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A Different Tool in Values Education as a Condition of Individual and Social Existence Turkish Novel: The Example of “Ankara”

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Abstract

In this study, it has been seen that the individual with universal and national values by the general objectives of the Turkish National Education is respected in the society. For this reason, it is essential to bring national and universal values to students in secondary education institutions, and the method of transferring values is emphasized in this study. The study, it is aimed to raise awareness about values and reveal that social novels can be used as a tool to help the individual adapt to changing social conditions without breaking away from deals. Schools are the most important institutions in gaining social cohesion, and values education should be included in schools with complete and most appropriate methods. In order to show that different studies can be done to complete some deficiencies in teaching on this subject, a research was conducted on the Ankara novel of Yakup Kadri Karaosmanoğlu. This research was carried out in scanning model, a qualitative research approach was adopted, document analysis technique was used and the data were analyzed through content analysis. The study, concluded that the Ankara novel example has rich values for the individual and society.

Keywords: Literary Work, Novel, Social Novel, Education, Values Education.

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Introduction

Literature, which is a branch of art based on sound and speech, expresses the feelings, thoughts, dreams of the individual in written or verbal form with aesthetic concerns. Plato (1980), in his work *The Republic*, defined literature in general terms as the reflection of life. The individual who constitutes the society is in the subject of literature with everything. The work, which is formed by the aesthetic rupture of the community in the mind of the literary artist, with its language, subject, personnel, social ground and place, ultimately appears as a social reflection (Çelik, 2013). Literary works can be directed to the inner world of the individual as well as created with a socialist understanding. Social studies are generally shaped on good and evil, from the conflict between the oppressor and the oppressed, the landlord - peasant, employer - worker, guard - prisoner; By focusing on themes and issues such as war, famine, financial difficulties, immigration, freedom of thought and expression, corruption / wrong Westernization, it became the mirror of that society and shed light on the period in which it was written. While literary works carry the past to the present, some authors have defended the principle of “Art for society” and used it as a tool in shaping the society with the principle of “utilitarianism”. Mme de Stael’s statement that “Literature is the expression of society” is true to some extent, but it is also possible to say that society shapes itself with literature. In this case, it is important to determine the literature-society relations and their effects in order to understand the relationships and interactions between the work, author, reader and society variables of different periods (Çelik, 2013). These variables, relationships and interactions on the author, reader and society are built on certain values. It is possible to give examples of these values such as justice, morality, family, hard work, peace, unity, courage, generosity, sensitivity to nature, truthfulness, self-sacrifice, good-humoredness, gentleness, faith, goodwill, determination, self-confidence, self-knowledge, patience, loyalty, sincerity, respect, love, responsibility, hopefulness, loyalty, benevolence, and grace. These values were thought of as a theme by the authors and were limited, concretized and turned into a topic. For example, the theme of “love” was treated as “love of homeland, longing for one’s homeland” for a novel character in a foreign country, “love of country” for a patriot whose country was occupied, “love of mother and father” for an orphan or orphan, and these did not emerge out of the blue. Every beautiful thing created, accepted or related to the individual or society is accepted as a value: “Value is everything that a person has created in his own life. All kinds of thoughts, feelings, beliefs, behaviors and rules about human beings constitute values. In order for values to be valid, they must be accepted and adopted among people. Value; it means all kinds of “righteousness”, “obligation”, “virtue”, “beauty”, “truth”, “what is good, beautiful and right; It is also used for criteria that show what is bad, ugly and wrong. ...Social and cultural values are a foundation in one’s development and play an important role in setting personal goals.” (İşgüden, 2007).

What the society adopts as a value has been the subject of socialist writers. False Westernization in the novels *Araba Sevdası* (Recaizade Mahmut Ekrem, 2005), *Felâtn Bey ile Râkım Efendi* (Ahmet Mithat Efendi, 2020), *Mai ve Siyah* (Uşaklıgil, 2018), *Şıpsevdi* (Gürpınar, 2021) and *Fatih Harbiye* (Safa, 2016); the years of occupation of Istanbul in the novels *Esir Şehrin İnsanları* (Tahir, 2022), *Sodom ve Gomore* (Karaosmanoğlu, 2021) or *Üç İstanbul* (Kuntay, 2023); *Halas* (Mehmet Rauf, 2020), *Yaban* (Karaosmanoğlu, 2019), *Ankara* (Karaosmanoğlu, 1987), *Ateşten Gömlek* (Adivar, 2019), *Vurun Kahpeye* (Adivar, 2019), *Yorgun Savaşçı* (Kemal Tahir, 2022), *Kalpakkılar / Doludizgin* (Kocagöz, 2021), *The War of Independence and*

patriotism in the novels *Toz Duman İçinde* (Apaydın, 2021); villagers or workers are discussed in novels such as *Karabibik* (Nabizade Nazım, 2016), *Bereketli Topraklar Üzerinde* (Orhan Kemal, 2015), *Gurbet Kuşları* (Orhan Kemal, 2020).

Making examinations and analyzes on these works will make the reader or critic have a vast experience, as it will leave them alone with values and confront many events that are not possible to live. Literary books that keep the truth alive can add experience to the individual and give him some values, if the individual can acquire the habit of reading on time, and this habit cannot be given in the following periods: "The act of reading opens the doors of different worlds to people. It helps the individual to develop himself and to create awareness of himself and his environment. However, the habit of reading is a skill that is acquired at the end of a long process. For this reason, if individuals are not given the habit of reading from an early age, it will be difficult to acquire this skill in later ages. (Kurudayıoğlu and Çelik, 2013). Behind many of the problems experienced by individuals or societies both in the past and in our age lies the loss of the value mortar that holds individuals together like a building block as a result of the inability of these individuals to acquire their values and transfer them to future generations. Because the lack of these values prevents being a society and makes the country, province, village, environment and geography in which societies live uninhabitable. The value crisis and cultural corruption of societies attracted the attention of many writers and were written down as a social problem, so these mistakes, which brought disaster on the society of the period, took their place on the shelves as a permanent treasure. It is important to serve these treasures in high school ages, when the individual development is not yet completed, because cultural degeneration or identity crisis is the main problem that societies face and this problem is the reason for the emergence of other problems. In a study on the subject, it was concluded that there are deficiencies in awareness about values. In line with the opinions of the parents participating in the research; It has been concluded that the majority of the parents are not aware of the goals and objectives of values education or they try to be aware of it through various sources, that there is no change in behavior after the implementation of values education in their children, that values education cannot go beyond theory, that the necessary importance is not given to values education, that "universal values, culture, religion, language" should be taken into consideration while applying values education (Sağlam, 2016). Therefore, values education should be adequately understood in schools and values education should be included. Today's individual or social crises can be prevented by education, especially psychology, sociology and literature, and even by cooperating and integrating curricula of all disciplines. Durkheim considered education from a functional point of view. Education is one of the basic social institutions. Core institutions foster and maintain social cohesion and unity. Education is one of them (Tezcan, 1997). Education is an element that improves social cohesion. The formal or informal process of helping children and young people acquire the necessary knowledge, skills and understanding and develop their personalities in order to take their place in social life is called education and the most effective education places are schools. Students' acquaintance with the exam starting from the primary school age has led both students, teachers and parents to think that exam success is the only importance. However, focusing only on academic success will not be enough to meet the social and emotional needs of students, it will prevent the formation of a safe school and therefore a healthy individual and society: The attitude of safe schools is based on improving children's academic attitudes and behaviors, but they do not focus only on academic success. They also attach importance to meeting the social and emotional needs of students

(Ögel, Tarı, & Yılmazçetin Eke, 2005). The upbringing of a good, “valuable” individual is directly proportional to the spiritual satisfaction of the individual: The raising of good individuals in schools depends on their spiritual nourishment. People first create the purpose, principles and priorities of life in their mental world. These are the values that guide people (Turan & Aktan, 2008). Growing up in a good environment is also effective in being a good individual. In addition, various factors such as the family structure of the person, the social environment of the person, the value judgments he/she adopts are effective in the display of a negative behavior and the formation of the crime. The phenomenon of crime and crime is one of the important problems that societies need to solve today... The efforts to explain the phenomenon of crime and crime on the basis of socio-cultural, economic and environmental factors by sociology have started to intensify since the 1930s (Yıldırım, 2014). First of all, the individual should be made to adopt national values and culture and help the individual to carry them to a universal dimension. Schools are the most suitable environments for this aid, and these aids should be given to young people during their high school years while their personalities are still forming. Schools are organizations that have the task of equipping students with knowledge as well as educating them as virtuous people and ensuring their personality development. A person’s behavior is shaped by his values. Schools have the task of gaining behavior or changing behavior in the desired direction. While doing this, it should be able to give the values that make up the personality of the individuals. Value education includes educating the student by taking valuable behavior and human models as an example (Kasapoğlu, 2013).

There have been many studies on Turkish novel. It is seen from these studies that the majority of the novels are closely related to the society and therefore, our writers have a purpose to shed light on the society with their works. For example, the Turkish Novel and Alienation: An Essay on Literary Sociology refers to the difficulty of social change: “...in this study, the effects of the rapid social change that occurred in the transition from traditional society to modern society on the alienation of all segments of society were discussed.” (Ünaldı, 2011). First European Type in Turkish Novel: Europeanization is discussed in Felatun Bey. “The term ‘alafranga’, which comes from the Italian ‘alla franca’, is explained in various dictionaries, especially in Kamus-ı Türki, in the style of “in the Frankish style, in the European style, in accordance with the habits and lifestyles of the Franks”. However, instead of its literal meaning in this definition, it is often used as a synonym for ‘snobby’, which is defined as “a person who is considered ridiculous and contrary to himself by the majority of the society, in dress, manner of speaking and thinking, and who takes the Frankish analogy to falseness and goes to extremes”. (Uçman, 2002). The Educational Function of the Historical Novel, on the other hand, argues that novels should be used as an educational tool, but this education should be done outside of school even if it is for high school students, and it is on the thesis that historical novels can be used in history education: “In history education, studies carried out within the framework of formal education as well as out-of-school activities are of great importance. History taught in schools needs to be supported outside of school as well. The historical novel is an effective tool for adolescents, especially in secondary education (high school), to gain a national historical consciousness.” (Şimşek, 2006). In addition to these studies, Berna Moran’s (2021) A Critical Look at the Turkish Novel, Mehmet Tekin’s (2020) Novel Art: Elements of the Novel or Gürsel Aytaç’s (2016) Studies on Contemporary Turkish Novels are some of the studies that deal with the Turkish novel, its person, place, time or plot together with the conditions of the period in which it was written. Although many studies or works have been put forward on the Turkish novel and its relationship with society,

none of them has defended the thesis that the novel, the people and events in these novels can be used in the values education of students in secondary education institutions. In this study, it is aimed to choose Yakup Kadri's Ankara novel as a result of the researches and to show that the novels can be used as a tool to provide values education. It can be said that this is the aspect of this study that differs from similar studies.

Yakup Kadri's novel Ankara, which is examined in this study, consists of three parts. At the beginning of the work, Atilla Özkırımlı, who prepared the work for publication, made an evaluation about the work with the title "On Ankara". In this evaluation, the main parts of the work are mentioned: "In the first part, before the Battle of Sakarya (1922), in the second part, the years following the Declaration of the Republic (1926), and in the third part, the fourteen and twentieth years after the Republic (1937-1943). To put it briefly, the subject of the novel is the Ankara of these three periods. The events in these three chapters take place around Selma, whom the author presents with a different personality in each chapter." (Karaosmanoğlu, 1987). In addition, the similarity between Mrs. Selma's life and the course of Ankara, Mrs. Selma's search, and the disappointing changes in each episode of the men who come across and become their spouses, as social conditions change, are also included in this evaluation article. Based on a socialist novel, this study on the Ankara novel is based on showing the students that individuals who do not know their own self scatter when faced with a social change, and that individuals who are kneaded with their values can survive in any situation, and to create an awareness of values among students. In order to show that this awareness can be created, Yakup Kadri's Ankara novel, which was published in the 7th edition by İletişim Publishing in 1987, was examined, and it was evaluated with quotations from the work in terms of the difficulties of the characters in the face of social conditions and whether they succeeded or failed to hold on to their values and acceptances.

Methods

In this section, the titles of "Research Model" and "Data Collection and Analysis" are given.

Research Model

Based on the characters in Yakup Kadri's Ankara novel, this research aiming to show the importance of adapting to social conditions with their values and that individuals gain value with values such as industriousness, honesty, patriotism, respect, love, and determination was carried out in a screening model. Qualitative research approach was adopted in the study, document analysis technique was used and the data were analyzed through content analysis.

Data Collection and Analysis

Document analysis, one of the qualitative research techniques, was used in the collection of research data. In the research, Yakup Kadri's Ankara novel published by İletişim Yayınları in 1987 and content analysis technique were used to analyze the obtained data. While determining the themes as a result of the content analysis, as Merriam (2013) stated, the researchers themselves and the sources in the relevant literature were taken as the basis. Within the scope of the analysis, it was determined

that some people in the novel lost their values or gave direction to the society by adhering to the values, based on the changes in social conditions. In the findings, the social conditions that cause the characters of the novel to move away from their values; their thoughts, internal or mutual conversations, the attitudes of those who can live their lives with their values against the corruption they see in other individuals, quotations about values and evaluations about quotations are included.

Results

As a result of the content analysis made in this research, it was seen that the Ankara novel of Yakup Kadri Karaosmanoğlu, published by İletişim Publishing in 1987, describes the Ankara of three periods: before the Battle of Sakarya (1922) in the first part, the years following the Proclamation of the Republic (1926) in the second part, and the fourteen and twentieth years after the Republic (1937-1943) in the third part. The first two chapters of the Ankara novel have been studied in depth. Direct quotations and evaluations about the social conditions, their thoughts, internal or mutual conversations, the conflicts they experience, messages and values that cause the people in the novel to move away from their values are included. It has been evaluated whether Banker Nazif, Major Hakki, Writer Neset Sabit, Deputy Murat, Omer Effendi and Sheikh Emin Effendi, who were around Mrs. Selma, could preserve their values in social conditions.

The plot of the novel is as follows: Mrs. Selma came to Ankara from Istanbul. When she comes here, she deeply feels the social, cultural, vital and geographical differences between Istanbul and Ankara. She often misses Istanbul, but her love of homeland makes her dependent on Ankara because the fire of independence is burning in Ankara. The eyes and ears of those in Istanbul are also here. He meets Major Mr. Hakki, who is devoted to his brave homeland, and realizes that Mr. Nazif is fond of his life and property. When enemy planes appear in the skies of Ankara and drop bombs in several parts of Ankara, Mr. Nazif leaves Mrs. Selma and flees to Kayseri. He chooses to serve for the sake of his country. Contrary to her husband, she begins to adore Major Mr. Hakki because of her brave struggle for the sake of her homeland and her belief in independence. The wife and sister of Deputy Murat, who reproached Mrs. Selma from time to time, have already gone to Kayseri, and they are in trouble to save their lives. On the other hand, the hosts, Omer Effendi, initially condemned Mrs. Selma for her easy behavior, but with the news of victory coming from the shores of Sakarya, she finally appreciates her and gives her her due. Ankara, which can be accepted as the place and even the protagonist of the work, which makes the reader experience and show all these. The conditions of the National Struggle, seen in the first part of the novel, are a social event, and this event, while bringing together Mr. Hakki and Mrs. Selma, whose hearts burn with patriotism, on a common point, distanced him from those who were indifferent to social conditions and the state of the country, such as Mr. Nazif. In the second episode, when Mr. Hakki moves away from his values, Mrs. Selma leaves him thinking that she is no different from Mr. Nazif. It is seen that he has good feelings for the good character Mr. Neset Sabit. In the last part of the novel, Ankara in the author's ideals is described. It is seen that the face of Ankara has changed, and the mistakes in the second part have been reversed. The struggle against the pleasure and interests of those who think only of themselves has begun through the media. Mrs. Selma marries Mr. Neset Sabit; These two people travel to Anatolia, work hand in hand in the construction of a new life, and transfer new values to the masses.

As a result of the novel review, firstly, sub-headings were determined in terms of revealing the findings, quotations related to the findings were determined and evaluations were made:

a. Choosing a path for themselves according to the social conditions in which people live; accordingly, the shaping of people themselves; The place in the novel, the social environment and the effects and choices of the people living in this environment on each other

According to the findings, space is effective in experiencing events and shaping individuals in terms of their values. Yakup Kadri chose Ankara as the place because Ankara is in the eyes of those in Istanbul as the place of liberation of the occupied country. Mrs. Selma's first impressions of Ankara and the change in these impressions over time, after the speeches of Mr. Hakki and the writer Neset Sabit, are as follows:

"Every time Ankara was mentioned, this artificial landscape would come to life in his mind. Especially recently, in Istanbul, which has become a dungeon under foreign occupation, the name Ankara is whispered from ear to ear, like an escape and liberation password. The word Ankara, or the name of the ideal Ankara, which gives a mysterious charm in every whisper, has turned this place, which lives as a dreamland in the mind, into a fairy tale." (p. 24). A section expressing the poverty of Ankara that shines the light of hope and intizar: "Finally, ... everything would turn into a dead solitude, the darkness of a grave. Ankara nights... Ah, if only there was a gramophone. This wish was repeated between the young husband and wife every evening after dinner, with almost no change in the letter: Oh, if we had a gramophone! However, gramophone is a luxury item that cannot be found in Ankara, like cologne, scented hand soap, toothpaste. Mrs. Selma had recently gone to the bazaar with the women who own the house. She couldn't even find a handkerchief. Neither Samanpazari, Cikrikcilar Slope, Balıkpazari, Istanbul Street, nor Karaoglan Bazaar remained. Everywhere showed the scene of the aftermath of a fire or the end of a plunder." (p. 40). "... while he was thinking about this, his eyes fell on the sharp and rugged profile of Ankara from where he was sitting, and his heart was twisted like a person who suddenly encounters a bitter, hard reality during a sweet imagination. The landscape of this city, which is no different than a piece of rock in the middle of a desert, had a strange effect, a hard attraction that forced people to it." (p. 44). One day, Major Mr. Hakki takes Mrs. Selma and her husband Mr. Nazif for horse riding. While riding on horseback, they see oxcarts carrying bullets to the front, pulled by buffaloes whose hip bones are so weak that they almost pierce their skin like an auger. Meanwhile, Mrs. Selma heard the words 'Look at the stone of Ankara / Look at the tears in my eyes / We have been captured by the Greeks / Take care of God's work', which she heard for the first time, as if coming out of a broken gramophone. (p. 66). While Mrs. Selma, Nazif and Mr. Hakkis were watching Ankara from a hill during their Çankaya tour, Mrs. Selma's thoughts were as follows: "Ankara resembled a sketchy pyramid made of piles of stones and earth. It wasn't as exciting as it looked from Etlik. Mrs. Selma was in a joy of being only high and was glad that she was not downstairs." (p. 72). However, when Mr. Hakki showed Mrs. Selma the house where Mustafa Kemal Pasha lived, and saw the small, unpretentious stone cottage where the Pasha lived, whom the whole world spoke about, her view of Ankara changed: "... an awe and peace felt in the holy monuments fell in her heart. She bowed her head for a while and pondered, and when she looked around she found that everything had changed. The young woman saw the whole of Ankara differently now." (p. 73). During her conversations with Mr. Neset Sabit, a young writer who came from Istanbul during her Göksu trip, Selma again

involuntarily compares Ankara and Istanbul: "It's as if this world is offended with me and I am offended by it. Besides, these Anatolian landscapes have no language. Everywhere in Istanbul talks. Everything tells you something. It is as if its stone and soil are alive." (p. 87). Mr. Neset Sabit, on the other hand, is happy to be in Ankara and says that it should be so, reminding the situation in the country: "A glorious stage. Indeed, sometimes I feel I will bless the national catastrophe that has befallen us. If we had not suffered such a disaster, where and what was I now? In any neighborhood of Istanbul, ...with the anxieties of daily life and sterile visions of the future... However, now, here, in the heart of the homeland, where some new things are boiling, I am a happy person living with the suffering of a whole nation and in this suffering. Every morning, when I wake up - would you believe it - I feel the honor of being in Ankara. Here, every morning, a nation wakes up with me and sees the hero who will lead them to salvation standing by their bedside, smiling." (p. 88).

In the second part of the novel, Mrs. Selma seems to have moved away from her core values such as patriotism, honesty, hard work, perseverance and determination, hope, faith and tolerance. For this reason, she wants to change places, to return to her old, first neighborhood in Ankara in order to fully return to these values. Mrs. Selma sees the change of place as a solution: Mrs. Selma comes to the house where they lived exactly five years ago, nothing has changed here. Mrs. Selma wants to reside here again. She knocks on the door and is greeted with a warm welcome: "... Halime, Halime, look, guess who came ..." (p. 171). "She was telling them that she wanted to stay here, that one room would be enough for her, that she would now be roasted in her own oil. Meanwhile, she was thinking, 'Can I stay here, will I be able to do these things?' Because after a flamboyant five years she wanted poverty again." (p. 174).

b. People with different values under the same place or social conditions

Patriotic, diligent and determined, Mrs. Selma believes in and supports the National Struggle. Her first husband, Banker Mr. Nazif, gave up on his family and homeland due to his selfishness, excessive fondness for material things and concern for his life: "As a matter of fact, the young woman also sees Nazif as an overly fond of money. He is constantly calculating." (p. 68). Despite the opposition of her husband, Selma starts working as a nurse in a hospital in Eskişehir. There are too many wounded due to the war, in this case, three or four days later, the order to return to Ankara comes she. The injured never leave Mrs. Selma's mind, she cannot forget them, and they enter her dreams. Meanwhile, when her husband, Mr. Nazif, does not believe that the enemy can be expelled from the dormitory, and says to Mrs. Selma, there is no hope anymore, Mrs. Selma says to her that if you had seen what I saw, you would have believed it too. You wouldn't fall into despair. I saw how the first stretchers arrived at the hospital... What was read on their faces was only perseverance, only tenacity. My sister-in-law, bandage this wound so I can go back to the front, her voice is still in my ear." (p. 94). Even if Eskişehir falls, and the front approaches sixty or seventy kilometers from Ankara, Selma never ceases to repeat the sentence "We will win the war." Because he always believes in it. At the same time, her husband's disbelief in victory drives her away from her husband completely. Thus, Mrs. Selma understands the great difference between them: "Today, Mrs. Selma was realizing how far away she was from her husband and how impersonal and limpish she found Nazif. She loathed his pressed and dust-free trousers, his white shirt, the neat combing of his hair, and his soft, rosy skin." (p. 95). Mr. Nazif, who is trying to save his life, cannot persuade Mrs. Selma to go to Kayseri. Because Mrs. Selma has patients and wounded soldiers. Even the wives of the deputies have already gone to Kayseri. When bombs fall from enemy

planes in several parts of Ankara, the following conversation takes place between Mr. Nazif and Selma: "We must leave tomorrow morning, I will not listen to you anymore," he said. When Mrs. Selma said where should I drop off my patients, she said, "Nazif, if that's the case, I'll leave you and go. "I didn't find my life in the market," he shouted. (p. 99). Mr. Nazif chose to leave his wife and run away. After that, she feels that the bond between her and her husband is completely broken. However, Mrs. Selma's bond with Ankara gets stronger: "The more she leaves Nazif, the more her devotion to Ankara, to the national meaning Ankara expresses. It was as if a veil had been lifted from his eyes... When he looked out of his window in the recent past, he was in that street where he felt only gloom and hatred. She admires here now, she. Selma passes near the black buffaloes. She caresses the heads of the mischievous little schoolchildren with a maternal tenderness ..." (p. 99).

c. People who move away from their own values due to the change in social conditions

Even Sheikh Emin Effendi was one of those who came to the prom, and he was dying to dance with Mrs. Selma or the women who were there, or at least to shake hands. "While Selma was repeating this reasoning she had done, who knows how many times since the day she married Mr. Hakki, at this ballroom buffet, she encountered a strange situation. One of the drinkers at the buffet, an old and full-blown man, was pointing to Mrs. Selma, raising the glass in his hand and openly inviting her to drink together." (p. 124). "This man, in his coat, loose collar, and solid plastron, resembled a rough wooden coat hanger. Behind his hair, which was unknown in color, and scattered in places, large grains of sweat were rolling between the countless wrinkles of his matry face. He was holding his glass tightly with one hand, and with the other he was trying to wipe away these grains of sweat." (p. 125). Selma thinks of the words she said to herself during the Sakarya War, to work, to work, to be useful for something, but now she is far from this situation. With these thoughts, she opens up to Mr. Hakki: "Not to earn my life, but to be of use to something. Did you open it to get us dressed and dancing? What is the value of a woman's freedom that only serves this purpose?" Mr. Hakki made fun of him like a child: "If we take it back, then you will understand its value." (p. 158). "Along with all this, Selma, who received this sarcastic reply, begins to question her second marriage. Mrs. Selma wants to make him believe that he loves Mr. Hakki as a patriotic major again and to cover up this situation, but it is spoken in all Yenışehir salons that Mr. Hakki is flirting with a foreign woman. Moreover, Mr. Hakki exposes this relationship as if he wants it to be known and seen by everyone. The fact that this lady is a foreigner also hurts Mrs. Selma, because Mr. Hakki now values the women he called infidel or foreigner during the years of the National Struggle, and even sees it as a feat." (p. 161). While the race for modern life continues inside the houses, waste is at its peak. Most of all, renovations are not missing in the house of Mr. Murat. Expenses and renovations would start again when a British or German guest said, "I wish the house was like this". "This bathroom, which is the size of a large living room next to the bedroom, was covered with blue tiles from floor to ceiling. The tub of the bathroom was made of solid colored marble. The beveled mirrors of the sink were made of the same marble with such a technique." (p. 134). Those living in the house are afraid to use this bathroom: "Mr. Murat's mother was afraid of either slipping or falling, or getting caught in those appliances, each of which works with electricity, or getting wet under the sudden gush of automatic showers." (p. 135). The only reason Mrs. Selma became close to different people in each of the three parts of the novel and married them is that these people – Mr. Nazif, Mr. Hakki and Mr. Neset Sabit, respectively – were devoted

to their national moral values. And their living within the framework of values. The reason why Mrs. Selma moved away from Mr. Nazif first and then Mr. Hakki is that she forgot the values of these people. The commander of the National Struggle period, who is patriotic, brave, hardworking, determined, assertive and devoted to moral values, Mr. Hakki moved away from these values and took on a different personality with the changing conditions after the victory in the National Struggle. This situation caused Mrs. Selma to feel close to Mr. Hakki at first, but later to move away from Mr. Hakki due to the change in social conditions and her departure from her values: "He is one of our very gentleman, very valuable Erkanıharp officers." (p. 47). Mr. Hakki is a solid Turkish soldier and a hero of Kuvayimillie. "...he would stop once in front of everyone and give a military salute, and after banging his spurred heels together, he would do an American 'Cheek hand' by bowing slightly to the women and standing straight up to the men." (p. 47). Mr. Hakki tells Selma that there is no political solution left, and that the only solution is to fight on the front. While Mr. Hakki explains the attitudes of the invading states by giving examples, Mrs. Selma listens to his determination and courage as a soldier with attention, interest and admiration. "Under this European appearance, Mrs. Selma, for the first time, felt a sharp and hard spirit sizzle with the fire of molten steel, and listened with deep attention to the young officer." (p. 49). For Selma, an Istanbul lady, life is ordinary and boring in Ankara. Ankara is a barren place where especially unfinished buildings are found so that the evil eye cannot be touched, and where even sewing thread or needle cannot be found. The landlord, his wives and daughter are ugly and overweight, and Mrs. Selma is rather thin in their eyes. It is as if Ankara and Istanbul are different worlds. Despite all these negative thoughts about Ankara, the salvation of the country and the expulsion of the enemy from the country is in Ankara's hands; The eyes and ears of Istanbulites are in Ankara. Selma also loves Ankara with this feeling, and she sees Major Mr. Hakki as the symbol of this liberation because she finds this joy of liberation in him. His first imagination about him finds expression as follows. "That night, this profile came to life several times in the eyes of Mrs. Selma. Selma always thought to herself what a strange and incomprehensible man Mr. Hakki was. The first day she saw him, he was very kind and very talkative. In the second, he looked like a shy and self-conscious young man. The third was none of these; a tough soldier; rather, it was just a rank and a uniform." (p. 67). On a day when they were doing shooting exercises, Mrs. Selma admired Mr. Hakki's mastery at her job and said that she wanted to take part in the battle with this admiration: "Watching him, it was as if he was immersed in an epic world. She admired the belt around the waist of the young major and the boots on her feet. His slender silhouette on the gray surface of the wall depicted the heaving and tensioning of an arrow bow. Selma, who was excited by the smell of gunpowder and the sound of gunfire like a kind of Arab mare, approached the young officer who was holding her gun to the soldier next to her and asked: 'When will the battle begin? Take me to the front and me too... What will happen.'" Mr. Hakki looked at the young woman from head to toe as if seeing him for the first time: He said, 'Really, do you want us to find you a job in Eskişehir hospitals?'" (p. 91). The war environment and the fierce struggle for independence made Mrs. Selma become attached to Mr. Hakki with a sense of admiration: "...for this reason, every time she saw Major Mr. Hakki, she appreciated him with a deeper and deeper feeling. " (p. 95). Mrs. Selma starts working at Cebeci Hospital with the suggestion of Mr. Hakki. This gives her some relief: "Working, working. To be useful for something, to feel that you are useful for something, that is the only meaning of living, "she says, and while thinking like this, she forgot her sorrows and inner troubles." (p. 96). The homeland has been freed from enemy occupation, a heroic epic has been written, and three years have passed since the victory. Major Mr. Hakki and Mrs.

Selma, whom he sees as heroes, got married two years after the victory and lead a life of luxury. Mrs. Selma has been in the process of accounting for this situation for three or four months, and she comes home after the proms that lasted until the morning. For this reason, they cannot find the strength to get out of bed until late the next day. She finds herself in luxury but in the embrace of a life style alien to her character. After these so-called modern entertainment nights, she questions Mr. Hakki and her trust in him. She can't get rid of the thought of how the brave soldier she knew is like this. She is now alone with the cruelty of analyzing her and the belongings of her house every day: "Whose are these rich and shiny things? Who is this long-haired, mature man lying next to her? ... She didn't know. She was trying to open her eyes, whose lids were heavy from the lashes of her eyelashes or from the drowsiness of the previous night, turning them left and right, closing them, opening them again. ... as if she was tired of this toil, she tucked her head between the feather pillows. There she tried to avoid thinking... She started to relive this last three-year phase of her life in Ankara in the light of lightning, curtain by curtain." (p. 102). Mrs. Selma's eyes and heart have always sought the brave and patriotic manners of Major Mr. Hakki. In fact, he compares him with Mr. Nazif and begins to see him as no different from Mr. Nazif, who fled from the war: "However, is that the man lying next to you at this moment? It demands a thousand witnesses. As Nazif is not old Nazif, Mr. Hakki is not the former Mr. Hakki. Selma always wants to ask this Mr. Hakki, where is your bronze color, where is your steel body." (p. 103). Mr. Nazif was a very kind husband who did not engage in any behavior without his wife's consent, but Mr. Hakki had changed his life style by his own will after he got married. "The state of Mr. Hakki, who seemed so respectful to women before he got married, after his marriage, this disregard of her, almost offended Mrs. Selma." (p. 103). On one of the prom nights, Mr. Hakki invited a foreign woman to a dance, and at the end of the dance he kissed her hand like a sixteenth-century knight and took her to the buffet to offer various treats. Since that evening, Mrs. Selma has come to the conclusion that these behaviors of Mr. Hakki are nothing but pretense and show off. She thinks that the other men in the hall, who could not dance at these proms and night entertainments until that night, did not know what to do, were vulgar. She even takes pity on them, but since that night, the novices have become more valuable in her eyes. She completely believes that Mr. Hakki is a flamboyant person who strayed from her values when she wanted to become a Westerner, and now she feels pity for her. "Those who are ignorant of these things, who sit crouched by the walls without knowing what to do, suddenly seem to Selma more noble and dignified than her own husband. ... for the first time that evening she thought that it was better to remain as motionless dummies like the others, than to be a set puppet like her husband. This deserves less contempt." (p. 105). On the prom night in Ankara Palas, married couples compete with each other's spouses to dance to look modern. A gentleman she dances with introduces Selma to his wife. Mrs. Selma introduces them to Mr. Hakki. In fact, Mrs. Selma is deeply disturbed by all this. "Let me introduce my husband to you, too," she said. He had been waiting for this since the first hour of the evening. He left the woman standing next to him and ran. He bent down and kissed her hand. Mrs. Selma still could not warm up to her husband's stale European attitude. My God, in his soldier's uniform, his every move was so personal, so perfect. How queer, idiotic, self-detached and artificialized this man was by plain clothes." (p. 123-124). What Mrs. Selma expects from her husband and those around her is not an ordinary interest. Sincerity, closeness, safety and frankness among people in Ankara of the National Struggle have now given way to selfishness: "What Selma was hungry for was only sincerity, only sincerity. She could not find this sincerity even among her friends, who were so crowded. ...As for women, although they seemed friendly on the face, they were

inwardly his enemies. Mrs. Selma senses that the tongue of a snake, always ready to bite, is trembling in all the mouths that smile at her.” (p. 154). The only reason for all these and similar questions is the conversations she had with Mr. Neset Sabit and the evaluations about the situation in the society: “Wouldn’t the new Ankara be a perfect form of that old Ankara?” (p. 156). She thinks of the words “To work, to work, to be useful for something” that she said to herself during the Sakarya War. But now it is far from that. With these thoughts, she opens up to Mr. Hakki: “Not to earn my life, but to be of use to something. Did you open us to dress up and dance? What is the value of a woman’s freedom that only serves this purpose?” Mr. Hakki made fun of her like a child: “If we take it back, then you will understand its value.” (p. 158). “Receiving this sarcastic reply, Mrs. Selma begins to question her second marriage. She wants to see Mr. Hakki as a patriotic major again, to convince herself that she loves her, and to cover up her situation. However, Mr. Hakki’s flirtation with a foreign woman is spoken in all Yenışehir salons. Moreover, Mr. Hakki exposes this relationship as if he wants it to be known and seen by everyone. The fact that this lady is a foreigner hurts Selma more. Because today he values the women he called infidels or foreigners during the years of the National Struggle, and he even sees it as an ingenuity.” (p. 161). As a result, Mrs. Selma writes a divorce petition from Mr. Hakki because the values that bind her to Mr. Hakki no longer exist in Mr. Hakki.

d. Differences in the understanding of life and values of people who grew up in different places or social environments

It is seen that some of the attitudes and behaviors of Mrs. Selma were found strange by the people of Ankara in the conversations between the sister of Deputy Mr. Murat and the landlord Omer Effendi with the people of the neighborhood. Mr. Murat shows Mrs. Selma to his sister, who had never dared to ride a horse until that day. Although she says that this job is not that difficult, she does not find this state of Selma correct: “Oh, brother, riding a horse doesn’t suit a woman at all... Haven’t you seen? As she was riding, her skirts opened all the way up to her knees. And her husband, thank God, doesn’t mind at all.” (p. 62). Selma’s horseback riding is now spoken by the women living in that neighborhood. Mrs. Selma learns about this from the harem of the hosts and she is very upset. According to them, what he does is a shame, moreover, her husband sees them right. A week after receiving the news of this gossip, Mrs. Selma and Mr. Nazif invited Mr. Hakki, Mr. Murat and his family. This invitation is also heard and condemned. The gossip reaches as far as Omer Effendi, the owner of the house: “Omer Effendi left the house to go to the vineyard that Friday. However, he had said that since he was a little late, let me pray in the mosque and go like that. It was there that he heard many guests coming to his house, men and women, on horse-drawn carriages. Although, those who gave the news knew as much as he did that these guests did not belong to him. However, when they told him about it, they had such an allusive and reproachful tone that this was what really pissed Omer Effendi off. ‘What can I do, me? Aha, these Istanbulites are weird.’ ‘Yes, it’s very strange... They made our neighborhood rather strange, you know... Frankly, we can’t let the wife and children in through the windows, they don’t enter the house. Next to our street, now it has passed the Karaoğlan Bazaar, it works so well. That lady was riding a horse with an officer and was walking around in the mountains.” (p. 80).

e. Those who act in their own interests and leave their values aside

Although Omer Effendi intends to warn his tenants and even remove them from the house due to the gossip, he does not dare to bring up the issue due to his self-interest.

In the end, he finds the solution in deceiving himself. "He thought of Nazif's position in the (...) Bank. What happens, what does not happen. He has a friend of the deputy. The man his wife is hanging around with is a big Major. Everything is in their hands... he thought." (p. 83).

f. Individuals who have positive changes in some of their negative judgments depending on the changing conditions

Twenty-three days later, when the first news of victory comes from the shores of Sakarya, Mrs. Selma is not at all surprised; that morning, she sees Omer Effendi smiling at her. It was as if Omer Effendi appreciated Mrs. Selma with that smile: "As Mrs. Selma was leaving the street door to go to the hospital that morning, she saw Omer Effendi smiling for the first time." (p. 101).

g. The effect of social conditions on the person, the person on the society and the person on the person; especially wrong Westernization, love of foreigners, wannabes or being away from values is almost considered an advantage

Images of European life at a prom can be seen in both Mr. Hakki and Mrs. Selma: "Mr. Hakki had a tango first with the lady of the house and then with the Undersecretary's harem. Then he sat down at one of the bridge tables set in a quiet corner of the house. Just at this moment, Mrs. Selma was entering the dance hall. According to the fashion of that time, Mrs. Selma looked like a young girl in a satin tea dress with half-open sleeves whose skirt barely covered her kneecaps... Mrs. Selma was carrying a rather large Renard Argente around her neck. Many of his fingers had rings on them. A snake bracelet with a large ruby in its mouth reached halfway down his arm. Her lips were painted with a ruby-coloured lipstick like this snake's mouth, and any man who took her to a dance was intoxicated with a dizzying scent of lavender." (p. 112). These proms, the clothes and jewelery of Mr. Hakki and Mrs. Selma are quite far from the socio-cultural structure of Ankara and are much higher than the economic conditions. When the people are in misery, the patriots of a time are in pleasure. Most importantly, they have moved away from all cultural elements and values. This European lifestyle is very important for Mr. Hakki, and according to him, this is an indication of a victory against the West: "Mrs. Selma's success in these modern meetings was great and Mr. Hakki is as proud of his wife's as his own monden achievements. It is his only desire to see her more beautiful, more ornate and more respected than any woman. Dressing up like a European, dancing, living and having fun, and especially succeeding in this claim, among Europeans, seemed as important to them as winning a great victory." (p. 112). This situation is a source of pride or envy among those living in that environment: "Some foreigners who have just entered this new Turkish environment asked Mr. Hakki, "Did you learn this German in Berlin?" or to Mrs. Selma, "You are undoubtedly dressed from Paris? Is not it?" When these questions were asked, it was as if the Turks were taking a big step towards civilization. Sometimes, these successes also aroused a kind of rivalry and jealousy among the Turks. At that time, it was a clothing race between all families." (p. 112). Even Mr. Murat and his family were involved in this Western lifestyle and Ankara met new entertainment venues and ballrooms: "This winter, there was a more enjoyable preparation for Christmas and New Year's proms in Ankara than every year. Because these entertainments would be held in the big halls and halls of Ankara Palas, which was not opened yet." (p. 115). The renewal movements that took place after the National Struggle were also misunderstood by some Ankara residents: Ankara residents, who thought that they were modernized with their semi-modern clothes for the New Year's Eve, gathered in front of the Ankara

Palas. They are also curious about what is going on inside. Pretending to know what tango is, the local people, who attribute various meanings to it, gather in front of Ankara Palas with curiosity and make all kinds of gossip. There are even those who verbally harassed those who entered the hall: "A young man who had put two elastics on his white wool socks and tied these elastics to his feet with twine was verbally abusing a fat lady who was climbing the stairs of the hotel. A village imam standing next to him nudged the young man with his arm: "Shut up, son, they will get angry," he said. "What's the matter? Now there is freedom. Anyone can say whatever they want." (p. 118). From time to time, Mrs. Selma tells Mr. Hakki about the wrongness of their situation, but for Mr. Hakki, this is a Europeanness. "By God, it's not because I'm jealous," he said. "I don't come across a single foreign man who breaks down like you in front of a woman." Mr. Hakki was saying, "Oh, Mrs. "I am a man who has been to Europe." (p. 123).

h. Despite the changes in social conditions, people who do not compromise their values and strive to enlighten the people around them and the society with their own truth

Mr. Neset Sabit was able to adapt to social changes without compromising his values, and chose the way to enlighten his environment and society in this direction. Mrs. Selma broke up with Mr. Hakki, a once mighty patriotic soldier, because he abandoned his values and became corrupt. Later, Selma became interested in writer Mr. Neset Sabit and married him because of her principles, ideas, hard work, honesty, frankness, determination, tolerance, patriotism, innovation and full commitment to her core values. At the proms held, Mrs. Selma and the writer Neset Sabit have the opportunity to meet. Neset Sabit does not find these proms correct and appropriate. Mr. Neset Sabit shares his thoughts on these so-called modern proms with a few people present. Selma overhears these, and she agrees with Neset Sabit. "Who knows how angry you might be at my words," he says. "I am not angry, on the contrary, I fully agree with your ideas." (p. 127). It is understood from the conversations he had with Mrs. Selma that Neset Sabit is a writer who makes a living as a reporter and writer for a newspaper in Istanbul and by getting some copyright and translation works from the Ministry of Education. While Neset Sabit is quite happy with his situation, Mrs. Selma takes pity on him. "Although Neset Sabit seemed content with himself while telling these, Mrs. Selma felt sorry for him. Wasn't it really a pitiful misfortune that nothing had fallen to his share from all these years of reform, which brought more or less prosperity and happiness to everyone's life? (p. 128). In one of these conversations, it is seen that Neset Sabit did not find the concept of revolution related to appearance and a luxurious lifestyle: "...perhaps I am not a revolutionary in the way you understand. I have never taken the revolution to mean changing the external forms of life. Especially, I can't take it as a comfort." (p. 129). Neset Sabit describes herself as a member of the public: "... Am I an anarchist? ...the best of the anarchist... is the people around you. Because you are extremist individualists who live outside the society and despite the society. I am a man lost in society." (p. 130). Mrs. Selma becomes addicted to these speeches of Mr. Neset Sabit. He values his ideas. Neset Sabit is extremely uncomfortable in Mr. Hakki's house, where he comes as a guest to a tea party with dancing and bridge. He doesn't know how to dance or play bridge. "The young man was surprised and bored both by the crowd at home and the things he saw for the first time in his life." (p. 137). Watching the people playing is also a kind of torture, and it does not fit with the customs and traditions: "Wasn't it an unconventional thing to be a spectator of a game you don't know and players you don't know?" (p. 139). He wants to get away from this unsuitable

environment as soon as possible and asks for permission after fifteen minutes of endurance. Although Mrs. Selma does not want to send him, he leaves there and his feelings are mixed: "When Neset Sabit left the Mr. Hakkis' house, he was under two opposite influences. On the one hand, he felt the relief of getting rid of the previous troubled situation, on the other hand, he almost regretted that he had left Mrs. Selma so quickly. "Have I been rude, have I offended her?" he was saying. Didn't that look of Mrs. Selma express an open reproach?" (p. 140). He continues to question what happened: "It was as if everyone was busy playing the part of someone else who wasn't there. Neset Sabit remembered with longing the simple, sincere and fiercely personal, characterful life of the National Struggle period. Undoubtedly, that abnormal cycle could not continue. However, the spirit that revived it would also dominate the living principle of this age. ... The Turkish woman would want her freedom to fulfill the serious and heavy duty that fell on her in the establishment and development of the new Turkey, she would use it. And Turkish men... For the nationalist Turkish Westerner, the most characteristic feature of Occidentalism is to put the Turkish style, the Turkish stamp on Occidentalism. The hat should not dominate us, we should have dominated the hat." (p. 140-141). Mrs. Selma reiterates that they are in the same direction with Mr. Neset Sabit in one of their encounters. This should never be the result of that mighty national struggle: "Like you, I know that this is not the national goal (pointing to the hall with her hand) that needed to be reached after that great and high period we went through." (p. 147). Mr. Hakkı's show-off courtesy towards women at these balls completely distanced him from Mrs. Selma, and she now conveys these thoughts to Mr. Neset Sabit: "Here, that man... He has become like this. Look at these smiles, these pretenses, these breaking and spilling... As you see him like this, is it possible not to judge that there is no element of degeneration in this society?" (p. 148)." As a result of the misunderstanding of the National Struggle's Mr. Hakkı, Deputy Mr. Murat and Sheikh Emin Effendi about the revolution, it is seen that they lost their originality while they were trying to modernize. The war has ended, there have been reform movements with a new state, these innovations have been perceived in different ways by the society. Even though they are extremely loyal to their national and spiritual values, some of them have found themselves in the middle of an identity change that may even lead to corruption. How advanced this situation is, Neset Sabit speaks against Mrs. Selma: "Occidentalism is first and foremost a power of making, creating, establishing, transmitting and operating. All these things you do always come after that." If you were to shout like that, you'd be nothing but spoiling the fun of the world and looking like a arrogant person." (p. 150). Mrs. Selma admits that she got caught up in the current just for the sake of not falling into this arrogant situation. She tells him that maybe he did the right thing and that it might be right for Neset Sabit to behave in this way, but Mr. Neset Sabit's structure is not suitable for this: "I would love to do so. But it's out of my hands. It is a matter of temperament for me." (p. 150). From this moment on, Mrs. Selma perceives this young man, whom she does not know exactly, closer, friendlier and cleaner. ... Mrs. Selma will stand on her own two feet and work for the society. She asks Neset Sabit to find a job. It could be a caregiver or a nurse. Upon this situation, Mr. Neset Sabit feels sorry for Mrs. Selma. Although she tells Selma that she can find jobs such as banking where she can earn more money, Selma says that her goal is not just to make money, but to work in a job that has humanitarian and social value. "She wanted her work to have human and social value, she." (p. 165). Thereupon, they decide that Selma should become a teacher... In the end, Mrs. Selma marries Mr. Neset Sabit; These two people travel to various parts of Anatolia, work with great love in the construction and construction of the new life, and bring new values to the masses.

I. “Woman” as a value

Yakup Kadri Karaosmanoğlu has taken Ankara as the location in the center of the novel. Mrs. Selma's life and the course of Ankara are similar, it is seen that the characters in the novel can reflect their other values to the extent that they give the “woman” the value it deserves, and even exist without being swept away in life.

Mr. Nazif, who overlapped with Mrs. Selma's thoughts in the first part of the novel, was successful in this process, but when he distanced himself from Mrs. Selma in terms of thought, he became lonely and disappeared. Because, unlike Mrs. Selma, Mr. Nazif could never give himself to the excitement of the National Struggle, and his only goal was to earn his money and continue his life. He loses his interest in Mrs. Selma and, thinking that Ankara is in danger while the Sakarya War continues, he prefers to leave Mrs. Selma and run away.

While Mr. Hakki appears before us as a patriotic, determined and powerful person in the first episode, with the victory of the National Struggle, his view towards Mrs. Selma and all women, and his thoughts about the place and responsibilities of women in society change. He begins to see them as an ornament or a figure. With these thoughts forming in himself, Mr. Hakki moves away from all his values. The mighty commander of the war years is replaced by a flamboyant, extravagant, conceited type who misunderstands Westernism. After this point, Mr. Hakki, who is no longer useful to his country, his environment and himself, and distanced himself from his national and moral values, cannot find a place for himself next to Mrs. Selma, the protagonist of the novel.

The host Omer Effendi, Deputy Mr. Murat and Sheikh Emin Effendi do not value the women in their homes and value the women at the balls with their appearance. This mistake of theirs caused them to lose their dignity at the end of the novel and even to face situations such as escaping abroad and being alone.

Those who adopt their own values and live these values under all conditions are deemed worthy by the author to be close to Mrs. Selma, and to her tolerance and understanding. Even Mrs. Selma is not happy when she moves away from her values. Only when she realizes that she is useless for society, that she needs to take responsibility and stand on her own feet, and can free herself from the mistakes she is in, she manages to exist again. It can be understood from the conversation with Mr. Neset Sabit that Mrs. Selma went through this accounting: “...she would find a way to live her own life under her own responsibility, with her own sweat.” (p. 163). Her aim is not to make a lot of money but to be useful to society: “Mrs. Selma did not find it attractive to work in a bank or company. She wanted her work to have a human and social value. (p. 165).

Mr. Neset Sabit is a type of intellectual who is not at the forefront in the first part of the novel. The young writer Mr. Neset Sabit, who is ignored by Mr. Murat, Mr. Nazif and especially Major Mr. Hakki, is a person who does not compromise on his values in all three parts of the novel and can synthesize innovation with his values. This feature of him has created an unbreakable bond with Mrs. Selma. Mrs. Selma tells Mr. Neset Sabit that she wants to divorce Mr. Hakki and stand on her own feet again. He says, “You can be an excellent teacher.” (p. 165.) and supports Mrs. Selma in this regard.

With these results, it can be said that Yakup Kadri Karaosmanoğlu wants to convey the message that women should be given the value they deserve through the novel.

In proportion to their harmony with Selma, the value they give to her and the respect they show, those around her can exist, they can be beneficial for themselves and their environment, or they can maintain their dignity in the social environment they live in. Otherwise, in the example of Mrs. Selma, it is seen that other people who could not give woman her true value and misidentified her as an item or ornament, as a servant, disappeared. Only Mr. Neset Sabit, who gives the value he deserves to Mrs. Selma, succeeds in preserving her existence.

The following values have been determined in the chapters set out under the titles of Yakup Kadri's Ankara novel. candor, morality, family, love, perseverance and hard work, courage, generosity, truthfulness, honesty, self-sacrifice, tolerance, being faithful, respect for women, determination, self-confidence, self-knowledge, loyalty, sincerity, respect, responsibility, being hopeful, patriotism, loyalty, innovation, grace. In terms of these values, the results regarding the environment and space, the individual or social conditions in which they interact, and the changes experienced by people are given in Table 1:

Table 1: Changes in Values of People

PERSONS	I. PART	II. PART	III. PART
Mrs. Selma	Patriotic, hardworking, determined, faithful, hopeful, honest, loyal, tolerant, innovative	Although he moves away from some values, he realizes his mistakes at the end of the episode and tries to make up for them.	She starts working with the values in the first part again with Mr. Neset Sabit.
Mr. Nazif	Educated and hardworking, but due to his selfishness, he gives up his family and homeland out of concern for his life.	Flees to Kayseri. He is alone and unhappy.	
Mr. Hakki	Patriotic, hardworking, determined, mighty, assertive, courteous, hopeful, loyal to national and moral values	He misunderstands modernization, his kindness to his wife and patriotism ends. It breaks with national values. Pretentious, wasteful.	
Mr. Neset Sabit	Educated, hardworking, literate, honest, frank, determined, hopeful, patriotic, loyal, tolerant, innovative	He gets the appreciation of Mrs. Selma with his commitment to his values and is effective in Mrs.	Adhering to its national and spiritual values, it works to transfer innovations to Anatolian people

		Selma's orientation to values.	without degenerating.
Mr. Murat	Patriotic	It seeks modernization in luxury life. Corrupt, European intellectual type, wasteful.	He flees abroad.
Omer Effendi	Uneducated, utilitarian		
Sheikh Emin Effendi	He looks religious.	He leaves all the values he believes in and falls into funny situations at the proms.	

When the findings and Table 1 are evaluated, it is seen that people in social life are affected by the life they live in or shape social life:

Her speeches and attitudes show that Mrs. Selma had a good education. She is the most important hero of the novel. She especially loves to work for her country and nation, she is a patriot who runs all over the country. Due to her callousness, she divorces Mr. Nazif and Mr. Hakki, who greatly changed their attitudes and sensitivities towards the country after the National Struggle. She marries Mr. Neset Sabit, who did not compromise her hard work and values in all three periods of Ankara. Mrs. Selma is a determined, hopeful and innovative Istanbul lady. She settled in Ankara during the years of the National Struggle. She works in hospitals for the success of the National Struggle. After the National Struggle, Mrs. Selma travels all over Anatolia with her patriotic and hardworking husband, Mr. Neset Sabit, so that the new State could be built on solid foundations. Mrs. Selma's commitment to their national and spiritual values influenced her choice of spouse.

Banker Mr. Nazif is a well-educated bank chief, but he is a person who loves his life more than his homeland. When enemy planes appear in the skies of Ankara, he leaves Mrs. Selma, whom he describes as a "fairy girl", and flees to Kayseri. The fact that he had a good education is not enough for Nazif to be a good person. When his personality is examined, it is seen that he lacks the values of patriotism and family love. This situation drove him to loneliness.

Major Mr. Hakki appears with different characters in two parts of the novel before the reader. In the first part, he is one of the mighty commanders of the years of the National Struggle, a dashing and valiant soldier. As such, she attracted Selma's attention and gained her appreciation. With the commanders and soldiers who believed in victory like him, the National Struggle was won and the country was saved from enemy occupation. When the National Struggle ends, there are changes in the second part, his attitude and movements. His kindness to Mrs. Selma ends, he considers flirting with other women as modernity, and even dating women he described as foreign during the National Struggle became a criterion of modernity for him. After the National Struggle, he also profited by using his reputation in those years, he is exploitative in

this state, all values are unimportant to him now. The change in social conditions has changed it. He has been a careless person towards his homeland, nation and family. It is understood that Mr. Hakki was a good soldier, but he did not become a good person when social conditions changed. He seeks Westernization by giving up his national and moral values. He regards extravagance as ingenuity, is an imitator and a show-off, an assimilated person. The main reason for this is that it has not assimilated its own values, that is, it is immature.

Author Neset Sabit is a well-educated young writer. Neset literally means 'to emerge'. He appears in a state worthy of his name and enters the life of Mrs. Selma. He often expresses that he finds the lifestyle contrary to "customs and traditions" wrong. He is effective in not losing the truth in her life. He describes himself not as "individualist" like the others but as "a man lost in society". In all three parts of the novel, he represents truth, frankness, simplicity, responsibility, hard work and patriotism. In this respect, Mr. Sabit is as stable as his name. His second name means constant. He stands by the National Struggle and the revolution and supports them wholeheartedly and with their efforts. While standing resolutely in the face of those who misunderstand the revolution, he works to explain the principles of the newly established State with a sense of responsibility, perseverance and tolerance.

Deputy Mr. Murat is one of the natives of Ankara, he was with Kuvayimilliyeye during the years of the National Struggle. He is a mutual friend of Mr. Nazif Hakki and Mr. Neset Sabit. It is understood from the attitudes of his family towards Mrs. Selma that Mr. Murat is a conservative. However, this conservatism disappears regarding interests, and he sees living in luxury after the National Struggle as modernity. He does not hesitate to take his wife and sister to the balls in Ankara Palas even though they are very bored, because he is a person who puts his interests above everything else and he should not break away from the group. He is also one of the profiteers of the National Struggle, he became rich at the end of the National Struggle. He squanders his earnings, eventually fleeing to Europe with his family. He has to flee.

The host Omer Effendi is an uneducated person with a low cultural level. Together with his wives and sister, he represents the native Ankara native of that period. If others do it, they consider it a shame, and if they do it themselves, they consider it normal. When gossip about his tenants Mr. Hakki and Mrs. Selma started in the neighborhood, he did not want to get them out of the house for his own interests. He is very married, disrespectful to women and his own family, women are not given a voice in his house. When Selma first came to Ankara from Istanbul with Mr. Nazif, she rented Omer Effendi's house. Later, when she left Mr. Nazif and married Major Mr. Hakki, she left there and led a luxurious life, but this useless life made Selma very uncomfortable. As soon as she leaves Mr. Hakki, five years later, she decides to rent Omer Effendi's house again and work as a nurse or a teacher, where she can be helpful to the society. Thus, she sees that the environment she dislikes, that house is actually a symbol for hard work. Mrs. Selma wants to settle down in Omer Effendi's house, which she sees as a "cemetery", to compensate for the wasted years spent with Mr. Hakki.

Sheikh Emin Effendi is a religious person, but in the second part of the novel, although he cannot dance with foreign women at the proms, he will see it as a profit to shake hands. Emin Effendi is an example of how an individual who did not grow up with values and could not assimilate these values can degenerate when social conditions change. Emin Effendi, who made mistakes by using religion in the first part, prefers to

take off this religiosity shirt in the second part. Thus, he makes another mistake because he has no basis for modernity.

When the results and Table 1 are taken into account, it is seen that Mrs. Selma and Mr. Neset Sabit were able to achieve this innovation without compromising their values in a period when the society was trying to innovate in the social environment and life. Therefore, while these two people could “exist”, Gentlemen Nazif, Hakki and Murat misunderstood this change and got away from their values and “disappeared”. Omer Effendi is the secondary person in the novel and his situation has remained stagnant. It has been seen that Emin Effendi, on the other hand, could not escape from falling into a different mistake while trying to modernize. In addition, Mr. Murat and Sheikh Emin Effendi represent of two different views in the Assembly. Despite this, they both “disappear” because they cannot internalize values. This situation shows that it to matching those views with values rather than differences of opinion is important.

In Yakup Kadri's Ankara novel, frankness, morality, family, love, determination, courage, generosity, truthfulness, honesty, self-sacrifice, tolerance, faith, respect for women, determination, self-confidence, self-knowledge, loyalty, sincerity, respect, responsibility, being hopeful, patriotism, loyalty, innovation and elegance values were determined. As a result of the scanning, it has been seen that the Ankara novel, which is considered as an example in terms of the values in question, has both a rich content of values and rich messages for the individual and society.

Conclusions and Discussions

The General Objectives of Turkish National Education expressed in the National Education Basic Law No. 1739, All members of the Turkish Nation; 1. Adhering to Atatürk's reforms and principles and to Atatürk's nationalism as expressed in the Constitution; adopting, protecting and developing the national, moral, humanitarian, spiritual and cultural values of the Turkish nation; loving and always trying to glorify his family, homeland and nation; To raise citizens who know their duties and responsibilities towards the Republic of Turkey, which is a democratic, secular and social state of law, based on human rights and the basic principles of the Constitution, and who act accordingly; 2. Having a balanced and healthy personality and character in terms of body, mind, morals, spirit and emotions, free and scientific thinking power, a broad world view, respecting human rights, valuing personality and enterprise, and being responsible for society; to train as constructive, creative and productive people; 3. To prepare them for life by developing their interests and abilities, by acquiring the necessary knowledge, skills, behaviors and the habit of working together; to enable them to have a profession that will make them happy and contribute to the happiness of the society; Thus, on the one hand, to increase the welfare and happiness of Turkish citizens and Turkish society; On the other hand, it is to support and accelerate economic, social and cultural development in national unity and integrity, and finally to make the Turkish nation a constructive, creative and distinguished partner of contemporary civilization (MEB, 1973). As stated in these general purposes, the individual should be equipped with national and moral values, bear responsibility for himself and the society, and turn these responsibilities into behavior. In addition, it is important for the individual to have a healthy spirit, personality and character and to grow up ready for life. If we gather all these in the framework of values, we can say that they can be happy only if the individual and society integrate with these values. It is clear that adaptation to social conditions can be possible by providing values

education with various methods. In order not to falter in this adaptation period, novels that deal with social transformation and the change of the individual, as in the example of Ankara novel, can be used in values education, especially in high school years when personalities are formed. This is also suitable for the General Objectives of Turkish National Education. It has been seen that the curricula are in accordance with and complementary to the “General Objectives of Turkish National Education” expressed in the National Education Basic Law No. 1739 and the Values in the curriculum.

In the research, it has been seen that the individual’s adaptation to society without degeneration is extremely important for the individual and society.

In Yakup Kadri’s Ankara novel, frankness, morality, family, love, perseverance and hard work, courage, generosity, truthfulness, honesty, self-sacrifice, tolerance, faithfulness, determination, respect for women, self-confidence, self-knowledge, loyalty, sincerity, values of respect, responsibility, hopefulness, patriotism, loyalty, innovation, and elegance were determined. As a result of the scanning, it has been determined that the Ankara novel, which is considered as an example in terms of the values in question, has both a rich content of values and rich messages for the individual and society.

Suggestions

The novel genre can be included in the studies aimed at gaining the values in the education-teaching programs in schools and achieving the general goals of national education. The first two parts of the Ankara novel are analyzed with quotations, and the last part is analyzed only according to the plot. The fact that people scatter or stay in society can be associated with some values. The exemplary adventures of the people in the novel show the importance of raising young people well in terms of values. Examining the novels written with a social point of view in terms of values in all secondary education courses can be used as a method for gaining values to young people. In this direction, project studies can be carried out in the center of other literary genres, especially the novel genre. In future studies, studies on values education can be done on other social novels. By emphasizing Eastern and Western classics, comparisons can be made with Turkish classics. “Values” can also be sought in psychological novels.

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