequate conscience to stand up for their rights. Moreover, the ban has been executed by universities being state controlled institutions and by other administrative institutions. Complaints are made also to state institutions, which administer the ban fiercely. Therefore mistreated women because of the ban have rather serious doubts concerning impartiality of responsible administrative institutions that is to assess and to investigate complains. Judges are prosecuted for having wife who wears headscarf²⁹, judges are demoted and exiled to far districts³⁰, Public Prosecutors were prosecuted for doing their job as in prosecuting university professors who have removed students from university buildings³¹, all these incidents rise the question about independence of justice. Therefore, under these circumstances as well as refused hundreds of cases³², these mistreated women are daunted with the conditions and are having lack of confidence in demanding justice. There is no institution

²⁹ Ministry of Justice requested from two different judges for their written defense statement dated 03/10/2000, numbered 152 and dated 03/10/2000, numbered 149.

³⁰ Adalette türban suprizi (= Turban surprise in Justice). (1998, December 12). Radikal Gazetesi. Türban vizesi veren hakimlerin işlerine son (=Judges loose their job who granted visa for turban). (2000, June 9). NTV News Center.

Hakime örtü sürgünü (=Turban exile for Judge). (1999, October 20). Akit Gazetesi.

³¹ R. T. Ministry of Justice Criminal Affairs General Directory's case numbered 2.89.225.1995 about Yozgat Ex-Chief Public Prosecutor Müstafî Reşat Petek, that was opened upon General Staff, Higher Education Institution, Presidency of Turkish Bar Association's written complaints; and Writ of Ministry of Justice requested to be send these complaints to Higher Council of Judges and Prosecutors and Ministry of Justice Criminal Affairs' written request for defense statement.

³² Kocaeli Administrative Court of Justice's decision 09/03/2005 dated, 2004/2268 order and file numbered 2005/278, the case justification was "The plaintiff is not sincere wearing wig over her headscarf in compliance with Dress Code Bylaw and wearing wig over her headscarf. Therefore, it is justified to her punishment as in the form of dismissal from civil service because crime of disturbing institutional peace and order has taken place with ideological and political purposes" which has been repeated, even though plaintiff had attended to the hearing without headscarf. These statements verify that women's assumed potential intent is tired before the court instead of their actions. These statements also prove how little chance there is in order to win the cases that opened to end the ban on headscarf. (If you need or seek further information and court's justified decision, please contact at ak-der@ak-der.com.tr)

either to demand back their rights, for those whose rights are violated due to the ban on headscarf. Also the ban carried out for years has been diminished trust to administrative offices. Further it is not possible to document filed complaint exposing the violation and its real scope due to the ban on headscarf.

According to Mehmet Agar, one of the political party leaders, the number of expelled-students is 80,000 due to headscarf ban and the number of fired female-teacher is 5,000.³³ Since June 2000, allegedly 270,000 students out of 677,000, who are expelled from higher education institutions, are the victims of this unjustified ban. However, according to the Higher Education Institution's public statements, girls wearing headscarf are expelled because of absenteeism. In fact, 90 percent of expelled female students constitute the girls who could not attend to classes due to ban on headscarf and they are expelled under the guise of absenteeism.³⁴ Despite the 2005 Student Pardon Law, since the ban on headscarf still is practiced, these female students could not benefit from the Pardon Law for Students and could not continue to their education. Bearing in mind this ongoing ban in its seven years, it is possible to say that the number of women who are deprived of their right to work and get education could be expressed in hundred thousands.

Due to the ban on headscarf, how many people's other rights are violated which they are so crucial to exercise, how many women are deprived of their right to get education, how many women deprived of probable jobs and work opportunity and the ban's corollary dimensions are unknown. THE ONLY KNOWN FACT IS THAT BESIDES ALREADY EXISTING STRENUOUS CONDITIONS FOR WOMEN, WOMEN HAVE FACED THE ARBITRARY DRESS CODE THROUGH THE BAN ON HEADSCARF. While widespread gender-based stereotypes and discriminating treatments are helping to carry on abuses and violence against women; the ban on headscarf prevents women who want to get out of dependency through economic independence by getting education or finding a job that suits individual's present education level.

³³ Agar, M., The Leader of DYP, Başörtüleri kazansak fena mi olur (=Would it hurt if we win women wearing headscarf). (2004, October 1). Zaman Gazetesi.

³⁴ Bulac, A., ((2005, May). AIHM ve başörtüsü (=ECHR and Headscarf). Ümran Dergisi, 129, p.33

However, Turkey is a country where people express freely their cultural and social difference as in their attire forms and choices; and there is no conflict over these issues. It is possible to come across people interacting with each other peacefully that have different attire styles and forms. In Turkey, the great numbers of women choose to wear headscarf because of their beliefs and this should not be underestimated. According to a study published in a nation-wide newspaper known its support for anti-headscarf policy, 14 million women comprising of approximately two-third of 22 million women over 17-year wear one sort of headgear when they go out.³⁵ Women who wear headscarf, when want sometimes to study, sometimes to work, sometimes to be present at their children's commencement ceremony at the university, they are discriminated against and this affects in a negative way.

IV. ASSESSMENT OF THE BAN ON HEADSCARF ACCORDING TO THE INTERNATIONAL LAW

The dress code regulation isolates women from social life; limits and controls women's communication as an individual in the society. Moreover, IT CATEGORIZES AND CLASSIFIES PEOPLE AS MAN AND WOMAN AND CLASSIFIES WOMAN WHETHER WOMEN WEAR HEADSCARF. IT SEEMS THAT ONLY PLAUSIBLE EXPLANATION BEHIND THE UNEXPLAINABLE, UNLAWFUL AND IRRATIONAL BAN, IS A RELIGIOUS BELIEF THAT REQUIRES HEADGEAR FOR FEMALES. It is obvious that while a woman has right to decide on her hair length, style, color, on the other hand a woman also has right to decide whether to cover her hair or head. In order to remove the visibility of religious symbols from social life, the ban ignores this fundamental right. Therefore while democratization and women's liberation are promoted, women are prevented to exercise their basic rights. Also their self-esteem is undermined through enforcement of dress code.

The ban on headscarf disregards WOMEN'S RIGHT TO MAKE PERSONAL DECISION. Even women are deprived of their right to choose their own personal dress. The ban not only violates their right to

³⁵ Türkiye'nin üç sorunu: 'değerlendirmeler' (=Turkey's three problems: 'Assessment'). (2003, May 31). Milliyet Gazetesi.

get education, to the freedom of religion and conscience, to the freedom of privacy and freedom of expression, but also through state authority discrimination has taken place.³⁶

International law has long recognized the necessity of academic freedom in exercising the right to education. The right to education is ensured in article 26(1) of the Universal Declaration of Human Rights, which simply states, “Everyone has the right to education.” The International Covenant on Economic, Social and Cultural Rights (ICESCR) echoes this idea in Article 13: “The States Parties to the present Covenant recognize the right of everyone to education.” Article 13 sets forth in some detail the right to education, the purpose and content of education, and the critical role of teachers and their associations in establishing and implementing national educational policies. The UN Committee on Economic, Social and Cultural Rights (ESCR), responsible for authoritatively interpreting the content of the rights enumerated in the ICESCR, has explained the importance of the right to education thus: “Education is both a human right in itself and an indispensable means of realizing other human rights.”³⁷

To force women to cover their head or to uncover it restricts fundamental principles of women’s right to individual autonomy and to make personal decision. A flat prohibition on students wearing visible religious symbols in schools violates freedom of religion. The International Covenant on Civil and Political Rights (ICCPR) obliges state authorities to avoid coercion in matters of conscience. Countries that adopt flat prohibitions on visibility of religious symbols are not different than that of Iran and Saudi Arabia that violates this rule.³⁸

Amnesty International acknowledges ban on the wearing of headscarves in higher education in Turkey as a human right violation. It also believes that this ban is discriminatory and disproportionate. Despite the pardon ratified for students dismissed from university, it seems that

³⁶ Human Rights Watch, (2004, June 29). Memorandum to the Turkish Government on Human Rights Watch’s Concerns with Regard to Academic Freedom in Higher Education and Access to Higher Education for Women who Wear the Headscarf. p.8. Retrieved <http://www.hrw.org/backgrounder/eca/turkey/2004>.

³⁷ Human Rights Watch , a.g.e., s.8, from footnote 7 ECSCR Committee General Comments, v. 13, prg.1

³⁸ Human Rights Watch, retrieved. <http://www.hrw.org/backgrounder/eca/turkey/2004>. p.22.

the ban is going to be practiced and will continue to result in many people being excluded from university education and in the suspension or dismissal of hundreds of women from university teaching posts because of their religious beliefs.³⁹ This situation from the human rights standpoint is very much worrying.

International Covenant on Civil and Political Rights the Article 18th guarantees the freedom of religion and conscience. According to the Article 18th, the possible restrictions might be brought upon such rights under these circumstances: “Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others”. Even, under martial law it is unacceptable not to enforce the article 18th. When UN Human Rights Committee authoritatively interpreting this article calls attention to the freedom of revealing individual’s religion or beliefs- is guaranteed by the ICCPR- and in which expands its application to great variety of realms including the individual’s choice of attire.⁴⁰

UN Human Rights Committee, to clarify the meaning of article 18, adopted a general comment on July 20 1993; it explicitly includes wearing distinctive religious headgear as a protected form of religious practice. The Committee states that “The observance and practice of religion or belief may include not only ceremonial acts but also such customs as...the wearing of distinctive clothing or headgears.”⁴¹ With regard to paragraph (3) of article 18, the General Comment says, “Restrictions may not be imposed for discriminatory purposes or applied in a discriminatory manner.” The same principles are reflected in Article 26 of the ICCPR⁴², which prohibits discriminatory laws and has been interpreted to apply to “any field regulated and protected by

³⁹ Amnesty International, (2005, August). Turkey Memorandum on AI's recommendations to the government to address human rights violations. [EUR 44/027/2005](#)

⁴⁰ UN Human Rights Committee, (1993, June 30). CCPR, Article 18: Freedom of religion, thought and conscience. [General Evaluation 22](#).

⁴¹ UN Human Rights Committee, (1993, July 20). [General Evaluation, 22 No: CCPR/C/21/Rev.1/Add.4](#).

⁴² Human Rights Watch, retrieved www.hrw.org.back.ground/eca/turkey/2004, p.29.

public authorities.”⁴³ The impact of Turkey’s prohibition of religious dress falls disproportionately on Muslim women and girls, and thus violates antidiscrimination provisions of international human rights law as well as the right to equal opportunity to education. Indeed, the enforcement of the right to education is possible to improve the promotion of understanding and tolerance for such differences in values. The practice in Turkey results in exclusion of women wearing headscarf from education.

However, where women’s human rights not protected, we cannot talk about guaranteeing and improvement of human rights, peace and development. It is everyone’s responsibility to secure and to improve of women’s human rights as in civil, social, political, economic, and cultural rights and human honor on the basis of equality, freedom, justice and anti-discriminatory values.⁴⁴

⁴³ To General Comment 18, para.12, “When legislation is adopted any law, it must comply with the requirement of article 26 that its content should not be discriminatory. In other words, the enforcement of the principle of non-discrimination contained in article 26 is not limited to those rights provided in the Covenant.”

⁴⁴ 8 Mart Önce Yaşam Hakkı (=March 8 First right to life). (2004, March 8). Human Rights Foundation’s Bulletin: Women’s Rights Human Rights Special Volume, 1.



V. CONCLUSION AND GENERAL ASSESSMENT

Women in Turkey as this paper presented by numbers are trying to live under material and mental strenuous circumstances. Furthermore, due to the ban on headscarf, women's education are impeded, their participation in labor force is hindered, they are isolated from social life and their rights to make personal decision is violated. These stand for the violation of women's rights.

To put an end to this discrimination and to remove discriminating and alienating dress code for women as an obstacle before exercising their fundamental human rights would be very important step forward to improve women's social development and empowerment in Turkey.

On behalf of
Women's Rights Association Against Discrimination
The Vice President
Att. Fatma Benli



VI. ABBREVIATIONS:

CEDAW	: Convention on the Elimination of All Forms of Discrimination against Women
DİE - HİA	: Statistic Institute Of State
DYP	: True Path Party
ECHR	: European Court Of Human Rights
ESCR	: The UN Committee on Economic, Social and Cultural Rights
HRW	: Human Rights Watch
ICCPR	: International Covenant On Civil And Political Rights
ICESR	: The International Covenant on Economic, Social and Cultural Rights
IHD	: Human Rights Foundation
KSSGM	: Directorate General On The Status And The Problems Of Women
SHÇEK	: Social Services And Institution For Children Protection
T.C.	: Republic Of Turkey
UN	: United Nations
UNICEF	: United Nation Children's Fund
WHO	: World Health Organization