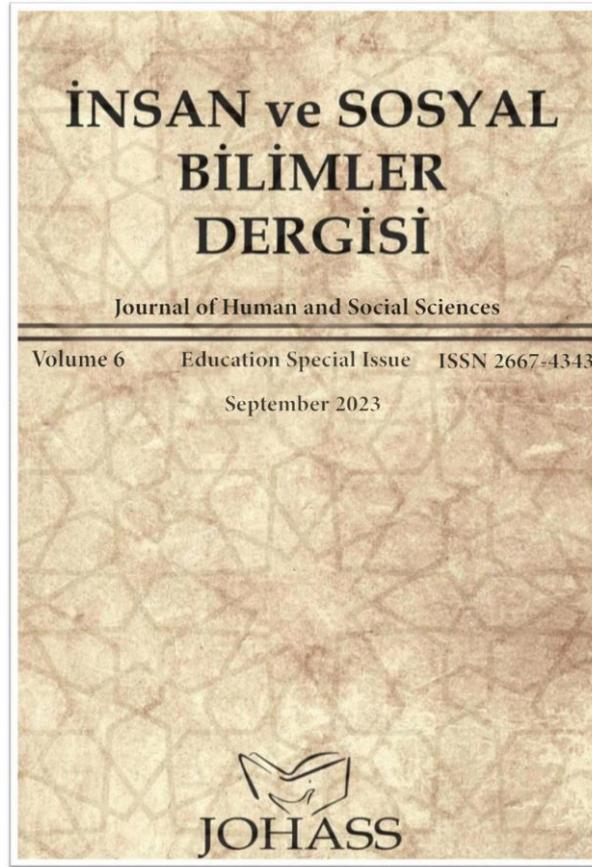


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### **Primary Education Institutions in the Centre of Kastamonu during and after the Tanzimat Period**

**Ekrem Zahid BOYRAZ<sup>1</sup>**

*Çankırı Karatekin University, Kurşunlu Vocational School of Justice, Department of Law Assist. Prof.*

[ekremzboyraz@gmail.com](mailto:ekremzboyraz@gmail.com)

Orcid ID: 0000-0003-4878-7706

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## **Primary Education Institutions in the Centre of Kastamonu during and after the Tanzimat Period**

**Ekrem Zahid BOYRAZ<sup>1</sup>**

*Çankırı Karatekin University, Kurşunlu Vocational School of Justice, Department of Law*

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### **Abstract**

Education can be defined as the process of disciplining the cognitive and psychomotor skills innate in the individual with certain methods. The skills revealed in the individual begin to be shaped by internal and external stimuli during infancy. Thus, awareness is formed in the behaviours exhibited over time. With the socialisation process, especially external stimuli provide a definite basis for the individual's behaviour on the individual-environment axis. The aim of social and political organisations may be to regulate the individual-environment relationship on an ideal ground and with a system of rules. In this context, educational institutions created for the benefit of society support the individual in cognitive terms and carry out activities to make psychomotor behaviours more aware. The historical memory of education can guide educators in the past, present and future cycle at the point of always achieving the better in the act of educating. In addition, examining the historical antecedents of local educational institutions will contribute to the construction of educational institutions today and to prepare individuals for the future with hope. In this study, it is aimed to introduce the primary educational institutions opened in the provincial centre of Kastamonu during and after the Tanzimat period, namely sıbyan mektepleri (elementary schools), iptidailer (primary schools) and rüştiyeler (secondary schools). Also, information about the establishment process of the schools, curricula, teaching materials, administrators and teachers of the institutions will be discussed.

**Keywords:** History of education, primary education, İptidai, Rüştiye, Kastamonu

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<sup>1</sup> Corresponding author:

*Assist. Prof.*

[ekremzboyraz@gmail.com](mailto:ekremzboyraz@gmail.com)

*Orcid ID: 0000-0003-4878-7706*

## **Introduction**

During the history of education in the Ottoman State, the sıbyan schools operated within the framework of the curriculum rules determined by the madrasahs or foundation instructions, and this gradually led to the emergence of a stable teaching structure. Starting from the periods when state institutions were not functioning well, the quest to improve institutions led to the necessity of gradually improving education and educational activities, especially during and after the Tanzimat period (Kodaman, 1988). The sıbyan schools, which were mostly intended for boys, continued their activities in adjoining buildings located next to mosques or masjids in the historical process. Apart from this concept, they also served as independent buildings with masonry and domes. Those operating in independent structures were built by philanthropists and managed according to the procedures and principles of the established foundations (Güçlü, 2020). In addition, the sıbyan schools provided education as part of the mosques and complexes built by the sultans in the city centres. These schools were categorised under different names such as mekteb-i sıbyan (sıbyan's school), darüs-sıbyan (sıbyan's place), muallimhane (teaching place), mektephane (school), darülilim (place of knowledge), darüttalim (place of training) according to the type of activity of the waqf (foundation). There were mixed sıbyan schools as well as schools for girls only, which were mostly the residence of a female teacher. Some sıbyan schools were designed with two floors, the upper floor was used as a classroom and teacher's room, while the lower floor was used for fountains, dispensaries or other needs of the school. As it can be understood from these examples, the purpose of the sıbyan schools was to provide education for children on certain principles, and they operated in all kinds of environments that were institutionalised but not architecturally unified (Unat, 1964).

In time, iptidai schools were transformed to replace the sıbyan schools. Due to the fact that the Sıbyan schools were affiliated to the Ministry of Awqaf and could not be supervised by the Ministry of Education, the 1869 Education Regulation necessitated the establishment of iptidai schools by the Ministry of Education, which would replace the sıbyan schools and provide new-style literacy education. The fact that the old style of teaching reading and writing took a long time and the idea of designing schools that would be attached to rüştiyes and that would perform more modern teaching practices can be considered as other reasons. Accordingly, the first iptidai school started operating in 1872 in a masonry building located in

the outbuildings of the Nuruosmaniye Mosque. İptidai schools started to be established with a circular issued in 1871 (Ergin, 1977).

During the reign of Mahmut II, which was the period in which the western modelled education understanding was grounded in the Ottoman Empire and the planning of educational activities was made, Meclis-i Umur-ı Nafia (Ministry of Public Works) was established in 1838. For the first time, this assembly created a projection of education for the future. With the report dated 1838 prepared by the Meclis-i Umur-ı Nafia, it was proposed to establish a new level of education called “Selatin-i İzam Mektepleri (Great Sultans Schools)” superior to the mahalle mektepleri (neighbourhood schools). It was recommended that a mechanism to supervise these schools be established and that school activities be affiliated to a ministry. The report (Cevad, 2002) also addressed the inadequacy of primary schools, the lack of adherence to a programme in school activities, the introduction of a class system, the need for all individuals to acquire the ability to read and write in primary schools, the need for teachers to focus on teaching and avoid rote learning. The decisions of the relevant commission were presented to Mahmut II, and although many of the decisions could not be implemented, the establishment of “Selatin-i İzam Mektepleri” was accepted and the “Mekatib-i Rüştîye Nazırlığı” was established in 1838 by the Sultan’s will. The first minister of the Ministry of Mekatib-i Rüştîye was İmamzade Esat Efendi and he continued in this position until 1848 (Kodaman, 1988). The Ministry of Mekatib-i Rüştîye was converted into the Ministry of Mekatib-i Umumiye in 1846. In this process, Mekatib-i Rüştîye and Mekatib-i Sıbyan Directorates were abolished and merged under the roof of Mekatib-i Umumiye Müdürlüğü (Public Schools Directorate). However, after a while, the title of the directorate was updated again and it was decided to be the Mekatib-i Umumiye Nezareti (Directorate of Public Schools) (Berker, 1945).

The aim of this study is to introduce the primary educational institutions established in the provincial centre of Kastamonu during and after the Tanzimat period and to examine their activities. The following questions were sought to be answered in the study;

- Which schools were active in the field of primary education in the provincial centre of Kastamonu during and after the Tanzimat period?
- What kind of information on primary education institutions can be accessed?

With this study, data about the basic educational institutions in Kastamonu city center during and after the Tanzimat period will be presented. Thus, an important area in the history of Kastamonu education will be illuminated.

## **Method**

Qualitative research is a holistic study conducted by using data collection methods such as observation, interview and document analysis in order to understand social events and processes. From another point of view, qualitative research can be considered as an activity of understanding and making sense of social manifestations with theoretical grounding and data within a certain system (Yıldırım & Şimşek, 2004). In this framework, document analysis method, which is one of the qualitative research methods, was used in our research. According to this method, documents were first accessed from data sources. Then, the areas related to the subject in those with Ottoman Turkish content were examined. Finally, they were translated into today's Turkish. The content of the documents consisted of Kastamonu and Maarif yearbooks together with the analyzed works. The documents were accessed from the Library of the Turkish Historical Society, the Presidential Millet Library and the Islamic Research Center Ottoman Salnameleri database. The documents were examined in a certain systematic manner and analyzed in order to find answers to the problems. Within the scope of the study, the basic educational institutions in the city center of Kastamonu during and after the Tanzimat period were examined: sıbyan, iptidai and rüştiye schools.

## **Findings**

### **Brief History of Sıbyan Schools and Kastamonu Sıbyan Schools**

Sıbyan schools are the most basic educational institutions in the tradition of Turkish-Islamic states, which have a certain systematisation. These schools, which are integrated with a mosque, are schools where individuals are taught the most basic knowledge and skills that they can exhibit in their social life. Classes in sıbyan schools started early in the morning and continued until afternoon. There were no breaks between classes, and the teacher used one-to-one teaching with the students along with the collective teaching practice. During this period, a student who needed to go to the restroom could go outside while the teacher was teaching to his friend, while the other students continued with the teaching they had to do. Teaching then continued until noon, and students had lunch at home during the lunch break. After the noon prayer was performed in the mosque, the lesson continued until the afternoon prayer. On Thursdays, teaching was half a day, and on the occasion of the Friday holiday, students were sent home after a ceremonial prayer ceremony. In addition to the teaching practices in sıbyan

schools, moral behaviours that the individual would apply throughout his life were taught within the framework of certain disciplinary principles. In particular, behavioural achievements such as reverence and respect for teachers and elders, and kissing hands were taught to the individual as part of social norms (Kazıcı, 2020).

The floors of the schools were made of straw (wicker) and the students provided their own cushions to sit on. Students who received education on the floor read their books on their reading desks (rahle). The teacher could easily observe the students from a high place called sedir and warn them when necessary. The students of the sıbyan school were able to utilise their recess time in the courtyard of the mosques or masjids located next door (Özkan, 2014).

The curriculum of the sıbyan schools consisted of reading the Holy Quran and learning prayers. They often served in these schools in addition to their duties as mosque imam or muezzin (Akyüz, 2015). In this respect, teachers were mostly madrasah graduates. In the girls' sıbyan schools, the lessons were mostly given by women who were hafiza and could read books such as Supha-i Sıbyan and Tuhfe-i Vehbi. The staff of the sıbyan school, which operated in accordance with the foundations, consisted of teachers, journeymen and doormans whose daily salaries were determined in accordance with the foundation regulations. In-kind or cash donations could be requested from wealthy families for the school's expenditures and other expenses. Some endowments strictly forbade the receipt of such donations as "one akçe (penny) and one habbe (grain) from the children in the name of weekly wages". Students started the sıbyan school at the age of 4-5 with a ceremony within the means of their families. The expectations of the sıbyan school were to teach children how to read the Qur'an with tajwid, to give them the ability to perform four operations, to teach them basic Islamic faith, worship and basic moral teachings. Although there were no specific rules for graduating from the school, it was considered a prerequisite to have read the Holy Qur'an once and to learn to read and write at a certain level. After the sıbyan school, students could either participate in social life or continue their education at a higher level in madrasahs (Unat, 1964).

Bayezid II had a sıbyan school built adjacent to the south wall of the Bayezid Mosque. Requirements for the students of the sıbyan school were specified in the foundation document. Accordingly, the qualities sought for the teacher of the school were stated as being a hafiz, having the ability to lead prayers, and having teaching skills. Thirty students, who were prioritised for being poor, were required to recite the Holy Qur'an, learn various prayers, have the knowledge to perform prayers properly, and learn religious and moral teachings at the school, except on Fridays. In addition, prayers for the founder of the foundation and his

relatives were requested at the end of the school day. A hafiz and a journeyman (assistant teacher) were requested to be assigned for the students to instruct (Ergin, 1977).

Feridun Ahmet Bey's sıbyan school, built in İstanbul in the 16th century, stands out as a prominent example of its era. It was planned as two separate buildings in the same courtyard and implemented a two-tier education model. In the first of these two buildings, called "Muallimhane-i Sıbyan" and "Muallimhane-i Sübban", the activity of learning to read the Holy Qur'an was carried out, while in the other one, besides teaching the syntax and grammar features of Turkish, Arabic and Persian, courses such as logic and theology were also taught. The first regulation for sıbyan schools was Mahmut II's decree that made attendance at sıbyan schools compulsory for boys before adolescence. The phrases in the decree stating that "they should properly learn the Islamic principles of theology and Sharia and should not be employed earlier and that tradesmen should not accept such people as apprentices" define this obligation (Unat, 1964).

Another decree of Mahmut II is also important in terms of demonstrating the importance given by the state rulers to the students of the sıbyan school. According to the information stated in the edict dated 1809, approximately 20000 sıbyan school students in İstanbul were brought to the Sublime Porte to be rewarded and to increase their loyalty to the state, and they were offered sweets and given pocket money of 10 Turkish Liras (approximately 10 pieces of candy apples) to make them happy. It is also understood from the information provided that this practice was carried out from time to time (Akyüz, 2015).

Tanzimat education was ideologically shaped not only to modernize the structure operating under the name of schools in the capital, but also to provide equal education and training standards to individuals in need of knowledge in the provinces. The steps to be taken in this context led to the idea of expanding and reforming the sıbyan schools, which were the most deeply rooted educational infrastructure of the Ottoman state. In order to eliminate the danger of the state's disintegration, the individuals attending the sıbyan schools would be enlightened without discrimination between Muslims and non-Muslims, and thus a sense of Ottomanism would be created (Sakaoğlu, 2003).

With the establishment of the Mekatib-i Umumiye Nezareti in 1846 during the Tanzimat period and the "Instruction to be Implemented to Sıbyan Schools' Teachers on How to Implement the Education and Training of the Children in Accordance with the Regulations" prepared by the Education Council in 1847, official regulations for sıbyan schools were carried out in a more systematic manner (Unat, 1964). In the aforementioned

instruction, the general framework of education, the quality of teaching materials, various provisions on discipline, attendance principles, duration of education, the characteristics of the teaching staff, and teachers' salaries were set out and regulated. In this context, education and training activities included teaching the elifba (The Qur'anic alphabet) first, then the amma juz and the other juz in order, teaching the words from a Turkish dictionary page by page after the completion of the juz, teaching ethical treatises, as well as calligraphy, ethics (behavioral knowledge), and teaching tajwid after the second completion of the juz. Each classroom had a blackboard and each student was required to have two pens, ink and a divit. Among the disciplinary principles to be applied by teachers in classrooms, practices such as beatings and falaka (foot whipping) were prohibited. In addition, scolding students in a way that would not hurt them, punishing them by separating them from other students, making them stand, and mildly hitting them with the permission of their parents were among the penalties determined within the framework of discipline. It is stated that students who are successful in their studies will be praised among the other students in the class. Students were required to start school at the age of seven. Earlier initiation was subject to parental permission. Parents who did not send their children to school on time were subject to mild penalties under "tazir". Those between the ages of 7 and 11 who were apprenticed to various professionals were exempted from school by attending one hour of moral lessons in the morning. Sibyan schools were disciplined within an educational activity plan based on four academic years. Students who failed the end-of-semester examinations after four years were required to repeat the grade for one more year. Finally, it was accepted that students would be considered to have completed seven years of schooling. The school was to be staffed by a teacher who would teach Elif-ba, Risale-i Ahlakiye, İlmihal, Qur'an and Tajwid. In addition, as an assistant teacher, a single individual or, if possible, a student who was better than the others in the school was assigned to repeat the courses (Berker, 1945). The decisions taken by the Education Council can be considered as the first important steps of the western-style education model in the Tanzimat period.

In the following period, the regulation that clearly laid out the charter of the sibyan schools was established with the 1869 Maarif-i Umumiye Nizamnamesi (Regulation for General Education). According to the regulation, it was accepted to establish at least one sibyan school in each neighborhood and village and to categorize them as 'girls' and 'boys' as well as 'Muslim' and 'non-Muslim' schools. It was decided that the school would provide a four-year curriculum. The ages of 6-10 for girls and 7-11 for boys were foreseen to attend this

school. In the following period within the perspective of primary education, it was planned that a more organized and systematic education would be provided in iptidaiye schools, and in places where the state could not adapt iptidaiye schools in the traditional sense, sıbyan schools continued their activities until the 1924 Tevhid-i Tedrisat Kanunu (Law on Unity of Teaching) (Unat, 1964).

The sıbyan schools in the provincial center of Kastamonu operated within the framework of the procedures and regulations applied in other provinces of the Ottoman Empire. In a document dated 1875, there is a request from the Porte for 500 İlmihal, Elif Ba, Amme and Tebareke parts for the sıbyan schools in the center of Kastamonu, indicating that there were approximately 500 students in 27 sıbyan schools in total (BOA, 1875/1292, MF.İBT: 5/38). Although Ozanoğlu (1952: 56) states that there were 581 sıbyan schools within the borders of today's province in 1872 based on the information in the salnames (yearbooks), this number may be considered exaggerated or erroneous in terms of the conditions of the period.

**Table 1**

*Number of Sıbyan Schools in Kastamonu Province Center*

Years	Muslim Sıbyan School	Non-Muslim Sıbyan School	Newly Built	Restored
1871	27	2		
1872			1	
1873			1	1
1874	27	2		
1875	27	2		
1876	27	2		
1877	27	2		

Sources: S.V.K, 1288/1871, p.124; S.V.K., 1289/1872, p.130; S.V.K., 1290/1873, p.136; S.V.K., 1291/1874, p.159; S.V.K., 1292/1875, p.172; S.V.K., 1293/1876, p.150; S.V.K., 1294/1877, p.170.

### **Brief History of Iptidai Schools and Kastamonu Iptidai Schools**

The iptidai schools were conceived as schools with more up-to-date curricula to replace the traditional sıbyan schools. The Ministry of Education, which could not make any regulations regarding the sıbyan schools operating under the control of the İlmiye class and the Ministry of Evkaf, regulated the conditions for the establishment of iptidai schools, which were the counterparts of the sıbyan schools and taught with newer teaching methods, with this circular. The desire to establish iptidai schools based on the most basic requirements is important in terms of indicating both the urgency and the difficulties the state was facing. In 1881, the name of the “Mekatib-i Sıbyaniye” administration operating under the Ministry of

Education was changed to “Mekاتب-i İptidaiye Administration”. This may mean that this was done in order to replace the term “sıbyan” in the memory of the society with the term “iptidai”, which was used in the sense of beginning (Türk, 2016).

**Table 2**

*Curriculum of the Iptidai Schools*

Courses	First Grade	Second Grade	Third Grade	Total
Elif-Ba (The Qur’anic Alphabet)	12			12
Kur’an-ı Kerim (The Holy Qur’an)	12	6	5	23
Tecvit (Tajwid)		6	2	8
İlmihal (Ethics)	2	3	3	8
Ahlak (Morality)		2	2	4
Sarf-ı Osmani (Ottoman Grammar)			2	2
İmla (Ortography)	3	3	2	8
Kıraat (Qira'at)	3	2	1	8
Tarih (History)			2	2
Coğrafya (Geography)		2	2	4
Hesap (Calculus)	1	2	2	5
Hüsn-ü Hat (Islamic Calligraphy)	1	2	2	5
Total	34	28	25	

Source: Kodaman, 1988: 88.

When the 1891 curriculum of Dersaadet (İstanbul) and provincial iptidai schools was examined (Kodaman, 1988), it was observed that it was similar to the curriculum of rüştiye schools. The reason for such a practice may be the idea of preparing the individuals for the next school level through similar courses by equipping them with basic knowledge. According to 1913 records, there were 1 iptidai school with one classroom, 70 schools with two classrooms, 69 schools with three classrooms, and 11 schools with six classrooms in the center and towns of Kastamonu (Aytekin, 1988).

**Table 3**

*Number of Students in Kastamonu Provincial Center Iptidai Schools*

Schools	1889	1892	1893	1894	1896	1899	1903
Taş Mektep	73	95					
Yarıbcı	111	139	138	134	134	145	98
Deveciler	91	96	95	69	27	27	56
Nasrullah	73	125	118	93	123	129	60
İsmail Bey	22	27	11	30	40	45	46
Server	44	50	20		14	53	57
Sinan Bey	15	24					10
Numune							101
Zihnzade							12

Sources: S.V.K., 1306/1889, p.270; S.V.K., 1310/1892, p.339-340; S.V.K., 1311/1893, p.121-122; S.V.K., 1312/1894, p.156; S.V.K., 1314/1896, p.131; S.V.K., 1317/1899, p.152; S.V.K., 1321/1903, p.166-167.

The table above the number of students in the central iptidai schools were analyzed, it was seen that the number of students in the Yarıbcı, Nasrullah, and Deveciler iptidai schools were in line with the densely populated areas. In addition, the reason for the fluctuations in the number of students may be the lack of staff in some schools. Also the table below shows the teaching and administrative staff of the iptidai schools in the provincial center.

**Table 4**

*Teacher and Administrative Staff of Kastamonu Provincial Center Iptidai Schools*

Schools	1889	1892	1893	1894	1896	1899	1903
Taş Mektep	Refik Efendi	Refik Efendi					
Yarıbcı	Mustafa Ağa (Staff) Hamdi Efendi	Mehmet Efendi	Hamdi Efendi	Hamdi Efendi	Hamdi Efendi	Hamdi Efendi	Hamdi Efendi
Deveciler	Hafız Abdurrahman Efendi	Hafız Abdurrahman Efendi	Hafız Abdurrahman Efendi	Hafız Abdurrahman Efendi	Hafız Abdurrahman Efendi	İsmail Efendi	İsmail Efendi
Nasrullah	Osman Efendi	Osman Efendi	Osman Efendi	Osman Efendi	Osman Efendi	Osman Efendi	Osman Efendi
İsmail Bey	Naim Efendi	Naim Efendi	Naim Efendi	Hafız Hasan Efendi	Hafız Hasan Efendi	Hafız Hasan Efendi	Bahaeddin Efendi
Server	Hafız Ahmet Efendi	Hafız Ahmet Efendi	Hafız Ahmet Efendi		Hafız Mehmet Efendi	Hafız Mehmet Efendi	Hafız Mehmet Efendi
Sinan Bey	Mehmet Efendi	Mehmet Efendi					Hacı Abdülaziz Efendi
Numune							Hafız Sabri Efendi
Zihni-zade							Remzi Efendi Hafız Hakkı Efendi

Sources: S.V.K., 1306/1889, p.270; S.V.K., 1310/1892, p.339-340; S.V.K., 1311/1893, p.121-122; S.V.K., 1312/1894, p.156; S.V.K., 1314/1896, p.131; S.V.K., 1317/1899, p.152; S.V.K., 1321/1903, p.166-167.

**Hepkebirler Girls' Iptidai School**

In addition to the central iptidai schools in Kastamonu, there was also a girls' iptidai school as of 1892. In the salnames (yearbooks) (1893, 1894, 1896, 1899), information about Hepkebirler Girls' Iptidai School was presented separately from other iptidai schools. The table below shows the weekly curriculum of the girls' iptidai schools.

**Table 5**

*Weekly Curriculum for Girls' Iptidai Schools*

Courses	First Grade	Second Grade	Third Grade	Total
Elif-Ba (The Qur'anic Alphabet)	(24)			24
Kur'an-ı Kerim (The Holy Qur'an)	6	6	6	18
Tecvit (Tajwid)		1	2	3
İlmihal (Ethics)		2	2	4
İmla (Orthography)	8	5	4	17
Kıraat (Qira'at)	8	5	4	17
Sarf-ı Osmani (Ottoman Grammar)		1	2	3
Hesap (Calculus)	1	2	2	5
Hüsn-ü Hat (Islamic Calligraphy)	1	2	2	5
Total	24	24	24	

Source: M.S. (Education Yearbook), 1316/1898: 338.

During the Second Constitutional Monarchy period, the curriculum of girls' iptidai schools was enriched and courses such as morality, history, geography, goods, handicraft, painting, music, gymnastics, domestic management, sewing and embroidery were added to the curriculum (Tümer Erdem, 2013). The following table shows the staff and number of students at Hepkebirler Girls' Iptidai School.

**Table 6**

*Staff and Number of Students at Hepkebirler Girls' Iptidai School*

Years	Number of Students	Teacher
1892	25	Safiye H.
1893	35	Fatma H.
1894	35	Fatma H.
1896	35	Fatma H.
1899	27	Fatma H.

Sources: S.V.K., 1310/1892, p.339; S.V.K., 1311/1893, p.121; S.V.K., 1312/1894, p.156; S.V.K., 1314/1896, p.131; S.V.K., 1317/1899, p.152.

Compared to the number of students in other iptidai schools, Hepkebirler Girls' Iptidai School should have had a higher number of students.

## **Brief History of Rüştîye Schools and Kastamonu Rüştîye Schools**

### ***Boys' Rüştîye***

In 1847, the first rüştîye school in the Ottoman Empire was established under the name of Davutpaşa School in İstanbul with the special efforts of Kemal Efendi, the then Minister of Mekatib-i Umumiye, who would later be appointed as the Minister of Education.

At the end of the first academic year of Davutpaşa Rüştiye School, at the graduation ceremony held with the participation of the Sultan, the success of the students was recognized by the Sultan, which increased the number of Rüştiye Schools to five within a year. In 1848, Fatih Darülmualimin-i Rüştiyesi (Teacher Training School for Rüştiye Schools) was opened in order to meet the teacher needs of the Rüştiye Schools, which increased in number in a short time and carried out modern-style teaching activities, and new Rüştiye Schools were opened in the provinces as the number of teacher candidates graduating from this school increased (Öztürk, 2008). In 1852, the number of rüştiye schools in İstanbul was 10, while in 1853, the necessary will and economic resources were obtained to open 25 more rüştiye schools in major centers. Thus, construction works were initiated for the 25 planned rüştiyes, 7 in Anatolia, 15 in Rumelia and 3 in the Aegean islands (Kodaman, 1988). Accordingly, the first Rüştiye School in the provinces was opened in 1855 (Alkan, 2000). At the time of the 1869 Regulation, the number of rüştiye schools in İstanbul was 12-13, while this number reached 87 in the provinces (Kodaman, 1988). In 1875, only in İstanbul (Darülmaarif, Aksaray-Mahmudiye, Sultan Bayezid, Takvimhane, Şehzade, Zeyrek, Fatih, Sultan Selim, Galata, Mirgûn, Beşiktaş, Tophane-Fevziye, Sötlüce, Davutpaşa, Eyüp, Üsküdar-Atik, Üsküdar-Atlamataşı, Beylerbeyi, Kanlıca, Odabaşı, Tophanelioğlu provinces) There were 21 boys' rüştiye schools. As of 1875, 178 teachers were working in these schools and 1795 students were studying. In the same year, 89 students graduated from these schools (Sakaoğlu, 2003). Considered as secondary education institutions that prepared individuals for higher education at the time of their inauguration, over time, these schools continued to serve as primary schools. The rüştiye schools were considered to be the primary level of the idadi schools, the first of which was opened in 1874. Thus, two types of idadi school structures were established: a seven-year idadi school with a rüştiye in provincial centers and a five-year idadi school with a rüştiye in sanjak centers.

During the reign of Abdülhamid II, the rüştiyes in the provinces were transformed into institutions that trained public personnel for government offices. During the Second Constitutional Monarchy, efforts to include the rüştiyes in the primary education level increased, and finally, with the *Tedrisât-ı İbtidâiyye Kannûnûn-ı Muvakkati* (Temporary Law on Primary Education), which was put into effect in 1913, the rüştiyes were incorporated into the iptidai schools, whose education period was increased to six years, and they completely lost their identity (Öztürk, 2008).

In the 1898 Maarif Salname (Education Yearbook), the three-year weekly curriculum for rüştîyes includes course titles and weekly course hours:

**Table 7**

*Weekly Curriculum of Boys' Rüştîye*

<b>Course Title</b>	<b>1st Grade</b>	<b>2nd Grade</b>	<b>3rd Grade</b>	<b>Total</b>
Türkçe (Turkish)	7	6	4	17
Tecvitli Kur'an-ı Kerim ve Ulum-ı Diniyye (Qur'an with Tajwid and Theology)	3	2	2	7
Coğrafya (Geography)	2	2	2	6
Hesap (Calculus)	2	2	2	6
Arapça (Arabic)	1	2	2	5
Tarih (History)	-	2	2	4
Farsça (Persian)	-	1	2	3
Fransızca (French)	-	-	3	3
Hüsn-ü Hat (Islamic Calligraphy)	1	1	1	3
Malumat-ı Nafia ve Hıfzıssıhha (Beneficial Knowledge and Public Hygiene)	1	1	1	3
Resim (Painting)	1	1	1	3
Hendese (Geometry)	-	-	1	1
<b>Total</b>	<b>18</b>	<b>20</b>	<b>23</b>	<b>61</b>

Source: M.S., 1316/1898: 191.

When the table was examined, the importance of the Turkish course in the curriculum compared to other courses is noteworthy. The Turkish course, which was seven hours in the first grade, was gradually reduced to six hours in the second grade and four hours in the third grade. In the first grade, the courses of Quran with Tajwid and Theology, Geography, Calculus, Arabic, Islamic Calligraphy, Beneficial Knowledge ve and Public Hygiene, and Painting were included in the students' curriculum according to their level of importance. History and Persian courses were included in the program from the second grade onwards,

and geometry courses from the third grade onwards. The fact that the total emphasis of the geography course in the program was six hours together with the calculus course, while the history course was four hours in total, may mean that the geography course was given more importance than the history course. The table below shows the staff and number of students in the Kastamonu Boys' Rüştiye School.

**Table 8***Kastamonu Boys' Rüştiye Staff and Number of Students*

Years	Number of Students	Teacher	Assistant Teacher	Assistant Teacher	Reqa' (Writing Course) Teacher	Staff
1869	70	Behçet Efendi	Hüseyin Efendi		Rauf Bey	
1870	75	Behçet Efendi	Hüseyin Efendi		Rauf Bey	Mehmet Ağa
1872	106	Behçet Efendi	Hüseyin Efendi		Mehmet Cemil Bey	Mehmet Ağa
1874	112	Behçet Efendi	Hüseyin Efendi		Mehmet Cemil Bey	Mehmet Ağa
1875	130	Behçet Efendi	Hüseyin Hilmi Efendi		Mehmet Cemil Bey	Hüseyin Efendi
1876	150	Behçet Efendi	Hüseyin Efendi	Mehmet Necati Efendi	Hafız Mehmet Efendi	Hüseyin Ef.
1877	150	Behçet Efendi	Hüseyin Efendi	Mehmet Necati Efendi	Hafız Mehmet Efendi	Hüseyin Ef.
1878	170	Behçet Efendi	Hüseyin Efendi	Mehmet Necati Efendi	Hafız Mehmet Efendi	Hüseyin Ef.
1879	162	Behçet Efendi	Kadı Mehmet Emin Efendi	Mehmet Necati Efendi	Hafız Mehmet Efendi	Hüseyin Ef.
1880	136	Ali Behçet Efendi	Kadı Mehmet Emin Efendi	Mehmet Necati Efendi	Hafız Mehmet Rüştü Efendi	Hüseyin Ef.
1881	74	Ali Behçet Efendi	Kadı Mehmet Emin Efendi	Mehmet Necati Efendi	Hafız Mehmet Rüştü Efendi	Hüseyin Ef.
1882	81	Ali Behçet Efendi	Kadı Mehmet Emin Efendi	Mehmet Necati Efendi	Hafız Mehmet Rüştü Efendi	Hüseyin Ef.

Sources: S.V.K., 1286/1869, p.71; S.V.K., 1287/1870, p.95; S.V.K., 1289/1872, p.110; S.V.K., 1291/1874, p.135; S.V.K., 1292/1875, p.149; S.V.K., 1293/1876, p.131; S.V.K., 1294/1877, p.156; S.V.K., 1295/1878, p.108; S.V.K., 1296/1879, p.116; S.V.K., 1297/1880, p.77; S.V.K., 1298/1881, p.76; S.V.K., 1299/1882, p.82.

*Girls' Rüştiye*

The first girls' rüştiye in the Ottoman Empire, Cevri Kalfa İnas Rüştiyesi, also called Sultanahmet Girls' Rüştiyesi, was opened in 1859. The expansion of girls' rüştiye schools in Anatolia was not as rapid as that of boys' rüştiye schools. Most of the time, it was difficult to find staff for these schools; Isparta Girls' Rüştiyesi, opened in 1875, could not operate until 1907 because a new teacher could not be allocated after the death of the teacher (Akyüz, 2015). Advertisements were placed in the newspapers of the period to increase interest in

girls' rüştiye schools. A newspaper advertisement dated 1861 states that "reading and writing is essential for both men and women, and that men, who have to do hard labor to earn a living, will be able to be comfortable in their household chores only if women, knowing their religion and world, obey their husbands' orders and refrain from doing what they do not want, and if they protect their chastity and become people of contentment" (Ergin, 1977).

Article 27 of the 1869 Educational Regulation envisaged the opening of separate rüştiye schools for Muslims and separate rüştiye schools for non-Muslims in major cities. This was considered for areas with more than five hundred households. Article 28 stipulated that the teachers of the schools had to be female, and in the absence of female teachers, male teachers could be employed. It was emphasized that education in non-Muslim girls' rüştiye schools would be provided in the local languages of the school's students, and that the students' own languages would be taught instead of Arabic and Persian in the language courses specified in the program. It was stated that girls who completed the sıbyan school would be enrolled in these schools if they declared a diploma, and that exams would be organized for those who did not have a diploma. It was stated that the schools would follow the annual calendar of the boys' rüştiye schools in case of vacations, etc. (Unat, 1964). The following table shows the weekly schedule for girls' rüştiye school classes.

**Table 9**

*Schedule of Weekly Class Hours in Girls' Rüştiye Schools*

<b>Course Title</b>	<b><i>Ist Grade</i></b>	<b><i>2nd Grade</i></b>	<b><i>3rd Grade</i></b>	<b><i>4th Grade</i></b>	<b><i>5th Grade</i></b>	<b><i>6th Grade</i></b>	<b><i>Total</i></b>
The Holy Qur'an and Tajwid	4	6	5	3	2	1	21
Theology		2	2	2	2	2	10
Qira'at	4	4	4	2	1	1	16
Ortography	4	4	3	2	1	1	15
Scribing					1	1	2
Principles of the Ottoman Language			2	2	1	2	7
Arabic					2	2	4
Persian					1	1	2
Islamic Calligraphy		2	2	1	1	1	7
Beneficial Knowledge ve and Public Hygiene	2	2	2	1	1	1	9
Home Management Training				2	2	2	6
Morality				1	1	2	4
Health Education					1	1	2
Calculus	2	2	2	2	1	1	10
Geography				2	2	2	6
History				2	2	1	5
Handicraft	2	2	2	2	2	2	12
<b>Total</b>	<b>18</b>	<b>24</b>	<b>24</b>	<b>24</b>	<b>24</b>	<b>24</b>	

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Source: M.S., 1316/1898: 393.

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In the Kastamonu newspaper (Kastamonu, 440:2) about the graduation ceremony of the girls' rüştiye school in 1885, there was some important information about the school. At the end of the academic year in June, in a ceremony attended by the administrators of the city, various questions were asked to the students, and the students responded to the questions with answers that were appreciated by those present at the ceremony. During the ceremony, administrators made speeches to the students and participants. The names of the students of the 1884-1885 school year were also included in the same news article.

**Table 10**

*1884-1885 Academic Year Girls' Rüştiye School Student List*

<b>Grade</b>	<b>Students</b>
First Grade	Yılanlı Şeyhzade Hafize Zehra H., Paçacızade Hafize Zübeyde H., Hacı Bayıkcızade Mükerrerme H., Ali Efendi Cariyesi (concubine) Zerafet
Second Grade	Uğurluzade Emine H., Güldamlasızade Hafize Huriye H., Karamanlızade Hafize Emine H., Hasan Bayraktarzade Hafize Şefika H., Çorumlu Efendizade Safiye H.
Third Grade	Hocazade Fatma H., Kalycıazade Hayriye H., Keçecizade Hafize Cemile H., Çilingirzade Hafize Behiye H., Muhacirinden Mehmet Ağazade Zefure H., Kazancızade Hafize Rabia H.
Fourth Grade	Kara Kadızade Zehra H., Hasan Efendizade Hafize Safiye H., İsmail Ağazade Hafize Havva H., Sadi Şeyhzade Kamile H., Simitçi Ahmet Ağazade Saide H., Malakzade Hatice H., Üzengicizade Ayşe H.
Constant Attendance	Tataroğlu kerimesi (sister) Hacere, Hacı Mehmetoğluzade Reşide H., Tatlıoğluzade Safiye H., Hattat Efendizade Hamide H., Molla Hocazade Âmine H., Halil Efendizade Âmine H., Mütevellizade Şerife H., Tarakçızade Adeviye H., Tosyalıazade Hafize Zeliha H., Muhacirinden Mehmet Ağazade Âmine H., Kantarcıazade Sıddıka H., Defterdar Efendi cariyesi Hatice, Hâkim Efendi cariyesi İkbâl

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Source: Kastamonu, 440:2.

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In 1874, there were 30 students in Sultanahmet Rüştiye School, 22 in Şehzade Rüştiye School, 29 in Aksaray Rüştiye School and 33 in Beşiktaş Rüştiye School in İstanbul (Ergin, 1977). In 1876, the number of students in Kastamonu Girls' Rüştiye School was 37. When the school enrollment in İstanbul was compared with the number of students in Kastamonu Girls' Rüştiye School, one can say that the rate of girls being sent to school in Kastamonu was high. In 1885, the school had 35 students. It is understood that some of the students were members of important families in the city today. The fact that about half of the students were "hafize (hafıza)" may indicate that the institution of hafiza had an important place among girls at that

time. It was also observed that concubines (“cariyes”) were also admitted to the school as students.

**Table 11**

*Teacher Staff and Number of Students in the Girls’ Rüştiye School*

Years	Number of Students	Arabic, Persian and Calligraphy Teacher	Mathematics Teacher	Embroidery Teacher	Staff
1876	37	Hafize Zeliha Bakiye H.	Behçet Efendi	Âlime H.	Hatice H.
1877	37	Hafize Zeliha Bakiye H.	Behçet Efendi	Âlime H.	Hatice H.
1878	45	Hafize Zeliha Bakiye H.	Behçet Efendi	Âlime H.	Hatice H.
1879	27	Hafize Zeliha Bakiye H.	Behçet Efendi	Âlime H.	Hatice H.
1880	32	Hafize Zeliha Bakiye H.	Behçet Efendi	Âlime H.	Hatice H.
1881	34	Hafize Zeliha Bakiye H.	Behçet Efendi	Âlime H.	Hatice H.
1882	21	Hafize Zeliha Bakiye H.	Behçet Efendi	Safiye H.	Hatice H.
1889	45		Ali Behçet Efendi	Zeviçe H.	Halime H.
1892	35	Ülfet H.			
1893	79	Hafize Zeliha H. Safiye H. Şefika H.		Zeviçe H.	
1894	68	Hafize Zeliha H. Safiye H. Şefika H.		Zeviçe H.	Huriye H. (Teacher’s aide)
1896	45	Hafize Zeliha H. Safiye H. Şefika H.	Behçet Efendi	Zeviçe H.	Huriye H. (Teacher’s aide)
1898	57	Hafize Zeliha H. Safiye H. Şefika H.	Behçet Efendi	Hafize Huriye H.	
1899	62	Hafize Zeliha H. Safiye H. Şefika H.	Behçet Efendi	Huriye H.	Hafize Huriye H. (Teacher’s aide)
1900	62	Hafize Zeliha H. Safiye H. Şefika H.	Behçet Efendi	Huriye H.	
1901	61	Hafize Zeliha H. Safiye H. Şefika H.	Ali Behçet Efendi	Huriye H.	
1903	76	Hafize Zeliha H. Safiye H. Şefika H.	Behçet Efendi	Huriye H.	

Sources: S.V.K., 1293/1876, p.131; S.V.K., 1294/1877, p.156; S.V.K., 1295/1878, p.108; S.V.K., 1296/1879, p.116; S.V.K., 1297/1880, p.77; S.V.K., 1298/1881, p.76; S.V.K., 1299/1882, p.82; S.V.K., 1306/1889, p.269; S.V.K., 1310/1892, p.338; S.V.K., 1311/1893, p.338; S.V.K., 1312/1894, p.155; S.V.K., 1314/1896, p.131; M.S., 1316/1898, p.1128; S.V.K., 1317/1899, p.152; M.S., 1318/1900, p.1485; M.S., 1319/1901, p.735; S.V.K., 1321/1903, p.166.

### ***Military Rüştiye School***

The structure of schools such as Harbiye (Military), Bahriye (Marine), Topçu (Artillery), Mühendishane (Engineer's School), which were opened in the 18th century, changed during the Tanzimat period, and from 1847 onwards they were transformed into institutions operating at the level of idadi. In order to meet the need for individuals to be trained in the lower levels of these schools, Military Rüştiye Schools were established for the first time in 1875. The number of the first three military rüştiye schools increased over time. Military rüştiye schools were opened in Gülhane, Soğukçeşme, Kocamustafapaşa, Fatih, Eyüp, Kasımpaşa, Beşiktaş, Üsküdar Paşakapısı and Üsküdar Toptaşı. They continued to be gradually opened in the provincial centers as needed.

When they were first established, the education period of military rüştiye schools was planned to be three academic years, but later this period was changed to four years. Their curricula were equivalent to those of other military schools and French was taught in addition to Arabic and Persian. There was a particular emphasis on painting (Ergin, 1977). The courses offered in the three-year program were as follows: *İmla (Ortography)*, *Hüsn-i Hatt-ı Rik'a (Islamic Calligraphy)*, *Usul-i Terkib (The Method of Compositon)*, *Sarf-ı Osmani (Ottoman Grammar)*, *Kiraat-ı İbare-i Türkiyye (Qira'at of the Expression "Türkiyye")*, *İlm-i Hal (Ethics)*, *İsagoci ve Tatbikat (Isagoge and Practice)*, *Sarf-ı Arabi (Arabic Grammar)*, *Nahv-i Arabi ve Kavaid-i Arabiye (Arabic Grammar)*, *Talimü'l-Farisi (Teaching Persian)*, *Kavaid-i Farisi (Persian Grammar)*, *Mükemmel İlm-i Hesap (Complementary Arithmetic)*, *Gülistan (Gulistan by Sa'di)*, *Nasihatü'l-Hükema (Advice from the Sages)*, *Coğrafya (Geography)* and *Resim (Painting)* (Patoğlu, 2018). Since the administration of military rüştiye schools was undertaken by soldiers, the administration of these schools seems to have been more disciplined than other schools. Students attended school in military uniforms. Since there was no obligation for the students who graduated from the school to attend military idadis, some of those who graduated from this school went on to attend civil idadis or continued their lives as civil servants. Quarterly exams were held at the school, and at the end of the year, exams prepared by the teachers of the idadi were administered. Successful students were promoted to the next grade or graduated. Military rüştiye schools continued their existence until the Second Constitutional Monarchy, when they were merged with civil rüştiye schools in accordance with the decision taken during this period (Ergin, 1977).

Kastamonu Military Rüştiye School was opened on May 14, 1883. The reason for the opening of the Military School was stated in the news in the newspaper, such as the parents'

desire for their children to continue their education in Kastamonu and the inability of every parent to send their children to İstanbul due to financial constraints. At the opening of the school, Governor and Court President Rıza Efendi made opening speeches. The prayer of the Mufti of Kastamonu was accompanied by all the participants saying “Âmin”, and they chanted “Long live the Sultan” as part of a tradition. The school was built with the aid of Hacı Osman Ağa, the trustee of the Sheikh Muhyiddin Yavsi Efendi of İskip Foundation, with an endowment of thirty thousand kuruş (Kastamonu, 487: 1). The table below shows the administrative staff of Kastamonu Military Rüştîye School.

**Table 12**

*Administrative Staff of Kastamonu Military Rüştîye School*

Years	Principal	Internal Affairs Officer(s)
1889	Ferit Efendi	Şevket Bey (Mülazım-1 evvel (First lieutenant)), Ahmet Faik Efendi (Mülazım-1 evvel), Hafız Kadri Efendi (Mülazım-1 evvel)
1892	Ferit Efendi (Kolağası (Lieutenant Colonel))	Bekir Efendi (Yüzbaşı (Captain)), Nuri Efendi (Mülazım (Lieutenant)), Faik Efendi (Mülazım)
1893	Ferit Efendi (Kolağası)	Bekir Efendi (Yüzbaşı), Adil Efendi (Mülazım-1 Evvel), Vasıf Efendi (Mülazım-1 Sani (Second lieutenant))
1894	Ferit Efendi (Kolağası)	Bekir Efendi (Yüzbaşı), Adil Efendi (Mülazım-1 Evvel)
1896	Ferit Efendi (Kolağası)	Bekir Efendi (Yüzbaşı), Vasıf Efendi (Mülazım-1 Evvel), Şemsettin Efendi, Hasan Sabri Efendi
1898	Ahmet Şükrü Efendi (Kolağası)	Bekir Efendi (Yüzbaşı), Şemseddin Efendi (Mülazım-1 Evvel), Mehmet Vasıf Efendi (Mülazım-1 Evvel), Hasan Sabri Efendi (Mülazım-1 Sani)
1899	Ahmet Şükrü Efendi (Kolağası)	Selim Efendi (Yüzbaşı), Vasıf Efendi (Mülazım-1 Evvel), Şemsettin Efendi (Mülazım-1 Evvel), Hasan Sabri Efendi (Mülazım-1 Evvel)
1900	Ahmet Şükrü Efendi (Kolağası)	Mehmet Selim Efendi (Yüzbaşı), Şemsettin Efendi (Mülazım-1 Evvel), Mehmet Vasıf Efendi (Mülazım-1 Evvel), Hasan Sabri Efendi (Mülazım-1 Evvel)
1901	Ömer Lütfi Efendi (Kolağası)	Mehmet Selim Efendi (Yüzbaşı), Hasan Sabri Efendi (Mülazım-1 Evvel), Eyüp Sabri Efendi (Mülazım-1 Evvel)
1903	Ömer Lütfi Efendi (Kolağası)	Selim Efendi (Mülazım-1 Evvel), Eyüp Sabri Efendi (Mülazım-1 Sani)

Sources: S.V.K., 1306/1889, p.267; S.V.K., 1310/1892, p.338; S.V.K., 1311/1893, p.120; S.V.K., 1312/1894, p.159; S.V.K., 1314/1896, p.128; M.S., 1316/1898, p.1128; S.V.K., 1317/1899, p.150; M.S., 1318/1900, p.1486; M.S., 1319/1901, p.735; S.V.K., 1321/1903, p.164.

**Table 13**

*Kastamonu Military Rüştîye School's Curriculum and Teaching Staff*

Courses	1889	1894	1898	1900	1903
Arabic	Celal and Sait Efendi	Celal and Hafız Sait Efendi	Ahmet Sait and Ömer Efendi	Ahmet Sait and Ömer Efendi	Ahmet Sait and Ömer Efendi
Persian	Şemsettin Efendi		Salih Zühtü Efendi	Salih Zühtü Efendi	Salih Zühtü Efendi
Islamic Calligraphy	Lütfi Efendi	Lütfi Efendi	Hafız Lütfi	Hafız Lütfi	Hafız Lütfi

			Efendi	Efendi	Efendi
Turkish Ortography	Lütfi Efendi Sadık Vicdani	Sadık Vicdani Efendi	Ahmet Faik Efendi	Ahmet Faik Efendi	Ahmet Faik Efendi
Riyaziye (Mathematics)	İzzet Efendi	İzzet Efendi	İzzet Efendi	İzzet Efendi	İsmail Hakkı and Eyüp Sabri Efendi
French	Nuri Efendi	Kadri Efendi	Kemal Efendi	Kemal Efendi	Kemal Efendi
Geography	Yakup Ef.	Yakup Efendi	Yakup Efendi	Yakup Efendi	Yakup Efendi
Painting	Ahmet Efendi	Ahmet Efendi	Hasan Efendi	Hasan Efendi	Hasan Efendi
Kavaid-i Osmani (Ottoman Language/Grammar)		Ömer Efendi	Ahmet Ziya Efendi	Ahmet Ziya Efendi	Hacı Ziya Efendi
İlmihal (Ethics)		Ömer Efendi	Ahmet Ziya Efendi	Ahmet Ziya Efendi	Lütfi Efendi

Sources: S.V.K., 1306/1889, p.267; S.V.K., 1312/1894, p.159; M.S., 1316/1898, p.1128; M.S., 1318/1900, p.1486; S.V.K., 1321/1903, p.164.

When the school's curriculum were analyzed, it was observed that in addition to basic military knowledge, different courses were offered, which contributed to the well-rounded education of the students. The table below shows the number of students in Kastamonu Military Rüştüye School.

**Table 14**

*Number of Students in the Kastamonu Military Rüştüye School*

Years	1889	1892	1893	1894	1896	1898	1899	1900	1901	1903
First Grade	24			47	40		40			44
Second Grade	42			67	49		38			41
Third Grade	32			47	45		35			16
Fourth Grade	27			25	23		35			15
Total	125	180	180	186	157	141	148	315	120	116

Sources: S.V.K., 1306/1889, p.267; S.V.K., 1310/1892, p.338; S.V.K., 1311/1893, p.120; S.V.K., 1312/1894, p.159; S.V.K., 1314/1896, p.128; M.S., 1316/1898, p.1128; S.V.K., 1317/1899, p.150; M.S., 1318/1900, p.1486; M.S., 1319/1901, p.735; S.V.K., 1321/1903, p.164.

There may be many reasons for the school's numerical changes over the years, both in terms of class size and total number of students. Among these reasons are economic difficulties, the war conditions in the state, and the state's inability to meet the supply-demand balance in education in a spatial sense. The decrease in the student population of the school in 1900 and 1901 compared to the previous years can be evaluated in parallel with the reasons mentioned above.

## **Discussion and Results**

The Ottoman State maintained the institutional structures of the traditional eras by adapting them to the conditions of the period, with the principle of implementing the innovations of the day in the institutional sense within the political life of the Ottoman State. Educational institutions are one of the structures to which the Ottoman State attached importance. Just as every political element that believes in the importance of primary education, the Ottoman State also attached importance to primary education. The sıbyan schools, which were a part of the Islamic educational tradition, constituted the first stage of the transition to madrasah education and were schools where the individual acquired basic cognitive knowledge together with the practical stages.

The Ottoman Empire, which did not change the traditional structure except for military education institutions until the Tanzimat period, accelerated the modernization efforts initiated by Mahmut II in the field of education in order to adapt to the modern age. As a matter of fact, initially, the sıbyan schools started to transform into an institutional structure, and then primary education was given a new meaning with the iptidai schools. The fact that the sıbyan schools operated under the Ministry of Evkaf became a problem for the policy makers who aimed to carry out educational activities under the umbrella of the Ministry of Education. In order to overcome this situation, iptidai schools were established. Towards the end of the Tanzimat period, structural innovations were considered for iptidai schools, the number of which began to increase rapidly in the provinces, and iptidai schools became the basic dynamics of basic education together with rüştiyes, which had already acquired an organisational structure. The change and transformation activities in education in the Sublime Porte began to take shape in the provinces as well. Kastamonu Province, one of the important provinces of Anatolia, was also positively affected by this change. In the Tanzimat and post-Tanzimat period, when the enrolment rate increased, the enrolment rate also accelerated in the province of Kastamonu. In this study, this case was attempted to be revealed with numerical data. Considering the scope of the study, there are other studies that examine the educational activities of the period. Işık & Çevik's study (2022) provides introductory information about the schools in the province along with other districts. However, when our study is compared to this study, there are differences in terms of sharing the data presented in detail and examining the basic educational institutions in the provincial center. Kaya's (2018) study also

sheds light on educational institutions in the city center of Kastamonu. However, secondary education institutions were also examined in this study.

Based on the data used in the study, it can be said that the number of iptidais was intended to be gradually increased alongside the sıbyan schools. Especially the fact that the public personnel needed by the state would be met from these schools can facilitate the explanation of this situation. The fact that the number of students in Hepkebirler Girls' Primary School and Girls' Rüştiye School is not insignificant at all shows the importance given by the people of Kastamonu to the education of girls. In addition, the public interest in the graduation ceremony of the Girls' Rüştiye School mentioned in the study may support this idea. The Military School opened in the provincial centre may be important for the children of the region to adopt military service and contribute to the defence of the country. The basic education institutions operating in the provincial centre of Kastamonu contributed to the development of the country's wisdom with the localisation of education that prioritised modernisation through standard curriculum practices and teacher staff.

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