



Çankırı İnas Mektebi (Central School For Girls) According to the Sicill-i Umumi Register

Sicill-i Umumi Defterine Göre Çankırı İnas Mektebi

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ABSTRACT

Every state that wants to exist in the international arena has attached importance to education in order to raise qualified individuals in the social, cultural, and military fields. Educational activities were generally carried out by foundations in the Ottoman Empire and became compulsory during the reign of Mahmud II. The modernization of education, which gathered momentum by issuing of the Tanzimat Edict, turned into an effort to establish a common culture by integrating the Ottoman subjects. In this period, the modernization movements that had begun in the center of the empire were starting to be reflected in the provinces.

Çankırı, where the first *Dâr-ül Hadis* was established in Anatolia, is one of the cities where the modernization process of the Ottomans in the field of education can be observed. In this context, the *İnas Mektebi* (İnas School) was established in Çankırı. This study deals with the *Sicill-i Umûmi* Register belonging to *İnas Mektebi* located in a private archive in Çankırı, which is important because of how it reveals the manner in which the educational phenomenon became a "state policy" especially in the 19th century. The limited number of studies on *İnas Mektebi* and the lack of academic discipline in these studies is another factor that makes the present study important.

Keywords: Çankırı, İnas Mektebi, Sicill-i Umûmi Register, Education for Girls

ÖZ

Osmanlı'da genel itibarıyla vakıflar aracılığıyla yürütülen eğitim faaliyetleri II. Mahmut dönemiyle birlikte zorunlu hale getirilmeye başlanmıştır. Tanzimat ve İslahat Fermanlarının yayınlanmasıyla da bir ivme kazanan eğitim faaliyetleri, 1869 tarihli Maarif-i Umumiye Nizamnamesi ile artık Osmanlı tebaasını kaynaştırarak bir ortak kültür oluşturma çabasına bürünmüştür. Bu dönemde Osmanlı merkezinde başlayan yenileşme hareketleri taşrada da karşılığını bulmuştur.

Anadolu'da ilk da'rül-hadis kurulduğu Çankırı, Osmanlı'nın eğitim alanında modernleşme sürecinin gözlemlenebildiği şehirlerden birisidir. Çankırı'da kurulmuş olan İnas mektebi, şehirde kız çocuklarının eğitim faaliyetlerinin yürütüldüğü önemli okullardan bir tanesidir. Bu çalışma, Çankırı'da bulunan özel bir arşivde yer alan İnas Mektebi'ne ait Sicill-i Umûmi Defteri'ni konu edinmekle birlikte, özellikle 19. yüzyılın ikinci yarısında "devlet meselesi" haline gelen eğitim olgusunun kız çocukları açısından taşrada nasıl işlerlik kazandığını ortaya koyması sebebiyle önem taşımaktadır.

Anahtar sözcükler: Çankırı, İnas Mektebi, Sicill-i Umumi Defteri, Kızların eğitimi

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Introduction

Although the Ottoman Empire gave importance to educational institutions since its establishment, alongside other social institutions, in the modern sense, the education system took shape with the reforms carried out during the reign of Mahmut II. The edict of 1825 declared in this period is accepted as the starting point of the modern education system. In the edict, the level of education in the country was determined, as well as how eager the people were to obtain knowledge. With this edict, primary education was become compulsory and the importance of literacy was emphasized for the first time by an Ottoman Sultan. The edict stated that everyone who defines himself as a Muslim must first learn the religious rules and then engage with a job to earn a living. However, it was remarked that some families offered up their children as apprentices without any education. It was emphasized that every child should receive education for a certain period of time before being given apprenticeship. This point was further emphasized by stating that those responsible would be punished if this was not complied with¹. Since the provisions of the aforementioned edict were only valid for Istanbul, they did not have the characteristics of a general provision. Moreover, girls were not mentioned at all in these general provisions.

Although the developments in the field of education were not yet at the desired level, following this, on Zilkade 21, 1254 (February 5, 1839) a treatise was written by the *Meclis-i Umûr-ı Nafia* (Council of Public Works) where it was emphasized that education was a source of happiness for the people, that the salvation of the poor and ignorant masses was only possible through education, and that the primary goal of the state should be to promote literacy². In addition, in this period, secondary schools called *Rüşdiye* were opened, and in the period covering the first years of the Tanzimat, separate *Rüşdiye Mektepleri* (Secondary Schools) were beginning to be considered for girls. This led to the opening of vocational schools for girls and boys in the following process. The fact that the developments in the field of education were not at the desired level led the sultan to establish a “*Meclis-i Muvakkat*” (Temporary Educational Council) among the bureaucracy ranks. In 1845, Sultan Abdülmecid stated in the State Council that the purpose of education was “teaching the religious knowledge and useful sciences necessary for religion and world affairs to eradicate the ignorance of the people.”³ Although not a single word was mentioned in the context of education in the Tanzimat Edict, thanks to the vitality that came in this period, the novelty movements in this sense increased even more. In this period, considering that education was necessary for the whole country, efforts were made

1 See for the edict. Mahmud Cevad İbnü’ş-Şeyh Nafî, *Maarif-i Umûmiye Nezâreti Tarihçe-i Teşkilatı ve İcraatı*, Matbaa-i Âmire, İstanbul 1338 (1922), s. 1-3. This information was taken from the History of Cevdet by Mahmud Cevad; Faik Reşit Unat, *Türkiye Eğitim Sisteminin Gelişmesine Tarihi Bir Bakış*, Milli Eğitim Basımevi, Ankara 1964, s. 34, 39.

2 “Meclis-i Umûr-ı Nafianın Lâyihası”, *Takvim-i Vekâyi*, Def’a: 176, 21 Zilkade 1254, s. 1.

3 Mahmud Cevad İbnü’ş-Şeyh Nafî, *op cit*, s. 27.

to make education widespread by opening new schools in the major provinces first, and then in the countryside, and civil education institutions began to be established.

With the establishment of the *Meclis-i Ma'arif-i Umûmiye* (Council of Public Education) in 1846, the “*Mekâtib-i Umûmiye Nezareti*” (Directorate for Public Schools) was also established, which began to function as an executive organ. With the efforts of the same Council, on June 1, 1851, besides expanding the educational activities throughout the country, the “*Encümen-i Dâniş*” (Educational Academy) was established in order to copy and translate the textbooks to be used in schools and to write new works in the fields of history, language, and literature using a plain language. Since the names of these *Encümen-i Dâniş* members were not found in the almanacs after 1862, it is estimated that the life of this setup lasted for ten years and its activities ended after this date⁴. In accordance with the instructions published on April 8, 1847 after the establishment of the *Meclis-i Ma'arif-i Umûmiye* (Council of Public Education), it was decided that every child who reached the age of six should be sent to the school (Akyüz 1994, 16)⁵. With this instruction, while the education period of the primary schools was determined as four years, the students were allowed to be grouped according to their knowledge level, with male and female students being allowed to sit according to their gender. Students who were successful in the general exam which was held at the end of the four years would be entitled to pass to *Rüşdiye Mektebi* (High School). Thus, *Rüşdiye* schools were also included in the scope of compulsory education, and the education period was increased to six years⁶. Despite all these efforts, the desired goal could not be achieved. This instruction, which was prepared for the improvement of the Primary Schools, failed due to the system not being consolidated fast enough, as well as the limited budget and lack of personnel⁷. Since 1853, *Rüşdiye Mektepleri* were beginning to be opened in the provinces as well⁸. In 1859, the first *Rüşdiye* was opened for girls in Istanbul⁹. The idea of opening educational institutions for girls offering Upper Primary-Level Education was actually put forward, based on the idea that it would be inconvenient for girls and boys to be educated together. Thereupon, the “*Cevri*

4 See for detailed information Mahmud Cevad İbnü's-Şeyh Nafi, *op.cit.*, s. 47-57; Abdullah Uçman, “Encümen-i Dâniş”, *DİA*, XI, İstanbul 1995, ss. 176-178.

5 Yahya Akyüz, “İlköğretimin Yenileşme Tarihinde Bir Adım: Nisan 1847 Talimatı”, *OTAM*, issue 5 (1994), ss. 1-47.

6 Yahya Akyüz, *Türk Eğitim Tarihi*, Pegem Akademi Yayınları, Ankara 2014, s. 160-162.

7 Cahit Yalçın Bilim, *Tanzimat Devri'nde Türk Eğitiminde Çağdaşlaşma (1839-1876)*, Anadolu Üniversitesi Yayınları, Eskişehir 1984; Ali Akyıldız, *Osmanlı Bürokrasisi ve Modernleşme*, İletişim Yayınları, İstanbul 2004.

8 In this context, it is seen that in the Kastamonu Vilayet Sâlnamesi (Kastamonu Provincial Almanac) dated H 1286, there was a *Rüşdiye Mektebi* (High School) with 54 students in Çankırı. *Kastamonu Vilayet Sâlnamesi*, Def'a: 1, Matbaa-i Vilayet-i Kastamonu, H. 1286, s. 71.

9 Cemil Öztürk, “Rüşdiye”, *DİA*, XXXV, İstanbul 2008, s. 302. An article was published in *Takvim-i Vekayi* in 1861 to inform the public about the establishment of the first *Rüşdiye* (High School) for girls and to explain the reasons for the opening of the school. In this article, it was argued that women's learning of both religious and worldly knowledge would enable them to preserve their own chastity, help their husbands who work hard to make a living, assist in the management of the house, and to become contented. Osman Nuri Ergin, *İstanbul Mektepleri ve İlim Terbiye ve San'at Müesseseleri Dolayısıyla Türkiye Maarif Tarihi*, I-II, Eser Matbaası, İstanbul 1977, s. 458.

Kalfa İnas Mektebi” (Cevri Kalfa Girls’ School) in Sultanahmet was converted into the “*Cevri Kalfa İnas Rüşdiye*” (Cevri Kalfa Girls’ High School) in 1859¹⁰.

With the publication of the 1869 *Ma‘arif-i Umûmiye Nizamnâmesi* (The Regulation of Public Education), an important step was taken in the education of girls¹¹. As a matter of fact, there was no regulation in the Nizamname specifically regarding the education of girls. It was an important step in the education of girls nonetheless, as it had put the general education system in order. In this period, provincial education organizations were also established, and it was decided to establish a *Meclis-i Maarif* (Council of Education) in each province¹². With the *Nizamname*, both the structure of the education organization was regulated and the school curricula were determined precisely by classifying the schools according to their grades and levels, based on the French system¹³. In this period, a separate arrangement was made for the education of girls. According to this, it was planned to open *Sıbyan Mektepleri* (Girls’ Primary Schools) and *Rüşdiye Mektepleri* (Girls’ High School). However, since the attendance of girls to *İdadi* (Lycée) was not approved, it was decided to open *Darülmualimât* (Teacher Training Schools for Girls)¹⁴ in order to train *Rüşdiye* graduates as teachers for girls’ schools¹⁵. Thus, the first *Darülmualimât* was established in Sultanahmet in 1870¹⁶.

With the 114th article of the *Kanûn-ı Esâsi* (First Ottoman Constitution), which was declared in 1876, the compulsion of primary education was repeated once again, this time, included in the Constitution. It was written: “The first level of education would be compulsory to all of the Ottoman people and the degrees and details of this would be determined by the special arrangement.”¹⁷ Thus, the equal right to education for both boys and girls became

- 10 Yasemin Tümer Erdem, *II. Meşrutiyet’ten Cumhuriyet’e Kızların Eğitimi*, TTK Yay., Ankara 2013, s. 166-167. Cevri Kalfa, the name given to the school, was in fact an important person who made a name for herself with her small but courageous move in the history of Turkish modernization. When Alemdar Mustafa Pasha, who received the news of the rebellion against Sultan Selim III, arrived at the gates of İstanbul to suppress the rebellion, Sultan Mustafa IV, who wanted to ensure that this attempt failed, gave the death orders of Sultan Selim III and his brother, Şehzade Mahmut. In this turmoil, Cevri Kalfa defended the young prince with great courage and facilitated the escape of the prince with the chaos she produced by throwing ashes in the eyes of the executioners during the struggle in the harem. In this context, Sultan Mahmut II’s naming the first girls’ *Rüşdiye* as Cevri Kalfa as an example of loyalty, is important in terms of keeping the name of a harem woman alive, who made a critical, albeit indirect, contribution in Turkish modernization. See. İlber Ortaylı, *İmparatorluğun En Uzun Yüzyılı*, İletişim Yayınları, İstanbul 2000, s. 34.
- 11 *Nizamnâme* (Regulation), had been prepared to ensure that all schools opened in the modernization period were managed from a center, to standardize education levels, and to consider the curriculum and education system as a whole. Hasan Ali Koçer, *Türkiye’de Modern Eğitimin Doğuşu ve Gelişimi*, Milli Eğitim Bakanlığı Yayınları, İstanbul 1970, s. 82-83.
- 12 The first Education Council was established in Çankırı in 1876. *Kastamonu Vilayet Salnamesi*, s. 103.
- 13 Selçuk Akşin Somel, “Osmanlı Modernleşme Döneminde Kız Eğitimi”, *Kebikeç*, issue 10 (2000), s. 224, 227.
- 14 There are explanations about the opening, structure and operation of this school in articles 68-78 of the *Nizamnâme*. BOA, Y.EE, 112-6-0, 1286, 23-26.
- 15 Bayram Kodaman, *Abdülhamid Devri Eğitim Sistemi*, TTK Yay., Ankara 1991, s. 22-23, 24-27.
- 16 Tevfik Temelkuran, “İlk Kız Öğretmen Okulu”, *Belgelerle Türk Tarihi Dergisi: Dün/Bugün/Yarın*, issue 36 (1970), s. 61.
- 17 *Düstur*, Birinci Tertip, Cilt 4, s. 19. For studies on the subject, see Unat, *op.cit.*, 39; Koçer, *op.cit.*, 125; Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını*, Milli Eğitim Bakanlığı Yayınları, İstanbul 1996, s. 78.

ensured. However, the 1877-1878 Ottoman-Russian war, which took place right after the declaration of the *Kanun-ı Esâsi*, caused the disruption of the steps to be taken in the field of education. Despite this period of turmoil, we can say that during the reign of Sultan Abdülhamid II, important steps were taken for the improvement of girls in education life. According to Sultan Abdulhamid II, women were the trainers of children. They needed to receive a good education in order to raise their children in the best way and to manage the household affairs. This could be realized by contributing to the education of expectant mothers who would play an important role in the qualified training of future generations¹⁸. As a result of this thought, several regulations were made to expand the education reforms throughout the empire which were different from previous periods, but the efforts were inadequate. However, in this period, the number of primary and secondary education institutions increased and expanded to the provinces.

In addition to the improvements carried out by the state in the field of education in the 19th century, the press/newspapers, which had a kind of “school” identity after the Tanzimat Edict, also showed a significant improvement in education. The increase in the number of children’s periodicals, especially as a thematic publication, can be shown as evidence for this. These periodicals mostly put the education criterion in the foreground in terms of content formation¹⁹. In “*Çocuklara Mahsus Gazete*” (*The Newspaper for Children*), which was published in a way to comply with the activities in the direction of education of girls during the Sultan Abdülhamid II reign, the phrase “boys and girls” was used for the first time in the section regarding the aim of the publication. Thus, it had been stated that the newspaper would appeal not only boys, but also to girls²⁰. In fact, the emergence of the case of “women” in Ottoman political life began with the Tanzimat. The political discourse that addressed women by means of men in the 18th century changed with the 19th century and turned into a discourse that directly addressed them²¹. The most important means that enabled this to occur were undoubtedly women’s periodicals. In the periodicals published between 1839-1876, which is accepted as the first stage of women’s journalism, the issue of women’s education was especially emphasized, and the necessity of education was mentioned in order to attain the position they deserve²².

18 *Siyasî Hâtıratım*, Dergâh Yayınları, İstanbul 1984, s. 198-201.

19 For examples of educational content of children’s periodicals, see Gökhan Demirkol-Gürkan Dağbaşı, “Osmanlı Çocuk Dergilerinde Dil Öğretimi: Çocuklara Talim Dergisi (1887-1888)”, *21. Yüzyılda Eğitim ve Toplum Dergisi*, issue 18 (2017), ss. 815-827.

20 Narin Latifoğlu, *Çocuklara Mahsus Gazete’de Değerler Eğitimi (101-200. Sayılar)*, Marmara University Institute of Social Sciences, Unpublished Master’s Thesis, İstanbul 2013, s. 16.

21 Elif Ekin Akşit, *Kızların sessizliği- Kız Enstitülerinin Uzun Tarihi*, İletişim Yayınları, İstanbul 2012, s. 21-56.

22 Zehra Toska, “Haremde Kadın Partisine Giden Yolda Kadın Dergileri, Gündemleri ve Öncü Kadınlar”, *Defter*, issue 21 (1994), s. 130-142; see *İstanbul Kütüphanelerindeki Eski Harfli Türkçe Kadın Dergileri Bibliyografyası: 1869-1927*, prepared Zehra Toska-Serpil Çakır-Tülay Gençtük, Metis Yayınları, İstanbul 1993.

When with the declaration of the *Meşrutiyet II* (the Second Constitutional Monarchy), the problems in the education system increased day by day. Thus, it had to be restructured following the intense debate on the education of women and girls. In this period, closer contact with Western countries caused both the issue of women to attract more attention and some political problems in the process of making the education of girls obligatory. With the *Meşrutiyet II*, *Sıbyan Mektepleri* (Primary Schools) and *Rüştiyeler* (Secondary Schools) were unified and continued education under the name of *İbtidaiye* (Elementary Schools). In this period, with the “*Tedrisât-ı İbtidaiyye Kanun-ı Muvakkati*” (Provisional Legislation of Elementary Education) prepared by Emrullah Efendi and published on September 23, 1913, the elementary education system was reorganized according to the French pattern²³. In the first article of the second chapter titled “*Mevadd-ı Dersiyê*” (Articles of Training), the education period of *Mekatib-i Umûmiyye-i İbtidaiyye* (General Elementary Schools) was divided into three circuits. These three circuits were listed as follows:

- a- **Elementary Circuit (*Devre-i İbtidâiye*)**: For children aged 7-8 and consisting of two classes.
- b- **Middle Circuit (*Devre-i Vasatiye*)**: For children aged 9-10 and consisting of two classes.
- c- **Higher Circuit (*Devre-i Âliye*)**: For children aged 11-12 and consisting of two classes²⁴.

In the 8th article of the *Tedrisât-ı İbtidaiyye Kanun-ı Muvakkati* (Provisional Legislation of Elementary Education), girls were mentioned. This article contains the following provision: “*If there were more than fifty girls legally of school age in a village or neighborhood, a separate girls’ school would be opened. In places where there is no girls’ school, primary schools would be mixed boys and girls as much as possible*”²⁵. Four years after the law was issued, the Minister of Education, Ahmed Şükrü Bey, launched the improvement of these schools, and six-year *İbtidais* (Elementary Schools) were established, starting from Istanbul. According to the provisions of this decree, a five-year high school for girls opened on October 23, 1913. For the first time in Istanbul, the old *İstanbul İnâs İdadi* (Istanbul Girls’ High School) was transformed into the *İnâs Sultani* (Girls’ Colleges), enabling girls to continue their higher education²⁶.

In the process following the declaration of the *Meşrutiyet II* (the Second Constitutional Monarchy), the demands on the education of girls increased even more, reaching as far as the demands of admission to the *Dâr ’ül-fünûn* (University). As a matter of fact, the Periodical of Women’s World, which was published in this period and defended women’s rights by

23 Mustafa Ergün, *II. Meşrutiyet Devrinde Eğitim Hareketleri (1908-1914)*, Ocak Yayınları, Ankara 1996, s. 196.

24 Koçer, *op.cit.*, s. 192.

25 *İbid*, s. 191.

26 Erdem, *op.cit.*, s. 243- 246.

publishing articles on women's problems, stated the need for higher education with the following article:

“... A nation is raised by those in higher education. If society is likened to a train, its universities are the engine of the train. People can get rid of their old habits only thanks to higher education. A nation enters a new life, a happier life, through higher education (...) We as women now want to benefit from higher education. Its time has come: We don't have time to wait. We are justified in this demand from two points of view. One is because higher education is our human right and the other is because our country needs it...”²⁷

In response to these demands of women, lectures began to be given to women in *Dâr 'ül-fünûn* in 1914²⁸.

When an assessment is made in general, the education of girls has always retained its place on the agenda. While evaluating this historical process in terms of girls, the education system of the period, and especially the perspective of the education of girls, should not be ignored. In parallel with the improvements and regulations made in different periods, the figure of women in society undoubtedly began to become altered. In the provinces, this process progressed parallel to Istanbul, but relatively slower.

While this study is about the *Sicill-i Umûmi Register of İnas Mektebi* (General Register of Primary Level Girls' School), which is in a special archive in Çankırı, it is especially important because it reveals how the case of education, which became a “state policy” in the second half of the 19th century, became functional for girls in the provinces. With this study, it is aimed to obtain general data on the education process of girls in Çankırı in the first years of the Republic. The content analysis method was applied in the study, which has a descriptive research method, and the entire *Sicill-i Umumi Register* was considered as the analysis unit. The fact that there is only one copy of the Register in question and that no academic study has been carried out in this area are the factors that make the study important.

I. A Case of Education of Girls in The Provinces: Çankırı İnas Mektebi (Central School for Girls)

It is a doubtless fact that Çankırı, the place where the first *darül-hadis* (Madrasa established for hadith learning) was established in Anatolia, has a rooted education tradition. It should be stated that until the establishment of modern educational institutions in Çankırı, which has been a Turkish homeland for nearly a thousand years and a *sanjak* center of the Ottoman State since the 16th century, neighborhood mosques were an important part of non-formal education institutions and that the children of the Muslim community received basic education there.

27 “Kadınların Tahsil-i Âliye İhtiyacı”, *Kadınlar Dünyası*, issue 15-100, 26 Teşrin-i Evvel 1329 (8 Kasım 1913), s. 2.

28 Kurnaz, *op.cit.*, s. 102; Erdem, *op.cit.*, s. 362-365.

As mentioned above, the 1869 *Maarif-i Umumiye Nizamnamesi* (Regulation on Public Education), which was issued in order to ensure that all schools were managed from a single center, to unite the education levels in a certain standard, to clarify the curriculum, and to deal with education as a whole, brought regulations on the education of girls too. With all these regulations, the novelty that began in Istanbul spread to the provinces over time. With the issuing of this regulation, it was decided to establish educational organizations in the provinces, and within this framework, an Education Council was established in Çankırı for the first time in 1876²⁹. With the establishment of this Council, important institutional steps were taken in the field of education in Çankırı and new schools were opened in line with the needs of the region.

The existence of the *Çankırı İnas İbtidai Mektebi* (Çankırı Girls' Elementary School) was mentioned for the first time in the Kastamonu Province Almanac dated 1314 (1896). While the number of students of the School under the administration of *Muallime Nazime Hanım*³⁰ was stated as 38, there is no information about this School in the following almanacs³¹. Likewise, in a letter written to the Ministry of Education on December 12, 1896, the existence of Çankırı Girls' Elementary School was mentioned³². In another letter dated October 7, 1897, it was stated that this school was at the level of *Rüşdiye* (High School)³³. It is understood that *İnas Mektebi* continued its educational activities in the following period. In an archive record dated October 14, 1912, based on the necessity to open an *İnas Rüşdiye* in every district except for those with insufficient population, for the improvement of education, it was mentioned that the money required for the appointment of teachers and janitors to the *İnas Mektepleri* schools of Çankırı, Çerkeş, Zağferanbolu (Safranbolu), İskilib, and Tosya, which would be opened within the Kastamonu *sanjak*, must be paid³⁴. From an article in the October 1915 *Köroğlu* newspaper, it can be understood that the Gendarmerie Battalion Commander was assigned to ensure the completion of the *İnas Mektebi*, the construction of which had already begun³⁵.

The *Duygu* newspaper published in Çankırı also contained information about the *İnas Mektebi*. It was stated that in the newspaper dated June 15, 1339 (June 15, 1923), the exams of the schools in the center of Çankırı, including *İnas Mektebi*, were completed and the

29 *Kastamonu Vilayet Salnamesi*, Def'a: 8, Matbaa-i Vilayet-i Kastamonu, H. 1293, s. 103.

30 About the appointment of Hediye Nazime Hanım as a teacher to the Çankırı Girls' Elementary School which was opened see BOA, MF.MKT, 309/27, 23.10.1313.

31 *Kastamonu Vilayet Salnamesi*, Def'a: 19, Matbaa-i Vilayet-i Kastamonu, H. 1314, s. 222.

32 About the timely payment of the accumulated salaries of Çankırı Girls' Elementary School teacher Hediye Hanım see BOA, MF.MKT, 344/35, 07.07.1314.

33 In this document, it was also mentioned about the payment of the accumulated salaries of Hediye Hanım, one of the teachers of İnas Rüşdiye. BOA, MF.MKT, 371/42, 10.05.1315.

34 BOA, MF.İBT, 397/42, 03.11.1330.

35 Mehmet Serhat Yılmaz, "Köroğlu Gazetesinde Çankırı Konulu Yayınlar (1908-1918)", *Çankırı Araştırmaları Dergisi*, issue 11 (2013/1), s. 16.

handicrafts of the students of “*Zükûr and İnas*” (Boys and Girls) would be exhibited in the *İdadî* (lycée) Building during the award ceremony³⁶. In the 14th issue dated August 14, 1339 (August 14, 1923), it was stated that “*Zükûr and İnas Mekatib*” (Boys’ and Girls’ Schools) within the Çankırı would begin training on September 15, and that enrollments should be made by this date. In the 17th issue dated Teşrin-i Sani 1, 1339 (1 November 1, 1923), it was mentioned that by the decree of *Vilayet Encümeni* (the General Provincial Council), it was decided to transform the Ertuğrul School building into a *Dar ’üs-sına’ a* (School of Arts) that includes weaving, sewing-embroidery, and carpet weaving branches. Moreover, it was stated that the students of *İnas Mektebi* would also deal with the works to be done and in this way, the women would be led to a great leap in their economic lives with this newly established institution³⁷. In the 28th issue published on June 1, 1340 (June 1, 1924), it was stated that in the needle threading competition held on the occasion of the *İdman Bayramı* (Training Day), Ms. Muammer, number 65, won the first place, and Ms Adviye, number 55, won the second place from the *İnas Mektebi*³⁸. In addition, thanks were given to Mayor Cemal Bey, who gave free of charge the “twenty cubits of satin and ten cubits of ribbon” needed by the students of *İnas Mektebi* as part of the preparations for this day³⁹.

The data obtained show that the *Çankırı İnas Mektebi* had an important place in the education life in Çankırı⁴⁰. The most important proof of this is that school students took part in social life. The existence/continuity of this school, both in the last period of the Ottoman Empire and the period following the proclamation of the Republic, also reveals how much importance was given to women’s education in the provinces.

II. Çankırı İnas Mektebi Sicill-i Umumi Registry

The last page number of the “*Sicill-i Umûmi Register*” which was registered at the Dr. Rıfıkı Urga Çankırı Research Center with the fixture number 2100, is 159. Although the Register seems to be arranged as a printed form in itself, when viewed in its final form, the page numbers were given as mixed. The name “Cumhuriyet Primary School” is inscribed on the cover page of the 30×20 cm red hardcover register, which was printed in the Çankırı Printing House. As such, it can be accepted as an indication that the Register was included in the inventory from this school. Although there is no date on the Register, there are 1340-1341/ 1341-1342 and 926-927/ 927-928 dates in the columns of the students’ grades. The

36 Demet Cansız, *Halk Yolu Mecmuası (1923-1927)*, Çankırı Belediyesi Yayınları, vol. 1, Çankırı 2014, s. 242.

37 *Ibid*, s. 442.

38 *Ibid*, s. 604.

39 *Ibid*, s. 606.

40 A study was carried out about Çankırı İnas School in 2008 and the registry in question was examined. This study contains reading errors due to the registry being filled with handwriting. For example, the student named “Naime” in the registry were read as “Tuğçe” However, despite such errors, this study put forward by a local researcher is commendable for the effort put in. Cahit Aktaş, “Belgeler Işığında Kengiri (Çankırı) Kız Mektebi”, *Çankırı Araştırmaları Dergisi*, issue 3, Çankırı 2008, ss. 73-84.

information in the Register, which was prepared in printed form and with photograph, was recorded in Ottoman Turkish with handwriting. A page was reserved for each student in the Register and the page number was also determined as the student number. However, the register was kept irregular; some page numbers were repeated twice, and different students were entered on the same page number. For example, on two different pages recorded as page 8, one of the students' names is Emine and the other's name is Şükriye⁴¹. The student number of Hayriye Hanım who was on page 11, was entered as 10⁴².



Image 1: Cover Page of Sicill-i Umûmi Register

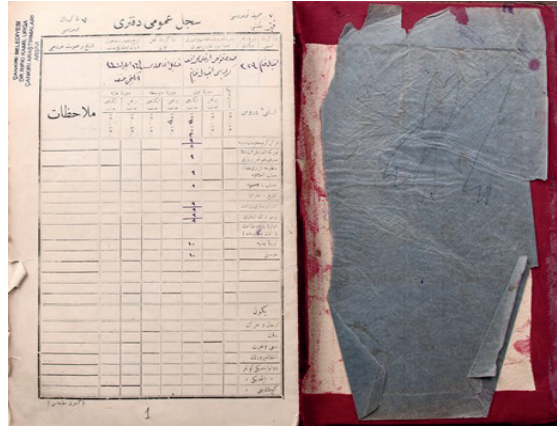


Image 2: First Page of Sicill-i Umûmi Register

In the *Sicil-i Umûmi* Register, in addition to the courses and grades taken by the student, a separate page was reserved for each student enrolled in the school and information about the student was given on the priority. It is possible to tabulate the information received about the student during enrollment as follows:

Table 1: Information about the Students in the Sicil-i Umûmi Register
1- Student's Name
2- Birthplace and Date
3- Her Father's and Parent's Name and Reputation or Seal of Application
4- Student's Place of Residence
5- Date and Type of Entry to the School and Accepted Grade
6- Date and Type of Exit from the School

This information, which were arranged in print, had to have been kept in all elementary schools throughout the Empire. From this information, it is possible to reach demographic information, such as the neighborhoods of the children enrolled in the school, the occupation

41 *Kız Mektebi Sicill-i Umûmi Defteri*, s. 2, 37.

42 *Ibid*, s. 4.

of their families, and the age ranges at the time of enrollment. In addition, the aforementioned Register is also very important since it coincides with a transition period as of date. It draws a socio-cultural framework for Çankırı, especially in the first years of the Republic.

Apart from this, an opinions section is also included in the Register. In this part, some explanations about the students were made. The following explanations are included in the opinions part of the students whose grades were not entered: failure to pass the class, leaving school due to marriage, moving to another city or being transferred to another school, and not taking the exam for no reason. For example, Ms. Hayriye, numbered 1, Ms. Şükriye, numbered 53, Ms. Mehibe, numbered 77, Ms. Afife, numbered 91, Ms. Ayşe, numbered 93, and Ms. Münadiye, numbered 100, did not have grades since they did not take the general exam at the end of the year⁴³. However, there are also students who failed the exam even though they took the exam. Ms. Fahriye, numbered 89, Ms. Zeliha, numbered 90, Ms. Bedriye, numbered 99, Ms. Emine, numbered 104, Hatice, numbered 105 and Ms. Behice, numbered 106, Ms. Hatice, numbered 107, Nuriye, numbered 110, and Latife, numbered 117, can be evaluated in this category⁴⁴. According to the information we obtained from the register of *Çankırı İnas Mektebi*, three students dropped out of school due to marriage. These were Ayşe Hanım, who was born in 1330 (1914/1915), Sare, who was born in 1328 (1912/1913), and Sultan Hanım, who was born on 15 May 1330 (28 May 1914); their numbers were 81, 87, and 108, respectively⁴⁵. Considering that the registry records belong to the 1340-1341 (1924-1925) academic year, when the birth dates of the students in the registry are considered together, it is concluded that the age of marriage is in the range of 11-13 years. This situation can be read as an indication that the age of marriage in Çankırı may have been quite young. However, more statistical data is needed to make such a generalization about marriage age in Çankırı. This information is also an important demographic information extracted from the register.

From the information we obtained from the Register, it is understood that some students were transferred to other places. There may be two reasons for this. The first is that the family may have migrated for economic, family, or similar reasons. The second is that their parents were appointed to other places because they were civil servants. The table of students who went to places other than Çankırı in this way is given below.

43 *Ibid*, s. 30, 82, 106, 120, 122, 129.

44 *Ibid*, s. 118-119, 128, 133- 136, 139, 146.

45 *Ibid*, s. 110, 116, 137.

Register Page Number	Student Number	Student Name	Place of Relocation
40	11	Ms. Naciye	İstanbul
82	53	Ms. Şükriye	Moving to the village
86	57	Ms. Müzeyyen	To Çorum with his father
95	66	Ms. Huriye	No place specified
100	71	Ms. Zehra	To Çorum with his father
114	85	Ms. Kadriye	To Ödemiş
115	86	Ms. Hafize	No place specified
130	101	Ms. Emine Meryem	No place specified
141	112	Ms. Sare	To Ankara
142	113	Ms. Câvide	No place specified
148	119	Ms. Ulviye	No place specified
165	136	Ms. Hasibe	To Çubuk
176	147	Ms. Behice	To İstanbul
188	159	Ms. Fazilet	To Kastamonu

In order for students to go to another place and continue their education, a document called “Transfer Certificate” (*Nakil İlmuhaberi*) had to be obtained. In the records of *İnas Mektebi*, there are three students who went to other places without getting this document. These were: Ms. Mükerrerem, numbered 39, who went to Konya, Ms. Afife, numbered 56, who went to Çubuk, and Ms. Bedriye, numbered 99, who went to Ilgaz⁴⁶. The records of these students were deleted by the school. In the document number 151 in the register, there is an interesting case about Ms. Kadriye, who went to Ödemiş without receiving the transfer certificate:

“Number 151

To the Directorate of Çankırı Central School,

While Ms. Kadriye was a student of your school with number 85, she had to leave your school due to the migration of her parent to Ödemiş. She wished to attend our school, but could not be enrolled because she did not have the Transfer Certificate with her. It is requested, sir, that the necessary documents please be sent quickly for the completion of the necessary procedures.

*Halil
Ödemiş*

16 Teşrin-i Evvel 27”

46 *Ibid*, s. 68, 85, 128.

"I checked the registry of our school and could not find such a record. If there is a student with this name and number in your school registry, please ensure that the transfer certificate be issued and sent to the Ödemiş Zafer Numune School directorate for the well-being of the girl and for the country to gain a valuable individual.

Best regards to you. To Mrs. Emine Asım, the head teacher of the Girls' School.

22 Teşrin-i Evvel 927"

As it can be understood from the document, Ms. Kadriye, who moved to Ödemiş, applied to attend the school, but due to the lack of the necessary certificate, her enrollment could not be made. There is no document about what kind of response was sent to Ödemiş by officials of the *Çankırı İnas Mektebi* regarding Ms. Kadriye's situation. However, when the *Sicill-i Umûmi* Register is examined, it is seen that there is the record of Ms. Kadriye, numbered 85, on page 114 of the Register. In the aforementioned document, it is also stated that the registration of Ms. Kadriye was deleted by *Çankırı İnas Mektebi* on Teşrin-i Evvel 15, 1926, due to her transfer to Ödemiş⁴⁷.

The records in the *İnas Mektebi Sicill-i Umûmi* Register also provide information about other girls' schools in the region. For example, in the record of Ms. Nezihe, numbered 33, on the first pages of the register, there is the statement which reads: "She went to another school for no reason."⁴⁸ Moreover, 24 students were transferred to the Ertuğrul Girls' School in accordance with the decree dated Teşrin-i Sani 17, 1341 (November 17, 1925) and numbered 988/770. Ms. Hacer, numbered 31, and Sabire, numbered 33, were transferred to the *Ertuğrul İnas Mektebi*, on the grounds that there was no 3rd class of the *İnas Mektebi* in existence and by the decree of the education directorate⁴⁹. Similarly, 22 students⁵⁰ were sent to the Boarding and Daytime Girls' School for the same reason, while 19 students were transferred to the Model Schools for Girls, with their registrations being deleted from the İnas School⁵¹. Ms. Habibe, number 152, daughter of İsmail Efendi, who was born on Teşrin-i Evvel 5, 1333 (October 5, 1917) in Alibey and resided in Yapar Mahallesi, was deleted on September 20, 1927, due to her illness⁵².

According to article 23 of the *Tedrisat-ı İbtidaiyye Kanun-u Muvakkati* (Provisional Law of Primary Instruction), which was issued on September 23, 1913, the education period of

47 *Ibid*, s. 114.

48 *Ibid*, s. 27.

49 *Ibid*, s. 60, 62.

50 *Ibid*, s. 54-55, 58, 61, 64-66, 69-70, 73, 75-76, 79-81, 83, 87-91. Only Ms. Meliha, number 137, was transferred to the Boarding and Day School for Girls without receiving the transfer certificate, and her registration was deleted from the Girls' school by the order of the Education directorate. See *ibid*, s. 166.

51 *Ibid*, s. 93-94, 97-99, 102-105, 111-113, 125, 131-132, 147, 180. Here only Ms. Emine, numbered 63, were transferred to Model Schools for Girls, on the grounds that there was not the 3rd grade at the Girls' school. See *ibid*, s. 92.

52 *Ibid*, s. 181.

the *Mekâtib-i Umûmiyye-i İbtidaiyye* (General Elementary Schools) was divided into three circuits. This situation is clearly seen in the *Sicill-i Umumi* Register, which is the subject of our study. The first column is primary (*Sıbyan*) grade, the second column is First Grade (*Devre-i Ūlâ*), the third column is secondary grade (*Devre-i Mutavassıta*), and the last column is high grade (*Devre-i Âliye*).

دوره عالیہ		دوره متوسطه		دوره اولی		صیبان صنف
ایکینجی صنف	پرنجی صنف	ایکینجی صنف	پرنجی صنف	ایکینجی صنف	پرنجی صنف	
۱	۱	۱	۱	۱	۱	۱۳۰-۱۳۰
۲	۲	۲	۲	۲	۲	۱۳۰-۱۳۰
۳	۳	۳	۳	۳	۳	۱۳۰-۱۳۰
۴	۴	۴	۴	۴	۴	۱۳۰-۱۳۰
۵	۵	۵	۵	۵	۵	۱۳۰-۱۳۰
۶	۶	۶	۶	۶	۶	۱۳۰-۱۳۰
۷	۷	۷	۷	۷	۷	۱۳۰-۱۳۰
۸	۸	۸	۸	۸	۸	۱۳۰-۱۳۰
۹	۹	۹	۹	۹	۹	۱۳۰-۱۳۰
۱۰	۱۰	۱۰	۱۰	۱۰	۱۰	۱۳۰-۱۳۰

Image 3: Terms of Çankırı İnas Mektebi

The courses taught in Çankırı Central Primary Girls' School were recorded in the attendance register as printed copies as follows:

- 1- The Holy Qur'an and Knowledge of Religious
- 2- Turkish alphabet, reading, spelling, grammar, and writing
- 3- Memorization of poetry, moral conversations
- 4- Calculation (Geometry)
- 5- History, geography
- 6- Agriculture
- 7- Painting, Handcraft
- 8- Household management and Cookery (in girls' schools)
- 9- Physical training
- 10- Music

As can be seen, the courses given to the girls attending to Girls' School were courses that aimed to increase their general cultural level. In addition, the availability of courses that would enable them to be good housewives is also very remarkable. This situation can be considered as an important clue in determining the conception of education of the era. The factor that supports this inference is the courses of "Household Management and Cookery" given only in Girls' Schools. Starting from the Tanzimat era, the inclusion of women in the modernization process started with the teaching of such courses. Accordingly, Household Management education, was defined as a course in schools, and by giving such information

in the press of the period, there was an attempt to form a modernized society⁵³. In this sense, it was aimed to realize social development with this status change by forming a good housewife, good wife, and mother figure. In the same era, within the Çankırı Central Boys' School Register, there is information that Household Management and Cookery courses were given only in Girls' Schools. Apart from this, the "Foreign Language" course given in Model Schools is mentioned (see Çankırı Central Boys' School Register)⁵⁴. The behavior of the students was also evaluated. In this context, "attitude and behavior, attention, studiousness, and orderliness" issues were evaluated with a note as a measurement unit. Another criterion used as a unit of measure in the Register is students' attendance-absence. In addition, the days when students were late for school were also recorded in the Register. When the Register is examined at the point of attendance-absence, it can be said that the school life of a student was around 180 days on average.



Image 4: "Garden Works at Çankırı Primary Girls' School", *Maarif Albümü*, Devlet Matbaası, İstanbul 1928, s. 51.

In the Register, the grades were given according to the decimal system and the total of the courses were evaluated according to the hundred system. It is an issue of passing a grade rather than passing or failing a course. The section about the courses was followed by the evaluation column which considered the behavior of the student on the way to becoming a

53 For more information see Bekir Sıdkı, *Miratü'l Aile*, Mahmud Bey Matbaası, İstanbul 1335.

54 see Çankırı Central Boys' School Register, No: 114.

social individual, such as “attitude and behavior, attention, studiousness, and orderliness.” The grades in this section were determined according to the decimal system, but they were not reflected in the course grades. The grades of this section were generally kept high as it was considered to encourage students. In the subsequent lines, the attendance-absence days of the student and the days that she was late are also indicated. In line with the studies we have done on the Register, it has been observed that although there were cases of nonattendance among the students, they generally attended the school.

Conclusion

İnas Mektepleri (Girls’ Schools) had an important place in the education of girls. Undoubtedly, one of the most important data sources about *İnas Mektepleri* is the *Sicill-i Umumi* Registers, which contain information about the students studying in these schools. Considering the conditions of the period, the process initiated for the education of girls led to a change in the value judgments of the society over time. In the beginning, this situation, which was initially only Istanbul-based and was preferred for the executive class and notables of the city, by being adopted by the public over time revealed that education could not be perceived as a privilege of only one class or gender. The records of *Çankırı İnas Mektebi* can be considered as the most important proof of this situation.

The *Çankırı İnas Mektebi Sicill-i Umumi* Register, which we have accepted as the basis of our study, is extremely important in terms of including information about the structure of the socio-cultural and demographic features of the period. This is because the information obtained from the register, in addition to information such as which name was used the most among girls in this period, their fathers’ professional groups, neighborhood names, or local nicknames, makes it possible to reach many more data about the city. However, these documents need to be supported by other sources while doing historical studies. Such registers, which belong to the transition period, may also contain some deficiencies in terms of the way they were kept. There are also some deficiencies in this sense in the *Çankırı İnas Mektebi Sicill-i Umumi* Register, which was printed in the Çankırı Printing House and filled out manually. For example, the records in the beginning pages of the register are included again in the following pages. However, considering that the page number is also the student’s school number, in some cases, two different records could occur for the same page. While the record on the first page after the cover page of the register belongs to Ms. İkbâl, numbered 7, there is the record of Ms. İkbâl, numbered 7, on the 36th page as well. However, this page, unlike the other, includes some explanations other than the considerations and opinions section. On the second page of the Register, there is the record of Ms. Emine, who was born in 330, in the student section numbered 8, while on the 37th page there is the record of Ms. Şükriye, numbered 8, who was born in 327. This situation is explained on page 30 that started with student number 1 in handwriting. According to this, it was indicated by the inspector’s

signature dated 927 that the Register belonging to the time of the former chief teacher's administration was filled to page 105 and the contents of this Register were irregular and inaccurate. However, as we have mentioned before, the Register constitutes an important source of data in terms of shedding light on the period.

At the beginning of the main information obtained by examining the register, it is possible to determine what the courses were given within the school. When approached from this point of view, it is seen that in addition to the courses containing the information they could use in their daily lives, the courses based on technical knowledge and skills were given to girls at the *Çankırı İnas Mektebi*. It is possible to say that courses were not only taken into account at the point of measuring education, but also as an evaluation that was made on the basis of the social relations of the student. When these components are considered together, it is possible to reach the conclusion that a holistic approach and educational structure were attempted to be made functional, especially in the field of education of girls in the countryside.

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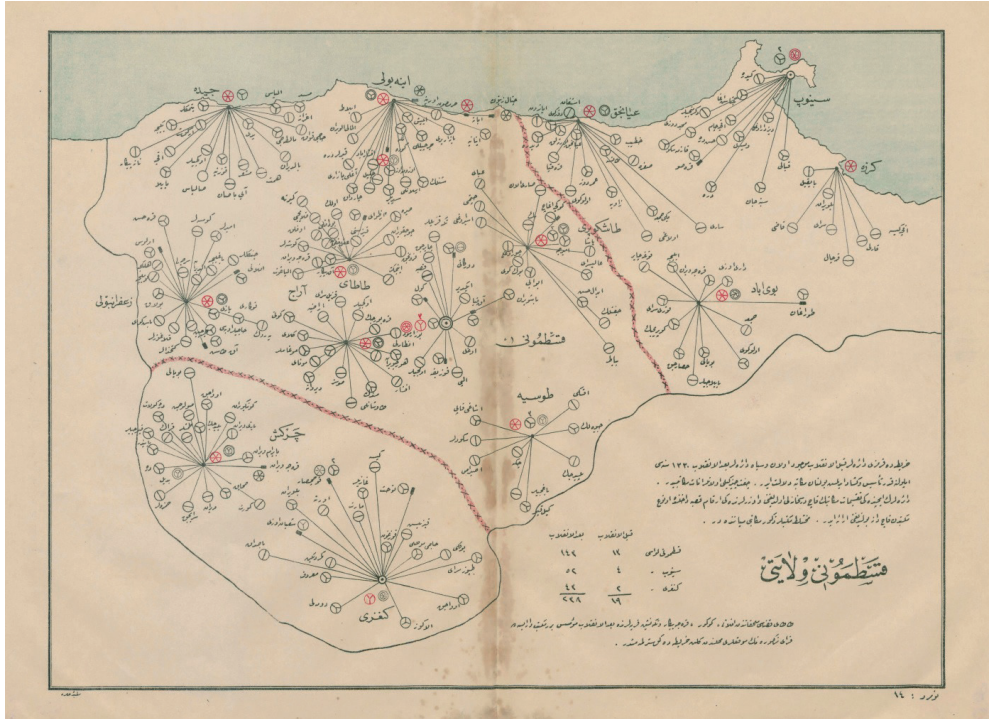
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APPENDIX 1: Map showing the Schools in Kastamonu, Sinop and Çankırı. No:14



The red circles on the map show the schools that existed before the revolution, and the black circles on the map indicate, which were opened after the revolution until September 1330. The ones with double lines are the İnas Mekâtibi (Schools for Girls). The sections inside the circles show how many classrooms the schools have and the numbers on them show how many types of schools there are in the town. Co-educational schools are among boys' schools.

(<https://archives.saltresearch.org/handle/123456789/116010>, Access Date: 16.05.2022)

APPENDIX 2: Gravestone of Şerife Şaziment Hanım, One of the Teachers of Çankırı İnas Mektebi



Âh mine'l-mevt
 Âh ile zâr kılarım gençliğime doymadım
 Derdime dermân aradım bir ilâcın bulmadım
 Hasreten fânî cihânda tûl-i ömr sürmedim
 Firkaten takdîr bu imiş tâ ezelden bilmedim
 Beni kıl mağfîret ey Rabb-i yezdân
 Bi Hakk-ı arş-ı a'zam nûr-i Kur'ân
 Gelüb kabrim ziyaret iden ihvân
 İdeler ruhuma bir Fâtiha ihsân
 İnas mektebi muallimesi merhûme
 Ve mağfûrûn-leh Şerife Şaziment
 Hanım bint-i Mehemmed Efendi ruhuna
 Rızâen-lillâh el-Fâtiha
 fî sene 1316 Şubat 17 (2 Mart 1901)

(This gravestone, found in Çankırı Sarıbaba Cemetery, was first identified by local history researcher Yüksel Aslan)

APPENDIX 3: A Sample Page from the General Register of Çankırı İnas Mektebi.



Records samples of Ayşe Hanım whose enrollment was deleted from İnas School due to marriage, student number 81, born in 1330 (1914/1915), daughter of Hımhım oğlu Arif Efendi, residing in Hoca Bahşayış District and Semiha Hanım whose enrollment was deleted from İnas School by transferring to Numune Girls' School on 7 Teşrin-i Evvel 927, born in 1333 (1917), daughter of Hatiboğlu Hasan Efendi, residing in Yogurtcu District (İnas Mektebi Sicill-i Umûmi Register, 110-111).