

REFLECTIONS ON APPROACHES TO LANGUAGE AND CULTURE AND THEIR RELEVANCE TO PUBLISHING AND LIBRARIANSHIP DURING SULTAN ABDÜLHAMID II PERIOD: ISTANBUL UNIVERSITY'S RARE BOOKS LIBRARY

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Abstract. As a result of the developments in the fields of technology, communication and transportation, the world is becoming more and more diverse. Consequently, it is natural that in almost every society, the profile of the library user from different cultures is also important. Libraries, having indisputable significance in the educational and cultural development of individuals, are those institutions that make all the effort to provide equal opportunities for their members.

In this study, the importance of linguistic and cultural diversity from the perspective of library services has been briefly examined. Some reflections on the language policies during the reign of Abdulhamid II on publication and library life are presented. The language structure of the Yıldız Palace Library Collection, which belongs to the period of Abdülhamid II and is still in the Rare Books Library of Istanbul University is briefly evaluated.

Keywords: Language; culture; library; Yıldız Palace Collection; Abdülhamid II; İstanbul University; Rare Books Library

Language, Culture and Libraries

Today, in parallel with the rate of the increasing migration rates, the heterogeneous community structure within the architecture of different languages and cultures is also increasing. The influence of developments in the fields of globalization, technology, communication and transportation is already expanding the existing multicultural and multilingual frameworks. According to the Ethnologue language database, there are approximately 7,000 different languages spoken around the world. However, only 141 of them are used as official languages (Simons & Fennig, 2018).

Language plays an important role in establishing an individual's identity and individual-community relations (Özyurt, 2004) Multiculturalism, on

the other hand, does not set a concept of differences and identities. With differences and identities fused and intertwined in culture, the beliefs and practices of a group of people help them understand themselves and the world in order to organize their individual and collective lives, which are entirely interconnected (Başaran, 2017).

“Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Spencer-Oatey, 2012). “Between language and culture there is always an interactive influence: the two cannot exist without each other. They combine to form a living organism. If we compare the society to a swimming pool, language is a swimming skill and culture is the water. When both are present, people swim well (i.e. communicate successfully). They swim confidently and rapidly when they are familiar with the water (i.e. within their native culture), but cautiously and slowly when it is unfamiliar to them (within a foreign culture)” (Jiang, 2000).

Libraries of all kinds play an important role in education, social engagement and global understanding. Library services, in reflecting the needs of the population they serve, impact greatly upon people’s lives.

As learning centres, libraries promote and provide access to learning materials, language programmes and other relevant materials in appropriate formats for lifelong learning. By providing this access the whole society has the opportunity to support educational needs in general, and learn about each others’ communities, understand each others’ linguistic needs, learn each others languages and gain knowledge of the wealth of experiences of different cultures.

As cultural centres, libraries preserve, promote, highlight and give voice to different cultures, including their heritage, traditions, literature, art and music. This access provides people from all cultures with the possibility to experience and learn about diverse forms of cultural expression.

As information centres, libraries acquire, produce, organize, preserve and make accessible information that addresses the needs of all communities, as well as disseminate information on culturally diverse communities.

Libraries play a crucial role in empowering diverse populations for full participation in a democratic society (American Library Association [ALA], 2017). For this reason, all types of libraries should reflect cultural and linguistic diversity in their services at international, national and local levels and work to strengthen intercultural communication and active citizenship in the community. Libraries are educational, cultural and information centers that serve different interests and communities. In the context of culture and language diversity, library services have focused on the freedom and equality of information in the context of cultural identity and values of individuals in

the society (International Federation of Library [IFLA], & United Nations Educational [UNESCO]). Libraries, trying to develop services based on multicultural understanding, enable all people from different cultural societies to benefit equally and freely from various sources, both in majority languages and in their native languages.

Multicultural libraries are inherently universal. They provide global, national and local knowledge and cultural access. Digital innovations provide greater access to library collections, while information flows do not recognize any national boundaries. Digital publications and Internet publications and traditional library collections are prerequisites for making content accessible. At the same time, as globalization increases and affects many areas of society, including education and language, there will be a much greater need among people for dialogue with other cultures, cultural belongingness and cultural identity (Demir, 2015).

The American Library Association (ALA) Equitable Access to Information and Library Services defines its subject matter as follows: “The critical need for access to library and information resources, services, and technologies by all people, especially those who may experience language or literacy-related barriers; economic distress; cultural or social isolation; physical or attitudinal barriers; racism; discrimination on the basis of appearance, ethnicity, immigrant status, housing status, religious background, sexual orientation, gender identity, gender expression; or barriers to equal education, employment, and housing” (ALA, 2017).

“A corps of library and information science professionals have advocated for greater cultural awareness within the profession to meet the needs of a growing population of diverse library users. Discussions surrounding cultural issues within the library and information science (LIS) profession have focused on multiculturalism and diversity, as well as the importance of libraries and LIS professionals in appreciating and recognizing ethnicity and the “multicultural, multiethnic, and multilingual nature of society”. However, despite the enormous efforts within the LIS profession to promote a greater understanding of culture as a key to providing adequate library services to a changing population, a lack of cultural competence continues to be evident within the profession” (Overall, 2009: 175).

Developing a multicultural approach, adopting an unchanging, supra-political principle, even if the powers change (Demir, 2016) is an important issue in terms of library services; libraries must provide services based on objective, scientific and humanistic international standards that are free from all the effects of political power at all stages of service, especially in the forms of referral and administration, in order to provide everyone with the best possible service. The negativity to be created by acting in a certain way

on any subject may lead to many other negativities that will be reflected in other areas of life, and it will primarily cause the occupation itself, especially the employees of the institution, to be wounded (Sevgisunar, 2009: 212).

A collection management policy for multilingual and multicultural resources should form an integral part of a library's overall Collection Management Policy (IFLA, 2009). In multicultural and multilingual countries, the creation of multilingual collections by libraries is another important condition for providing fair library services (Hill, 2018). "In many minority languages, the scarcity of published resources may make it impossible to provide library materials to the same standards as for the majority language. In such cases, it is inevitable that provision will be less adequate in range, balance, collection size or physical quality" (IFLA, 2009).

In addition, if the library does not have personnel that can speak and read in all the languages it may require time and resources to create, present and maintain a multilingual collection (Baker, 2012). The success of library services to a culturally diverse community is largely dependent on the staff delivering them. The roles of staff should be determined by the objectives of the multicultural library service plan. While it is important to have staff with the language skills that mirror those spoken in the community, it is equally important for staff with good communication skills to work with the community, establishing and maintaining contacts to ensure effective service delivery (IFLA, 2009).

Libraries that can employ multilingual staff have a significant advantage and should be encouraged to share the skills of their staff (Chilana, 2001). "However, with or without multilingual staff, working with the community, getting to know its needs, collaborating with other libraries to share ideas and information, identifying good vendors, cataloguing and maintaining the collection, marketing it appropriately, and providing staff training can help a library be successful. Over time and through this process, a library can build up experience serving its multilingual community well. Working with other libraries and librarians and sharing knowledge should be stressed as a key way to efficiently serve diverse communities and build multilingual collections. Although it can be challenging, successfully engaging and serving a multilingual community brings with it great rewards, and will be appreciated" (Hill, 2018).

There are ten reasons to offer multicultural library services:

1. A library's mission is to serve its community, which in many cases is multicultural and multilingual, or becoming increasingly culturally diverse.
2. Multicultural and multilingual library services ensure equality of service and access to information.
3. In an era of globalization with more ease in transborder communication and travel, individuals need to learn about other cultures, languages, and

peoples, which foster appreciation for different experiences and broaden one's outlook on life.

4. Information in languages and through channels accessible to diverse user communities enables their democratic participation in civil society.

5. Information on one's own heritage as well as others' reinforces one's own culture and promotes understanding of other experiences and perspectives, respectively, and contributes in the development of a more harmonious society.

6. Information in languages and through channels appropriate to diverse user communities promotes multiple literacies, which facilitate the acquisition of new knowledge and skills to ensure equality of opportunity in all realms of civil society.

7. The world's knowledge, creative forms of expression, and cultural practices are documented in diverse formats and languages, thus, the offering of a multicultural collection should be made available for all to access.

8. Learning of different forms of creative expression, work and problem solving lead to fresh insights and opinions which can result in novel ways to innovate, act and resolve situations.

9. Information about and for a library's multicultural community demonstrates that community members and their cultures are valued.

10. Libraries are spaces for intellectual and recreational engagement and libraries offering multicultural and multilingual services, and collections become a community space which brings people together (IFLA, 2009).

In this part of the study, as an example of a social structure based on the above-mentioned multicultural and multilingual features, language policies along with the reflection of language policies on publishing and a librarianship life in Abdülhamid II period will be evaluated briefly.

Language and Culture Politics of Abdülhamid II Period

The reforms which started in the 19th century pushed the Ottoman State to a point between the formation of the traditional empire and the formation of the national state. The politics that underpin the monolingualism and the linguistic pluralism are seen at the same time, and the political behaviors that take one step towards the other while one is adopted are not an indeterminacy in terms of empire administration but a gradual change (Demirci, 2008).

The Ottoman Empire was a country composed of different ethnic and cultural elements that come together under the same ideal, that different ethnic identities find their own, produce their values, blended with new values, from Buhara to Bosnia, from Aleppo to Tbilisi, from Diyarbakir to Shkodra. This civilization was built together by a wide geography reaching Dubrovnik.

The people living as Ottoman subjects used Turkish in their relations with the state authorities and some of them - in daily life as well. Due to the need

for communication, Turkish words began to enter the vocabulary of Bosnian, Macedonian, Bulgarian, Serbian and Albanian over time. In the Ottoman period, Turkish was the state's official language and the importance attached to its use was evident (Açık, 2013).

Language, according to Abdulhamid II, was the basic element of social cohesion. Therefore, instead of representing ethnicity, the language should be seen as a means of an upper identity that would keep the Ottoman society together and this should naturally be represented by the Turkish Language (Özcan, 2017). The end result of this approach was the adoption of the Turkish Language as the official language with the constitution (Kanun-i Esasi) (1876). The same constitution (art.8) stipulated that without discrimination of religion and sect everyone having Ottoman Nationality shall be called "Ottoman". To become a civil servant and to be elected as a parliament the knowledge of Turkish language remained a requirement.

It would not be fair to claim that language policies did not play a dominant role in modernization studies and tendencies in this period. In the context of the "status planning" of the "material planning" initiatives, namely the refinement of the language, something has been done at the point of adopting Turkish as a language of instruction in the newly opened public schools. In all primary education institutions in the empire, the Turkish language was made the compulsory language of instruction, which was initiated with an official decree issued by Abdulhamid II. Previously, there had been no obligation to teach the official language of the state at educational institutions to Muslims or non-Muslim subjects of the Empire living within the borders. Particularly non-Muslims benefited from this liberty to the full, and carried on education in their own language until the republican period. Some nations within the Muslim communities continued educational activities in their own language (Açık, 2013). By the expression of Abdulhamid II himself, The Ottoman State consisted of Turks, Arabs, Greeks, Armenians, Bulgarians, Albanians, Jews and of others. According to him, these other ethnic groups did not want to give up the idea of independence and the governance of the churches themselves or their mother tongues (Özcan, 2017).

Reflections on Approaches to Language and Culture revealed in Publishing and Librarianship during the Abdülhamid II Period

One of the most important elements in the representation and adoption of a language at the time was the press (newspapers). As newspapers were published regularly and at short intervals, they became a more effective tool for gaining awareness of a language-based community. At the same time they were more successful in the convergence of the spoken language and the written language. For this reason, the newspapers had a unique significance

in the formation of national tongues and their adoption by communities using these tongues (Özyurt, 2004: 157). The period of Abdülhamid II witnessed the significance of newspaper publishing which was taken seriously.

Since the beginning of the second half of the nineteenth century, some non-Muslim communities in the Ottoman state began to try to spread their languages among other communities and to seek opportunities for independence. As a result, Abdülhamid II increased his supervision on non-Muslim schools, he supported some Turkish newspapers and magazines by initiating some studies in order to encourage the use of the Turkish Language. Thanks to this support, Abdülhamid II period witnessed a significant increase in the number of books and magazines and newspaper sold. (Özcan, 2017).

In 1831, *Takvîm-i Vekâyî*, the first official Turkish newspaper was published. Apart from Turkish, it was published in French, Arabic, Persian, Greek, and Armenian (Gülmez, 2013). While the state journalism continued to develop, some private newspapers entered the publishing life in the course of time when official publishing failed to meet expectations. These special newspapers were usually issued by strangers settled in the Empire and functioned mostly as outward propaganda (Ortaylı 2001). *Ceride-i Havadis*, a semi-official newspaper nine years after the publication of *Takvîm-i Vekâyî*, was published in 1840 (Gülmez, 2013) *Ceride-i Havadis* was an important contributor to the spread of newspaper language whose language was more sophisticated than *Takvîm-i Vekâyî*.

The “*Encümen-i Daniş*”, the Ottoman Academy of Science and Art, was established in 1851. “*Encümen-i Daniş*” aimed to make the Turkish language “simplified” and supreme while “spreading”, science and everyday communication, stating that the Ottoman Empire’s preference on the Turkish language was not a sign stemming from the ethnic relation between the Dynasty and Turkishness in the 1850s. The Members of the academy also included members of minorities such as Greeks, Armenians and Arabs. It is also known that English, French and Austrian orientalist and historians were awarded honorary memberships and their knowledge was utilized in various subjects (Özyurt, 2004).

Later, *Tercüman-ı Ahvâl* 1860, *Tasvîr-i Efkâr* 1862, *Muhbir* 1866, *Basiret* 1869, *Hakâyıku'l-Vekâyî* and *İbret* were the other Tanzimat Era newspapers that entered the publishing life in 1870. *Ikdâm*, *Sabah*, *Tercümân-ı Hakikat*, *Tarik* and *Saâdet* were the first newspapers in the Constitutional period (Gülmez, 2013).

In addition, Abdülhamid II also gave great support to the struggle for the establishment of a provincial printing press in Yanya in 1866. In this printing house opened in the Danube province, great importance was given to the printing of Turkish newspapers and books. Tuna was the first state

newspaper published by Turks in the Ottoman press in their own language. One half of the newspaper was published in Turkish and the other half in Bulgarian. This newspaper was also popular among the Bulgarians. In the course of the adoption and dissemination of the Turkish language among the non-Muslim and the Muslim population in the region, this newspaper was of great importance since 1866 (Özcan, 2017).

In the press life of the Constitutional period, the magazines mentioned above were also important. In the Tanzimat period, the literary productions in newspaper columns shifted to the magazines largely due to the introduction of the latter. The periodicals that started to be published in this period were *Âfâk* (1883), *Envar-ı Zekâ* (1883), *Güneş* (1885), *Gayret* (1886), *Berk* (1886), *Teavün-i Aklam* (1886), *Manzara* (1887), *Umran* (1887), *Maarif* (1891), *Mirsad* (1891), *Hazine-i Fünun* (1892), *Mekteb* (1892), *Malûmat* (1894) ile *Servet-i Fünûn* (1891), *Musavver*, *Malûmat* (1895), *Mütalaa* (1896), *İrtika* (1899), *Musavver Science and Literature*. (1899)

In the simplification of the written language during the Abdülhamid II period, newspapers played an important role. For much of the Tanzimat and post Tanzimat period publishing newspapers and magazines “easily understandable for people” was the main principal (Gülmez, 2013).

Some foreign authors aware of the importance of teaching Turkish for the Ottoman Empire, started to write books in Turkish. Their writings greatly contributed to the development of the Turkish Language. For example, in July 1889, two French people, Père Reale and Ignacè Corfi, prepared a joint dictionary to teach the non-Muslim communities in the Ottoman State the Turkish language more easily. That was why the French Ambassador to Istanbul started some initiatives within the government circles to ensure that the authors of the book be appreciated by the government.

As of November 8, 1890, Nikolaki, a Turkish Language teacher from the Greek School in Manastır, prepared a book that was supposed to make it easier for non-Muslim children to learn Turkish. This book was written both in Greek and Turkish. Babı ali (Government) warned the local administrators that Nikolaki’s book which was used in Greek schools should be considered positively and should be printed in a serial manner. The main reason why the Babiali was sensitive in terms of this issue was that at that time, the Greek language tended to spread rapidly among the Balkan communities (Özcan, 2017).

The period of Abdulhamid II following a great increase in schooling and a rise in the literacy rate and a wide spread in the number of secondary, primary and high schools and the need for access to books needed by the new readers resulted in a need for libraries (Erünsal, 2015: 197). The number of copies was increased, new works were published in various branches of science, dictionaries and encyclopedias followed suit (Tekin & Göksal, 2017).

Yıldız Palace Library (Kütübhanе-i Hümayun), a private-palace library founded and developed by Abdülhamid II in Yıldız Palace, Kütübhanе-i Umumi-i Osmani, the national library of the Ottoman Empire whose establishment was supported by Abdülhamid II, as well as the Bab-i Ali Library, which he established during his reign, Müze-i Hümayun Library, with Mülkiye Library and Darülfünun Library, through all of which he tried to convey the cultural and scientific repercussions of imperialism to the Ottoman society, albeit only to a limited extent, due to struggles with many internal and external problems.

Kütübhanе-i Umumi was an imperial library and was also used as a means of political / cultural communication between the emperors / kings / presidents during the period 1875-1914. The Abdülhamid II period witnessed the employment, the regulation of personal rights, the repairment campaign, the new library facility and the collection of the traditional library services such as compilation and cataloging, and therefore libraries and the book itself started to be used as a means of political, social and cultural communication in the Ottoman Turkish Librarianship. With this communication, some reference resources published outside the borders of the Ottoman State were provided in order to provide information about statistical works, literary and scientific studies. Mabeyn-i Hümayun, Yıldız, Bab-ı Ali, Maarif Library and some school libraries developed their own collections with works from abroad (Anameriç & Rukancı, 2017).

İstanbul University Rare Books Library and Yıldız Palace Collection

A significant part of the Yıldız Saray Library collection belonging to the Abdülhamid II Period, one of the most important libraries of the era, is still being preserved in the Library of Rare Books of İstanbul University, in extreme caution. In this part of the workshop, the collection of the Yıldız Palace Library and the language structure will briefly be introduced.

The foundation of İstanbul University's Central Library, the largest university library in Turkey, dates back to 1924. The Central library is not just a university library with the collection it houses but from 1934 on it has been the national depository library. There are approximately 35 library branches in faculties, colleges and institutes within İstanbul University. One of the most important is the Rare Books Library.

The valuable collections that constituted the private library of Abdülhamid II were kept in the pavilions in the outer garden. Yıldız Palace Library, which was known as the Imperial Library (Kütübhanе-i Hümayûn), was the largest of the palace libraries and was kept in a special building. It included publications in diverse languages about the Ottoman Empire and large holdings of manuscripts. It was managed by a head librarian (başhafız-ı kütüb) and around thirty assistants.

Although the years 1881 – 1882 are suggested for the opening of the Yıldız Palace Library, the source for this date has not been provided. Instead, Gelenbevi Ahmed Tevfik Efendi's appointment as the head librarian (serkitâbî) of Abdülhamid II from 1876 onward implies that it is more likely to have opened in 1876 or shortly before. It is, however, possible to consider that it began to function during the principdom of Abdülhamid II, but in that case it would be necessary to take into account the books which are reported to have been brought here from the Malta Köşk in a newspaper article, which is a piece of information that has not yet been confirmed by documentary evidence.

The volumes in the Yıldız Palace Library are reported to have been generally rebound in maroon leather or red velvet either in the binding studio of the palace or outside and that both the manuscripts and the printed books, albeit with some exceptions, were organized and stored in shelves with numbers.

The books on the Ottoman Empire in western languages are thought to have been around 15 000. Besides the bought and gifted books in the library, some were commissioned or were transferred here from the Topkapı Palace Library.

The private library of Abdülhamid II got richer during his reign and the resources of the library constantly drew the interest of foreign bureaucrats and researchers who asked to visit it and study there.

The transfer of the Yıldız Palace Library to Istanbul University provided the university collection with many valuable manuscripts worthy of being kept in a museum. Many of the manuscripts, which are masterpieces of the arts of the book, were prepared to be presented to the sultan. They are copied on the best quality of paper and written with the best quality of ink, in addition to having all of their pages decorated with diverse designs.

Besides leather bindings, a number of them have valuable bindings, some of which are decorated with precious stones. Others can be gold thread embroidered, lacquer-painted or encrusted with mother-of-pearl.

The Yıldız Palace Library that is presently at the Istanbul University Library is also known as the Abdülhamit II collection. It comprises, besides a considerable number of manuscripts, printed books in Turkish and foreign languages, travelogues with engravings, maps (charts, scrolls), calligraphic panels comprising Qur'anic verses and hadiths of the prophet Muhammad written in gold by renowned calligraphers, paintings, antiques, musical collections (theory books and scores), porcelain and glass items, furniture (book cases, tables etc), and many pieces worthy of being displayed in a museum. In addition, many exhibition catalogues, furniture, fabrics, designs, as well as the photograph collection bear witness to the period. The illustrated manuscripts from the Arabic, Persian, Mughal and Turkic worlds from the

Yıldız Library are especially enriching for the present collection (Uluç, 2015).

Sultan Abdulhamid II's rich library, which he founded in Yıldız Palace, was transferred to İstanbul University Library in 1924 by the order of M. Kemal Atatürk.

The manuscripts and rare artifacts that exist in the libraries of İstanbul University are exclusive examples that shed light on the cultural life of the world. The collection consists of about 93 071 volumes in Turkish, Arabic, Persian, Latin and other languages printed and written books, magazines, maps and notes.

The collection includes books from Yıldız Palace Library, Rıza Paşa, Halis Efendi, Mollazade İbrahim Paşa, Şevki Paşa and İbn'ul Emin Mahmud Kemal İnâl. The collection of photographs of the Abdülhamid II period is also to be found in the Rare Books Library with 911 albums consisting of 36 585 photographs.

The Rare European Artifacts which are courtesy of Yıldız Palace collection are also in this section. The books which Mustafa Kemal Atatürk borrowed from the library are also on display.

İstanbul University's Rare Books Library, courtesy of Yıldız Palace library, is undoubtedly a cultural treasure in itself. Since it is not possible to describe everything here, it is important to mention only one part of the collection.

Abdulhamid II photo albums: This valuable collection, containing 36 585 photographs and 911 albums, is being maintained by İstanbul University under the most special conditions. The collection of the Yıldız Palace Photography, which consists of photographs taken during the period of Abdülhamid can be described as the world's largest visual archive of the 19th century. The albums present collectively the last unchanged photographs of social and political structures in İstanbul and not just the Ottoman lands but various countries from almost the whole world. Not only in architectural terms but also in its reflection of the social texture of the era, it is a treasure. These albums are a rich and important resource in terms of casting a glance to the future from the past.

Sultan Abdulhamid II used photographs as a means of recognition and detection and the photographs in the collection possess a rich variety.

Abdulhamid II had a curiosity for detective stories: he was especially interested in Sherlock Holmes novels. There were about 600 detective novels in the Sultan's library with translations specially made.

Before the sultan went to sleep each night these detective novels were read by Esvapçıbaşı. The vast majority of the novels were translations from the French Language.

The map collection: The maps at İstanbul University's Rare Books Library depict the city and testify that its face has changed. The collection bears a testimony to 200 years back in time. There are approximately 1529 sheets and

roll maps, plans, atlases and drawing books from Yıldız Palace Library. Most of the maps in the Abdülhamid II library were examples of revolutionary maps and plans. Most of the maps in the library are handmade maps and few are printed. Generally, maps on special map paper are covered with atlas fabric and some are colored maps on cardboard. Most of the maps reflect historical, cultural, social and military developments of İstanbul and many countries, maritime and highways, ports, underground riches and reconstruction issues in the last quarter of the 19th century.

Works of music: There are 768 notes in 390 bounded works from Yıldız Palace Library and İstanbul University's Rare Books Library. Among the works in the library are music notes belonging to the sultans – Sultan Abdülmecid I, Sultan Abdulaziz, Sultan II. There are music notes dedicated to Abdülhamid and Mehmed V as well. These works can be accessed through the library automation system.

The works are printed or in manuscript in various languages (English, French, German, Greek, Russian, Hungarian and Ottoman).

Regarding The Yıldız Palace Collection, various projects surrounding digitalization and international promotion of these precious rare works are being carried out by İstanbul University.

The Languages of the Works in the Yıldız Palace Collection

As shown in Table 1 in the Rare Books Library of İstanbul University, the collection of Yıldız Palace is represented by in manuscripts works amounting to the following numbers – 5401 in Turkish, 2084 in Arabic, 181 in Persian, 46 in French, 17 in German, 3 in English, 3 in Italian, 5 in Russian, 4 in Greek, 2 in Armenian, 1 in Albanian, 36 in Turkish; 116 photos, out of which 447 are in French, 22 in German; in the form of musical notes – 40 in Turkish, 637 in French, 43 in German, 23 in English, 27 in Italian, 2 in Russian, 6 in Greek, 2 in Romanian, 2 in Swedish, 1 in Hungarian, 8 in various languages; in terms of maps – 865 in Turkish, 3 in Arabic, 292 in French, 137 in German, 68 in English, 7 in Italian, 20 in Russian, 100 in Greek, 1 in Hungarian, 3 in Spanish, 1 in Bulgarian, 1 in Latin, 5 in various languages; in terms of European rare works, 2651 in French, 281 in German, 295 in English, 90 in Italian, 30 in Hungarian, 14 in Latin and 141 in various other languages in terms of newspapers there are 755 in French, 93 in German, 214 in English, 20 in Italian and 54 in various other languages.

It is seen that there are mostly Ottoman and Arabic works in the collection of manuscripts, and the number of works in Persian, French and German is more than those in other languages. The photo albums, an important part of the Yıldız Palace collection, are concentrated in Ottoman, French and German. It is noteworthy that French is dominant in the collection of musical

notes, the number of works of musical notes in Ottoman, German, English and Italian is approximately equivalent. While the number of Ottoman artifacts is the highest in the map collection, the number of maps prepared in French, German, English, Russian and Greek is also noted to be high. In the collection and magazines, written with Latin letters, considered rare works of Europe, the number of works in French, German, English and Italian is more or less the same.

Table 1. The Languages of Yıldız Palace Collection Works

	Manuscripts	Photos	Notes	Maps	European Rare Works	Journals
Ottoman Turkish	5401	36116	40	865		
Persian	181					
French	46	447	637	292	2651	755
German	17	22	43	137	281	93
English	3		23	68	295	214
Italian	3		27	7	90	20
Russian	5		2	20		
Romaic	4		6	100		
Armenian	2					
Albanian	1					
Romanian			2			
Swedish			2			
Hungarian			1	1	30	
Spanish				3		
Bulgarian				1		
Latin				1	14	
Various Languages			8	5	141	54

When the rates of usage according to the language of the works in the Yıldız Palace Collection are examined in the following table 2, it is seen that the most popular collections of Ottoman, Arabic and Persian were used between 2015 – 2018 (first half).

Table 2. Yıldız Palace Collection Usage Numbers

COLLECTIONS	Ottoman Turkish	Ara-bic	Persi-an	Printed Works	Jour-nals	Rare Works from Europe	Latin Works	Maps
2018	628	423	302	13	7	12	6	8
2017	845	392	417	28	24	12	2	
2016	729	233	218	59	36	10	5	
2015	2507	423	231	39	14	17	4	1

Conclusion

Cultural and linguistic diversity is the common heritage of humanity and must be protected for the benefit of all. They are the drivers for change, innovation, creativity and a harmonious coexistence amongst people (Bayter, 2018). Multiculturalism and multilingualism should be adopted to ensure a harmonious coexistence, not only because diversity is the nature of the majority of countries, but also because the entire world is now in global communication in almost every context. (Demir, 2015: 1) Library services should also act with a view to respecting the language and cultural diversity of all people, taking into account basic equality and freedom in accessing information. (Atlestam, Brunnstrm, & Myhre, 2011). It has become necessary to strengthen libraries as tools that contribute to integration and cultural diversity.

All types of libraries should reflect, support and disseminate cultural and linguistic diversity at international, national and local levels and thus work in favour of intercultural dialogue and active citizenship (Demir, 2015: 3). The development of multicultural services should only be internalized; it should be kept in mind that the infrastructure that will create this service can be realized by the adoption of all the mechanisms responsible. For this reason, as well as the creation of resources to libraries, the necessary legal arrangements should be reviewed and re-created if necessary. (Demir, 2016: 124) and like other social institutions, libraries must determine their policies for their roles. (Çelik & Küçük, 2015) : 68)

In summary, “Each individual in our global society has the right to a full range of library and information services. In addressing cultural and linguistic diversity, libraries should:

- serve all members of the community without discrimination based on cultural and linguistic heritage,
- provide information in appropriate languages and scripts,
- give access to a broad range of materials and services reflecting all communities and needs,

– employ staff to reflect the diversity of the community, trained to work with and serve diverse communities.

Library and information services in a culturally and linguistically diverse context include both the provision of services to all profiles of library users and the provision of library services specifically targeted to underserved cultural and linguistic groups. Special attention should be paid to groups often marginalized in culturally diverse societies: minorities, asylum seekers and refugees, residents with a temporary residence permit, migrant workers, and indigenous communities” (IFLA, 2009).

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ОТРАЖЕНИЕ НА ПОДХОДИТЕ КЪМ ЕЗИКА И КУЛТУРАТА И ТЯХНОТО ЗНАЧЕНИЕ ЗА ИЗДАТЕЛСКАТА И БИБЛИОТЕЧНАТА ДЕЙНОСТ ПО ВРЕМЕ НА СУЛТАН АБДУЛХАМИД II: БИБЛИОТЕКАТА ЗА РЕДКИ КНИГИ НА УНИВЕРСИТЕТА В ИСТАНБУЛ

Резюме. В резултат на развитието в областта на технологиите, комуникациите и транспорта светът става все по-разнообразен. Следователно е естествено, че в почти всяко общество профилът на ползвателя на библиотеката от различни култури е също така важен. Библиотеките, които имат неоспоримо значение за образователното и културното развитие на хората, са тези, които полагат всички усилия да осигурят равни възможности на своите членове.

В това проучване е разгледано накратко значението на езиковото и културното многообразие от гледна точка на библиотечните услуги. Представени са някои размисли относно езиковата политика по време на управлението на Абдулхамид II, както и относно библиотечните услуги. Езиковата структура на библиотеката на дворец Йълдъз, която принадлежи към периода на Абдулхамид II и която понастоящем се намира в колекцията „Редки книги“ в библиотеката на Истанбулския университет, е оценена накратко.

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