

The Analysis of the Women's Education Centers in the Ottoman Empire Through the Novels

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ABSTRACT

Literary texts help the social structure to be understood and be commented on. We can find the interest of the individual and the society not only in the fictional texts like novels and stories but also in memoirs. Compared to novels and stories, memoirs can even be more plausible in the contexts of place, time and person. They present the relevant time, event or person more realistically and in a detailed way. Literary works will be studied in this research with aim of understanding the social structure and life style from the perspective of women's education places. Different spaces can be found in the Ottoman Empire where knowledge-sharing and communication web exist. Coffee-houses, mosques, public baths, picnic areas, beer-houses can be the examples for these spaces. If we touch upon these spaces from the perspective of women in detail, it would be true to say that educational spaces take the forefront in knowledge sharing. In this study, women's education centers in the Ottoman Empire are examined through novels and memoirs. The spaces of women's education in Müfide Ferti Tek's novels "Aydemir" and "Pervaneler" (Moths) and Halide Edip Adıvar's memoir "Mor Salkımlı Ev" (The House with Purple Wisteria) are touched upon in the research. This article is a qualitative study in terms of its methods.

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INTRODUCTION

Almost all of the novelists depend on the outer-world material in the construction of the fictional world, or the reality and they frame their novel with the appropriate selections and picks from that material. The author can take some specific structures or the symbols of the outer world as his/her base and can structure the novel completely or partly on this principle. It is possible to come across examples with these features in Turkish and world novels (Topaloğlu, 2011). In line with this information, women's education spaces in the Ottoman Empire are evaluated through the novels within the scope this research. Primarily, women's education places in the Ottoman Empire are thoroughly examined. In the Ottoman Empire, many improvements were made for the women's education in the Tanzimat (Reorganization) Period. Official institutions of education both diversified and increased in number. Intellectuals who were emphasizing the significance of women's education, supported the women to take a step for their development by encouraging them. The literacy rate among women increased; with private tutoring, they were provided with additional training to make up for the knowledge they lacked. These areas, with the opportunity for women to advance their education, are also considered to be the centers where knowledge and communication networks are established. Providing education for women within the scope of a certain curriculum and sharing information within each other, as well as the teacher, is a potentiality for women to improve themselves in the Ottoman Empire. In this context, under the following headings, the official centers of education that were opened for women, especially with the Tanzimat and their growth in number, are discussed. Even though it is not completely adequate, these can therefore be seen as a key improvement for women to establish knowledge and communication network.

Primary Schools (Infants' School)

Dating back to caliphate Umar, Infants' Schools worked as extensive education institutions in all Islamic countries under various names. However, in the Ottoman Empire, pre-Tanzimat infants' schools for girls did not have a definite program, their teachers were women who became hafiz by memorizing the Quran. There is not a certain duration of study. After the girls turned 8 or 9, they were made to drop the school and shut in their houses (Koçer, 1972, p.91). In order to preserve the improvements made in the Tanzimat Period, some regulations were made starting from primary education, as it was wished to create a knowledgeable society, a new type of intellectuals and officials. The first action was taken by Sultan Abdulmejid I. With the 1845 Hatt-i Humayun on the system of education, it was emphasized that the primary schools should become qualified.

In 1847 it was indicated that it is necessary to teach writing along with reading, that girls and boys should not be together and should sit among themselves, the duration of study is 4 years and children who turned 7 were obliged to attend the school (Akyüz, 1999, p.12). In the Tanzimat Period, Infants' School Law 1869 General Education Bylaw is of considerable importance. When we look at the Bylaw's articles about the education of girls, the obligatory attendance was specified as 6-10 ages for boys and 7-11 ages for girls. If there are two infants' school in a neighborhood or in a village, one of them will be allocated for girls. Otherwise, girls will go to the infants' school that the boys go, yet they will sit in separate desks from the boys. Despite how much the Bylaw requires the teachers at the Girls' Infants' School to be women, until the female teachers are trained, the male teachers of age, experience and good morals will be made use of (Bilim, 1998, p.4). Along with religion courses, different classes of morals, writing, calculation, Ottoman history, geography and useful knowledge will also be delivered.

Secondary Schools (Rüştiye)

Girls were provided with the opportunity to attend secondary school for the first time in the Tanzimat Period. The first girls' secondary school was opened by the Sultan Abdulmejid I's approval in 6 January 1859, with the conversion of Cevri Usta School into Girls' Secondary School in Sultanahmet district of İstanbul. In June 1862, for Cevri Usta Girls' Secondary School had reached a better order and administration, upon a saying of Prophet Muhammad, it was stated that learning is a religious duty for both men and women and parents were asked to send their daughters to this school (Akyüz, 1999 p.15) With the 1869 Bylaw some regulations were made regarding the girls' secondary schools. Therefore, in the big cities, if the number of the household exceeds 500, by observing the religion of the population, Islamic or Christian secondary schools can be opened. The teachers will be women and be able to benefit from the male teachers of age and knowledge. In the program of the girls' secondary schools, the courses such as religion, morals, useful information, Ottoman calculation, Arabic, Farsi, spelling, history, geography, and embroidery were included (Akyüz, 1999, p.16). The development of girls' secondary school proceeded slower than those of the boys. When the first girls' secondary school was opened in 1859 (112 students), there had been 13 boys' secondary school in İstanbul. In 1871, there were 8 girls' (107 students) and 14 boys' secondary school (1421 students). And in 1876, there were 9 girls (311 students) and 21 boys' secondary schools (1795 students) (Akyüz, 1999, p.144). In the 1860s, while the number of teachers in boys' secondary schools varied between 1-6, in girls' secondary schools there were 3 teachers, two of whom 2 were male and 1 was woman embroidery teacher (Kurnaz, 1991, s.25). The number of the girls' secondary schools that were founded during the Tanzimat Period increased thoroughly in the Constitutional Eras.

Vocational Education Schools

Midwifery Schools

In the Ottoman Empire, women used to learn any health-related knowledge from their environments. The idea of educating the women collectively was first thought about in the Tanzimat Period. The midwifery courses were decided to open in the Medical School, thus in 1843 the midwifery education was started in the Medical School. The education here was conducted on dummy bodies. Moreover, it was stipulated that during the professional practice of the lady midwives, there would be no men around (Unat, 1964, p. 63).

Girls' Arts School

The "Workhouse" that was established by Mithat Pasha in 1864 in Ruse as a sewing workshop for orphan girls to meet the needs of the army was "The first girls' art school" (Doğramacı, 1997, p.98). This date and the school are accepted to be the beginning of the first girls' technical education. During the times when ready-made clothing was not prevalent, it was important to teach girls and women to sew and help them to gain the craft. The girls who grew up here adopted a Westerner lifestyle under the name of "etiquette," as they created own clothes and by wearing what they sew, the clothes became widespread. Girls' Arts Schools continued its existence in the Second Constitutional Era in a more eligible way.

Girls' Teachers' Training School: Darulmuallimat

After 1858, secondary schools for girls were opened however, the lack of women teachers obliged the opening of girls' teachers' training schools. Since the quality and number of women teachers were not sufficient in the early years of the girls' secondary schools, "old and men of good morals" worked for the post. Only for the handcraft courses like sewing and embroidery Muslim or non-Muslim women teachers (masters) took part. It was thought that the teachers of the girls in the secondary school who are at their puberty (9-10 ages)

absolutely must have been women (Temelkuran, 1970, p.62). In the General Education Bylaw dating September 1869, a provision that a teacher's school for girls would be opened was included and brought about the detailed regulations. The preparation for the teachers' schools that was stated in the Bylaw began immediately. A mansion was rented in Yerebatan Street, Sultanahmet, İstanbul to be converted into school's building (Akyüz, 2000, p.33). Newspaper advertisements were also published to provide teachers and students. The students at the teacher's training schools were day students. The school gave its first graduates in 1873. As the result of the first examination, 17 students graduated. Hafız Fethiye Hanım from Üsküdar became the top student receiving full grades from each of the classes. The youngest of the first graduates was 14 and the oldest was 30 years old. Six of these first graduates were appointed as teachers to the girls' secondary schools. They were the first women teachers of the Turkish Education system (Bilim, 1998, p.197). In this study, women's education centers in the Ottoman Empire were examined through the novels and memoirs. The centers of women's education in the Ottoman Empire are aimed to be examined thoroughly in Müfide Ferit Tek's novels "Aydemir" and "Pervaneler" (Moths) and Halide Edip Adivar's memoir "Mor Salkımlı Ev" (The House with Purple Wisteria). In the Ottoman Empire, people who have the most vital position over family's integrity and unity are "woman" characters. "Mother" was given the duty of giving birth and raising the child and ensuring that s/he becomes a useful individual to the society. From this perspective, it is important to research the women's education centers in the Ottoman Empire. Women's education centers, which are the places of knowledge sharing for women, are studied within the scope of this article and in terms of being useful, it is important for those who want to do research on the subject. Within the scope of this study titled "The Analysis of the Women's Education Centers in the Ottoman Empire through the Novels" the women's education centers in Müfide Ferit Tek's novels "Aydemir" and "Pervaneler" and Halide Edip Adivar's memoir "Mor Salkımlı Ev" were referred. The study is limited with three novels that are analyzed. It is assumed that the novels "Aydemir", "Pervaneler" and "Mor Salkımlı Ev", which are examined in the scope of the study give adequate information about the women's education centers in the Ottoman Empire. The study titled "The Analysis of the Women's Education Centers in the Ottoman Empire through the Novels" deals with Women's Education Centers in the Ottoman Empire under the Introduction title and analyzes the Women's Education Centers in Müfide Ferit Tek's novels "Aydemir" and "Pervaneler" and Women's Education Centers in Halide Edip Adivar's "Mor Salkımlı Ev" under the title of Findings. Moreover, the titles of "Conclusion, Discussion, Suggestion and Works Cited" are also included in this study.

METHOD

This study has a qualitative method. Qualitative data analysis has three basic stages: organizing data, summarizing data, and interpreting data (Büyüköztürk, Çakmak, Akgün, Karadeniz and Demirel, 2009). The data related to the subject were examined in accordance with the document analysis. Document analysis covers the analysis of the written material containing information about the facts and events that are aimed to be investigated. Stages of document analysis can be gathered under five titles of reaching the document, checking the originality, understanding the document, analysis of the data and using the data (Yıldırım and Şimşek, 2006).

Findings

Literary texts help the social structure to be understood and be commented by the readers. We can see the expectations of the individual and the society not only in the fictional texts like novels and stories but also, we can come across in memoirs. Compared to novels and stories, memoirs can provide the readers with more information in the contexts of place, time, and person. They present the relevant time, event, or person to the reader more realistically and in a detailed way. We often read information about the past periods in texts like stories, novels, and memoirs. We frequently come across much information especially about the lifestyle, culture, habits, social relationships of societies. Within the scope of the research, it is attempted to explore the lifestyle, knowledge, and communication centers of the Ottoman Empire in literary works.

Women's Education Centers in Müfide Ferit's "Aydemir"

Müfide Ferit Tek's novel "Aydemir" represents the Turks', both in and outside of Anatolia, struggle for existence and the challenge of not getting assimilated in the War of Independence. In this context, we can accept it as the second novel that touches on these issues in the Constitutional Era. Turks who are outside of Anatolia are dealt with in a novel for the first time in the Second Constitutional Era, with the impact of rising nationalist tendencies (Kaplan, 2002: 163). Therefore, "Aydemir", with its content, reflects the cultural life and world of ideas of the period in which it was written. The novel titled Aydemir, which had repercussions in the literary circles, was penned directly in line with the ideology of Turkism and

recounts the nationalistic activities of the Ottoman Empire during its dissolution period (Kolcu, 2018, p.262). The novel tells the story of a young man in the years of Second Constitutional Era, who wants to raise awareness of the Turks in Turkestan and achieving Turkish unity by awakening the ideal and love of Turkishness in them (Panturkism). The novel tells the story about the struggle of Turkestan after its occupation by Tsardom of Russia in the second half of the 19th century. In order to realize his childhood ideal of preserving the national identity, Demir goes to Turkestan. Along with the great sacrifices Demir made in Turkestan, the love he had for Hazin, whom he met while he was giving private lessons in Istanbul, and her changing mission as a female character is another topic located at the center of the novel (Tek, 2002, p.34). Hazin, who admires Demir, combines this admiration with Demir's nationalist ideal and carries it into her own life. The love and desire she feel for Demir even gain a nationalistic stance. So Hazin becomes a member of Turkish Hearths, goes to Turkestan, and takes over the duty of preventing the Turks from being assimilated by Russians from Demir. In the novel, it is seen that Nevin and Hazin sisters are tried to be brought up very well almost in every field by the support of their Pasha father. When the studies on art and literature in the Constitutional Eras are taken into consideration, it is possible to say that the belief and trust of contemporary intellectuals in women rose compared to the previous generation. For example, Ömer Seyfettin is of the opinion that women were the greatest heroines of the national course of events (Seyfettin, 2002, p.152).

Similar to Ömer Seyfettin, Müfide Ferit believes that women should cultivate themselves in education, be present in almost every field and transgress the borders of their sex. Thus, in "Aydemir" Nedim Pasha cares much about the education of his daughters Hazin and Nevin. In this way, the author presents her belief through the figure of Hazin that women who are open to innovation can be successful in almost any field:

"He dealt with their education and upbringing like no father could. He wanted to provide them with an unprecedented education and wanted them to work for the country. He wanted Hazin to study medicine. Hazin's sensitive and artistic nature prevented his desire. She had a great tendency for music which her father consented. Isn't it every art, every education already a service to the refined country? (...) Nedim Pasha sent his daughters to Paris with a special will that he received with many difficulties; But this education did not last long" (Tek, 2002, p.23)

In Müfide Ferit Tek's "Aydemir" concentrates more on nationalism and Turkish unity. Some of the rare information about women's education that was given in the work is about education abroad. Although education abroad does not belong to the women's education centers in the Ottoman Empire, it is seen that it is necessary to include these departments within the scope of women's education in this study. It is mentioned that Nedim Pasha sent his daughters to Paris for medical and conservatory education:

Nedim Pasha sent his daughters to Paris with a special will he received with many difficulties; but this education did not last long. Nevin was preparing for the competition to study medicine two years later. Hazin was in the last year of conservatory, when a second will that came from Nedim Pasha's removal from the Palace, he called them back (Tek, 2002, p.23).

In the conversation of Nevin and Demir, education abroad is also included.

-Did Pasha accept it?

-No, he wanted his retirement.

-Alright, what's the news then?

-I am going to Paris this week. To pass my doctorate!

- Very well, well done Nevin Hanım. (Tek, 2002, p.37)

In the work, women teachers' schools were also mentioned. However, it was stated with sentences that teacher schools were not sufficient alone in the education of women and only to train female teachers, women's education was not enough. Furthermore, the education philosophy that Hazin plans to open to follow Demir's path is also emphasized;

Most of our schools' aim was to train women teachers. Whereas society did not only need female governesses, it needed woman's guidance in every field of improvement in daily life (Tek, 2002, p.58)

She will teach history and philosophy at the school. She will teach all social and individual professions that have been thought for the development of humanity and the happiness of humankind until now, and will introduce all thinkers from Plato to Karl Marx and Nietzsche. who have dealt with people or virtues. Lastly, she would teach the social practice that the civilization has drawn from these thoughts to soothe the sufferings of people, and will trigger the for the love of the nation, the love of humanity, the need for service, the enthusiasm to work and to sacrifice. She wanted to raise idealists. The students who graduate from here would directly become Demir's student (Tek, 2002, p.58).

Women's Education Centers in Müfide Ferit's *Pervaneler* (Moths)

There were important issues with the institutions of Turkish family and education in the last years of the Ottoman Empire and the early periods of the Republic of Türkiye. Turkish family and education institutions started to deteriorate, and they were not able to keep it up with the age. The tendency to the foreign educational institutions had increased. Thus, Turkish children started to get detached from their cultures and national identities in the foreign educational institutions. The USA had some imperialist ambitions on Türkiye. The country used the institution of education as a tool to attain its ambitions. In this context, the USA attempted to estrange Turkish children from their national and Islamic identities. In her novel "*Pervaneler*", Müfide Ferit Tek dwells on the fact that Western missionary schools alienate Turkish children from their own identities. Müfide Ferit Tek began publishing her works in the National Literature Period, in which the Turkist and Nationalist ideas were influential. She published her second novel "*Pervaneler*" after the proclamation of Republic in 1924. In this novel, the author focuses on and discusses the problem of "education and foreign schools" which is one of the issues that the newly established country addressed sensitively.

Burhan Ahmet Bey is a young doctor with strong national sentiments. He was educated in France married a French lady. His sister Leman influences him because of her cosmopolitan education from the Byzantine College, a fictional school that stands for the American College for Girls. Leman and her school friends, Nesime and Bahire, are youngsters with poor national sentiments who feel attachment to America because of the inculcation at school. They are crazy for America, which they have not seen but heard excessively and loved more than their homeland. Finally, one day, Nesime, who is a daughter of a sheik, flees for America pretending as a Protestant. Leman leaves home with an American officer, too.

Women's education centers in the Ottoman Empire were examined in Müfide Ferit Tek's novel *Pervaneler* within the scope of the study. Women's education centers were tracked in the novel whose author touched upon the subject of "Foreign schools in Ottoman". The novel recounts the misleading influence of American College for Girls, which is located on an apparent hill of Istanbul, on girls and the fact that how the youth, especially Turkish girls, fall into this ostentation:

- Yes, I did; but who listens to me? She said she was going to finish school and get a diploma. The heart of the matter is: Having fun! Those who enter American schools now become a stranger to their families, neighborhoods, and hometowns. Leman will be so, too...

.....

- Do you know how? Those who go to that school transform in accordance with their morals and the time they spent there; yet, the ones who grew up in there since childhood somehow throw off their Turkness and become an American imitator. That is for sure.

- That fault is ours, too. If we had comfortable schools like theirs, no one would have preferred them (Tek, 2002, P.19).

When a child with that nature is thrown into the arrogant college's latest invention of comfort, entertainment, properties, balls, contests, and many kinds of pleasures and when they have the utmost freedom that they could never think of, they will naturally be fascinated, lose themselves and all their frailties will develop in this circle. Turkish girls are morally corrupted by their friends with various morals. They were not learning the life principles that are beneficial to Turkish community, do teachers care? Even those who were raised there leave their Turkish identity, drift apart from Turkish milieu and now they cannot bear affinity Turkish life, of course they even lose the desire to get married (Tek, 2002, p.52).

The author in 'Pervaneler', which we discussed in terms of the information and communication network in the Ottoman Empire, writes about sport and dance activities. The fact that students are interested in tennis as a sport at the college can be seen in these conversation texts:

- *Where is Leman?*
- *She went out with Mademoiselle Haykanuş and Güzin Hanım to walk around.*
- *Who is that Haykanuş?*
- *Her friend from school, Inekciyan Efendi's daughter.*
- *What are they doing in this crowded day?*
- *My dear, they went to the school to play tennis, not far away.*
- *To Bebek College?*
- *Yes (Tek, 2002, p.22).*

Bahire was one of the most popular students at the school. There were so many girls around adoring her, even the teachers loved befriending her. Since the gymnastics club had been founded, nobody was able to take the precept position from her for three years. By all means she was a "sportswoman", and she would do anything to announce it to the world (Tek, 2002, s.40).

It was further pointed out that the students organized dance activities and even competitions.

They came first in the dance competition. While she was saying this, his mother was a little emphasizing the word first and checking on her son with a side glance. No matter what she was a mother, she was proud of it, too. She made up her mind about finishing the school. No way to dissuade her. I have been studying for 10 years, at least I have a diploma, she says. She also has right (Tek, 2002, p.23).

Leman and Bahire were practicing the tango by swaying, bending and pausing in an amorous manner. When they stopped, among the applause of all the students, Bahire put her legs in pantyhose side by side and bended over in order to thank in manner of real male partner. Leman smiled and returned to her place by fanning her face with her handkerchief. There was a consensus about them: They won against the other couple; their first place in the tango was announced (Tek, 2002, p.39).

The impact that is created on the students, by means of the conferences and sermons held at American College, is also emphasized:

Today Miss Jones had a conference. J.C. Society organized sermons at Byzantine College once a week. Few do not know about the J.C. (Jesus Christ) Society in Istanbul. Especially the students of English and American schools certainly must have followed their meetings, entertainments, balls and sport competitions. Like Istanbulite youth in a poor neighborhood, it must be interesting to benefit these girls' and boys' meetings, from winter shows to summer trips and camp-life that J.C. Society arranged for a small fee (Tek, 2002, p.47).

Miss Jones is one the exceptional members who makes the trap of this society more attractive. Of all the conferences held by the society in Istanbul, this young lady was the most beloved and followed one. Miss Jones had as many admirers as possible to compete with Desmoulins, especially in Byzantine College (Tek, 2002, p.48).

The bell rang. Girls entered one by one and sat down with a clamor. Then, Miss Jones entered. For a while she shuffled her book and papers. When she saw the girls waiting for her in silence, she tilted her pink cheeked face aside and started the sermon with a sparkle in her blue, childish eyes. She had a beautiful voice, a lively and fluent manner. Listening to her was a real pleasure. All the girls, with their hands on their chins or clasped in a form of praying, were ecstatic (Tek, 2002, p.53).

The lack of elements that can remind the Turks in the college is also examined in the work. Thus, this is a step forward to make the students forget the Turkish identity in their consciousness:

Andree was looking at the plates hung on the walls and the classrooms. They were the photographs and litographies selected to show the masterpieces of the world to the children: There were the plates of most famous works in all sizes, from Apollon de Belvedere to Memnon the Divine, from the sunset at the Statue of Liberty in New York, with rosy sky to the line of Marmara, from Acropolis, the Capitol, The Karnak Temple to Westminster Palace, including the many of the northern Gothic style small palaces... There was nothing about Türkiye (Tek, 2002, p.101).

Later on, they went to the museum of ethnography. Although there were the works of every country, Armenian, Greek, Russian, Bulgarian, Serbian, there was nothing as Turkish... To be more exact, there were some Turkish hesap işi (count-craft) embroideries, Antep towels, yet their names were in Armenian. They could not find anything to display under the name of Turkish! Not a Turkish prayer rug, nor an antique glazed tile, a gilded book cover, little Fatma's lace that looks like a fresh flower, an arshine of bürümcük... Just like how Seljuk bridges, mansions, The Green Mosque of Bursa, Selimiye of Edirne, Süleymaniye of Istanbul were forgotten on the other sides, here, too, Turk was denied. (Tek, 2002, p.101).

Medical education in the curriculum the college is also mentioned in the book:

Burhan asked out of professional curiosity:

- I heard that your school has a medicine section. Is it possible to see it Mrs Haçaturyan?

Armenian girl took the lead in a slow paces in the pride and vanity to show the American's fortune (Tek, 2002, p.102).

The reference to the fact that American College was located on a visible hill of Istanbul with its grandiosity in the novel shows the existence of the feeling of superiority that the school was trying to establish on people. Thus, it attracts the youth by taking them under its influence and reaches its goal:

Sami looked at the school that stole poor Istanbul's best hill glowing like a dazzling lantern with the brightness of its golds, too. He also confirmed that:

- Like a separate country in our homeland, they live distantly, without mingling with us, without knowing us, outside our laws, within their own authority, with their special organizations, neighborhoods, civilizations, even streets and they own lightings and by living like this, they are calculating to make their country's power and influence more effectual... You are right, like a lantern that draws moth (Tek, 2002, p.104).

- From the chair they sit on, to beds they sleep on, the stones of their buildings, clothes they wear, the food, dessert, and fruit they have, they get them imported from America and pay nothing to Türkiye, where they live. They do not learn our language. Since they cannot spare their money, they cannot spare their time for us, either (Tek, 2002, p.104).

Women's Education Centers in Halide Edip Adıvar's *Mor Salkımlı Ev* (The House with Purple Wisteria)

The work titled "*Mor Salkımlı Ev*" is one of the renowned autobiographies of the modern Turkish literature in which Halide Edip Adıvar recounts her life up until 1918. Halide Edip talks about her life beginning from her childhood in this work. Her family, her education life, the course of being recognized as a writer and her going abroad are told in the work. Adıvar, who starts her work by describing the life of a little girl, continues her statements with what she tells about herself as the little girl grows up. Halide Edip Adıvar gives much information about childhood to her youth, her motherhood, her family, her authorship and the things she did for her country.

Mor Salkımlı Ev, which has a special place among the autobiographies written by Turkish women, consists of two main parts. The first part contains twelve, and the second part contains two sub-headings. While the author recounts the part of his life up to 1916 at length, she keeps the period between 1916-1918 rather short. The sub-headings of the first part demonstrate the trajectory of the novel: "This is a story of a little girl, The story becomes my story, About the house we lived in Üsküdar, The House with Purple Wisteria, again, College life for the second time, Marriage life, Declaration of Constitutional Era, first departure abroad, the events taking place between 1909 -1912, Towards the Balkan War, Between the years 1913 and 1914, Between the years 1914 and 1916". The second part has only a single sub-heading: "Syria and Arab Lands"; the other sub-heading is the "Epilogue" that consists of the author's final words.

Even this classification structure indicates that the author will mainly talk about a specific period of her life. (Alpaslan, 2015, p.115).

In "Mor Salkımlı Ev" it is seen that the author received different education many times with the support of her family, especially of her palace courtier father, in the mansions she lived. She takes lessons of different areas from Qur'an reading, to foreign languages and music from the instructors coming to her house. For Halide Edip, for she has an extended family, the people whom she lives together under the same roof are the ones contributing to her education:

After having served a long time as a teacher at the palace, this lady finally started working at grandfather's house, who had had affiliations with the palace. She was a learned and sophisticated person for the age. Her rich library prepared a part of the little girl's culture, who clung to the library after she was old enough to read (Adivar, 2020, p.31).

The girl immediately put Hector to her doll's rocker and recited "Kyrie Eleison" gravely while walking to and fro slowly. Sometimes Eleni, especially when there were guests, put her on the table and made her recite the poem beginning with "Kukuriko Petinos" which was about a naughty rooster waking up the people. In those days, the girl was not aware of speaking two languages, one at home and one at school. For her, language was a sound that addresses a feeling or a thought. You would give the sign according to the understanding of the speaker (Adivar, 2020, p.41)

Despite everything, my grandmother's influence on me was as important as my grandfather's, as I inherited many things from both of them. It is no wonder that my love of writing comes from my grandmother. Perhaps the time or her educational level prevented her from being a writer (Adivar, 2020, p.59).

She took an African travel writing from her library and read. While she was showing the pictures, she was reading, describing and reviving that mysterious country called Africa. As my grandmother said, she has a special talent even to teach a stone how to read. In fact, she raised and provided the education of a couple of neighbor girls. I guess this "travel book" opened me a new world. From then on, I had a great desire to read. I started to love that aunt from the palace more (Adivar, 2002, p.72).

In many sentences of the work, it is mentioned that teachers from different fields of education come to the mansion:

My father decided to home-school me. They hired a tutor to teach me at home, the beginning ceremony was held at home. A feast was given to my father's colleagues from palace and all the neighbors who were men (Adivar, 2020, p.77).

The teacher was coming to teach us at the part of the house reserved for men. I was trying to read the Qur'an on a reading desk with two candles lit on each side. Because they had not taught us how to read. However, the harmony of the Qur'an was giving me delight. Our teacher was a Macedonian immigrant. His was living with his family on the back street, during daytime he was teaching at a primary school in Uzuncaova (Adivar, 2020, s.78).

My father thought that I had an inclination for music and got me a piano teacher named Devlet Efendi. It was not easy to start playing the piano at this age. They used to put a cushion on the chair and though I had bigger hands compared to my body, I was not able to play an octave. The aunt from the palace used to train me for both the piano and the other courses (Adivar, 2020, p.95).

During that time, after my father had to take me from the college, there was no reason to live in İcadiye. For a short while Miss Dodd came over regularly and taught me English (Adivar, 2020, p.113).

Immediately the next day my Arabic teacher Şükrü Efendi came over and I started my lessons. He made up an idiosyncratic method to teach Arabic grammar. I was the first student to experience that method. Soon after I began to understand the meaning of the Qur'an (Adivar, 2020, p.115).

When my father took me to Nuri Bey, I learnt the scales pretty quickly and started to play some Italian songs. During this scale period, my father used to sit and listen to me with a great patience and interest (Adivar, 2020, p.127).

At that time, I had many consecutive teachers. There was Madame Liverdali, an old and former primadonna who once played on the Italian stage. She was teaching me singing (Adivar, 2020, p.129).

We continued our Arabic classes with Şükrü Efendi. At the same time, an English female teacher, who came with the advice of Woods Pasha, settled down in the house. This highly-cultured woman was once the wife of a great tea merchant in India. The man she married after the death of her first husband left him and she was obliged to work for her eleven-year-old daughter.

My courses, as I said earlier, were readings of some literature excerpts together. But at the same time, she had me translate a book called Mother (Adivar, 2020, p.130).

My last teacher in Sultantepeşi was Doctor Rıza Tevfik, who came over to teach me French. People used to call him philosopher back then, yet at the same time he had an amazing ability of impersonation (Adivar, 2020, p.131).

During the summer holiday of the year 1900, I told my father to take private lessons to improve my poor arithmetic. A couple of days later, my father informed me that Salih Zeki Bey was ready to teach me (Adivar, 2020, p.142).

Halide Edip Adivar also shares the information of school education in her writings:

Those days at my grandmother's bedside, I whined for a long time for them to teach me how to read. But my grandmother said: "Your father says that he is not going to teach you before you are seven. I started when I was three, in our time kids at seven would even be hafız". Yet, I continued this whining almost every night. She must have persuaded my father that he also agreed to allow me to study when I was five years old. This allowance raised some preparations of starting school instantly at home. In those days starting school ceremonies were pretty interesting. They used dress the girls with silk and fancy clothes, with silver-gilt embroideries (Adivar, 2020, p.76).

The author also includes her college education in her youth in her writings:

The real reason for moving to İcadiye arose from my father's wish of sending me to the American College. When I was seven, my father applied for the college and insisted that I could stay and grow up there. But they rejected him saying that they could not accept any students under eleven years of age. Finally, in İcadiye, my father changed my age by procuring me a new identity card and enrolled me to the college. However, Dr Patrick, head of the school who knows about this age changing incident, and insisted that they could not accept such a young girl as a boarding student (Adivar, 2020, p.110).

All those ideas prompted me to learn about various religions in my second time at the college. College library was suitable for that. My contact with mature-minded and broad-spirited people, starting at my youngest age, strengthened such spiritual tendencies. College library helped a lot this part of my culture. The first year at the college, Miss Fensham and Dr Patrick, who are totally at odds with each other in their looks and characters, made me the greatest contributions in terms of ideas and spirituality. I benefited especially from Miss Fensham's Bible classes. She allowed me to understand this work, which was more influential than the classics in the development of English literature and art, both in religious and intellectual sides (Adivar, 2020, p.137).

At that time, college was providing the senior student with single rooms. At nights I used to sit in her room and talk, make plans about the future together. Though I had no ability, I was taking violin classes for somehow. This was at the beginning of our plan for the future: We are both going to Paris, she is going to be a doctor, I am going study the violin (Adivar, 2020, s.139).

The novel also includes the darulmuallimat, the teacher's school opened in the Tanzimat Period, during which Halide Edip Adivar's memories took place:

I visited Darulmuallimat (Teachers' School) with Nakiye Hanım and controlled the place as possible as I can. After hearing Nakiye Hanım and the other teachers, I prepared a report. Nakiye Hanım was assigned as the headmistress. The old Darulmuallimat in Aksaray was engaged in Arabic, Persian and religion classes in that period. Along with the necessity to stop these, there was a need for a new scholarly perspective, alive Western language, modern schooling and teaching methods. It was a vital for a student to be educated with a new instruction and training with a new perspective in order to catch up with the new world. It was necessary to raise a sense of responsibility in the student, to collaborate with the teacher and at the same time the teacher should be open-minded, and their excessive authorities should be softened (Adivar, 2002, p.187)

Two years later, the ministry of education established a high school and a new boarding Darulmuallimat for the girls. I taught at this Darulmuallimat for some time and then for five years at the high school. Particularly, the close contact with all kinds of students has been a guide for me to determine the extent of teacher-student relationship even in my country, Syria, India, and America. (Adivar, 2002, p.188).

During those times, teacher schools were opened within the borders of the Ottoman Empire and many students received teacher training in these schools:

Establishing a joint teachers' school in Beirut for Beirut, Lebanon and Damascus and preparing the schools with six classes in the mentioned cities. Despite the possibility of representing the education level of the majority, deciding on the program by considering this as a preparation for high and teachers' schools, teaching Arabic, Turkish and French. There were also those who favored English instead of French. I insisted on French, because until then the majority lived in a French culture, though it was rather in an overstated imitation. It is not easy to tear people out of their roots, and it can also put them in a very miserable and problematic state in a short time (Adivar, 2020, p.248).

Another significant point in terms of the women's education centers in the work is the graduation of the girls from those schools by means of the reformations made in the foundation schools:

In those days Union and Progress Party's biggest shaykh al-Islam Hayri Efendi started making essential and serious reformations in foundation schools. Madrasas of the day were co-educating, primary schools and shortly all of them were under the influence of rather backward and scholastic mind. Hayri Efendi decided to solve all of these radically. Primary schools that were appendant to mosques were mostly teaching Qur'an and the schools were in a run-down and decrepit condition. In order to modernize these, they united twelve of them and moved them into a single building which was good enough to be a school in a central district. One of them was for boys and the other for girls. They assigned a headmaster who was a farsighted and able person. Girls' headmistress was Nakiye Hanum. I also accepted to be the general inspector of the girls' schools. The center of the girls' school was in a building near Sultanahmet. The group of capable teachers consisted of the college graduates and some students educated in the girls' high school that I withdrew from. These central foundation girls' schools, which are modern and raise teachers for primary schools, put a better order than the ministry of education and cultivated talented teachers. Central Sultanahmet had become an utterly moden place. Regarding the issue of instruction and training... Many well-known figures from various branches of science, who had seen the so-called school administration in the West, would come to this school once a week and gave conferences to the teachers from other primary schools. Among these there were competent and renowned people of the field such as Dr Adnan Akçura. Ziya Gökalp was one of the leading friends of this institution (Adivar, 2020, p.211).

CONCLUSION, DISCUSSION AND SUGGESTIONS

In this study titled "Women's Education Centers in the Ottoman Empire", the aim is to present women's education centers of the period within the scope of information sharing. Three novels that are dealt with in this context are examined in detail. Müfide Ferit Tek's "Aydemir" and "Pervaneler" and Halide Edip Adivar's "Mor Salkımlı Ev" memoir were questioned and evaluated from the perspective of women's education centers.

In "Aydemir" nationalism, Turkism movement of thought were included, and it was observed that women's education centers were not touched upon very much. Hazin and Nevin's abroad educations were mentioned. Moreover, Demir's teaching Hazin can be evaluated within the scope of home-schooling. Hazin's idea of establishing a school and the curriculum to be taught in this school are also emphasized.

In "Pervaneler" we can approach women's education centers within the scope of foreign schools and education. The author deals with the negative effects of the American College on Turkish youth. Particularly, the fact that American College was located on a visible hill of Istanbul with its grandiosity has an unsettling effect on the people. When the school is considered from the view of women's education, its sports and dance

activities, as well as education were mentioned. The conferences and sermons held at college have a great effect on influencing the way of thinking of students and deceiving them. In this college, girl students forget their identities and flee their countries to live in America. Furthermore, the fact that there are no objects or discourses about Turks in the college is the outcome of the effort to influence the perception of the youth.

“Mor Salkımlı Ev”, as a memoir, gives a great deal of information about the women’s education centers in the Tanzimat period. The fact that home-schooling starts from childhood shows that houses are actively used for women’s education. Both the knowledge sharing between adults and children in extended families and the teachers coming home are important details for women’s education. School and college educations were also mentioned in the work. In addition, teachers’ school that were opened in Tanzimat and the teacher who grew up in those schools were also studied. Due to the work, we can have information about the women’s education institutions that developed with the Tanzimat through Adivar’s memories. The author who deals with the developing conditions of the period and the structure of both domestic and foreign educational institutions also provide details about the information and education in these institutions. By means of home-schooling, schools, colleges and teacher schools, contributions were made to women’s education, depending on the conditions of the period, improvements were made for the development of women.

As a result of our study covering three books, while not much information can be found in “Aydemir” regarding the women’s education centers in the Ottoman Empire, which constitutes the purpose of this study, in “Pervaneler” there are details about the period’s lifestyle and conditions in terms of “Foreign schools”. On the other hand, “Mor Salkımlı Ev” offers us a lot of information concerning the women’s education places in the Tanzimat Period.

SUGGESTIONS

As a result of this research, we see that literary works such as novels and memoirs give us important information about the period. With the help of these works that shed light on history, we have information about many subjects such as the political and military structure, socio-cultural structure, educational areas, and the family life of the period. Examining the historical works such as novels and memoirs allows us to have an idea about the past in many areas. We can reach the detailed information by the first-person narrator, especially with the information given between the lines of memoirs. It is possible for the researchers who consider studying in this field to reach a lot of information between the lines of historical works that will illuminate the period. The research is limited to two novels by Müfide Ferit and one novel by Halide Edip Adivar.

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