



# TURKISH EDUCATION HISTORY

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EDITOR  
DR. ÖZKAN AKMAN

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Dr. ÖZKAN AKMAN

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## FOREWORD

The history of education is essential in that every society knows the past and experiences of their educational activities correctly and uses them to evaluate the present more healthily and make solid plans for the future. The history of education is a history of the methods, ways, and methods designed to instill a culture in future generations, in other words, the history of how this process developed.

The history of Turkish education is defined as a science of history that covers, researches, and discusses all varieties of educational activities from the earliest known history of the Turkish nation to the present time. *Turkish Education History* is a historical science related to education, which is included in the general Turkish history. The history of Turkish education is seen as closely related to the lifestyle and social structure of the Turks and the different states established by the Turks. When the Turkish education history is mentioned, it states that all the activities that the Turks have done in education and training, starting from the migration in Central Asia until today. The Turkish education history aims to reveal the thoughts, theories, and practices of education and teaching that the Turkish nation has produced, adopted, and developed from the earliest dates to the present, the human raising system and the purpose of raising a human being, the happiness, and unhappiness of Turkish societies and the relationship between education and teaching. It is expressed as researching and discussing whether lessons can be learned from the past to solve our current educational problems best. In this context, Turkish Education History is taught as a separate course in teacher training institutions.

It is crucial to examine Turkish education history in two parts, before and after Islam, to understand the subject better. Huns, Gokturks, and Uyghurs before Islam will be studied as a separate book. In this book, the relevant literature on the understanding of education that has occurred from the period after the acceptance of Islam by the Turks to the present day has been meticulously examined and analyzed.

Different periods such as Karakhanids, Great Seljuks, Anatolian Seljuks, Ottoman Empire (Establishment, Ascension, Tanzimat and Constitutional Monarchy Periods), and Republic Period have been studied in detail.

This book is dedicated to my dear academician Prof Dr. Mehmet KÖÇER, a faculty academic personal at Süleyman Demirel University, Faculty of Education, Department of Turkish and Social Studies Education, Social Studies Education, who passed away in 2020.



**PROF. DR. MEHMET KÖÇER**

**Date of Birth:** 15.03. 1970

**Date of Death:** 28.12.2020



# **SECTION 1**

## **KRAKHANID PERIOD**

## KRAKHANID PERIOD

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## INRODUCTION

The belief system is essentially one of the most potent tools of acculturation and inclusion in a particular culture. In history, religion has brought a new discipline of life and behavior to people and their society. However, new values added to the culture of society along with religion can also change that society. Traces of this sociological fact can also be found in the conversion of Turks to Islam (Çetin, 1999). The Volga Bulgars, who converted to Islam in 900, can be considered the first Muslim Turkish state. However, it was only possible for Turks to choose the religion of Islam in large masses with the Karakhanid State (Keskinoglu, 1964). The Karakhanid state is a Central Asian dynastic state of Turkish descent during the Islamic period. It is a Turkish-Islamic state that ruled for three centuries between the 9th and 13th centuries. By the 11th century, they conquered the Central Asian lands by ending the rule of the Samani State (Kochnev, 1996).

The fact that the Karakhanid Turks adopted the faith of Islam brought new features to education. One of these innovations was the opening and expansion of institutions called “*madrasah*” for the first time in Turkish societies and where education was carried out in a particular plan, program, and order. Another significant change was the new additions to the moral understanding, world view, values, and customs of the Turkish society that came with the change of religion. These innovations have been cultivated by blending with the religion of Islam (Akyüz, 2020). In addition, as of this period, the influence of Islam began in the daily lifestyles, beliefs, and philosophies of the Turks. Another essential feature of this period is that the Turks passed from the oral culture they continued before Islam to the written culture, and they entered the transition process from the pre-Islamic nomadic society structure to a fully settled society structure (Doğan, 2012).

In these established madrasas, besides religious education such as the Qur’an, kalam, and Hadith, there was also scientific education such as medicine, mathematics, astronomy, philosophy, logic, etc. (Şanal & Alaca, 2020); the teaching of such courses allowed many



scientists and thinkers to be the emergence in this period. In addition, the support of the Karakhanid rulers to such developments caused cities such as Kashgar, Bukhara, Samarkand, Tashkent, and Balasagun to become science-cultural centers in a short time (Akyüz, 2020). In this period, the comments and opinions of influential scientists and thinkers about education caused a turning point in terms of Turkish education history.

## **1- Conversion of Turks to Islam**

The relationship of the Turks with the religion of Islam provides vivid examples of how religion affects people who accept that religion and how it affects the religion they accept in their people. In this part, the story of this accession is followed by the Turks' adoption of various forms of Islam and how they subsequently became Islam's most vigorous protector and defenders. With the loss of the Empire and the proclamation of secularism with the Republic, and at present, where the struggles about the place of Islam in the state structure are continuing, the Turks have adopted Islam in different ways from their original Central Asian Homeland, which they followed as Shamanists (Göktengri belief). The Turks also came into contact with Buddhism, Christianity, and Manichaeism over time. Still, when they began to move west and encountered their new faith in Iran and beyond Iran, the Arabs made the most significant and most profound impact on them. Thus, subsequently times, the factor that changed the course of Islam was the religion of Islam itself (Norton, 1990).

While the Turks were advancing on Eurasia, in a sense, they migrated between civilizations. However, while performing this action, they preserved their own identity. They also proved that they could stick to a particular civilization for a very long time and contributed significantly to the advancement of that civilization. Although the debates about civilizational conflicts started long before today, the 2000-year-old stories of the Turks in the geography they live in (especially in the border regions between Islam and European Civilizations) can shed valuable light on the processes of creating and reflecting the identity of a large and diverse human community throughout space and time. (Findley, 2004).

The religion of Islam started to spread precipitately in line with the wishes of the Turks from the 10th century, and in addition to the conversion of the Karakhanids to Islam in 920, the Bulgarian Khanate living around the Volga and later the Urals and Siberia Islamization in 940-950 followed. In this context, with the majority of Turks being Muslims, the religions of Zoroastrianism (Fireworshipping), Christianity, and Buddhism, but first of all Manichaean religion, have reached the level of abolition among the Turks (Tanyu, 1986; 105).

In order to understand exactly what the religion of Islam is, the following verses attract attention in order to understand the integrity of belief and the basis of religion when the holy book of this religion, the Qur'an, is examined:

*“My Messenger! Say: I am only a warner. There is no god but one God, who subjugates all things to His power.” (Sad, Verse 65)*

*“Allah, there is no god but Him. He is eternally alive. His being is from himself, and he is the ruler of the whole universe. Neither slumber nor sleep can catch him. Whatever is in the heavens and on the earth belongs to Him. Who can stand up and intercede before Him without His permission? He knows the future of His servants, as well as their past. On the other hand, the servants cannot grasp anything of His knowledge except as He wills. His chair encompasses the heavens and the earth. Therefore, it will never be difficult for Him to protect and watch over both. He alone is the highest and the greatest.” (Baqara, Verse 255)*

These verses show that, in its simplest form, Islam is a religion based on the understanding that “there is only one creator”.

The adventure of the Turks to adopt this religious belief actually started with the collapse of the Gokturk State (742), and the Uighurs, who took the place of this state, could not wholly dominate Central Asia. The Chinese took action from the east and the Arabs from the west for the dominance of the Turkestan geography (the regions where the Turks lived). On the banks of the Talash river near today’s “Almaata” City, the Arab and Chinese armies collision with each other, and this war lasted for five days. The fact that the Karluk Turks sided with the Arab army on the last day of the war determined the fate of the war in this context: the Chinese army was defeated due to these new balances in the war (751). From this date on, Turks began to adopt the religion of Islam, first individually, then in groups and masses. In other words, Turks who converted to Islam individually or in small groups continued to Islamize en masse (Koca, 1996).

Karlucs, Turgish, Uyghurs, Oghuzs, and Khazars were among those who encountered the first Muslim armies and accepted Islam first. Turks who had previously settled down adopted Islam earlier than Turks who had been living as nomads. Depending on the basic principles of religious, social change in the sociological sense, they were in a slower and more superficial relationship at the beginning, passing through the steps of encountering, knowing each other, confrontation, reconciliation, and finally internalization. They became more involved in their political, religious, social, and economic cultural lives in the following process. By consenting to a radical change, they became more sincere devotees of Islam (Kutlu, 2017).

The conversion of the Turks to Islam in the form of large masses coincided with a period in which the political and civil superiority of the Islamic world, which the Arabs represented until then, began to decline. In this context, the Turks started a new revival movement in the Islamic cultural civilization. Based on this situation, Ibn Sina, Biruni, Yusuf Has Hacip, Mahmud of Kashgar, Farabi, Shahrastani, Zemahşeri, Fahrud-din Er Razi, Buhari, Ali Şir Nevai, Matuidi, Ali Bin Osman el-Oşi, and many other great scholars were educated in this period (Erdem, 1998).

Kutlu (2017) described this revival, which started with the conversion of Turks to Islam, as “*perceiving learning knowledge as worshiping*” by the Turks due to their new beliefs at that time, and emphasized this situation as “*the symbolization of Gaza with a pen in addition to symbolizing it with a sword*”. It is possible to say that the perception of the Turks that “learning knowledge is considered worshiping” stems from the influence of Islam; because there are verses in the Quran, the holy book of Islam, that support this situation. These verses are:

*“Read in the name of your Lord who created! He created man from alaq. Read! Your Lord is the most generous. He is the one who teaches to write with the pen, the one who teaches what he does not know.”* (Alaq, verses 1-5).

*“My God! Increase my knowledge”* (Taha, 114 verse).

*“Are those who know, and those who do not know could be the one?”* (Zumar, verse 9).

As a result of all these events, the acceptance of the religion of Islam by the Turks started a new era, which brought radical changes and innovations in the disciplines of science and education. In fact, according to the Islamic faith, three expressions are generally translated as ‘education’. One of them emphasizes knowledge, and another one promotes maturity, and the final one develops etiquette. There is, however, a significant area of overlap between these three statements, and at the core of the concept of Muslim education is the goal of raising good Muslims who understand the Islamic code of conduct and have substantial knowledge and commitment to religious belief (Halstead, 2004).

## **2- Karakhanid State Period**

The Karakhanid State is the first Muslim Turkish dynasty to rule in East and West Turkestan, and they were named Karakhanids because of their rulers’ widespread use of the title “*kara*” meaning “*strong*”. The first Karakhanid ruler was Bilge Kul Kadir Khan. After adopting the religion of Islam in 944-945, Abdülkerim Satuk Buğra Han (one of the sons of the Bilge Kul Kadir Khan and nephew of Oğulcak Kadir Khan), won the throne struggle against his uncle; He ascended to the reign of Karakhanids and declared Islam as the official religion, allowing the rapid spread of Islam in the places under his rule (Polat, 2015). According to Merçil (2000), after the death of Abdülkerim Satuk Buğra Han in 956, the Karakhanid State completely converted to Islam during the reigns of his sons Musa and Baytaş Han. Because the Turkish people of 200.000 tents, who accepted Islam in 960, were living in the territory under the rule of the Karakhanids at that duration. In this respect, the complete conversion of the Karakhanid State to Islam can be dated to approximately 960. Although the Karakhanids were established after the Itil Bulgarian State, when considering their place and influence in history and their contribution to culture and civilization, it would not be incorrect to describe them as the first great Muslim Turkish State (Yüksel, 2001).

In terms of the origins of the Karakhanids, Barthold states that they belonged to one of the three Turkish tribes known in Turkestan. Among these tribes, the Yagma tribe inhabited Kashkar and belonged to the Uyghur or Oguz tribe, while the Çiğil tribe settled in the region stretching from the Ceyhun river to China. Finally, the Karluk tribe lives on the border of Islamic towns extending from the city of Tiraz to the east (Aksu, 2001). On the other hand, Genç (2002) stated that the Karakhanid State was established by the “*Yagmas*” belonging to the Oghuz tribe.

Karakhanids used the name “*Ilek-Hanlılar*” but they also used other names for their state. These names were: al-Hakaniyye, al-Haniyal, Mülükü’l-Hakaniyye (Khakan rulers), Mülükü’l-Hakaniyye (Han rulers), Al-Afrasiyab, Evladül-Hakaniyye (Sons of Khan) (Kemaloğlu, 2013). In the middle of the 11th century, Karakhanid State divided into two as West Karakhanid and East Karakhanid. The Eastern Karakhanids were destroyed in year 1211 by the Karahitays, whom they referred to as the “Enemies of Kashgar” and Western Karakhanids destroyed by The Harzemshahs in the year 1212 (Davidovich, 1988).

During their reign, after the Karakhanids adopted Islam and declared Islam as the religion of their society, they began to use Muslim names and later Muslim honor (title) expressions. However, despite their Islamic expressions of honor, their titles reflecting their actual or formal position in the dynastic hierarchy were Turkish: Khan and Kagan (kara han and kara khan), Ilek (Ilıg), Tegin, etc. At the same time, animal names indicating power and might were also used in the Turkish Language. The titles of the Karakhanids are as follows: Arslan (lion), Buğra (camel), Togan (falcon), Böri (wolf), Toğrul (bird of prey), etc. In this respect, the titles of the members of the Karakhanid dynasty also had an important place in the dynastic hierarchy (Davidovich, 1988). This tradition shows that although there was a significant influence of Islamization in every sense in the Karakhanid State, they still maintained their Turkish identity in a sense. As an example of this situation, despite the fact that most of the inscriptions related to the Karakhanids in the 9-12 centuries were in Arabic, the ones written in Karakhanid Turkish can also be found. Some of these inscriptions were written in the Karakhanid period “*Hakaniye*” language (Belek, 2014). In this context, an actual result of the interaction and fusion of the Turkish tribes in the political and economic structure of the Karakhanid State is the emergence of a single literary language called the Buğrahan language (Yusuf of Balasagun) or the Hakani language (Mahmud of Kashgar) (Mokeyev, 2016).

According to Genç (1981), Karakhanids have been a critical civilization and science bridge in introducing Islamic civilization, Islamic culture, Islamic sciences, history, etc., to the Turkish world. (Genç, 1981; cited in Kariev, 2018). The Karakhanids’ acceptance of Islam as a religion not only affected them socially, but this change brought about radical alteration in science and education. In this period, the importance and need for science and scientists increased, allowing the training of many educators, thinkers, and scientists. Because of this influence, cities such as Samarkand, Bukhara, Taşkent, and Kaşgar became the cultural centers of their periods (Şanal & Alaca, 2020).





**Picture 1.** *Burana Minaret from the Karakhanid Period (Kyrgyzstan)*

**Source.** *Kalpak Travel. (2019). The Legend of Burana Minaret*

### **3- Education in the Karakhanid Period**

During the Karakhanid period, educational institutions called “küttap” or “mektep”, where basic literacy and basic Islamic knowledge were taught became widespread (Şanal & Alaca, 2020). However, in this period, advanced education was carried out in schools called “medrese”. Madrasa comes from the Arabic root “derase” and means “the place where the lecture will be given and the building where the student sits and lectures”. However, the word madrasah was not used for educational institutions in the first period of the Abbasids. Although this word was first used in the 9th century, the establishment of Madrasahs with an official organization and state initiative was only implemented in the 10th century in the period of the Karakhanids (Hızlı, 1987). It would not be inaccurate to consider the madrasahs as the equivalent of the university in medieval Europe in the Islamic world because the main elements that make up the Madrasa in terms of structure are students and teachers. Each Madrasa established had a foundation and a regulations, which included the details and planning to use the revenues from this foundation. The teachers (müderri) of the madrasah received their salaries from this foundation (Doğan, 2012). However, as Makdisi (1970) stated, there is a significant difference between the two institutional systems in institutional terms; he stated that the university structure in medieval Europe was hierarchical and organized, while the madrasahs in medieval Islamic geography were individualistic and personalized. Doğan (2012), on the other hand, stated that medieval European universities and medieval Islamic madrasahs were similar in terms of obtaining permission during their establishment phases; He stated that the universities in Europe received the necessary permissions from the popes or kings during the establishment phase, and this situation was also valid in the Medieval Islamic Madrasahs. In this respect, caliphs or administrators played an essential role in establishing and spreading madrasahs in the medieval Islamic madrasahs. However, the essential requirement for establishing a madrasah here was to pay attention to whether it had a financial resource (foundation, endowment) to meet its expenses. In this respect,

a fine detail emerges between medieval Islamic madrasas and medieval universities. Medieval universities received some financial share from the state instead of providing the necessary financial support themselves. On the other hand, madrasahs were trying to compensate their own financial resources, and the only responsibility of the state here was to ensure the legal and teaching supervision of the madrasah (Doğan, 2012).

Akyüz (2020) expressed the basic features of education in Central Asian Turks and Karakhanids as follows:

- The Turkish society is a member of Islam and settled in a settled order has been the two main factors that positively shaped their education.
- The statesmen of Turkish societies gave great importance to education and the development of science.
- During this period, madrasahs were established, developed and spread to every part of the country.
- Scientists such as Farabi, İbn Sina, Biruni, who have an essential place in the history of world education and science, were trained in this period.
- These thinkers, especially Farabi put forward the first ideas about “educational science” in Turkish education history.

All the developments in this period led to the opening of the first modern madrasa in the medieval Islamic world in Samarkand by Tamgaç Khan İbrahim in 1066. This madrasa; is physically unique, different, and an independent structure. The madrasah also has a student dormitory, library, elected administrators, and courses taught with a regular program (İnce & Ayyıldız, 2021).

Regarding the “Buğra Tamgaç Madrasa” founded by Tamgaç İbrahim Buğra Karahan, which can be qualified as one of the best examples in terms of madrasah education, Bilhan (1982) stated that in the foundation document of this madrasah, the income excluding the expenditures of student beds and mats, afforestation for the maintenance and repair of the madrasah, is within the framework of the following rules. It states that it will be spent:

*“Regardless, who is the head of this foundation, 2000 dirhams per year on the official currency of “muayyide adliyye” printed in the province of Samarkand on the date of establishment of this foundation will be paid to Kaim (president of the madrasa). Of total money, it will be paid a total of 3600 dirhams per year, 300 dirhams per month, to the Fakih (teacher) who will teach in the madrasa and will be a member of the denomination of Abu Hanifa (may Allah have mercy on his soul) and will teach according to the rules and requirements of this denomination. For the students (foundation) who will learn ilim (knowledge) in this madrasah*

*should be allocated 18000 dirhams a year, 1500 dirhams every month, and from this currency mentioned in the document, should be distributed to the students at the discretion of the teacher. However, the teacher may give more money to some and less to others (depending on their financial situation); In any case, the amount paid to a student cannot exceed 30 dirhams per month... Again, from this money, the teacher who will teach edep education (general education) should be paid 1200 dirhams per year, 100 dirhams per month.”*

When this foundation document is examined, it is seen that the foundation covers the school expenses in the madrasa education of the Karakhanids and the payment items of the personnel salaries are specified, as well as the scholarship opportunity (determined by their teachers according to their financial situation) to the studying students.

As Bilhan (1982) states, Tamgaç Buğra Han appointed Abdurrahman El Gazali, son of Ebu Tahir Hasan, as the president of this foundation (Kaim). After this first assignment determined by Hakan (king), in the event of the deceased's death, as stated in the foundation document, the principles of the legal assignment of the person appointed in place of the deceased Kaim are also stated. On this basis, Fakih, the faculty member in the commission, and the scientists at the fatwa level (decisive decision) in Samarkand will make their decision. It has also been stated that the Kaim assignment will be made by the Governor of Samarkand in case these faculty members and Scientists are absent or unavailable. In addition to these decisions, in such a deceased situation, the assignment of Kaim by the ruler over again is also strictly prohibited (Bilhan, 1982). These rules show that staff appointments are made within the framework of predetermined rules and that scientists, not the monarch, are influential.

The love of the science of the Karakhanid rulers had prepared a suitable environment for the proliferation of scientists in their country to develop science. For example, Buğra Han Harun, İlig Han Nasr, Yusuf Kadir Han, Arslan Han, etc., such as rulers; were just, benevolent rulers who respected and protected the scholars. As a result, scholars and artisans from all regions came to their circle. At the same time, educational institutions were spread all over the country. There were two other reasons besides the love of science for the Karakhanid rulers to attach great importance to the establishment and spread of madrasahs. The first was to use the new Muslim Turkish tribes to reinforce the new belief system and make them lose their old beliefs, which conflicted with their newly adopted religion, through madrasahs. Secondly, it was to benefit from the madrasahs as a means of preserving and keeping their Sunni Hanafi beliefs alive against the Shiites around their geography (Akyüz, 2020).

For the Middle Ages Central Asia, science refers to the movement that developed in the Islamic world between the 7th and 16th centuries in the history of science. It is known that scientists who lived and worked in the geography of Central Asia contributed a lot to the modern scientific world and developed solutions to many problems of their time (Kim, 2009).

## 4- Leading Names of the Period

### 4.1- Al Farabi

Abu Nasr al-Farabi al-Turki, known as “Alfarabius” in the Latin world, is a Turkish philosopher, as his name suggests. In all classical sources, it is indicated that Farabi always wore Turkish clothes and was born in Farab (Otrar) city of Turkestan, around 870, and his ancestors were soldiers (Hammond, 2001). Farabi received his first education in his homeland. Subsequently, he went to Baghdad to continue his education (Ağababa, 2016).

Fârâbî conducts his education in the city of Merv for a short time. He completed his philosophy education in Baghdad (Tülücü, 2009). After specializing in the fields of logic and philosophy, Al Farabi, who was a student of Abu Bisr Matta ibn Yunus (whose field was logic and who was seen as one of the scholars of his time), lived the life of a scholar and Sufi (Muslim Mystic) primarily residing in Aleppo. Farabi became famous as an interpreter of Aristotle, and the Arabs called him the second teacher and heir of Aristotle. Farabi also paid special attention and importance to music and political philosophy and wrote many original “Risale” (treatises) in this field (Rescher, 1962). However, only 54 of Farabi’s works have survived at present. While 18 of these works are on logic, three are on mathematics, six on physics, 19 on metaphysics, and eight on political science and ethics. Farabi wrote most of these works in the form of “Risale” (treatises) (Üker & Gurbetoğlu, 2020). Farabi wrote many works on behalf of his scientific studies, to which he devoted his life. They have been written on many topics, from philosophy to logic, metaphysics to ethics and political science, and physics to music. Some essential treatises are (Hammond, 2001):

**1- *Ihsâu’l-ulûm (Count of sciences)*:** This work, which includes the classification, description, and subjects of the branches of science, is accepted as the first encyclopedia written in Arabic.

**2- *Kitabu’l-cam‘ bayna ra’yi al-hâkimayn Aflatun al-ilahi va’l-Aristotalis*:** It was written about the reconciliation of Plato and Aristotle’s philosophy.

**3- *Siyasat al-Madaniyya*:** It was written about how the people of a virtuous city should be.

**4- *Madînatu ’l-Fâzıla*:** It is emphasized how a virtuous city people should be.

**5- *Kitab tahsîl al-sa’âda*:** It has been written about how happiness can be achieved.

**6- *Kitabu’l-madhal fi ’l-mantik*:** It was written as a book of introduction to logic.

**7- *Fusûlu yuhtâc ilayha fi sima’ati’l-mantik*:** It is written on the elements that must be possessed in the field of logic.



8- *Kitabun fi 's-safsata* : It was written to indicate meaningless words.

9- *Kitabun fi 'l-hitâba* : It was written to give information about oratory.

10- *Kitab al-musiki al-kabîr*: It was written on music.

11- *Al-madhal fi 'l-Musiki*: It was written on music.



*Picture 2. Statue of Al Farabi*

*Source. Al-Farabi Kazakh National University. (Photo Gallery)*

Farabi, who is mainly mentioned as the second teacher (al-Mu'alim al-Thani) in the sources, has a unique position in the history of philosophy as a link between a great understanding of philosophy and the system of Islamic thought (Fakhry, 2002). Streetman (2008) stated that when Farabi's life is evaluated, it is a very appropriate statement to be described him as a second teacher. Farabi's writings are a light that illuminates interesting and, in fact, overlooked shapes that go beyond the parameters of Aristotelian logic. Al-Farabi (ca. 870-950), originally a member of the second generation of Islamic philosophers, is today regarded as the true founder of Islamic Neo-Platonism. This remarkable 10th-century philosopher not only wrote the first systematic expositions of Plato's and Aristotle's philosophies in Arabic and the first comprehensive commentaries on Aristotle's works of logic; At the same time, he attracted attention with the formula of happiness in his work titled "The Views of the Residents of the Virtuous City", which is expressed as the most comprehensive system in terms of Platonism and Neo-Platonism before Avicenna (d. 1037) in the East (Fakhry, 1965). Farabi's aim here is not to reach happiness only individually. The primary purpose is to reach happiness in a social and civil sense together with people.

For this reason, achieving the highest happiness is possible only by connecting with the active mind individually and, as a result, living in a socially virtuous city (Görkaş, 2013). Here Farabi is mainly talking about what is known as cognitive education and training, respectively. Because it is impossible to distinguish between these two, it essentially states that the most critical factor is the transfer of knowledge or skills. Farabi, by evaluating a virtuous city (El Medinetü-l Fazila), defined the concept of Ta'lim (teaching) primarily in social terms. The most important and valuable purpose of Ta'lim is to inculcate the knowledge and equipment necessary for the people of the city to live a virtuous and happy life (Imdad, Hafidhuddin & Arif, 2019). According to Farabi, philosophers and prophets aim for four types of knowledge, and the objects for which the highest happiness is achieved, both in this world and in the eternal realm (afterlife). These are “Nazari Erdem” (Theoretical Virtues), the Virtues of Thinking, Moral Virtues, and the Practice Arts (Farabi, 2018; Trans. Arslan, 2018).

Farabi, in his book “Müellif Fusûlun Munteze‘a”, divided the virtues into two as Nutki (Mental) and Hulki (Moral) virtues. Mental virtues (140 virtues) belong to the “Natik” part of the human soul; On the other hand, he stated that moral virtues belong to the “Nuzu’i/ Desire” part. Afterward, Farabi gave examples of the virtues of each group. Farabi stated that some of the virtues related to the intellectual virtues are wisdom (al-’akl), wisdom (al-hikme), cleverness (ez-zeka), vigilance (el-keys), and perfection of comprehension (cevdetu’l-fehm); He expressed moral virtues as chastity (al-’iffe), generosity (es-sehâ), courage (eş-şeca’a), justice (al-’adâle) (Aksu, 2018).

Since Farabi is essentially an Islamic philosopher, there is a question that is very likely to be about how he provides a match between the subjects of religion and philosophy. Farabi is a thinker who aims to reconcile religious understanding with science and establishes a close connection between philosophy and religious view in line with this. Just as seen in Plato’s works, there is a connection and parallelism between Farabi’s thought system. In other words, for Farabi, many fields such as religion, morality, politics, and philosophy are interrelated and tightly connected (Türksever & Çiçek, 2018). In addition to all these, Farabi gave a natural and scientific definition of the formation of sounds in music and revealed the mathematical principles about melody harmony, and created various tables on the subject and many complex diagrams based on geometric rules (Madaminovna, 2021).

Although Farabi did not write any work titled “education”, it is possible to come across his ideas about education in many of his works (Yeşilçayır, 2021). According to Akyüz (1982a), Farabi is the first thinker known to have put forward views directly related to education in the history of Turkish education. According to Farabi, there are three types of educators. One of them is the head of the family and is the educator of the family members. Another educator is a teacher and is responsible for educating children and young people. Finally, another educator is the ruler himself, and he is the educator of his nation. However, since there is a bit systematic study of Farabi’s views on education,

many writers see Farabi only as a philosopher and thinker, not an educator. Nevertheless, some of the reasons why Farabi has an important place in the history of Turkish and world education are as follows (Akyüz, 1982a):

1. Farabi is a philosophy teacher who reconciled the world view of ancient Greek philosophy with the religion of Islam and taught philosophy to Turks and Muslims.
2. Farabi made a very stunning distinction between education and teaching.
3. Farabi classified the students and expressed his thoughts about the characteristics of the teachers.
4. He created a relationship between the monarch and state administration and education and taught the monarch about political education.
5. He thought of an ideal state based on knowledge and virtue and described knowledge and virtue as the conditions for happiness.
6. He put forward conspicuous views on the method of learning, teaching, and research.

Farabi's view on the classification system of science is that he has inferences made with a comprehensive view of the materials based on Islamic educational philosophy. According to this point of view, within the scope of the Islamic philosophy of education, students' empiricist understanding of science, rational science, and intuitive science; encourages them to learn every knowledge beneficial to them and humanity. This is based on the results of his study of the human soul, which is hierarchically classified as sensory, creative, and rational potential by Farabi to reach its full potential. Ontologically, according to Farabi's comments, science should be included in the curriculum structure with the aspects given to the students. Starting from Farabi's definition of the full potential of the human spirit, students, who reflect the concept of the perfect human being of the education process, can reach their full potential if they can integrate their theoretical knowledge into their world. In this context, attitudes and actions are shaped by science practice and theory together with practice. Thus, educational studies include not only conceptual but also attitude and behavior fields. Farabi believes that the reflection of the concept of perfection for a person occurs in a person who is in a synergy of theoretical knowledge with practical applications, essentially with applied knowledge. From this point of view, the definition of a perfect person is based on the unity of actions and words, theoretical, practical, mental, and moral systems to achieve happiness (Widiawati, 2019).

In this context, according to Farabi, education is a means of gaining a set of values, knowledge, and practical skills to individuals in specific periods and cultures. Such an existing goal leads the individual to perfection because, according to Farabi, humankind was created to achieve this perfection, and the highest level of perfection for people

is happiness; the perfect person knows the theory of virtue and applies this theory in daily practice (Akmalia & Sauri, 2020). According to Farabi, these principles of logic, which are described as the mental method and working principles of the mind, will enable an education system in which knowledge is reached or discovered by making various inferences. The primary purpose here is to discover and reveal knowledge, and in this process, the students discover themselves and realize themselves. For Farabi, the owners (educators) of this discovery are philosophers, prophets, or teachers whom he refers to as lower level. However, the most important statement of Farabi here is that students can reach the information in question with the effort and teaching of these teachers. Because, students will not acquire knowledge as a result of their personal efforts but from these instructors' transfer of this knowledge (Erten, 2015).

For Farabi, learning should start with the language and the structure of that language. Because without this necessary ability, one can understand neither people nor themselves. The personalities of those who fail this essential training will not develop properly either. According to Farabi, learning logic comes after the language learning process, which he describes as primary education. The curriculum that Farabi refers to in this context is a group of sciences formed in the following order: linguistics, logic, mathematics, natural science, theology, civics (political science), jurisprudence, and academic theology. According to Farabi, there is a connection between natural sciences and theology. In addition, the human soul, which he counts among the natural sciences, also has a metaphysical aspect (Rauf, Ahmad & Iqbal, 2013).

Farabi also dealt with the concept of "justice" in various fields and especially emphasized the transfer of culture, balance, regulation, and values. Farabi linked the goodness of human behavior to the concept of "justice", which means "balance", and left the responsibility of providing balance in behaviors to education. As understood from this section, Farabi wanted to draw attention to the fact that he is the primary source of other values while showing justice itself as a virtue (value) (Bayraklı, 1993). In other words, according to Farabi, education is essentially the way of individuals, and then society, of putting forward ethical-moral and scientific activities. Teaching is the way of determining and creating theoretical virtues (Toprak, 2020).

Akyüz (2020) stated that Farabi's views on education are as follows:

1. The most basic purpose of education is to reach happiness and make individuals useful to society.
2. Education means the possibility of creating theoretical (institutional) virtues in Nations and cities, while education is a method of bringing moral virtues and business arts into existence in Nations. Teaching begins with speaking. Education begins by doing things that arise from practical situations while stimulating nations and cities' determination to do these things. In this case, the habits and deeds born should dominate the people's souls;



they should be done as if they were in love. Perseverance can be demonstrated verbally or through work. This distinction is in accordance with the theoretical understanding of teaching and an effort to change behavior in education.

3. Methods in teaching should progress from easy to difficult (in this way, a precious principle has emerged). Numbers and their volumes can be studied most easily in education (In other words, arithmetic should be studied first, then geometry, and then various subjects in education).

4. It should not be moved on to another topic without teaching the subject, and the questions should always be examined one by one “because constantly dripping water drops a hole in the stone”.

5. Teachers should know how to argue with their students like Socrates.

6. Logic and Philosophy should definitely be included in teaching.

7. It should be aimed to maintain the student’s desire to learn continuously.

8. Children should be raised with solid decision-making abilities and a sense of responsibility.

9. Discipline should be neither hard nor soft; an intermediate course should be followed. If the child is not persuaded verbally, a force can be used.

#### **4.2- Ibn Sina**

Ibn Sina is commonly known in the Latin world as Avicenna. However, most of the references made to him today, with his full name “Abu Ali al-Hussein bin Abdullah bin Ali bin Sina”, have turned into the correct version. Ibn Sina was the most famous physician, and he was also a philosopher, encyclopedist, mathematician, and astronomer (Gohlman, 1986). Undoubtedly, Ibn Sina was one of the greatest thinkers and medical scholars in history and the most outstanding physician of Islamic geography. Ibn Sina was born in 980 near Bukhara in Central Asia (Uzbekistan) and died in Iran in 1037. Ibn Sina was born when there was a change in Islamic geography and a situation of uncertainty. He started his medical education at a young age (at the age of thirteen). A distinguished physician, Ibn Sina’s medical expertise brought him to the attention of the Sultan of Bukhara, whom he later successfully treated for a severe infection. As a reward, he asked the sultan to give him the right to use his library, which he could only use, and to examine the rare manuscripts he owned, and the sultan granted him this permission, allowing Ibn Sina to continue his research in this way. Ibn Sina also worked as a political administrator, court physician, and soldier at various times and spent part of his life as a prisoner, being excluded from time to time. During his busy life, he wrote nearly 100 books, one of which

was Kitab al-Kanun fi al-Tibb (known as the Canon of Medicine in the Western world), and this “Kitab al-Kanun fi al-Tib” book was first translated to Latin in the 12th century. In Europe, his books later became the standard medical textbook and were taught in medical schools until the 20th century (Hajar, 2013).

When Ibn Sina was ten years old, he finished the Quran by memorizing it. He also specialized in the classics of the Arabic language and literature. He is also devoted his next six years to studying Islamic law, fiqh, philosophy, logic, and natural sciences. In addition, he started to study medical sciences at the age of 13 and became a well-established physician at the age of 18 (Amr & Tbakhi, 2007). Smith (1980) describes him as a brilliant and troubled man (because he never married and had a harsh temperament). Smith (1980) also stated Ibn Sina’s medicine as a bridge between modern medicine and ancient medicine. Western and eastern culture owes much to what Ibn Sina achieved due to his devotion to seeking the truth.

**Picture 3.** The First Page of Volume 4 of “Kitab al-Qanun fi al-tibb”, 15th Century Copy Made in Iran



**Source.** U.S. National Library of Medicine. (2011). Islamic Culture and the Medical Arts

Ibn Sina defines Medical Science as “It is the science that we learn about the various states of the human body, whether healthy or not, meaning that health is likely to be lost and will likely regain again.” (Ibn Sina; trans. Anlar, 2020).

His most famous work globally, El-Kanun fi’t-Tib (Al Qanun, Canon, Canon of medicine, Kanun-u fi tib, Al-Qanun fi al-Tibb) was written by Ibn Sina in the 10th century. It was also written in Arabic and translated into Latin and Hebrew in the 12th century. It was used as an introductory medical textbook in universities in Europe until the 17th century. In addition, as a remarkable feature, the 3rd volume of the Medical Law, which is five volumes, is related to Pathology (Canda, 2005).

The chapters of Kitab al-Qanun fi al-tibb are as follows (Erdemir, 2018):

Volume one: Anatomy, physiology, etiology, symptomatology, and principles of treatment

Volume two: Medicaments and their effects

Volume three: Diseases affecting various parts of the body and Pathology

Volume four: Diseases affecting the whole body (such as fevers and poisonings), critical days, diagnoses, tumors, fractures, dislocations, and toxicology

Volume five: Mixtures of certain Medicaments.



**Picture 3.** *Statue of Ibn Sina*

**Source.** *Ankara University İbni Sina Faculty of Medicine.* <https://mapio.net/pic/p-14115857/>

After Ibn Sina’s death, he left behind ninety-nine writings. Ibn Sina, who is equally knowledgeable in pharmacology as he is in philosophy, wrote the introductory book of medical science, which was as valuable in the west as in the east for centuries; His work, which is also a fundamental work in philosophy and as valuable as a medicine book, is called “Kitab eş-Şifa”. In this way, it conveys the management of the mind and the treatment of the body. The Eş-Şifa Book is essentially an encyclopedia, and as a purpose, Ibn Sina has discussed four basic sciences in his eighteen books. These sciences are Logic, physics, mathematics, and metaphysics (Bloch, 1972; Trans. Bora, 2017).

Ibn Sina stated that what is expected from logic is a tool for rules that will protect people from making mistakes. So the purpose of logic is to guide the human mind so that it can reason consistently. In this case, it is to check whether the inferences made by the humans mind comply with the principles of reason and the rules of making valid inferences (Kömürcü, 2010). Ibn Sina stated that human consists of nefs (soul), and body and it has been accepted as truth with attributes and qualities such as mind, and therefore humans have a special place in the universe and as a result separated from other animals (Nejad, Rashidi & Oloumi, 2013).

In his book titled Kitabu’ş-Şifa, İbni Sina has reserved a section called “Cevami’u İlmi’I-Musika” in which he also explains his thoughts on music. In this section, by defining the music; He expressed his views on music by discussing the subjects such as musical notation, intervals, genus groups and types, rhythm types, poetry, transmission, composing, knowledge of rhythm, musical instruments (Kolukırık, 2009).

At the same time, according to Ibn Sina, God is a necessary being. In his book called *Kitab eṣ-Şifa*, Avicenna categorically stated that form and matter are necessary to speak of concrete existence and that God is a necessity. Because, according to Ibn Sina, form and matter depend only on God (Nabi, Elmalı & Özden, 2010). In this work, we also see that this argument presented by Ibn Sina is built on two fundamental assumptions. The first of these assumptions is that the knowledge of existence is inevitable. The second is that there is a mandatory element in the entity. The next part of these arguments of Ibn Sina consists of describing the contradictions that may arise if these assumptions are not accepted in a fictional way. According to Ibn Sina, if the existence of the Necessary entity (God) is not accepted, only “possibles” will remain; Since the “possibles” cannot have come into existence by themselves; there must be a necessary being that makes existence (creates) them. In this theory of Ibn Sina, denying the necessary means denying existence; if there is no necessity, then there is no existence (Erdem, 2011). As a result of this philosophical basis, according to Ibn Sina, God is the only principle of everything; Everything that is not “covered” or “implied” by this principle cannot fall within the range of possible entities. This means that the knowledge that God “creates” is a knowledge of the principle that is its ultimate cause. According to Ibn Sina, who explains that the Sublunar Realm (Aristotelian philosophy) consists of mind, spirits, and Celestial spheres, there is a smooth isomorphism between physical reality and knowledge. The forms that the perpetrator mind provides to inform the sublunar physical reality are the same as the intellects that the human mind traces when it learns the corresponding universal concept. Thus, essentially, the perpetrator mind guarantees science’s unity and the accuracy and objectivity of knowledge (Marenbon, 2015).

Ibn Sina, who had this philosophical thought, taught medicine, nature, theology, mathematics, etc., and philosophy in his younger years. He learned all the available knowledge in their fields, and in this respect, he was called “muallim-i salis”, meaning the 3rd Teacher and Master, who came after Aristotle and Farabi (Akyüz, 1982b).

According to Ibn Sina, education begins with the birth of the child. According to him, children should go to school at the age of six and be educated until 14. For Ibn Sina, teachers should research and know each child’s talents, interests, and tastes, and they should teach children art or profession suitable for them. According to Ibn Sina, since God is the necessary being, the teacher must also be religious (Kaygısız, 1997).

Ibn Sina promotes educational activities that balance the soul to prepare it for intellectual endeavors. It proposes a philosophical preparation that enables young people to participate in the struggle to perfect their thought system and action while at the same time enabling them to resist distractions. Also, according to Ibn Sina, art is by no means the second-best form of expression used to convey philosophical thought (as Aristotle would have) popularly. Instead, it is an equally important path to enlightened citizenship, like philosophy in the arts. Unlike Aristotle, Ibn Sina sees the highest form of poetic expression as bringing about ordinary objects encountered with experiences and concerning universal realities



with all their particularities. According to him, perfecting his imagination allows the student to evaluate theoretical and practical knowledge creatively, unlike traditional ones, by seeing and appreciating their reality's multifaceted aspects and nuances. Avicenna, aesthetic experiences and creative actions, states that it differs frequently and significantly from factual. For this reason, he stated that the key to creating the citizens' commitment to art is through the education of young people by offering a transformative aesthetic experience. Ibn Sina's discipline of mastering symbolic expression and his guidance to expand the images show how these views can be implemented (Azadpur & Silvers, 2005).

In his book "İlm el-Akhlaq", Ibn Sina stated that the basis of education should be personal and social preparation education. This view is based on the mutual exchange of services between individuals to contribute to society's social structure, together with the specialization of each result in a craft or science with cooperation. For this reason, education is a way of enabling people to grow in line with their skills and abilities. Ibn Sina's educational philosophy essentially lies in making the body and mind of individuals sturdy, righteous citizens and preparing them for some intellectual activity, mainly concerning craft and traditional science/theoretical science or a practical study (Kayode, Nasirudeen & Al-Hasani, 2016).

Ibn Sina also emphasized group education and believed that children should receive education and training with their peers. Expressing that the reason for this is that children learn from each other when they are together; He said that education should be committed in an environment where distinguished children have good manners and good habits. He stated that this situation would benefit moral education, mental development, nutrition, social education, spiritual education, and meeting mental needs (Nejad, Rashidi & Oloumi, 2013).

Ibn Sina states that children should be sent to school from the age of 6 and should be carried out until they reach the age of 14 and that education should be given in the name of literature, Islamic ethics, and hand skills in this process. Ibn Sina stated that in the secondary education stage of mektep (school) education, students should start to acquire manual skills regardless of their social status and that there should be a period of specialization in the following process. Ibn Sina, describing the period after the age of 14 as the period of specialization; allows children to choose whatever subjects they are interested in, whether reading, literature, handicrafts, preaching, medicine, geometry, trade, or craftsmanship, by the subjects they want to choose as a career in the future argued that specialization should be given the option. He also stated that since this process is comprehensive and exhaustive, flexibility should be ensured in terms of the age at which students graduate from their schools, taking into account the emotional development of the student and the courses they choose (Alam, İsmail & Mishra, 2010).

Akyüz (2020) stated that Ibn Sina's views on education are as follows:

1. Ibn Sina sees education and learning of science as necessary to be happy in this world and the next life (afterlife). According to him, education and science are necessary for humans to perfect themselves and find God.

2. According to Ibn Sina, the main aims of education are to develop one's abilities to the highest level, get rid of evil, and ultimately reach happiness, know the existence of Allah, and feel his influence at every moment.

3. According to Ibn Sina, as soon as the child stops drinking breast milk, his education (in the family) should be started before acquiring bad habits. The first education of the child is moral education. In addition, the child should not be put under too much pressure during the education process, and his mistakes should be corrected appropriately, and if necessary, he should be scolded. Beating is the last resort for Ibn Sina.

4. According to Ibn Sina, education and training methods are mainly: behaving gently with courtesy, giving counsel, giving place to reward and praise; resorting to punishment and beating as a last resort when necessary, following a path from easy to difficult from simple to complex, benefiting from the educational and instructive effect of this environment in the classroom environment, explaining and teaching by giving examples, and repetition.

#### **4.3- Yusuf of Balasagun (Yusuf Has Hacıp)**

It is known that Yusuf of Balasagun was born between 1018-1019 in the city of Balasagun, which was one of the cultural centers of the state after the Turks accepted Islam in the period of the Karakhanids in the 10th century. Yusuf of Balasagun has an important place in the history of Turkish education with his work named Kutadgu Bilig (1069), which consists of 6645 couplets. Yusuf of Balasagun presented his work to the ruler Hasan bin Süleyman Arslan Khan in Kashgar. The Sovereign gave the title of Has Hacıp (headmaster, protocol director) to Yusuf of Balasagun. Yusuf of Balasagun grew up in the rich cultural structure and scientific environment created by the Turks in the cities of Central Asia during his lifetime and was highly influenced by Farabi and İbni Sina (Dilaçar, 2020). Yusuf from Balasagun is a distinguished poet, philosopher, thinker, encyclopedic scientist, famous state, and public figure. Stating that the living environment of a thinking person is valuable, he argues that the happiness, power, and beauty of a person is for the benefit of the society he lives in and his people (Lukpanov, 2019).

Yusuf of Balasagun's work "Kutadgu Bilig" is also the first product of classical Turkish literature. Although this work is not only a political study, it also contains information on different fields and the reflections of the medieval science and culture of the period. In addition, the work includes the sense of life, the goals of the person, their place in the world, and the problems that the person faces. The work includes the details of a nomad's



life of the period, their (nomads) daily life, advice with instructive expressions such as sayings and proverbs. It became known in the western world in line with the Austrian Orientalist Hammer Purgstallya, who found the manuscript version of Kutadgu Bilig in Istanbul in 1796 and brought it to the Vienna library (Abildina & Dandybayeva, 2011).

Kutadgu Bilig means “making happy and the science of administering the state (political science)” in old Turkish. On the one hand, the work aims to include the rules of the 11th-century intellectual Turks such as morality, law, and state administration and to determine and collect the structure of that period in a book and transfer it to future generations. On the other hand, another purpose of writing the work is to suggest the traces of this structure to the future rulers and politicians in the next period. The work is written in the form of a story in verse. There are four main heroes in Kutadgu Bilig. These people are: Kün Togdu, Ay Toldu, Ögdülüm, Odgurmuş. Each of these heroes is unique because the characters in the work represent one or more moral values, moods, or legal principles. Kün Togdu is a Khan who represents the law and justice (customs and könilik(fairness)) in work. Ay Toldu is the vizier. He represents the state, kut (the ruling authority given by God), and political domination. Ögduldu is the son of Ay Toldu and later became a vizier. He represents the Ukuş (mind), science, and daily life. Odgurmuş is a devout Zahit (religious) who lives in seclusion and lives in the mountains away from people. On the other hand, he represents conviction, giving up worldly things, seclusion, and abstraction from “Masiva” (who does not think about other things but God) (Arsal, 2011).

Yusuf of Balasagun wrote Kutadgu Bilig between 1069-1070 and spent 18 months writing this work. It is known that there are three copies of Kutadgu Bilig. The first copy was found in the city of Herat in 1439, the second is in the royal library in the city of Venice, and the third copy (the Arabic version created in the city of Namangan) is located in Cairo (Lukpanov, 2019).

Kutadgu Bilig has views on state administration. In this context, the work advises the ruler. In this respect, Kutadgu Bilig is a political book. Kutadgu Bilig is also a book of morals and behavior written to ensure happiness in this world and the afterlife. Since the work includes views on child education, it is also of great importance on this topic. Kutadgu Bilig is also a monument to the knowledge of Turkishness (values in the transition period to Islam in terms of language, literature, and culture, etc.) (Akyüz, 2020). For this reason, essential works on the history of Turkish culture and literature, especially Kutadgu Bilig, are also important sources for Values Education (Tural, 2018).

Some values in Kutadgu Bilig are as follows (Yusuf Has Hacip, Trans. Çakan, 2020):

Some couplets in work on the value of “Justice”:

“Look, that’s who I am, righteousness and law

This is the nature of the law, beware of it” (800)

“I cut the job like a knife

I will not prolong the claimant’s work” (811)

“If the sweet faced hardship

For those who find Justice when they come to my door” (812)

“That person goes sweet as candy.

He rejoices and smiles” (813)

“They come in a fight, I enforce the law

I see them as if they have smoked bitter grass” (815)

“Whether it’s my son, near or foreign

Whether it’s a passenger or a passing passerby

In law, both are all the same to me

It is not different when making decisions” (817-818)

“My order is not to perish like this.

All people are the same, my word, my attitude.” (826)

“If the Bey (ruler) is good and fair to the people,

It will benefit all its people” (3266)

Some couplets in work about the value of “Respect”:

“The one must respect his elders.

The one should say sweet words to the younger” (706)

“The cheap one (human) is the talkative one

The precious of man is the generous one” (1028)

“If you want dignity for yourself.

O ascendant man, you must respect people” (4150)

“Reverence to the great is a tradition in the world.

When an elder comes near, the one should stand up immediately” (4153)

“The little one’s respect is worthy of the elder one.

The elder treats the little one in the same way” (4154)

“Do not say against the word of your elders

When you answer, don’t talk arrogantly” (4303)

“Do Welcome the great one’s, show respect

Greatness comes to you and also the key of Kut” (4304)

“Welcome to whoever welcomes you truly

Do not stay close to those who disrespect you” (4306)

Some couplets in the work on “Decency”:

Some couplets in work on “decency”:

“The decent person is the elite of the people.

A decent person is the head of the people

Whoever has decency, give him all the work

With decency, man blocks the way of the insolent

It is the indecent person, the vile of man

And have a shameless tongue that does not speak the right word

Hear what a decent person says

He counsels you now because it hurts

Stay away from the indecent person

He's nasty, his denial pupil

The face of the indecent is a meatless bone if you notice

The essence of indecency is an incurable breach

With decency, one's face turns bright

A decent person shines because of this" (2201- 2207)

Some couplets in the work on "Knowledge":

"Words are spoken on purpose count as knowledge.

The word of the ignorant eats up his own head" (170)

"No matter what age, until now

A better place has been given to the knowledgeable" (220)

"Whether the place is elsewhere or nearby

All this respect is always for the knowledgeable

Notice that Noble people are of two kinds.

One is the Bey (ruler), the other is the Wise, These are the heads of the people" (264-265)

"If the one learns the knowledge, their happiness will increase day by day.

Even if it is small, they will become great" (1814)

"Know the business with knowledge, Understand with mind

Have a happy day and live happily" (2626)

"If you say I know, you are far from knowledge.

You are considered ignorant, seek knowledge" (6608)

"Know knowledge, be a man, exalt yourself

Or take the name of an animal, stay away from people” (6611)

In this case, in these couplets, which can be seen as the reflections of the ideal human type in the mind of Yusuf of Balasagun, the first of the issues he mainly focuses on is the knowledge that takes people to higher levels. In this sense, knowledge is also an essential tool for people to have moral virtues. According to Yusuf of Balasagun, one of the most vital characteristics of an ideal human type is to use the qualities that a person has as they should be and properly. When such a thought is in question, the first thing that comes to mind is language, that is, words. Here, Yusuf of Balasagun’s most basic philosophy is the three crucial factors related to the ideal human type: knowledge, language, and moral virtues (Kaya, 2017).

Yusuf of Balasagun’s poems is also a kind of moral code and norms of behavior in society. A highly educated man, Yusuf of Balasagun also encourages people to specialize in different fields of knowledge. Because according to him, knowledge means to be perfect, and only in this way can individuals resolve complex problems in their life. Continuing the tradition of his predecessors in this sense, Yusuf of Balasagun has created an ideal state theory in which each person is assigned a particular position in the gist of these rules. According to him, people who grow up in this framework (Great people are people who do good deeds) primarily think about the welfare of their people. In return, they do not seek financial rewards and do not expect special thanks for their proper activities. The dominant content in the education systems of Turkish-speaking peoples throughout history has continued in the form of spiritual values, respect for elders, mutual aid, justice, and moral education (Ibrayeva, 2015).

There are also traces of child education in Balasagunlu Yusuf’s Kutadgu Bilig. Some couplets on child development are as follows (Yusuf Has Hacı, Trans. Çakan, 2020):

“If son’s ancestor (parents) is wise and clever

He must hold his son tight (well trained), This is the cure for it” (1221)

“If the son is evil and his attitude is wrong

It’s his father who is terrible, it’s his (father) fault ” (1225)

“The cause of the son and daughter is the father or the mother.

If their behavior is wrong or they have been pushed aside” (1486)

“Teach your son knowledge when he were young

He who learns when he is young knows everything” (1493)

“What the son or daughter learns when they were little

They will not forget it until they gets old and dies” (1495)

“Another reason is if the child asks for knowledge.

Learning must begin when they are little” (1822)

“If from you a son or daughter like the moon born

Teach them at home, don’t teach outside” (4504)

“Teach the son and daughter good manners and knowledge

It will benefit them in both worlds” (4506)

“Teach your son all the virtues fully

He becomes rich with these virtues” (4508)

Some negative (about females) expressions also exist despite the expressions about virtue, respect, justice, knowledge, science, child development, and many other values in Kutadgu Bilig. The following couplets can be given as an example of this situation (Yusuf Has Hacıp, Trans. Çakan, 2020):

“Oh! Koldaş, erdeş (friend/associate), let me say a word for sure.

These girls better not be born, if they do not live

If they are born, it is preferable for them to the underground

Or that her house is adjacent to the headquarters of the dead (grave)” (4511-4512)

Is the idea that such negative couplets (4511-4512) in Kutadgu Bilig (girls should not be born, even if they are born, they should not live) are the product of a philosophy based on male-female inequality (sexism)? Or is it because the social conditions at that time were not yet suitable for the female child? This situation is not precisely particular (Doğan, 2012). Kutadgu Bilig, which started with the phrase “Speaks the Praise of Almighty God, Speaks the Praise of Prophet Aleyhisselam” (Yusuf Has Hacıp, Trans. Çakan, 2020) and includes religious advice in terms of content; With these couplets (4511-4512), Kutadgu Bilig contradicts itself and, in fact, the religious orders and prohibitions of Islam. Because the following verses about this situation take place in the Holy Quran, which is the holy book of Islam:



*“Do not kill your children for fear of poverty. We will provide for them and you too. Killing them is indeed a great sin.” (Isra, Verse 31)*

*“When one of them is given the good news of the girl, their face turns black, filled with anger! He is hidden from the public because of the bad news (!) given to him. Will he now keep her humiliated or bury him in the ground? Look how badly they judge!” (Nahl, verse 58-59)*

In this case, it is necessary to consider the negative views about girls in Kutadgu Bilig as the author’s views because Kutadgu Bilig does not comply with Islamic commandments in this respect. In fact, Kutadgu Bilig also includes opinions that value girls and women. The author essentially contradicts himself on this issue (Akyüz, 2020).

#### **4.4- Mahmud of Kashgar**

Mahmud was born in Kashgar and belonged to a noble family named Hamir, the counterpart of Amir in the Oghuz tribes. It also appears to be in his writings that Mahmud was from the Karakhanid families. Mahmud of Kashgar’s father Hüseyin had migrated from Barsgan to Kashgar where Mahmud was born. However, the exact date of birth and death of Kaşgarlı Mahmud is not conversant. It is known that he completed his famous book Divan-ü Lugat-it Türk in 1071. Considering that he was old at the time of completing his book, it can be acknowledged that he lived in the 11th century. In order to learn Islamic sciences and be able to study works in this language, Mahmud of Kashgar learned Arabic and Persian fluently and received a good education during his lifetime. He also traveled to Turkish regions by learning all the dialects of his native language, Turkish. Mahmud of Kashgar learned well in this process by seeing Turkish traditions closely. Mahmud of Kashgar traveled to Turkish regions, learning the language and traditions, as well as learning the history, geography, and his people well. As Mahmud of Kashgar stated in his book, in the next period, he migrated to Iraq with his family from Kashgar. Iraq was one of the most important cultural centers of Islamic geography at that time, and for this reason, it was pretty standard for people doing scientific studies to go to Iraq. Baghdad was under Turkish influence during this period because the Turks held the caliphs in power (Atalay, 1943; cited in Tekeli, 1982; Kaşgarlı Mahmud, Trans. Bozkurt, 2020). Mahmud of Kashgar wrote and completed his Divanü Lugati’t-Türk in Baghdad. There is no definite information about what kind of life he led, what other education he received, whether he got married or was a bachelor, and where and how he died. Although the legends and rumors about Mahmud of Kashgar do not provide historical information in the real sense, they can at least help to create imagination (İnayet, 2006).

During the time of Mahmud of Kashgar, the Arabs carried out the studies on language in Islamic geography, and the discussions generally focused on the science of “nahv” (syntax). As a result of different thoughts on Nahw, schools related to this subject were established. Especially the language debates between the Baghdad and Basra Schools had a strong influence on the Arab world in the 11th century. Considering that the method

followed by Mahmud of Kashgar is different from the traditional Arab order, it is possible to say that he was not affected by these discussions, and in this context, he adopted and continued a unique working principle. Mahmud of Kashgar, who saw that the Arabic language came to a vital place with the influence of the religion of Islam, took his place in the history of Turkish education as the scientist who started the first severe studies for Turkish and its teaching in Turkish history (Onan, 2003).

In this context, Mahmud of Kashgar has an important place in history with his work called *Divan-ü Lugat-it Türk*. This work is originally written to teach Turkish to Arabs and to prove that Turkish is as essential and noble a language as Arabic (Tekeli, 1982). In the first part of *Divan-ü Lugat-it Türk*, Mahmud of Kashgar stated his reasons for learning Turkish as follows:

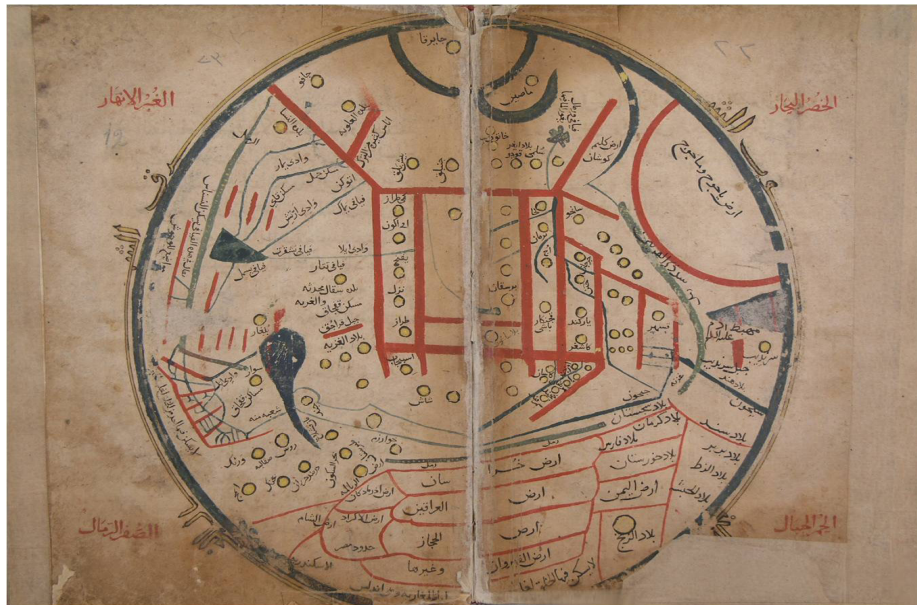
*“Praise be to God with great virtue and good deed!... I heard from a reliable source among the Imams of Bukhara and from an imam of the people of Nishapur: Both of them quoted the Hadith below. The source of information for both of them is based on God’s messenger (may God’s blessings and peace be upon him). When talking about the signs of the Doomsday, the fitnah of the End Times and the emergence of the Oghuz Turks, say: “Learn the language of the Turks, because their rule will last for a long time.” If this hadith is true, -let those who tell the responsibility be on their necks - learning Turkish is a religious requirement; no, if it is not certain, consciousness requires it. I traveled around the cities where they lived and learned Turkish, Turkmen Oghuz, Chigil, Yagma, Kirghiz, and dialects. Also, I am one of the best and most effective speakers of this language, one of the most educated and one of the most rooted (noble) people. I am also one of the best skilled at using the pike. I learned the dialects of each of the Turkish tribes competently and collected them in a comprehensive book in a well-arranged order.” (Kaşgarlı Mahmut, Trans. Bozkurt, 2020)*

Mahmud of Kashgar used the word “divan” in the dictionary meaning and the word “lûgat” in the sense of language and dialect. Because until the middle of the 10th century, the word “lûgat” was used to mean “language” in Arabic literature. This choice made by Mahmud of Kashgar is significant in stating that there is material belonging to more than one language (Turkish languages) for the dictionary text (Akçay, 2011).

In addition, Kaşgarlı Mahmud’s work “*Divan Lughat al-Türk*” contains information about the events that took place in his period and the terms and explanations about his ritual culture. This work has also become a valuable resource for modern researchers of the corpus of “archaisms”, which is the basis for identifying similar words replaced by Arabic-Persian quotations (Molotova, 2017).

*Divanü Lugatî’t-Türk* is an encyclopedia and even a mirror of Medieval Central Asian Turkishness. The famous scholar, the great linguist and thinker Mahmud of Kashgar, in this work, gives a detailed account of the language, culture, social relations, history

and geography, literature, titles and authorities, religious beliefs, proverbs and idioms, poems, laments, legends, and myths, of the Turks at that time. Divanü Lugati't-Türk is also one of the oldest and most essential sources of 11-century Turkish culture and ethnography (R. Asker & L. Asker, 2008). In this work, Mahmud Mahmud od Kashgar also listed the Turkish tribes that lived at that time. Some of these tribes, from West to East, are respectively as Becenek, Kipchak, Oghuz, Yamek, Basghrt, Basmil, Qay, Yabaqu, Tatar, Kirghiz; It is in the form of Çigil, Tuhsi, Yagma, Ograq, Çaruq, Çömül, Uygur, Tanut, Hıtay, Tawgaç starting from the Greek country towards China (Kaşgarlı Mahmud, Trans. Bozkurt, 2020). Mahmud of Kashgar also made more or fewer statements about these Turkish tribes. Among these tribes, those located in the geography of the Turkish Khanate are: Çigil, Karluk, Tuhsi, Ezgiş, Yagma, Bulak, Argu (Turks in the Argu region), Yabaku (only a tiny part), Oğuz (Lower Seyhun and those who passed from there to Maverannahr), Çaruk, Aramut It is possible to express them as Çomul, Kençek, and Soğdaklar (Hunkan, 2008). Kaşgarlı Mahmud also drew a map (the first world map of the Turks) to show all these data in his book.



**Picture 4.** The Map Drawn by Kaşgarlı Mahmud

**Source.** Turkish Manuscripts Institution Presidency Nation's Manuscript Library.  
[http://www.millet.yek.gov.tr/Home/Index\\_?n\\_id=22](http://www.millet.yek.gov.tr/Home/Index_?n_id=22)

In Divanü Lugati't-Türk, it is possible to see and access every aspect of Turkish social life and to obtain information for this purpose, and there are traces of family life and many words about the child's growth, development, games, toys, and education, which are the core of the family is remarkable (Batur & Bektaş, 2011).

Children's games are so important for optimal child development that they have been recognized as one of the Children's Rights by the United Nations High Commission for Human Rights. While the game essentially develops children's imagination, manual dexterity, and physical, cognitive, and emotional powers; It also allows children to use their creativity. In addition, children's games have an essential effect on the healthy brain

development of children. (Ginsburg, 2007).

Some children's toys and games in Kaşgarlı Mahmud's work are stated as “Çeᅡli, Çeᅡli menᅡli, Kudhuncuk, Müᅡü, Müᅡüz üᅡüz, Ötüş, Tepük, Tuldı” (Doᅡan, 2012). Some of these games are explained as follows (Kaşgarlı Mahmut, Trans. Bozkurt, 2020):

Müᅡüz müᅡüz: The name of a children's game. The children sit on their knees by the river, pour flowing wet sand between their legs, and then hit the sand with their hands. One of them (chosen) says müᅡüz! müᅡüz! (Horn! horn!) and other children reply, ‘Which müᅡüz?’. The child asking the question (chosen) starts counting the horned animals one by one, and the children repeat this loudly. While fastly repeating suddenly, the chosen children tell the name of a hornless animal such as a camel or donkey. If one of the children says the name of this or any other hornless animal, he is thrown into the river.

Ötüş: A word used in a certain context in a game. Children sit in a circle, a child pushes the child next to him and says ötüş! ötüş! (crowing): pass the push to the person next to him. The game continues until this push reaches the end of the circle, that is, the child who pushes first.

Tepük: Something cast from “Molten Lead” in the form of a spindle whorl and surrounded by goat hair or something similar. The boys play a game (football) by hitting it with their feet.

At the same time, Kaşgarlı Mahmud gave the following verse as an explanation about the importance of “Bilig” (knowledge) in his work (Kaşgarlı Mahmut, Trans. Bozkurt, 2020):

“Bilge erif edhgü tutup sözün işit

Erdhemini öğreniben ışqa sür-e”

In other words, it means “keep the wise person well, listen to their words, learn his virtue and apply it”.

At the same time, there are about 40 sample sentences for writing and reading a book based on the concept of “bitig” (book), and this actually reflects the existence of a widespread tradition of reading, writing, and acquiring knowledge among the Turks living at that time (Akyüz, 2020).

#### 4.5- Ahmed Yesevi

Ahmed Yesevi was born in Sayram, located near the city of Shymkent (approximately 10 km.) in Western Turkestan (in the south of the present Republic of Kazakhstan). In the years when Ahmed Yesevi was born, the town of Sayram was under the rule of the Western Karakhanid State. The town of Sayram is approximately 150 km away from the city of Yesi (Turkestan), where Ahmed Yesevi spent most of his life after his childhood. In two separate Hikmet (pearls of wisdom) in Divan-ı Hikmet, which brings together the poems transferred from Ahmed Yesevi and is his most substantial work, he has stated that his birthplace and homeland is Turkestan. The exact date of birth of Ahmed Yesevi is not known, but considering the fact that he lived 73 years in the light of the information contained in the treatise “Fakr-name” devoted to him, and the date of death in this work is 1166, and it is accepted that he was born in 1093 (Bice, 2016). Ahmed Yesevi evaluated the religion of Islam in terms of Islamic mysticism and made it more understandable. Ahmed Yesevi is the first Turkish mystic who blended it with Turkish customs and spread it to enormous masses in a way that would not contradict the teachings and essence of this religion (Çelikcan, 1996). Although Ahmed Yesevi knows Persian and Arabic, he addressed Turkish society in his native language, and the pearls of wisdom in his work were formed in Turkish poems (Gengil, 2018).

Ahmed Yesevi has two known works. One of them is “Fakrname” and the other is “Divan-ı Hikmet”. Fakrname is a Treatise in which Ahmed Yesevi explains the sect’s ideas and establishes the principles of “Yesevi”. In some sources, it is stated that this work may be an introduction to Divan-ı Hikmet. Divan-ı Hikmet is the name of Ahmed Yesevi’s work, which includes his opinions and wisdom. Divan-ı Hikmet, especially eastern and northern Turks, especially among the Uzbeks, Kyrgyz, and Volga Turks, was seen as a holy book (Tosun, 2000).

Ahmed Yesevi is a mystic, thinker, preacher, and founder of the “Yesevi” sect, which his name mentioned, contributed to the adoption and spread of Islam in Central Asia since the 12th century. Ahmed Yesevi was trying to convey not only the structural aspect of the religion of Islam but also the mystical content, which was founded on the foundations of human love, understanding, and tolerance, through his “dervishes”, which he raised to large communities through his sect (Canbay & Nacakcı, 2017). Ahmed Yesevi and his dervishes, who followed his path, stated that people could become intelligent, virtuous, and free beings only if they communicate with God and his truths. According to Ahmed Yesevi, man’s adventure on earth begins with seeking the knowledge of the truth (God and his truths) (Kalm, 2017).

When Ahmed Yesevi’s views on education are examined, according to him, a teacher must be who has reached perfection (well-educated), whose personality is fully formed and mature, who is known for his good manners, far from extremist attitudes and evil, and should be a person who teaches and comprehends information in the best way to his



students. In other words, according to Ahmed Yesevi, it can be said that the qualities that an educator must have are as follows: An educator must act in the light of what he has said (taught), must be a very religious person with belief in God, must be away from worldly pleasures and desires, must not work to own property, should know well and be a person of the heart (Erpay, 2016).

Some of the pearls of wisdom related to knowledge and education in Divanı Hikmet are as follows (Ahmed Yesevi, Trans. Bice, 2020):

*“If I have hinted, let them take a lesson if they are a “Arif” (wise person),*

I wrote and said from the wisdom of “Zahir” (obvious) let the mark remain,

May the pearl ore put my words in your heart,

I said sincerely (situation) and gave it to the lovers.” (11. Wisdom, 84)

“My life spent with the ignorant is in the fire of hell.

If he were ignorant, Hell would be afraid of him.

Do not make the journey towards hell with the ignorant,

I have withered like a leaf among the ignorant” (14. Wisdom, 91)

He said knowledge is obligatory for men and women, boys and girls.

The Messenger (Prophet) said, “Talebü’l-ilmi ferizatün”

*“Ma yecüzü bihis-salat”* knowledge is essential

You are alive; learn and read until you die, friends.” (169. Wisdom, 353)

“The ordinary people are knowledgeable in the flesh, as the soul in the flesh,

Even Shah Hussein, Alim (scholar) is essential,

The scholar is an angel, and the ignorant is like Iblis (Satan)

Do not be confused, do not deny, sinful denial, friends.” (171. Wisdom, 357)





**Picture 5.** Ahmed Yesevi's Tomb

**Source.** Anadolu Agency. The Tomb of Hoca Ahmed Yesevi (photo taken by Alakuş, M.S.)

#### 4.6- Edip Ahmed Yükeki

Although there is not much and precise information about Edip Ahmed Yukneki's life, according to the information available, it is known that he lived in the 12th century. Edip Ahmed Yukneki tried to teach the society according to Islamic principles, depending on the period he lived in, the transition period to Islam. In addition to being under the influence of Kutadgu Bilig's work written by Yusuf of Balasagun, in his work *Atabetü'l-Hakayık* (the threshold of truth), he also has writings on the ways of being righteous and emphasized various moral principles in his work. He also advised on these principles in his work (Şanal & Alaca, 2020).

Parallel to this situation, it can be said that *Atebetü'l-Hakayık* was a book of "öğüt" (advice) written by Edip Ahmed Yukneki in the first half of the 12th century during the Karakhanids period. This work was presented to Muhammed Dad İspehsalar Bey, one of the Karahanlı beys (rulers). In addition, it was written in the form of quatrains and using Aruz measure. Since the work is a book of morals and advice, it consists of pearls of wisdom, just like Ahmed Yesevi's work. In work, the following subjects are mainly mentioned: Knowledge, language, the lie of the world, modesty and arrogance, generosity and parsimoniousness, greed, generosity, ignorance, hilm (calmness), and corrupt behavior of the period (Ertürk, 2017; Korkmaz, 2020).

As the name suggests, Edip Ahmed Yukneki's birthplace is Yuknek. His father's name was Mahmudi Yukneki. In addition, his entire work was written in Kashgar language (Hakaniye Turkish) (Edip Ahmed Yukneki, Trans. Çakan, 2020).

Until today, four manuscript copies of Atebetü'l-Hakayık have survived. One of them, the Samarkand copy, was prepared by the calligrapher (writing artist) Zeynelabidin in Samarkand in 1444, during the reign of Temur's son Shahruh. Zeynelabidin wrote the work in the Uighur alphabet and a neat writing style. Today, this work is preserving in the Hagia Sophia section of the Istanbul Süleymaniye Library (Ercilasun, 2013).

According to Atebetü'l Hakayık, knowledge is the most valuable dinar (currency). Ignorance is the worst thing for humanity. According to Edip Ahmed Yukneki, ignorance has absolutely no value and should be avoided. According to him, intelligence is like a torch that illuminates the darkness. The means of illuminating the darkness of man is knowledge (Özcan, 2020). In this respect, Atebetü'l Hakayık, written to enlighten society and give people some moral values and advice, is precisely a literary and moral work. In this work, it is possible to say that Edip Ahmed Yukneki aims to establish the moral rules that he finds beneficial in terms of religion and social life (Yazıcı, 1999).

Some statements about the importance of knowledge in the work are as follows (Edip Ahmed Yukneki, Trans. Çakan, 2020):

"I base my word on knowledge.

O friend, tie yourself to the knowledgeable

The path to happiness is found with knowledge

Know knowledge, find the way to happiness

A knowledgeable person is like a valuable dinar.

It's like an ignorant, ignorant, worthless coin

How do the knowledgeable and the ignorant equate?

A knowledgeable female is considered a male, an ignorant male is considered a female.

Knowledge is like marrow with bone.

The marrow of the bone is the mind of man.

The state of ignorance is like a bone without marrow

No one reaches out to a bone without a marrow.

Man became human with knowledge.

Ignorant is considered lost alive

The wise person dies; the name cannot die

If you are ignorant, your name is dead before you die.” (81-96, p. 8)

“Knowledgeable pursues knowledge

O friend, knowledgeable knows the taste of knowledge

Knowledge informs people about the value of knowledge.

What can ignorant wood do with knowledge?

To the ignorant, the word of truth is tasteless.

Advice and counsel to him are useless.

All kinds of dirt are removed by washing.

Ignorance is a dirt that cannot be purified by washing.” (105-112, p. 10)

The presence of this and more advice in Edip Ahmed Yukneki’s work, and especially the emphasis that “ignorance is a dirt that cannot be purified by washing” shows the importance he gives to education.

## CONCLUSION

The acceptance and spread of the religion of Islam among the Turks brought with it many innovations and radical changes. During the Karakhanid Period, many old behaviors were changed due to the teachings of this new religion, but cultural values were tried to be preserved. Due to the innovations brought by the new religious belief system, scientific studies were associated with God, and this work was seen as a sacred purpose. In particular, they gave importance to science and education so that the Karakhanid rulers of the period could abandon their old belief systems and create an Islamic-based social structure. For this purpose, madrasahs, which are the equivalents of the universities in the Middle Ages in the Islamic geography, were opened in this period, and many more programs and contents, including positive sciences and values education, were implemented in these schools in addition to religious education. From establishing madrasahs to their operation,

various rules were determined and placed in a systematic order. This new order, which was realized in this period, allowed many scientists and thinkers to develop. Scientists and thinkers who rise in this period left a permanent mark not only in Islamic geography but also in the world, and their works and teachings became a source of inspiration and a source for the training of many thinkers, researchers, and scientists in the following years. In the light of all these factors, it can be said that this period has a revolutionary character in Turkish education history. The views of the leading people of this period about education also have an important place in the history of Turkish education.

The valuable views and comments of Farabi, who was called the second teacher after Aristotle, shed light on the history of Turkish education for the period in which he lived. Farabi stated that there are three types of educators and said that teaching should go from easy to difficult and argued that education should start with arithmetic and geometry and continue with other scientific disciplines. He also stated that logic and philosophy should be included in the teaching process. Another genius of this period, Ibn Sina, was described as the third teacher after Aristotle and Farabi. He also conducted research on philosophy and logic, especially medicine. His statement that every child should be educated according to their interests, talents, and skills, and also the qualified and active teacher profile he drew during the education process reveals that he is a thinker beyond his time in terms of education, even if he does not produce a work that covers only educational sciences. The works he wrote in his own time have been studied and read for centuries due to the fact that he was a person beyond his time. Both Farabi and Ibn Sina defined learning knowledge as the way to perfection and happiness and stated that other branches of science should be taught in addition to Islamic education in their period. They also stated that the sole purpose of people in the world is to reach happiness and perfection by maximizing their abilities. The other vital names who lived in this period, Yusuf of Balasagun, Mahmud of Kashgar, Ahmed Yesevi, and Edip Ahmed Yukneki, stated that knowledge and science were a crucial lofty goal in addition to religious education. Arguing that moral and spiritual values are at the core of education, they stated that these values are essential for a solid and orderly social structure. In this period, scientists and Thinkers saw ignorance as humanity's greatest enemy and adopted fighting ignorance as a sacred goal.

In this period, radical changes were made in education with the influence of Islam, and innovations were adopted in accordance with the rules of Islamic religious belief. There is no doubt that this period is a turning point in Turkish education history because these changes in this period became the turning point of the new Turkish education history, which will continue for centuries in the future.

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# **SECTION 2**

## **EDUCATIONAL AND CULTURAL POLICIES IN THE SELJUK PERIOD**

# EDUCATIONAL AND CULTURAL POLICIES IN THE SELJUK PERIOD

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## INRODUCTION

### 1.1. The Effect of Islam on the Seljuks

The Seljuk State, which settled in Anatolia with the victory of Manzikert, has shown cultural and social activities that have continued until today. The Seljuk Artifacts still exist at present. Scientific and religious institutions established in cities such as Konya, Aksaray, Tokat, Kayseri, Sivas, and Erzurum were prominent as quality and quantity (Güven, 1998).

Seljuk Bey and his tribe, who came from the Oghuz tribe of the Gokturk State, met with Islam during the war with the Karakhanids and accepted Islam as a religion. They settled in the “Maverannuehir” and Khorasan regions, which are among the regions where the Islamic faith is dominant (Karadaş, 2003). The Seljuk State was officially established after the Dandanakan War with the Ghaznavids in 1040 during the reign of Tugrul Bey, who became the ruler after the death of Seljuk Bey (Köymen, 2017).

When the Seljuks accepted Islam, this period coincided with a period when the Islamic world was experiencing difficulties in discord and confusion. Propaganda by the Fatimid Caliphate, which ruled around Syria and Egypt, became widespread. Shiite Buveyhiogulları caused the caliph in Baghdad to fall into a problematic situation (Kösoğlu, 1991).

The Byzantine Empire, which benefited from the sectarian conflicts of the period, gained dominance as far as Azerbaijan and Iraq and threatened Baghdad, where the Caliphate was located (Kösoğlu, 1991). Tugrul Bey, the ruler of the Seljuks, came to Baghdad upon the invitation of the Caliph, who was in a difficult situation, and he saved the Caliph from the trouble he was facing. Upon this situation, Tuğrul Bey was given the title of “Sultan of the World” by the Abbasid Caliph of the period (Akyüz, 2020). Upon these events, the Seljuk State, which became so intimate to the religion of Islam, almost started the Turkish-Islamic reign (Turan, 1969).

According to an opinion accepted by many of the Seljuk history experts, these relations of the Caliph and Tugrul Bey were as much as the Baghdad Abbasid Caliphate, which was undoubtedly going through one of the weakest periods in its history; It is also significant

for the Great Seljuk State. Because in the new situation, the caliph and his followers are freed from the “Buwayhi” and are promoted to a respected position, even if they are not entirely independent. To put it more accurately, the venerable quality of the caliphate, which was devotedly devoted to all Muslims, was exceedingly restored. However, the caliphs did not accept this situation with great satisfaction. As a matter of fact, from now on, they will seek ways to be completely independent and to exercise authority in worldly areas at every opportunity.” (as cited in Sıddıqı, 2012; Yazıcı, p.214).

Pure Islamic understanding and world domination ideal have taken place in life, ideas, works, and education. We can see the importance of the religion of Islam with the words of Tuğrul Bey, “If I do not build a palace for myself and build a mosque next to it, I will be ashamed of Allah” (Turan, 1969). We can understand the importance of mosques because they are utilization as places of worship and education in the Islamic world (Kılınç et al., 2019).

The Seljuks provided many benefits to Turkish and world civilization. Many structures and institutions established in this period became the golden age of justice, education, and prosperity. Science has been given importance and has trained influential and essential scientists by using positive sciences and religion (Guven, 2018).

The Seljuks made many contributions to the Turkish-Islamic world with their studies and activities in the political field and the field of education. Both the rulers and prominent statesmen such as “Nizamülmülk” gave great importance to subjects such as education, science, and art. As a result, madrasahs, an Islamic Institution and provide formal education, developed in the Seljuk state. The first Seljuk Madrasa was established in Nishapur in 1040 by Tuğrul Bey (Şanal and Alaca, 2020).

While the “Nizamiye Madrasahs”, which were established during the Seljuk period, became the most important educational institutions of the period, they became a beacon and example for the Turkish-Islamic educational institutions that followed. The primary purpose of these institutions is to train senior government employees, officers, and administrators. Madrasahs are spread over broad geographies. Apart from Turkistan, madrasah-based educational institutions were opened in many places such as Anatolia, Egypt, Iraq, and India, and the best “Mudarris” (professor) of the period were trained in these institutions, and essential scholars emerged (Köçer and Koçoğlu, 2020).

Madrasahs developed in the Seljuks and spread to every inch of the country. On the other hand, a non-formal education institution such as “Ahilik” has turned into the “Atabek” institution where the princes were educated. Alpine, veteran, veli human type was given importance in Seljuks. Schools and madrasahs constitute formal education institutions. However, there are many non-formal education institutions (Özkan, 2015).

## 1.2. Educational Philosophy after Islam and Seljuks

The fact that Turks have adopted the religion of Islam has added different and new qualities to their education, and this has had some critical and continuous results in Turkish education history. A regular formal education institution called madrasah emerged in Turkish societies, and these madrasas spread quickly. These institutions survived until the establishment of the Turkish Republic. The ideology of Turkish societies has begun to enter new dimensions with the influence of the religion of Islam. Old Turkish values, customs, traditions, and customs have alteration the way of change. With madrasas, thinkers and clergy played an essential role in bringing about desired change. In Turkish-Islamic societies, the general purpose of education is to create the “Gazi and Veli” human type. “Gazi” (Veterans) are people who fight against non-Muslim opponents for the victory of Islam. On the other hand, “Veli” would control their volition by educating their feelings and thoughts and waging war against themselves. Their ultimate goal is to implement the commands of Allah, the Qur’an, and the will of the Prophet and ensure that they are followed (cited in Kaygısız, 1997; Mutluay, 1969).

The first Seljuk madrasah was established in Nishapur in 1040. In every neighborhood and village, reading, praying, and Islamic rules were taught. Because of the recitation of the Qur’an, its meaning was often unknown. Courses in madrasas: Fiqh (Islamic law), Kalam (existence and unity of God), Belagat (speech), Naaani (words and grammar), Calculus, Hendese (geometry), Heyet (astronomy), ilm-i Hikmet (philosophy), History, Geography, Sarf (morphology, grammar), Nahiv (sentence structure), Hadith and Hologic. These lessons were taught until the end of the 16th century. In the 18th and 19th centuries, emphasis was placed on Islamic sciences, namely fiqh, kalam, rhetoric, hadith, etc. and courses such as calculus, hendese, astronomy, philosophy, history, and geography were either removed from the programs or were not appropriately taught (Kaygısız, 1997).

## 1.3. Mekteps

The Seljuk school, also known as the “Sıbyan Mektebi”, continues the Karahanlı primary school tradition. Institutions also called “Küttap,” provide education at pre-school and primary education levels. Schools (Sıbyan Mektepleri) are primarily located next to the mosques extensively found in the country. Teachers (Hodjas) were also religious officials who had a duty in the mosques next to them. Teachers were chosen from people who were educated in madrasahs or had some religious knowledge. In these schools, reading, writing, reading the Qur’an and Tecvid (tajweed), basic mathematics, and religious knowledge are taught. There is no age limit to start these schools, but it continues until a person reaches puberty. (Akyüz, 2020).

#### 1.4. Madrasahs

Various opinions have been put forward about how it emerged about the madrasahs, formal education institutions. The school opened under “Hatimi” in Tehran, the first educational institution opened for the first time, is the core of the madrasah (Güven, 1998).

Although madrasah is the word “ism-i mekân” (place of action), it means a place where lessons are given and practiced. It is the place where education and teaching take place in Islamic civilization. The institutions that provide secondary and higher education, the upper level of the Primary School, are also called madrasahs. Madrasa means the building where the student sleeps and gets education together with the place of study. Therefore, it has the characteristics of a boarding school. Madrasahs are an education and training institution that creates the needed culture and provides employment. The language of education in the madrasah is Arabic, but there are works such as Turkish medical books, and Qurʾan translations and commentaries were written during the Beylikler (Principalities) Period (Kemaloğlu, 2015).

The value given to science by the statesmen had a significant impact on the development of madrasahs in the Seljuks. However, there are other reasons for its development. Some of these reasons are:

- Obligation to train politicians, government employees, and bureaucrats for the growing and expanding state,
- Obligation to employ clergy,
- The desire to bring talented students who do not have the opportunity but who are trying to get an education to society,
- The need to teach this religious Belief belief to the Oghuzs who make acquainted with Islam and to ensure that their remaining ancient religious beliefs to eliminate,
- It is essential to raise scientific and ideological people in order to establish a bond of love with the people living in the conquered lands and to spread the Islamic religion and Turkish-Islamic culture,
- The need to destroy the Shiite Fatimid ideology that there are sectarian conflicts and train scholars who can be intellectuals who oppose their spread and propaganda. Madrasahs also assumed the guardianship and representation of 4 major denominations (Hanafi, Shafii, Maliki, Hanbali).
- The idea of preventing possible ideological destruction activities by connecting scientists and scholars to madrasahs on salary (Akyüz, Y. 2020).

### 1.4.1.Nizamiye Madrasahs

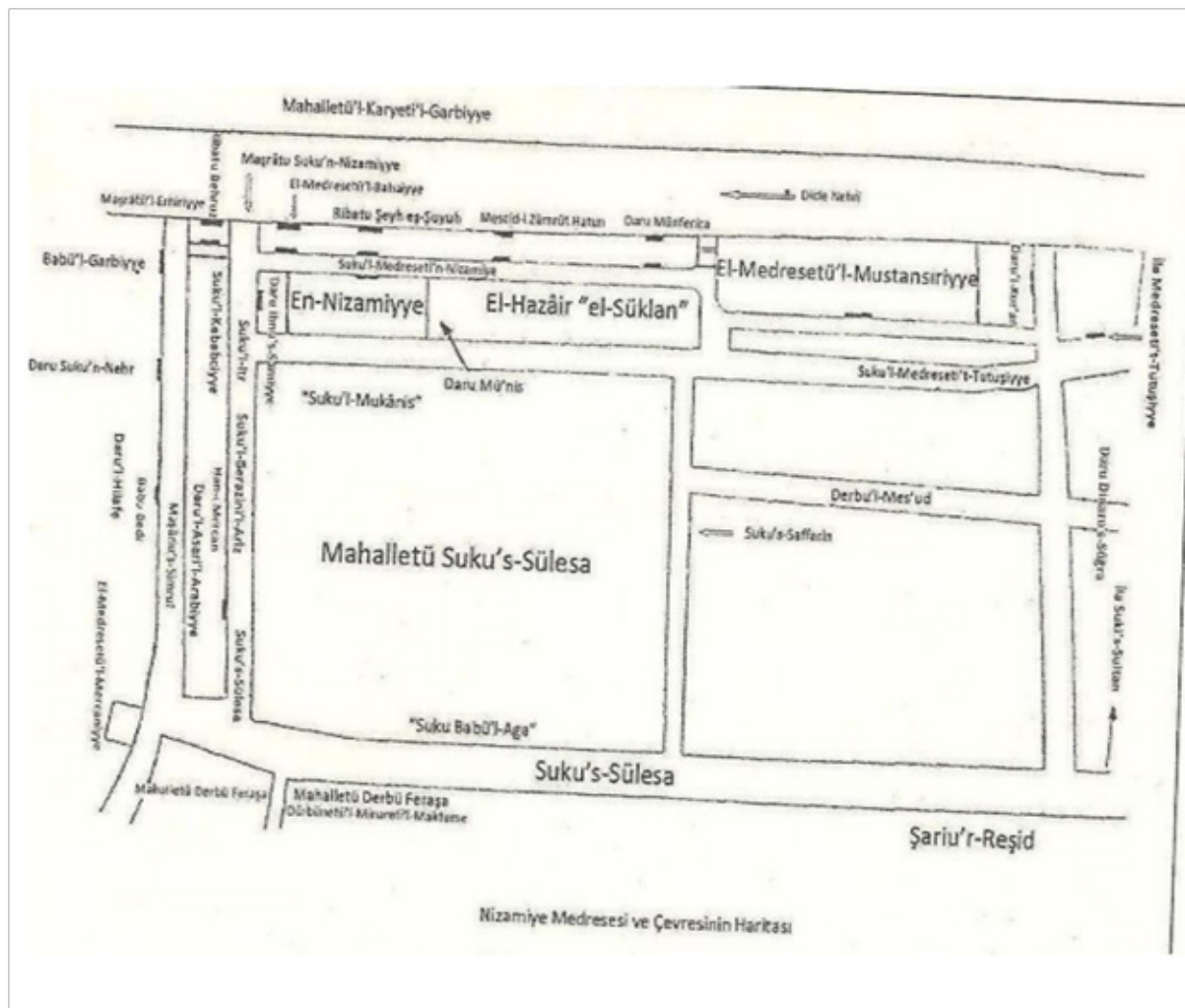
#### 1.4.1.1 Reasons for Establishment of Nizamiye Madrasahs

Nizamü'l-Mülk gave critical support to the military operations organized to eliminate the crisis that affected the Islamic World in the periods of Alparslan and Melikşah. In addition to military operations, he also fought in scientific fields. The most significant confirmation of this situation is the acceleration of the construction of madrasahs. When the reasons for establishing Nizamiye Madrasahs are examined, it is perceived that religious purposes are at the forefront (Arıcı, 2005).

The Seljuk rulers, who acted following the Sunni policies, first saved the caliphate of Baghdad, and by gaining the gratitude of the Caliph Kaim bi-Emrillah, they succeeded in easily dominating the Muslim regions. The protection of Sunnism was vital for the survival of the state. The reinforcement of this principle, which was defended and protected by the sword, with many scientific and intellectual institutions began with Nizâmü'l-Mülk (Kafesoğlu, 1972). Students studying in madrasahs, the most important of these organizations, undertook the preservation and dissemination activities of the four major sects, namely Hanafi, Shafi, Maliki, and Hanbali. Another purpose of establishing and spreading madrasahs was the need to train civil servants in the growing empire. Some students studying in these institutions were trained to work in Seljuk administrative staff (Arıcı, 2005).

One of the aims of establishing the madrasahs is the need for the Oghuz tribes, who had just met Islam, to move away from their old beliefs and consolidate and place their new creeds. Because the Seljuk state wanted not only land conquest but also wanted a “spiritual” conquest. The necessary personnel for this purpose had to be trained in madrasahs with a qualified and systematic education. The idea of educating talented but poor students and reintegrating them into society also accelerated the establishment of madrasahs. One day, when Alparslan, while with Nizâmü'l-Mülk and saw the impoverished youth at the mosque’s door in Nishapur, he asked who they were and why they were in such a situation. The vizier answered to him, “These are the most honorable of people and seekers of knowledge who have no worldly pleasure.” Upon this speech, the Sultan ordered that a dormitory be built and paid a salary for them (Arıcı, 2005). Thus, students were provided with scholarship education. Although financial support was provided to the students during their education before Nizamü'l-Mülk, this situation was short-lived. The politician’s affection for science and the hadiths of the Prophet Muhammad that encouraged learning knowledge also made the construction of madrasahs widespread (Akyüz, 2020).





**Figure 1.** Map of Baghdad Nizamiye Madrasa and its surroundings

The Nizamiye Madrasa in Baghdad, which is accepted as the first foundation university globally, was founded in 1067 by the Seljuk Sultan Alparslan. After this situation, madrasahs, which sultans, governors opened, and even sultan ladies throughout Turkish-Islamic history, are always foundation institutions. Nizâmü'l-mülk had a first-hand influence on the establishment and spread of educational institutions that would maintain the survival of the state by the political conjuncture it was in, by bringing a new expansion and broad-mindedness to the educational institutions that existed before it (cited by Göktürk and Dağ; Arslan, 1995).

Nizamülmülk, who prepared foundation certificates and established foundations to meet the needs of madrasahs, also had income-generating places built around the madrasah. He allocated bazaars, baths, shops, and lands whose revenues would be connected to the madrasah. Madrasahs, which have the characteristics of a social complex, consist of rooms belonging to teachers and students, classrooms, prayer rooms, libraries, dormitories, dining halls, and baths (Biçer, 2013).

Foundation revenues were used for publicly beneficial purposes such as mosques, mausoleums, and madrasas, according to the conditions of the foundation and according to Islamic law. In addition, the needs of the people working here were paid with the incomes obtained. The foundation's "Mütevelli" (trustee) must maintain the foundation buildings, maintain religious and administrative services, train religious scholars, follow up the works of the foundation according to the Shari'ah, and make the best of charity. The Mütevelli is responsible for the entire work and operation of the foundation. If the Mütevelli goes beyond the foundation's purpose and treason in sharia affairs, he is immediately dismissed and punished. Charitable institutions were required to operate according to charters and were strictly controlled when necessary. All kinds of complaints from the public about the institutions were taken seriously and followed up. If the investigations were cleared, the Mütevelli would be asked to obey and serve." (Cited by Biçer, 2013; Atebet'ül-Ketebe, 1329).

#### **1.4.2. Administrative Structure and Teaching Staff of Madrasahs**

The administrative and teaching staff of the madrasah consists of many elements. The administrative staff of the madrasahs consists of the president, the foundation officer, the foundation clerk, the janitors, and the servants/ferraş.

The staff of the organization responsible for education and teaching activities as follow: Müderris, Naib, Muîd, denomination chief, preacher, Müftü, librarian, and students (cited in Baştürk, 2019; Kisâî, 1995: 121).

##### **1.4.2.1. Müderris (Professor)**

The word "Müderris" was used to refer to the scholars in the fiqh chair in the madrasahs. In each madrasah with only one chair of fiqh, only one professor was assigned (cited in Baştürk, 2019; Makdisi, 2007: 213). Scholars, generally known as sheiks, taught sciences such as hadith, recitation, mysticism, and "nahiv". With the establishment of the Nizamiye Madrasahs, the word "Müderris" gained an official identity. With this institution, the term Müderris was used for a person who teaches in their fields in all madrasahs in the country (cited in Baştürk, 2019; Bozkurt, 2006: XXXI, 467). When the entrance conditions to the Nizamiye madrasahs are examined, the selection of academicians for the present time universities and the selection of professors for the period of madrasahs have almost the same characteristics and qualifications. Being a distinguished scholar of the time and proving his competence in science, knowing a foreign language, and being religious were among the requirements sought in the first place for those who wanted to be Müderris in Nizamiye madrasahs (Kazıcı, 1983: 55). In addition, the other issue that was considered in the selection of professors (Müderris) for the Nizamiye madrasahs was whether the teacher produced works or not. Because the scientific authorities given to the professors were held equal to the works they create (cited in Baştürk, 2019; Sallâbî, 2013: 348). While there was no specific requirement for being a professor in the madrasahs before

the Nizamiye Madrasahs, special conditions were required in order to be a professor in the Nizamiyes; It reveals the quality and importance of the Nizamiye madrasahs (cited in Baştürk, 2019; Ocak, 2002b: V, 723). The professors wear a black robe and a blue turban. Their salaries are generous, and their prestige in society is high (Akyüz, p.46).

#### **1.4.2.2. Muîd**

Muîd, who means negotiator, was the assistant professor who repeated the course after the professor (Müderris). Muîd is also in a degree between the teacher and the students. Muîds were usually chosen among those who were intelligent, talented, and proved themselves. In the madrasahs where no Müdarris was appointed, Muîds took on the task of giving lectures. The word Muîd was not found before the XI century. For this reason, there are comments about the emergence of this title after the establishment of the Nizamiye Madrasahs (Baştürk, 2019).

#### **1.4.2.3. Müfid**

“A hadith scholar who is superior to the level of Muhaddis but has not reached the level of hafiz.” The word Mufid derives from «expression,» defined as “to obtain wealth and knowledge and benefit others from them”. The word “Mufid” is used as a term for those who convey the hadiths precisely as they are and know them by memorization. Since Mufids know the Muhaddis and know which “isnad” is more reliable, they guide by explaining which one is dependable. It is known that the Mufid helped students during their studies. Mufids, unlike Muîds, have to do research to teach (Kandemir, 2006).

#### **1.4.2.4. Nâib**

In the dictionary meaning, the word naib is “to represent someone, to deputize for someone”, and expressed as “a person who undertakes the responsibility of an office for a temporary period instead of the original owner”. “Naiblik,” which has a comprehensive meaning and is applied in state affairs, is also compatible with the terminological meaning when applied in madrasahs. When the Müderris, in charge of the madrasah, had to teach in other madrasahs, he could be hired someone as a deputy Mudarris. In the same way, he has the opportunity to hire a paid substitute teacher to alleviate the burden of the Müderris. The professors (Müderris) also have a duty as a “Kadı” (judge). On the other hand, Naibs can carry out teaching activities as paid substitute professors (Baştürk, 2019).

#### 1.4.2.5. Students

Students are referred to by names in different languages and often with meanings denoting their qualifications. The students in the Seljuk madrasahs were called “Fakih”, which means knowing Fiqh, “Talebe” and “Tüllab” in the Ottoman Empire, “Danişmend” meaning scholar and intelligent in Persian “Suhte” meaning burned and reflected; “musteid” meaning talented in Arabic. It was used with the names “fakih” and “mulazim” in the Seljuks (Çatakoğlu, 2002).

Presently, students who complete their regular courses at the same level as graduate students and study under a professor to increase their knowledge are also called “owners”. Owners assumed the duty of Muîd according to their age and knowledge. Madrasahs that provide equal education opportunities are open to anyone who wants to learn science and is talented (Basturk, 2019). Scholarships are given to the students, and their accommodation is in the madrasas as boarding. Teachers are authorized in the selection of students who are given financial aid (Akyüz, 2020).

#### 1.4.3. Curriculum of Madrasahs

Religion and Law Courses	Language and Literature Courses	Philosophy Courses	Positive Science Courses
Quran Reading	Arabic Literature		Medicine
Commentary	Persian Literature	Philosophy	Surgical
Hadith	Syntax	Dialectic	Math
Canon Law	Consumption		Calculation
The Word	Oratory		Geometry
	Poetry		Trigonometry
	History		Hemerology
	Decorum		Astronomy
			Natural Sciences

*Figure 2. Lessons of Baghdad Nizamiye Madrasahs*

Nizamülmülk gave importance to the determination of education programs as much as it gave importance to the selection of professors in madrasahs. The limited courses on Fiqh and Fiqh methods increased numerically and qualitatively with the establishment of Nizamiye Madrasahs. In addition to the courses such as Kalam and Tafsir given to the sciences of Fiqh, Hadith, and the Qurʾan in the beginning, lessons such as “Sarf ve Nahiv” (syntax), literature, history, and dictionary were also given from the literary

sciences. Apart from these, cognitive sciences such as mathematics, astronomy, medicine, and philosophy were included in the program. Due to the lack of scientists, the teaching of these courses varies according to the fields of study.

For this reason, cognitive sciences were generally given in private teaching areas, hospitals, and observatories. Some scholars developed themselves and were able to teach in Islamic sciences and cognitive sciences without being bound by a program. As an example, influential scholars such as Ömer Hayyam and Zahirreddin al-Beyhaki, who are known for literature, have also produced significant works in the sciences of mathematics, geometry, and astronomy (Baştürk, 2019).

While applying the curriculum, the order of application of the subjects is essential. Student readiness is at the forefront. One cannot move on to the next topic until the subject is finished. Before moving on to the new topic, students summarize the previous one and then move on to the next phase. In addition, the Müderris decides which issue is superior and essential. The Müderris made an effort to delve deeper into the subjects they taught and to give them to their students in detail and ultimately.

The first stage is religious education. The student who passed these courses could enter any madrasah in the second stage. Additionally, students who completed the second stage could go to institutions at the third or higher level. This situation is similar to the “student transfer” or “double major” programs used today. Therefore, since students had the right to transfer between institutions, they could take lessons from different professors. They could start and finish their education in Nizamiye Madrasahs and transfer to a different educational institution. As an example to this situation, Imam Ghazali first started his education in Jurjan, then continued in Tus and came to Nîsâbûr and subsequently became a student of İmâmü'l-Haremeyn el-Cüveynî. If a classification of educational institutions is made, it can be said that the educational institutions in the first stage are masjids and schools, secondly, the madrasas that are smaller than the Nizamiye Madrasahs, and the Nizamiye madrasahs in the third and higher stage (Baştürk, 2019).

#### **1.4.4. Teaching Techniques of Madrasahs**

Education in madrasas started with the morning prayer, and the Qur'an was read after the prayer. While lecturing, the lesson was arranged with the students forming a circle around the Müderris, who is sitting on a cushion or platform. Müderris usually gave his lectures by rote or text. Students would listen to their lectures and take notes. The students listened to the explanations of the Müderris and had long discussions after the subject. In line with the explanations, the students would take notes on the page where the book mentioned the subject. When the homework was given over the book, the students who worked on their homework first would follow the lecturer's book by looking at their books after the lecturer's explanation and information on the subject, and take notes on the necessary parts (Cited by Baştürk, 2019; Ocak, 1993; Kisâî, 1995; Talas, 2000).

According to the narration of Ibn Jubayr, who was in the lesson once after the afternoon prayer: “The teacher was sitting on a flat floor, and the students were sitting on high sofas, and they kept asking him written or verbal questions until the evening prayer time came.”(Cited by Biçer, 2013; Phillip, 1980).

Asking questions is unfettered for students. Discussing the subject and even supporting it can be considered one of the most critical education features. It is a typical situation as long as the students who disagree with the professors are within the rules of respect and prove their opinion. The students would sit on their knees on the floor, use their knees as a desk, and write with a notebook in their left hand and a “reed” pen in their right hand. An inkwell would be fastened to the belt around their waist. Muîds did the task of getting students to get notes (Cited by Baştürk, 2019; Öymen and Dağ, 1974).

#### **1.4.4.1.Hifz Etme**

The most fundamental feature of medieval Islamic education is to strengthen memory. People with powerful memories are called the “ocean of knowledge” or “knowledge store”. Memorization does not just mean learning without questioning and thinking. While the subject is memorized and repeated, it is done with logic and comprehension. For this reason, repeating an article also means comprehension (Cited by Baştürk, 2019; Makdisi, 2012).

#### **1.4.4.2.Repetition**

Repetition is essential for memorization. When scholars talk about their student memories, they claim they had to repeat their lessons many times. For example, it has been said that the famous fiqh scholar Abu Ishaq al-Shirazi repeated a lesson a hundred times to make sure that it was completely embedded in his mind. The fact that there is a Muîdin in charge of repeating under the teacher in every madrasah considers the importance of repetition (Cited by Baştürk, 2019; Makdisi, 2012).

#### **1.4.4.3.Semâ**

Sema, which means “hearing, listening”, is used as a terminological meaning “the method of obtaining the right to narrate a hadith or hadith book by hearing it from the Müderris himself”. The main reason for using the terminological as meaning is the increase and spread of hadith books. According to the result obtained from all these meanings, the Sema method is generally used in Hadith science. The student’s learning occurs by listening to the teacher tell the hadiths from a book or. Many scholars have recommended the learning of hadiths through Sema, arguing that it is the most reliable source. It can be said that the Sema teaching method was used in Seljuk educational institutions, especially in Nîşâbûr (Cited by Baştürk, 2019; Aydın, 2009).



#### 1.4.4.4. Negotiation and Debate

The word negotiation means “to tell a story with another person” and “to talk to each other about an issue”. When this word is used for scientists and intellectuals, it means “exchange of views, reasoning about a scientific issue, discussing, expressing positive or negative opinions on a certain issue”. However, the real meaning of the word is that two people help each other in memorizing and remembering. It is mentioned that the provisions, rules, or other issues raised in the lesson should be negotiated with the students in the course, accompanied by the Müderris. In this way, it is thought that students will not forget what is explained in the lesson and that the subjects will be better comprehend (Baştürk, 2019).

While the debate means “to look at each other, to think together”, the meaning of the terminological is “the science that determines the methods and rules of the discussion to investigate and find the truth” (Cited by Baştürk, 2019; Yavuz, 2006). It can also be defined as a joint statement of opinion on a particular subject. Scholars or students should be able to reveal their thoughts quickly, they should be criticized freely, and their thoughts should be combined. The goal should not be conflict but the revelation of the truth. The change in the education system and the essential factor in the development of madrasahs are because negotiation and debate have become necessary (Cited by Baştürk, 2019; Mez, 2014).

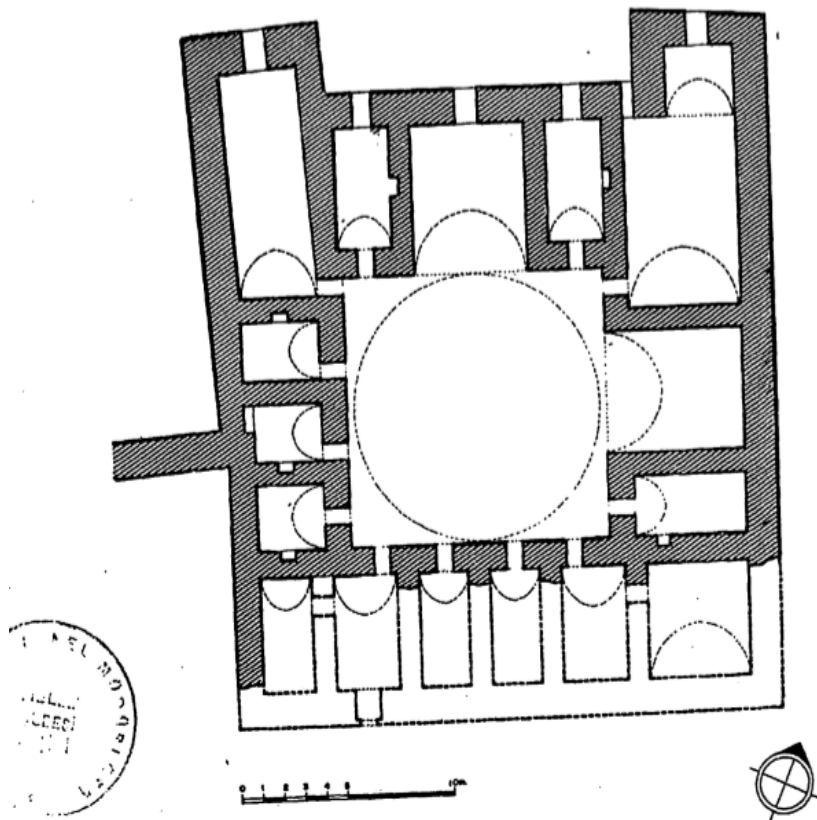
Even though madrasahs are seen only as places where lectures are given, they are an institution where other scholars can come and negotiate and debate about the courses taught. (Keles, ?)

#### 1.4.2. Turkey Seljuk Madrasahs

After the conquest of Anatolia by the Turks, it took many years for the madrasahs to be established and spread on these lands. It took three generations for the Turkish Principalities and Seljuks to settle in Anatolia. During this period, the first works made in Anatolia were produced. It is seen that the first madrasah was built in the time of the Seljuks of Turkey, during the reign of Kılıçaslan II, the Yağlıbasan Madrasa was structured in the Niksar district of Tokat by the Danişment Principality (1143-1164). This madrasa bears the title of the first madrasah of Anatolia. From this point of view, the “Danishment” Principality initially started structured madrasahs in Anatolia. In this respect, this principality depends on the tradition of wisdom, which gives importance to education and cultural service. Madrasa constructions accelerated during the Danishment period and gained momentum, especially in Tokat, Niksar, and Sivas regions. These madrasahs are in the form of foundations; The determination of the state as a field of charity and social service, apart from its official activities, continued to develop during the Turkish Seljuk period. The importance given to the madrasah in the Turkish Seljuks has been seen since the reign of Kılıçaslan II. When Aksaray was restored in 1170, madrasahs and zawiyas were built,

making it a science center. The scholars who studied in Aksaray were also respected in Egypt and Syria (Demir, 2009).

Along with many other fields, the Anatolian Seljuk State was also the basis for the Ottoman Empire in education. An application such as “Atabeylik”, which was established to train ahi-order and princes, a non-formal education, was implemented (Birekul, 2018). The Nizamiye Madrasahs, built during the Great Seljuks, carried the madrasah structure, which was transferred to the Medieval Islamic civilization to Anatolia. However, Anatolian Seljuks did not take this system and structure directly, but they reinterpreted it and transferred it to their architecture and culture. It also shows itself in the physical structure of madrasahs. For example, the two “Eyvanlı” madrasah types are unique to Anatolia (Balık, 2001).



*Picture 1. Plan of Niksar-Yagibasan Madrasa*

In madrasahs, the salaries of non-educational officials differed according to their duties and responsibilities. Importance of these cadres played a role both in the proper and regular delivery of education. It also played a role in maintaining its effectiveness in the social structure. Anatolian Seljuk Madrasahs are educational institutions where cultural activities can be implemented by including society. The staff in this new madrasa established by the Seljuks in Anatolia is as follows:

*I- Mütevellî (Trustee):* It means the person responsible for the management of the foundation. They are in charge of the administration of the foundation.

2- Library Staff: Persons responsible for the libraries in the madrasahs called “Hâzînü’l-Kütüb”. There is an extensive or miniature library in every madrasah.

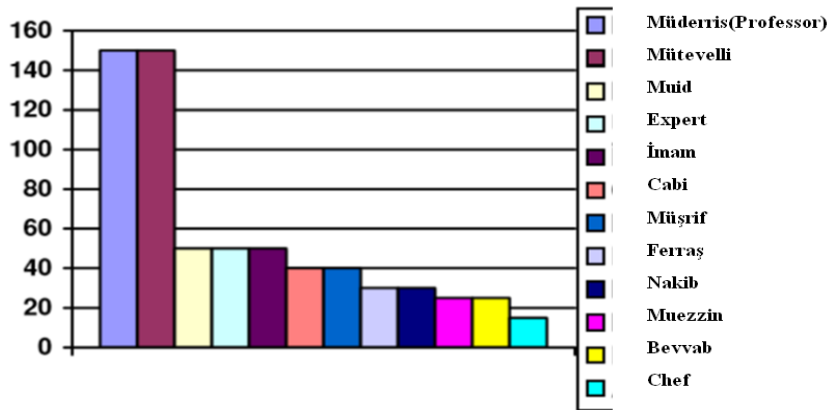
3- Ferraş: Ferraş, which means spreader, layer in Arabic, is the person responsible for spreading, removing, and cleaning the exhibitions of the foundation.

4- Bevvab: They undertake the duty of concierges and guards of madrasahs. It controls the entrance and exit of madrasahs.

5- Imam: There is a mosque and an imam in charge in every madrasa. In addition, there are very crowded groups such as muezzin, duahan, who are in charge of these masjids in endowments. It is not unnoticed that there are around 4-5 attendants only for the time prayers and Friday prayers.

6- Muezzin and Other Religious Officials: Muezzin, hatip, nâthan, duâhan, salâhan are next to the imam.

7- Other Officials: Apart from the specified officials, it is possible to discuss people who are not in every madrasah and have different duties. For example, the most important are the cooks (Fish, 2001).



*Figure 3. Salary Levels of Sivas Gök Madrasah Staff (Monthly Dirham)*

In the 13th century, medical madrasahs began to be built in the Seljuks of Turkey. Gevher Nesibe Hospital or Gıyasiye Madrasa, built in 1205 in Kayseri during the reign of I. Gıyaseddin Keyhüsrev, as both a madrasa and a healing school. This madrasah is also called Double Madrasa (Özkan, 2015). Here, along with the teaching of theoretical medical knowledge, there was also the opportunity to practice applied medicine. With the simultaneous operation of research and education, it can be compared to today's university hospitals. The development of madrasahs in Anatolia was the effect of the Mongol invasion that started in 1220 in Turkestan. The arrival of many scholars, scientists, and poets came to Anatolia after these invasions increased scientific and literary activities. In

this way, Anatolia became an important center for Islamic Civilization. The critical factor that increased the quality of the madrasahs and increased the level of knowledge were scientists such as Sadreddin Konevi, Mevlana Celaleddin, Necmeddin Dâye, Burhaneddin Tirmidhi, Muhyiddin Ibn Arabi, who came to Anatolia in this process. The fact that Anatolia became a cultural center led other Turkish and Muslim communities to establish madrasahs. For example, the “Bulgari Madrasah” founded by the Volga Bulgarians in Sivas in 1280 and the “Gökmedrese” built by the Mongolian governor of Amasya and connected to the foundations can be given as examples of this situation (Demir, 2009).

Location of Madrasahs	Name of Madrasahs
Konya	Sıracı, Karatay, Slender Minaret, Altun Aba (İplikçi)
Kayseri	Humad Hatun, Sahibiye, Hacı Kılıç, Double Madrasa
Sivas	Sky Madrasahs, Buruciye, Double Minaret
Divriği	Grand Mosque
Erzurum	Double Madrasa, Yakutiye
Tokat	Sky Madrasahs
Niksar	Yagubasan, Darülmahri
Çankırı	Darülmahri, Darüşşifa
Sinop	Süleyman Pervane
Kırşehir	Cacabey
Antalya	Grand Mosque, Karatay
Şanlıurfa	Grand Mosque
Diyarbakır	Grand Mosque, Mesudiye, Zinciriye
Mardin	Kasuniye, Zinciriye, Hatuniye

*Figure 4. Main Madrasahs in Anatolian Seljuks and Principalities*



*Picture 2. Sivas Gök Madrasa*



*Picture 3. Erzurum Double Minaret Madrasa*



*Picture 4. Diyarbakir Great Mosque*



*Picture 5. Mardin Kasımiye Madrasa*

### **1.5. Atabeylik**

It emerges with the combination of the words Ata and Bey during the Great Seljuks. For the first time, Sultan Alparslan appointed Nizamülmük as an atabey for the education of his son Melikşah. After this situation, atabey employment was provided, and they were chosen from among the old, experienced, and knowledgeable statesmen (Yaman, 2018). It has also coincided that the Atabeys was given the title of “Atahoca”. Atabeys are subordinate to the sultan. In this way, they prevented the “Şehzade” (princes) from revolting. However, since there was no rule for the change of the reign in the Seljuks, every Şehzade had an equal chance to become a sultan. It is seen that at the time of the change of monarch, atabeys provoked the princes they raised to take over the administration and even caused civil wars. In fact, it was seen that they took the regional administration from the hands of the Şehzade>s and established Atabeyliks (Atabeyliks of Damascus, Aleppo, Mosul) (Özkan, 2015).

### **1.6. Ahilik and its Organization**

The word “Ahi”, which means “brother” in Arabic, is used in the sense of open-handed, generous, which is mentioned as “Aki” in Divan-ı Lügati-t Türk. Ahilik is an organization that trains apprentices, journeymen, and masters according to the rules of honesty and integrity (Kayadibi, 2000).

The organization of the people accompanied the emergence of Ahilik due to the weakness in the political situation of the Seljuks. There is no factual information about how Ahilik emerged. It is acknowledged that it emerged with Ahi Evran in the period of the Turkish Seljuks. In the establishment of the Ahi organization, the problem of acquiring a home was caused by the intense migrations to Anatolia. The contribution of the Ahis is high in the socio-cultural development of Anatolia. Ahîs have a significant share in the social and cultural development of Anatolia (Turan and Kırpik, 2007).



Established guilds make people working in the crafts believe in the spiritual superiority of the “Pir” and ensure that they are trained as “disciples” who adhere to the rules loyally and honestly. Occupations were recorded in these guilds. According to the number of shops and workshops (provided that their names and records were registered), a certain number of workers and masters were kept. Those who wanted to pass from apprenticeship to mastership were subjected to a particular exam under the supervision of other masters and, when accomplishment was achieved, a “mastery” certificate was given. The title of Ahi bears the most skillful and respected person (Kafesoğlu, 1972).

### Share from the Story- Key Point

*In the time of Ahi Evran, trading life was carried on within specific laws and moral rules. According to this tradesman tradition, the journeyman could not open his shop and establish his own business without obtaining the permission of his master (master should give permission to his apprentice, this tradition is called “give hand”). Rumor has it that there was a glass master in the Central Anatolian Region. He used to teach all the skills of his profession to his apprentices and journeymen, and he also teaches the manners characteristics of merchants. Furthermore, to his former journeymen, whose time has come, he said, “Your training has complete” he would “give hand”, wish them good luck. This is how things went, and the apprentices would become masters when the time came. One of the last journeymen next to the glassmaker asks his master for permission to leave. His master asks him to stay, telling him that he is not ready yet and needs more time. The journeyman waits for a while but asks permission again. This time his master said, “My son, your training has not complete yet, you have not learned the trick of this business yet, you must stay!” he says. The journeyman could not stand it any longer and, risking everything, left his master’s side, went to one neighboring town, and set up his new business. He cannot find any success in his new profession, even if he sets up a business. All his glassworks, trinkets, candlesticks, ornaments cracked after a while, and customers stormed his shop with a thousand and more complaints. The young man could no longer stand it and went bankrupt, subsequently coercively returned to his master. He said to his master, “I did wrong, master, please forgive me!” and after winning the heart of his master, they start working again. After working for a while, his master said to him, “Now your time has come, I give you my hand, now you can open a shop, but I will show you one last thing, I’ll show you the trick of this business, later you can go!”. The master invites his journeyman to the darkroom by pointing to the journeyman who has never been entered before. The master takes one of the hot products piled up in the corner of the darkroom in his hand, turns it left and right in the light beam that floats in a thin line on the ceiling, and blows on the glass products by doing “pof” from time to time. He said to the journeyman, who is now beginning to understand the secret of this dark room he had never entered before, “Master, what are you doing? Why are you blowing on the glasses?” he asks. His master said, “Look, my son, there are small air bubbles in the glasses that I hold up to the light, I blow them before they get cold so that there is no air in them! Now do you understand why your windows are broken and cracked all the time?”.*



*The journeyman is stunned by what he hears. He learns both the mistake he made in the past and an important secret in the profession. His master said to his journeyman, “Now have you learned the trick?” subsequently, pats his shoulder and gives his hand and bids farewell to his journeyman ” (Ayva, 2017).*

Ahi organization is based on religious foundations (Kafesoğlu, 1972). The general moral regulations of the Ahilik and the type of person who will exhibit behaviors towards belief in the afterlife have been determined. This understanding of morality has revealed some rules. It consists of 12 commandments divided into explicit and closed, external and internal. The six commandments, both closed and external, are:

- *The order regarding the shalwar that wants to avoid illegitimate relations (fornication)*
- *An order regarding the stomach, which asks not to eat or drink prohibited foods and beverages according to the religion of Islam.*
- *The command regarding the language to avoid lying, gossip, empty talk, and backbiting/malicious talk. - The command regarding the ear and the eye, which asks whether the things that should not be seen and heard should not be seen or heard.*
- *The hand and foot commandment to avoid doing evil. - The order about greed, which asks not to be so attached to worldly goods and blessings as to make one forget the Afterlife.*

It is said that the word “control your hand, tongue, and waist” comes from these orders, and it appears as an idiom at present. The six commandments, both explicit and inward, are as follows:

- *Generosity - Humility - Kerem (kindness)*
- *Mercy and forgiveness*
- *Not being selfish*
- *Realism (vigilance - not getting drunk by “delusion wine”)*

The ethical rules that emerge as a result of professional solidarity are as follows:

- *Ahi should have a job, especially an art, that will evaluate his labor.*
- *Ahi should not deal with a few jobs or a few arts, but with a single job or art that suits his ability.*

• *Ahi, from the traditional work or art “Pir” to his own master, should be deeply attached to his elders and be an example in his art and behavior.*

• *Ahi should use the remainder of his livelihood ultimately to help the poor and unemployed.*

• *Ahi should have the knowledge, love scholars, and not go to the door of “Bey” or great person; on the contrary, even the sultan should come to his feet.*

• *Fütüvvet (Ahilik) is like a tree; it grows out of righteousness, its leaves are good manners, its root is to know only Allah alone, its fruit is the conversation of saints, its water is mercy. This tree grows in the heart of the valiant, and its leaves become exalted” (Kayadibi, 2000).*

The Ahi organization, which is based on religious foundations, did not accept non-Muslims to their organization. They gathered on certain days and spoke in their assemblies. Muslim and Turkish merchants were treated with privilege. For this reason, the Turks hold the city’s economy in their hands. In this way, the Islamization of non-Muslims in different crafts and professions was aimed. However, there has been no case of non-Muslim minority groups converting to Islam for this treatment (Kafesoğlu, 1972).

Turkey Seljuks do not have Sunnism understanding in state administration. This situation caused the madrasahs to become civilized, and the foundation owners set rules for the madrasah according to their beliefs. Among these views, Mevlevi and Ahis also have different views (Demir, 2009). Mevlevi is mystical theorists, and ahis are practitioners. The Mevlevi try to persuade, while the Ahis behave. This situation also led to divisions among the ahis. In fact among the Ahis, some supported Mevlevi (Gümüüşçü et al., 2013).

## **1.7. Scientists Who Have an Important Place in Turkish Education History**

### **1.7.1. Mevlâna Celâleddin Rûmî**

Mevlana, whose real name is Muhammed Celaledin, was born in the city of Belh on 6 Rebiu’l-evvel 604/30 September 1207. Mevlana’s family migrated to Karaman to get away from the Mongol invasions. After receiving education in Nishapur, he came to Anatolia. Here he worked as a Müderris (professor) at the Altun-aba Madrasah. He died on 5 Cemaziye’l-Âhir 672/17 December 1273. Mevlana, whose most important work is Mesnevî-i Spiritual, left important works and teachings such as Dîvân-ı Kebir, Fîhi Mâ Fîh, Mecalis-i Seb’a, Mektûbât (Arpaguş, 2007).

Mevlana, who is still influential today with his tolerance, is known for his words that embrace all humanity and do not separate people.

*“We don’t plant any seed other than love in this land, We don’t plant another seed in this clean field... Come closer, and more closer! For most people, that road is like a strike? Since you’re me and I’m you, this one-of-a-kind self for many...”*

Likewise, *“Come! Come! Come nonetheless! Whomever you are! Come nonetheless, come even if you are an infidel, a pagan, or a Magi. Our Lodge is not the Lodge of Despair. Come even though you have broken your penitence a hundred times!”* his words are proof of his unique tolerance (Kolaç, 2010).

Mevlana tried to guide people until the end of his life. He enlightened people with his teachings. One of Mevlana’s wills is as follows:

*“I tell you secretly and openly to fear Allah, to eat less, to sleep less, to speak less, to abstain from sins, to continue fasting and prayer, always to avoid concupiscence, to endure the oppression of the people, to stay away from quarreling with the common people and the righteous, to be with people; these are my testaments. The best of the people is the one who benefits other people. The best of words is little and succinct. Praise belongs to Allah”* (Arpagus, 2007).

### **1.1.2.Hacı Bektâşî Veli**

Hacı Bektashi Veli, who was born in 1281(?) in Nishapur, came to Anatolia after his education. Hacı Bektashi Veli gave great importance to tolerance, human love, and knowledge and spread them among people. He is the founder of the Bektashi Sect (Köçer and Koçoğlu, 2020). The most important work of Hacı Bektashi Veli is “Malakat”, which consists of his hymns called “Nefes” (Bektaş Öztaşkın, 2012). We see the sanctity of making a living with the sweat of one’s brow and the foundations of the Turkish culture lifestyle. Hacı Bektashi Veli’s sentence “Life without knowledge and guidance is a dark life.” is similar to Mustafa Kemal Atatürk’s, “The truest guide in life is science.” (Korkmaz, 2001).

- *“What a pity, if there are arrogance and envy, stinginess, enmity, greed, anger, backbiting, laughter and charade and many other evil acts like these in you, how will you wash with water and be purified?”*

- *“Do not blame any nation or person!”*

- *“Come, My hearties! let’s be together as one; let us be alive.”* It is seen that he gives importance to tolerance and equality with his words (Kolaç, 2010).

### 1.7.3. Yunus Emre

Yunus Emre (1240?-1320?), who lived in Sivrihisar, influenced and educated Anatolia for centuries with his “Tasavvuf” (Mystic) view. Yunus Emre, who does not discriminate between people, did not want to discriminate between race, language, and religion (Akyüz, 2020). Yunus Emre has a deceitful idea and a power of literary discourse. Yunus Emre, who has a great love and devotion to the national language, is the oldest pioneer in transitioning from spoken language to written language (Korkmaz, 1995).

*“Let us get acquainted.*

*Let us make things easy.*

*Let us, love, let us be loved.*

*This world does not belong to anyone.”*

With this statement, he argues that people should love each other and be tolerant. In the same way, we encounter the following words in which he sees love and the world as brothers and speaks about not holding grudges:

*“My heart burns with your love,*

*I enjoy it when I burn*

*For those who genuinely love the Creator*

*The whole world will be like brothers and sisters.”*

*“Our name is sluggish; our enemy is spiteful,*

*We do not hold grudges against anyone; the whole world is the same to us.”*

*“Those who do not treat the person who has been created with the same*

*Even if he is a Mûderris to the public, he is a disobedient in truth” (Kolaç, 2010).*

#### 1.1.4.Ahi Evran

There is no definitive source for Ahi Evran's life and activities in Anatolia. For this reason, there are various discussions about Ahi Evran. It can be said that these discussions are about his life and ideas (Güreşçi, 2019). Ahi Evran, who is estimated to have come to Baghdad in 1203 or 1204, became a versatile intellectual thanks to the people he became acquainted with and his training. He came to Anatolia in 1205 and settled in Kayseri, and established the first Ahi Organization here (Özkan, 2015).

*Ahi Evran has works such as Menahici Seyfi, Metali'ü'l Man and Tabsıra.*

*"Whoever comes, came with felicity, Whoever goes, go with safety;*

*Be careful with your hands, tongue, waist.*

*Keep your heart, your door, your forehead open."* His words form the basis of the understanding and education of the Ahi organization (Güreşçi, 2019).

#### 1.1.5.Âşık Pasha

Âşık Pasha, whose real name is Ali, was born in the town of Arapkir in the Kırşehir region in 1272. A prominent religious scholar, Sheikh İlyas, also known as «Muhlis Pasha Baba İlyas», immigrated here from Khorasan. Muhlis Pasha, who returned to Kırşehir after serving in the injustices in Egypt during the reign of Gıyasedin Keyhüsrev, entrusted his son Âşık Pasha to one of his father's students, Sheikh Osman, and bequeathed him to take care of his upbringing. Under the Mongol persecution, Sheik Osman gave Âşık Pasha the best education and trained him with "Zahire" and "Batini" sciences. Âşık Paşa was educated in Kırşehir (Yavuz, 2003).

His most important work is Garibname. It is mainly under the influence of Mevlana's Mesnevi. It was also named as "Divan-ı Âşık Paşa" due to the presence of other poems in some copies and "Maarifname" due to its instructive nature. Apart from Garibname, he also has small masnavis such as Fakrname, Vasef-ı Hâl, Hikâye and Chemistry Risâle (Özkan, 2012).

#### 1.1.6.Nasreddin Hodja

It is believed that Nasreddin Hodja, for whom there is no definite information about his life, was born in 1208 in the village of "Hortu" (at present Nasreddin Hodja) in the Sivrihisar district of Eskişehir, according to most rumors and sources. Nasreddin Hodja, who received his first religious education from his father, subsequently took lessons from well-known scholars of his time in Akşehir. It is also rumored that Nasreddin Hodja received education in Konya madrasahs and taught in Sivrihisar, Akşehir, and became an imam (Arıcı, 2018).

Nasreddin Hodja, who is known for his educational anecdotes today, is a public educator living among the Anatolian people, who suffered from the Crusaders and Mongol attacks in the 13th century. Nasreddin Hodja gave his messages through humor. His anecdotes have increased society's resilience, and the universality and moral aspects of his messages have survived to the present day. In his jokes, we see features such as being optimistic, prudent thinking, criticizing, and telling straight ideas (Akyüz, 2020).

Nasreddin Hodja revealed his philosophy and wisdom by educating the leaders of his time. "Sir, how do you become a man?" In response to the question, "If anyone is listening, speak; if anyone is speaking, listen." He conveyed his groundbreaking philosophy with the phrase "Speak less, think more" (Özdemir, 2010).

In addition, Nasreddin Hodja has brought many proverbs and idioms to our language. As an example, the following proverbs and idioms can be given (Şanlı, 2009):

*"Novice nightingale sings this much."*

*"The mouth is not a bag so you could shrink."*

*"Keep your feet warm, your head cool;*

*"Get yourself a job, don't think deep."*

*"Don't cut the branch you're sitting."*

*"Come to the funeral prayer."*

*"If the mountain does not walk, abdal will."*

*"He who falls from the roof understands the situation."*

*"Let friends see it in the shopping."*

*"When it got lost, The stranger look for the stranger's donkey by singing a song."*

*"Never mind, my dear, a word can come out of every mouth."*

*"If every day is a holiday."*

*"Sieve thinner, tight knitted (examine in detail)"*



*“Spread flour on the string.”*

*“To give it a pumpkin flavor.”*

*“Goose foot.”*

*“Blind fight.”*

*“Like a bird.”*

*“Neither you ask nor i tell”*

*“ Who pays the piper calls the tune.”*

*“The wolf eats a donkey whose owner is dead.”*

## CONCLUSION

When we look at the history of Turkish education, we see that the Seljuk State was divided into Great Seljuks and Turkey Seljuks. Although the education system is a continuation of each other, it changed during the Anatolian Seljuks. The most important of these changes is the Nizamiye Madrasahs established during the Great Seljuk period; Although it is attributed to Nizamülmülk, the Great Seljuk State built the Great Seljuk State these madrasahs. Therefore, education policy and perspective are according to the Sunni belief. However, in the Seljuk State of Turkey, education is given according to the opinion of the foundation owners since foundations carry out education. Here, however, we see that there are differences of opinion. This situation led to the spread of “Tasavvuf” (Sufism/ Mysticism) in Anatolia and increased sects.

Although the Seljuk madrasahs are generally the most important educational institutions of their age, their architecture still survives today. The state gave importance to education and explained the Islamic faith through education. The scholars of the period left important works that still shed light on our day. We still benefit from the enlightenment of the Turkish and Islamic world in the Middle Ages.

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## **SECTION 3**

### **EDUCATION IN THE FIRST PERIOD OTTOMAN (1299-1451)**

## EDUCATION IN THE FIRST PERIOD OTTOMAN (1299-1451)

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### INRODUCTION

Before we start the subject of this study, we have to give the years between 1299-1451 as a “made a date” because it does not seem possible to separate or determine the starting date of education in a nation or state with clear lines. Meaning the history of education did not begin on a specific date like a war, an agreement, or a declaration of peace. Before the Ottomans, scholars were dealing with science in Anatolia in ancient times. With the establishment of the Ottoman Empire, the studies of these scholars and students continued in this newly established state (Adıvar, 1991).

Before establishing the Ottoman Empire, there were many religious, scientific, and social institutions in the Islamic world. These institutions, which were present in Anatolia and Europe, continued to protect their existence by establishing the Ottoman Empire and seizure these lands. After the Ottoman Empire advanced in Anatolia and incorporated the pre-existing principalities and states, recognized these institutions, including those of non-Muslims, which have been in existence since before. At the same time, when it invaded the European region, it accepted the foundations there in their previous form (Uzunçarşılı, 2014). The Ottomans protected and developed these institutions in the following periods and contributed to scientific studies by starting new construction works.

The Ottoman state built mosques, “mektep” (schools), and madrasas to supply the needs of the people in the new lands they conquered, together with the former management experience from the Seljuks. This process continued in tradition, and the sultan and his relatives and the citizens, whose adequate socio-economic status allowed, joined the schools and madrasahs (Taşkın, 2008). Formal education institutions in the Ottoman state were “Sıbyan Mektepleri” (primary schools), madrasas, and Enderun School. However, non-formal education institutions also allowed the public to learn something and improve themselves (Akyüz, 2020).

“Sıbyan Mektepleri” and madrasas were institutions that only Turkish children and youth could enter. Young Turkish children went to “sıbyan mekteb” for their first education, and after completing this education, they entered madrasas for higher education (Ergin, 1977). Students and citizens who could not enter schools (mektep) and madrasas applied to mosques, lodges, zawiya, dervish lodges, and non-formal education institutions. They benefited from the libraries and knowledgeable people, such as teachers, Sheikhs, and dervishes.



## EDUCATION IN OTTOMAN

Formal Educational Institutions	Non-formal Education Institutions
1. Sıbyan Mektepleri (Primary Schools) 2. Madrasas 3. Enderun Mektebi (School)	1. Mosques 2. Lodges, Zawiyas, Dervish Lodges 3. Libraries

### SIBYAN MEKTEPLERİ (PRIMARY SCHOOLS)

Sıbyan schools are institutions where children in the 5-6 age group, called ‘Sabi’, complete their primary education regardless of gender. In the early periods, schools were called by different names as ‘Darüttalim’ and ‘Mektep’, which comes from the Arabic root. After the reign of Mehmet the Conqueror, these names increased, and they were called by various names such as ‘Darülilim, Muallimhane, Mektep, Mektephane’. Since these schools are frequently located in every neighborhood, the public also called them Neighborhood Schools (Ergin, 1977). In addition, the schools built for poor children were called “küttab-ı sebil” or “the school-i sebil” (Ergün, 2000). The Ottomans continued these “Sıbyan mektepleri”, which were primary education institutions called “mektep” or “küttap” from the Seljuks and previous periods. Politicians or wealthy people established these schools through foundations, and their expenses were financed through these foundations. Apart from this, some schools were established with the support of the people in the neighborhood, but the parents covered the expenses of those schools (Akyüz, 2020).

The Qur’an was taught as the first lesson in primary schools. This tradition continued in the schools built after Mehmet the Conqueror and II Beyazıt. In general, primary schools were established to teach junior children to read the Qur’an, to read and memorize the prayers (in Qur’an), and to teach a little bit of writing. Basic subjects such as history, geography, and mathematics were not included, and these courses were only given in madrasahs. The lectures were held in the Arabic language. The teachers gave the students lessons on “*nakkaşlık*” and copying Arabic scripts. Thus, education developed on copying and miniaturism, but students did not learn to write enough even to tell their problems (Ergin, 1977).

No currency is requested for education in primary schools; moreover, the children were given clothes and free food and beverage. They were also taken on a school tour once a year. Both teachers and students welcomed these trips. Since the sultan’s schools were built next to meal houses, students would have the right to eat free from these meal houses. However, apart from the schools built by the sultans, the schools built by other

people did not have this opportunity, so they charged the students daily food fees (Ergin, 1977).

Clothes given to students:

*“Every year; a boğasi kapama, a fez, a mintan, a zıbın, a belt, a mest/shoe will giving to students [Şeyhulislam Esat Efendi vakfiyesi]”*

*“İdi fitırda a kapama, a kavuk, a mohair belt, a mest/shoe, and ten akçe(silver) nalcabaha (Salihe Sultan vakfiyesi)”*

School trips:

*“Her sene 1200 akçe ile hace ve halifei mektep olanlar subyanı seyre götürüp tabhı taam ve itamı subyan olunması [Şeyhislam Esat Efendi foundation charter 1168]”*

*“Eyyamı rebi’de subyanları hocaları mesiregaha götürüp it’amı taam eylemeleri. [Rami kadının foundation charter 1166]”*

These school trips mainly were made to nearby places, outside the castle, and between cemeteries, since there was no transportation technology like today (Ergin, 1977).

The construction styles of school buildings are different from the present. There were no special teachers to work here in the first periods, and there were no school buildings. For this reason, in the first periods, lessons were held in places such as masjids and mosques (Ergün, 2000). Later on, school buildings were built by the rulers, scientists, and benefactors from the citizens. While these schools were named, entitle, and numbers were not given according to the district in which they were located; on the contrary, they bore the name of the person who undertakes the expense to build them. The beautiful type of school was usually the one with a dome and a large room. In addition, it housed a small room where the teacher and his journeyman would sit. Students study in a large domed room and sit on the floor on a cushion instead of a desk (Ergin, 1977). Each student would go to his teacher’s side, read his lesson, and return to his place; this action was reiterated repeatedly. In this way, the teacher would pay attention to each student individually. Sometimes the teacher’s journeyman and sometimes a hardworking student also help students by teaching them. Parents used to surrender their children entirely to the teacher, and sometimes teachers used violence in education (Akyüz, 2020). In schools, holidays were held on Thursday afternoon and Friday (Ergün, 2000).

Children’s enrollment in primary school took place in a way that the upper class called the “bed’i basmala society” and the people called the “amen procession”. After the prayers and hymns were read, this procession was called “amen procession” because the children shouted amen. Some people gave great importance to this ceremony and

organized flamboyant entertainments just like “circumcision celebrations”. The children of low-income families were taken to the school by their parents, and the children started their lesson by kissing the teacher’s hand. Middle-income families, additional money was given to other children in the school, and a handkerchief with a coin tied at the end was given to the teacher and his journeyman. On the other hand, in wealthier families, advance notice was sent to the school’s teacher that the child would attend (Ergin, 1977). These ceremonies encouraged young children to read and created a desire in families to send their children to school (Akyüz, 2020).

School teachers also had a reputation in society. The fact that education is predominantly religious and the teacher is a Muslim cleric is one of the reasons for this prestige. Consequently, in addition to their duties in the school, teachers were also involved in various ceremonies such as marriage, birth, death, and worship in society. The teacher/hodja worked in his fields like a peasant in more rural areas and lived among the villagers. With the effect of all these, the teacher and the public were fused, and the teacher was loved and counted as a person who was always respected and consulted (Akyüz, 2020).

## FIRST PERIOD OTTOMAN MADRASAS

*Madrasa* is formally defined as “the place where religious lessons were taught and the building in which the students taking lessons lived” (Devellioğlu, 2013). In the Ottomans, madrasahs corresponded to secondary school, high school, college, and university education after «Sıbyan Mektebi» and were educational institutions only Muslims could attend (İpşirli, 2003). Although it is not known about the construction of any madrasah during the Osman Gazi period after the establishment, we examine that the construction of the madrasa began intensively during the Orhan Bey period (Fazlıoğlu, 2017). The most important of the madrasahs that the Ottoman State had built in the first 150 years were the madrasahs of İznik, Bursa, and Edirne (Uzunçarşılı, 2014). The education in these madrasahs did not show originality and continued to reflect the scientific mentality of the teachers who were educated in different geographies (Unan, 1999). Although the curriculum of the courses in the first period Ottoman madrasahs is unknown, it is seen that these courses resemble a program like in other madrasahs in the Islamic world. Between 1299-1451, positive sciences did not have a place in the Ottoman state; instead, the lessons of kalam, fiqh, and logic were mainly given. With the opening of “Sahn-ı Sema Madrasahs” by Mehmet the Conqueror, it is seen that specialization increased with the courses in the previous periods (Ünal, 1997). In addition, Kadızade-i Rumi and Hacı Pasha left essential works in the fields of mathematics and astronomy (Uzunçarşılı, 2014).

İznik madrasah was the first class madrasah of the period. Then, with the construction of the Bursa madrasah, İznik madrasah remained in the background, and the Bursa madrasah became the essential madrasah. Üç Şerefeli Madrasah, which was built in

Edirne immediately after, has become even more important than these other madrasahs (Adıvar, 1991).

After Mehmet the Conqueror built the “Tetimme” and “Darü’l-hadith” madrasahs, which were the basis of the madrasah organization in his own time, there were differences in degrees between the madrasahs. For this reason, we see the central madrasah organization in the Ottoman state after Mehmet the Conqueror. Mehmet the Conqueror had Sahn-ı Seman Madrasahs built, and these new madrasahs coincided with the faculties of Theology and Islamic Law (Uzunçarşılı, 2014).

### **İznik Madrasa**



*“İznik Orhaniye” Madrasa*

According to various sources, the first madrasah established by the Ottomans is the Iznik madrasah (Adıvar, 1991; Akyüz, 2020; İnalçık, 2016; Uzunçarşılı, 2014). Also known as “İznik Orhaniye”, this madrasa was founded by Sultan Orhan Bey (Unan, 1999). First, Davud-i Kayseri and then Taceddin-i Kürdi and Alaeddin Ali Esved were appointed as “Müderis” (professors) to this madrasah (İpşirli, 2003). Rather than positive sciences, this madrasah is a continuation of the madrasahs that opened in the Seljuk period in terms of building and teaching (Adıvar, 1991).

### **Bursa Madrasa**

Orhan Gazi, the Ottoman ruler, built the madrasa known as Manastır Madrasa among the public after he conquered Bursa in 1326 and made this city the center of the Principality (Uzunçarşılı, 2014). As in other madrasahs, not much is known about the courses taught in this madrasah, but as far as we have known that science books are frequently written in Arabic, and this language has an important place in madrasah education, mostly fiqh and kalam courses taught, but logic and mathematics are also included the teaching (Adıvar, 1991).

## Edirne Madrasa



*“Saatli” Madrasa*

With the capture of Edirne in 1363 and the transfer of the state capital here, Islamic facilities were built in Edirne on various dates. Then, the madrasa next to Üç Şerefeli Mosque, which started in the time of Murat II (1437) and was completed in 1447, was at the highest level of the madrasahs that period. A daily wage of 100 akçe, which had not been given to any teacher before, was given to the madrasa Müdarris in Üç Şerafeli Madrasa. On the other hand, the Müderris of the Iznik madrasah received 30 akçe per day, while the Müdarris of the Sultan Madrasah in Bursa received 50 akçe per day. The professorship of this Üç Şerafeli Madrasa in Edirne continued to maintain its importance even after Mehmet the Conqueror had the Sahn-ı Seman madrasahs built (Uzunçarşılı, 2014).

### PUBLIC EDUCATION IN OTTOMAN

People who could not have education in formal education institutions in the Ottomans for one reason or another gained knowledge by being in various educational environments and listening to what is explained here. In these locations, which we call non-formal education institutions, learning was based on oral culture. Apart from the formal education institutions called autodidact training, many people have trained themselves by using non-formal education opportunities (Akyüz, 2020).

## Mosques

The concept of the mosque is derived from the Arabic root “cem” and means “gathering, bringing together”. In the Ottomans, mosques were called by different names according to the person who built them. For example, a large mosque built by the sultan is called “Selatin Mosques”; The medium-sized mosques built by other statesmen were called mosques, and the smallest ones were called masjids. Like the states before them, the Ottomans continued this tradition by using mosques as a means of education and training. The mosque served as a school for children who could not attend the “Sıbyan Mektebi” during the Ottoman period. At the same time, students studying in madrasahs also went to mosques for their general lessons. Apart from this, various lessons were given in mosques.



For example, practices such as hat (calligraphy) meşki, Qur'an training, and hifzi are some of them. Perhaps one of the most important activities of these mosques is that they contain the library. Both students and the public who have free time have benefited from these libraries. Mosques were also important places in terms of politics and public administration. It continued to function as a place where political issues were discussed, made public, and sometimes the administrators and the public became acquainted (Önkal and Bozkurt, 1993).

### **Lodges, Zawiyas, Dervish Lodges**

*Dervish lodges* and *Zaviyes* are institutions where members of the same sect and their mentors stay (Kara, 2011). They have been named variously, such as tekke, zavve, hankah and dervish lodge. The lodges, which have a wide service area ranging from psychological, pedagogical, and medical fields, provided services in school, hospital, sports, and art. (Excavator, 1982). Dervish lodges and zawiyas were guiding the religious and social lives of the villagers or nomads when the madrasahs could not reach all segments and were insufficient in the early Ottoman period. As it is known, madrasahs have mostly been educational institutions that appeal to the knowledgeable segment, and they have not been able to reach the majority of the population. For this reason, it is up to Dervish Lodges and Zaviyes to fill the significant cavity in the education of the people. Rather than high fiqh and kalam lessons, the mystical and exciting subjects that attracted the public's attention were dealt with in the zawiyas. The public found it more enjoyable to listen to the stories filled with moral and religious knowledge written by sheiks and dervishes rather than to listen to scientific severe issues and lectures mainly in Arabic in madrasahs. This caused the sheiks to gain influence. Zaviyas also had an important place in the Islamization of Anatolia and Rumelia. These sheiks, adored by the public, enabled non-Muslims to convert to Islam easily. Apart from these, it contributed to providing accommodation and food to the passengers in social life. It also assumed the role of a shelter for the indigent people (Ocak, 1978).

### **Libraries**

Except for the small libraries, primarily found in madrasahs, schools, mosques, dervish lodges, and zawiyas, libraries were not encountered in the foundation years. Ulema, students, and everyone with curiosity benefited from these libraries. These libraries have been the areas where formal education is conducted where teachers and students are in the same environment (Erünsal, 2003).



## SCIENTISTS TRAINED BETWEEN XIV AND XV CENTURIES

Between the XIV and XV centuries, many scientists trained in religious and legal fields in the Ottoman Empire. In addition, scholars were trained not only in the religious and juristic fields, but also in various scientific fields (theology, philosophy, astronomy), and these scholars made a reputation for themselves both in their periods and in the following periods (Uzunçarşılı, 2014). Ottoman scholars went to Egypt, Iran, Syria, and Turkistan to complete their higher education in the XIV-XV century, when Ottoman culture gradually formed. While Egypt and Iran were preferred for Qur'an exegesis and fiqh lessons, Samarkand was generally preferred for mathematics and astronomy lessons (İnalçık, 2016). When considered, these academic travels during the establishment period of the Ottoman Empire contributed significantly to Ottoman scientific life (Kazıcı, 2004). These scholars went to these countries and completed their education, or the scholars who trained in those countries came to Anatolia and continued their scientific studies and lessons (Uzunçarşılı, 2014). This is how Ottoman scholars completed their education until the reign of Mehmet the Conqueror. However, with the period of Mehmet the Conqueror, this changed, and with the new madrasahs he had built and new opportunities, this action was no longer necessary (Akyüz, 2020). Here are some scholars who grew up in the XIV and XV centuries:

### **Şerefeddün Davud-i Kayseri (b. 1262 - d. 1350)**

Born in Kayseri in 1262, Davud-i Kayseri's full name is Davud bin Mahmut bin Muhammed. Although the exact year of his birth is unknown, it is conversant in some sources that Davud-i Kayseri was a student of Sıraceddin Ürmevi. From this point of view, although it is not precise, it is acknowledged that he was born in 1262 in Kayseri (Bayraktar, 1994). Until the age of 17, he grew up in this city where there were many scientific activities. At that period, Kayseri was a city ruled by Mu'inüddin Pervane, who brought scholars from other geographies. Thus, Davud-i Kayseri, who completed his first education in Anatolia, went to Egypt/Cairo to continue his higher education. After completing his education, he came to Tokat/Niksar as a teacher at the Nizamüddin Yağıbasan Madrasa at the age of 53-54. Davud-i Kayseri wrote his first work "Fusus Şerhi", at the age of 71. It is still a controversial issue that he wrote his first work at such an elderly age, which caused some argumentation, and therefore either there was an inaccuracy in his date of birth, or there were other reasons. Subsequently, in 1337, upon the invitation of Sultan Orhan Bey, he came to Iznik and served as the first Müderris of the Iznik Madrasa. Davud-i Kayseri died in 1350 and was buried in Iznik. Although he has ten works, his most important work is the commentary "Matla' husûsi'l-kilem fî meânî fusûsi'l-hikem" to Muhyiddin-i Arabî's work called "Fususü'l-hikem" (Fazlıoğlu, 2017).

## Taceddin Kürdi (b. ? – d. ?)

After Davud-i Kayseri's death, Orhan Gazi appointed Taceddin Kürdi as the “Baş Müderris” (chief professor) of the Iznik madrasah. Taceddin Kürdi, the second Baş Müderris of the Iznik madrasah, took lessons from Siraceddin el-Urmevi like Davud-i Kayseri (Bedir, 2005). He did not fail to respect his teacher and significantly benefited from his knowledge of fiqh. It is alleged that Sheikh Edebali had two wives and that his second wife was the daughter of Taceddin Kürdi. It is known that one of the Kürdi's daughters is the wife of Çandarlı Hayreddin Pasha. With the acceptance of this information as correct, it is understood that Taceddin Kürdi made contact with important names through marriage (Şahin, 2007).



*The first page of Alaeddin Ali Esved's work Künuzü'l-envar*

## Alaeddin Ali Esved (b. ? – d. 1397)

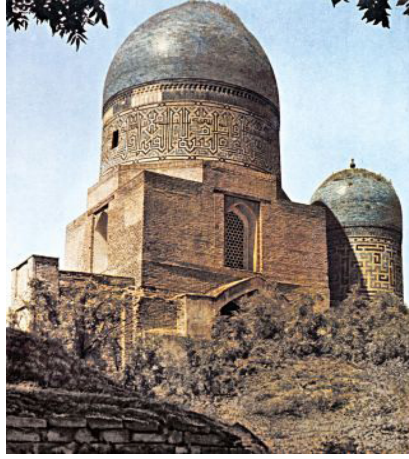
In the works, Mevla Alaeddin Ali b. Known as Ömer el-Esved, the scholar also used “Ali” and “el-Karahisari” names in his works. Apart from this, some sources also use “el-Rumi” and “Kara Hodja” for him. His real name is Ali, his father's name is Ömer, and his grandfather's name is Ali. Although there is no information about his year of birth, it is estimated that he was born in the early 1300s, based on his death (1397). It is understood from the phrase “el-Karahisari” in his name that he is from Afyonkarahisar. Alaeddin Ali Esved completed his primary education in Anatolia and then, like other scholars of the period, went to Iran for his higher education. Returning to Anatolia after completing his education there, Alaeddin Ali Esved started his first duty in Iznik madrasah after Orhan Gazi appointed him as an “Hafız” (preacher). Subsequently, Orhan Gazi appointed him to the Iznik madrasah as the third professor after Davud-i Kayseri and Taceddin Kürdi. He worked as a professor from the Iznik madrasah for many years and died in 1397 in Iznik. He became one of the period's leading figures, and in their biographies, the authors mentioned Alaeddin Ali Esved as a philosopher (Aslan and Yıldız, 2021). It is known

that his son Niksari Hasan Pasha and Molla Fenari were among the students he trained. It is also known that his grave is in the tomb of İznik Şerefzade Neighbourhood. (Special, 1989).

### **Sheikh Bedrüddin Mahmut (Bedreddin Simavi, b. 1369 – d. 1420)**

He was born in the town of Simavna in present-day Greece. However, there are various opinions about his birth date between 1339 and 1369, his grandson Halil b. İsmail Menakibname indicates his date of birth as 1359 (Dindar, 1992). His father's name is Israel, and his mother is Melek Hatun. His father, Israel, conquered the Simavna Castle here with the capture of Dimetoka before the conquest of Edirne. Then he started to work here as a commander and “*kadı*”. His mother was the daughter of the Byzantine commander of this castle and afterward became a Muslim and his father, Israel, married this woman (Kozan, 2009). He started his primary education with his father, took lessons from a teacher named Şahidi respectively, and read “*sarf ve nahiv*” from Mevlana Yusuf. He took lessons from Sheikh Mahmut together with Musa Çelebi after the Bursa *kadı* (judge) Sheikh Mahmut (Koca Efendi) and his son Musa Çelebi (Kadızade-i Rumi) came to Edirne. At the same time, he continued his education by taking fiqh lessons from Mevlana Yusuf. He went to Bursa first and then Konya with Musa Çelebi, respectively, where he took logic and astronomy lessons. Then, he went to Damascus in 1381 with Müeyyed, the son of Musa Çelebi's uncle, but they did not stay here long because of the plague, subsequently went to Jerusalem, and studied hadith, finally, they went to Cairo. Bedreddin Simavi was very popular here, and his studentship was appreciated. At the same time, he took logic and philosophy lessons from the cognitive sciences from Seyyid Şerif Cürçani and Mubarak Shah. Mubarak Shah came to Mecca in 1383, taking Bedreddin Simavi with him. Bedreddin Simavi, who passed from Mecca to Medina, soon came to Cairo and Sultan Berkuk invited him to his palace; he stayed here for three years. Bedreddin Simavi, who peregrination to many cities, met Börklüce Mustafa, one of the essential names in the revolts of that period, and Torlak Kemal in İzmir when he came to Tire. During the interregnum, Musa Çelebi captured Edirne and appointed Bedreddin Simavi to the position of “*Kazasker*”. With the fall of Musa Çelebi, Simavi was exiled, but when he could not accept this situation, he started a rebellion movement with Börklüce Mustafa and Torlak Kemal. Mehmet Çelebi suppressed this rebellion, and Sheikh Bedreddin was caught and executed (He was executed in Serez in 1420) (Dindar, 1992). His works named *Varidat* and *Camiü'l-fusulün* were highly respected by Islamic scholars (Uzunçarşılı, 2014).

## Kadızâde-i Rûmî (b. 1337 – d. 1412)



*Kadızâde-i Rûmî Tomb, located in the Shah-i Zinde building complex - Samarkand*

He was born in Bursa in 1337, and his real name was Musa bin Mahmut bin Mehmet Salahattin (Adıvar, 1991), but after his father's death, he grew up with his grandfather Mahmut Çelebi who became a judge; therefore, he was called Kadızade-i Rumi. Apart from this name, he is also known as Musa Çelebi or Musa Pasha. After receiving his primary education from his grandfather and Molla Fenari, he went to Konya with Bedreddin Simavi, one of his grandfather's students, and took astronomy lessons from Münecim Feyzullah there. He went to Khorasan in the early 1400s for astronomy and mathematics lessons with the support of his teacher Molla Fenari, without the permission of his family, and took lessons from Seyyid Şerif Cürcani in Samarkand (Fazlıoğlu, 2001). The fact that Kadızade was too attached to cognitive sciences and approached every issue with the eye of a mathematician led to disagreement with his teacher Seyyid Şerif Cürcani. His teacher said that Kadızade was "inclined to mathematics and philosophy," and in return, Kadızade said that he was "not in a position to speak in mathematics" about his teacher (Adıvar, 1991). He makes acquainted with Uluğ Bey in Samarkand and become his private teacher; afterward Kadızade-i Rumi, became the headteacher of Uluğ Bey Madrasa, and immediately after the death of Cemşid el-Kaşi, who was the director of the Samarkand Observatory at that time, he was appointed the director of this observatory. When Uluğ Bey dismissed one of the professors, Kadızade left his job and stopped giving lectures. Upon this, Uluğ Bey visited Kadızade, and when he asked why, Kadızade said: "I took on a task upon recommendation where dismissal is out of the question as a rule. Until now, I thought that is the way a professorship was. However, when I saw that dismissal was applied in this job as well, I quit my job". With this attitude of Kadızade, we see how much importance he attaches to the autonomy of science. After that, Uluğ Bey brought the dismissed professor back to his position and promised that he would not dismiss him again (Fazlıoğlu, 2001). Kadızade is considered the first mathematician and astronomer of the Ottoman Empire, and Fethullah Şirvani and Ali Kuşçu, one of his students, whom he trained in Turkestan, subsequently came to the Ottoman Empire and conducted scientific studies in the field of astronomy and mathematics there (Adıvar, 1991).

## Molla Fenari (b. 1350 - d. 1431)



*The first two pages of Molla Fanari's work Aynü'l-ayân*

Molla Fenari, whose real name is Shamsuddin Muhammet bin Hamza, was born in 1350, but different sources have different discussions; several opinions presume that his birthplace is in the village of Fenar, near Yenişehir and İnegöl, around Bursa, and that his father was a lighthouse guard, that is why the name “Fenari” came from this occasion. After receiving his primary education with his father, he went to Iznik and took lessons from Alaeddin Ali Esved. Then, due to a conflict with his teacher, he moved to Amasya, and after taking some lessons there, he went to Egypt to complete his higher education. After completing his education there, he returned to Bursa. Here, he worked as a teacher of the Manastır Madrasah and as a “*Kadı*” (judge) (Aydın, 2005). Molla Fenari was generally occupied with logic, tafsir, fiqh, and metaphysics in his works and became the most important representative of the scientific and intellectual environment in the Islamic world (Görgün, 2005). His most important work is «Fususü'l-bedayi li-usuliş-şerayi» on «Usul-i fiqh». Fenari, who has more than a hundred works, completed this work in thirty years. He died in Bursa in 1431 (Uzunçarşılı, 2014).

## İbn Melek İzzüddin Abdüllatif (b. ? – d. ?)

One of the early Ottoman scholars was İzzüddin Abdullatif b. Abdulaziz (Şeker, 1994), who was educated in Tire and known by the names İbn Melek or İbn Ferište (Şeker, 1994). Ibn Melek means son of angel. Some authors (Taşköprülüzade, Şemsettin Sami and Bursalı Tahir Efendi) take into account the views of Ibn Batuta and argue that Ibn Melek was called with this name because he was clean, moral, virtuous, and angelic. Apart from this, it is seen that Ibn Melek himself uses these names as well (İbn Melek, İbn Ferište and Ferišteoğlu) in some of his works, and sometimes he does not use them at all (Muhter, 1994). Although there is little information about his academic life, Evliya Çelebi states that Ibn Melek was educated in Manisa-Sarhan Madrasah and still has a room visited there. Apart from that, it is stated in the sources that his father was a Birgi judge and that he was the first teacher of Ibn Melek (Baktır, 1991). Ibn Melek became one of the famous and respected scholars of his period, and he has a very influential and controversial personality in the Shar'i sciences. Ibn Melek was a jurist and had an essential place in hadith, method, and mysticism, and he has produced works in these fields. Some of his



works are: “Bedru’l-vaizin, Şerhu Tuhfeti’l-muluk, Risale fi’t-tasawwuf, Şerhu’l-Mecma, Mebariku’l-ezhar, Şerhu’l-Vikaye ve Şerhu’l-Menar” ( Sugar, 1994). Although Ibn Melek is known for these works, his most famous work is the Arabic-Turkish dictionary called “Lugat-ı Feriçoğlu”. In the preface of this work, which he started to write in 1392, it is comprehended that it was written for his grandson, Abdurrahman, to facilitate learning the vocabulary (Muhter, 1994). He started to work as the first Müderris in the madrasa built by Aydınoğlu Mehmet Bey, and afterward because he worked there for many years, this madrasah has been mentioned as Ibn Melek madrasah (Baktır, 1991). Although the date of birth is unknown, various dates such as 797, 801, 820, 824 (Hijri calendar) are given as the date of death (Şeker, 1994).

### **Hızır Bey (b. 1407 – d. 1458-59)**



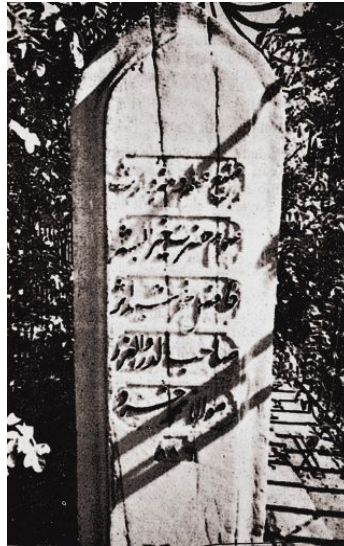
*The tombstone of Hızır Bey in Zeyrek – Fatih/İstanbul*

The scholar whose real name is Hızır Bey İbn Celaledin but known as Hızır Bey was born in 1407 in Sivrihisar town of Eskişehir. His father is a Sivrihisar judge, and his maternal lineage comes from Nasreddin Hodja. After receiving his primary education with his father, he did not go to foreign countries like other scholars of the period; instead took lessons from a teacher named Ahmed b Armağan, known as Molla Yegan in Anatolia. After that, he married his teacher’s daughter and had five children. His three sons, namely Sinan Pasha, Ahmet Pasha, and Yakup Pasha, became well-known figures. Hızır Bey taught at the madrasah in Sivrihisar. Hızır Bey’s real career started after he met Mehmet the Conqueror. Their encounter is based on the following story: “One of the Arab scholars of that period comes to Turkey. In an assembly held in the presence of the Sultan, Arap scholar asks Turkish scholars questions and does not get appropriate answers. This situation disturbs the sultan very much because his prestige was on the line. He orders a scholar who can compete with this scholar to be found immediately.



The Sultan is notified about Hızır Bey, who was then in his 30s and was a madrasah teacher in Sivrihisar. The assembly is rearranged by summoning Hızır Bey. An Arab scholar asks questions on various subjects, and Hızır Bey answers them all correctly. When it is his turn, he asks the Arab scholar questions covering 16 “Fenni” and does not receive satisfactory answers. The Sultan was so pleased that he even got up from his seat and sat down again. Congratulating Hızır Bey with enthusiasm, he appoints him to the professorship of Bursa Madrasah, which his ancestors built.” After this incident, Hızır Bey starts his duty in Beyazıt madrasah in Bursa. After that, he was brought to İnegöl judgeship. He continued his education in a madrasah in Edirne again and was appointed as the judge of Yanbolu. As his last duty, Mehmet the Conqueror appointed him as the judge of Istanbul and remained in this position until his death (1458-59) (Yazıcıoğlu, 1984).

### **Molla Hüsrev (b. ? – d. 1480)**



*The tombstone of Molla Hüsrev*

Although the exact date of birth of Molla Hüsrev, whose real name is Mehmet b. Feramurz b Ali, is not known, it is thought that he was born in Kargın Village of Yıldızeli district of Sivas during the interregnum period after 1400. It is known that Molla Hüsrev had a sister, and his father married this daughter to a man named Hüsrev Bey. After Molla Hüsrev’s father passed away, Molla Hüsrev grew up with his brother-in-law because he was still young at that time. For this reason, Hüsrev took his name from his brother-in-law. He completed his education life in Anatolia, got permission, and worked as a “Müderriş” (professor) in Yeşil Madrasah, first built in Bursa. Subsequently, he was appointed as a professor to Edirne, and immediately afterward, he served as “Kazasker”. After Mehmet the Conqueror conquered Istanbul, he converted the priest rooms next to Hagia Sophia into a madrasah and appointed Molla Hüsrev as the first professor here. Intercalarily this duty, he started to work as a judge in Istanbul upon the death of Hızır Bey and start his duty in Eyüp, Galata, and Üsküdar. In 1462, Molla Hüsrev left all his duties and came to Bursa, where he built a madrasah named after him (Hüsrev Madrasah) and served as a

professor in this madrasah. After seven years, Molla Hüsrev came to Istanbul again at the invitation of Mehmet the Conqueror in 1469 and was appointed to the Fatwa authority known as “Mufti of Istanbul” and “Sheikh al-Islam”. He remained in this position for the rest of his life, and when he died in 1480, his body was brought to Bursa and buried in the Hüsrev Madrasa, which he built there (Koca, 2015).

### Hoca-zade Muslihüddin Mustafa (b.1434 – d. 1488)



*The first two pages of Hoca-zade Muslihüddin Efendi's work Hâşiye 'alâ Şerhi Hidâyeti'l-hikme*

His real name is Hoca-zade Muslihüddin Mustafa b. Yusuf b. Salih el Bursavi (Erdoğan, 2006), and it is known that he was born in Bursa approximately in 1434. His father, Yusuf Efendi, was occupied in trade in Bursa, and Muslihüddin Mustafa was called “Hocazade” because those engaged in trade in those years were given the name “Hodja”. His father wanted his son to be interested in trade, but he opposed his father and steered to science. He took lessons from the son of the Ayasuluk judge in Atabey Madrasa and then started taking lessons from Hızır Bey in Bursa Sultaniye Madrasa. Due to his hard work, his teacher took him as his assistant and introduced him to Murat II right after. Subsequently, Murat II appointed Hocazade as the judge of Kestel. After this duty, he started to work as a professor at Bursa Esediye Madrasa. After Mehmet the Conqueror came to the throne and met with the sultan. Hocazade caught the attention of the sultan, and Fatih Sultan Mehmet appointed him as his teacher. Hodjazade's attention caused him to be jealous of state officials. In fact, Mahmut Pasha informed Fatih Sultan Mehmet that Hocazade wanted to be a “kazasker” because of this jealousy, but surprisingly the sultan appointed Hocazade as a “kazasker”. Although Hocazade did not want this task, he could not refuse it. After performing this new duty for a while, he later moved to Bursa Sultaniye Madrasa and then to the professorship of Sahn-ı Seman. He was the judge of Edirne in 1466 and Istanbul in 1467, but he subsequently came to Iznik again on account of jealousy and worked as a professor there until the death of Mehmet the Conqueror. Beyazıt II appointed him to Bursa Sultaniye Madrasa and then to “Bursa mufti”. He died in Bursa in 1488. He create his most important work, Tehâfütü'l-felâsife, upon the request of Fatih Sultan Mehmet (Köse, 1998).

## Molla Lutfi

Molla Lutfi has a special place in the Ottoman “*İlmiye*” tradition. Molla Lutfi is originally from Tokat and is one of the scholars who taught Sahn-ı Seman (Uzunçarşılı, 2014). This important figure was the first person to be executed in the 15th century, accused of heresy and atheism by other professors. Due to his tragic termination, he was frequently mentioned both in his own time and the following periods. He was named «Mad Lutfi» or “Yellow Lutfi” by his colleagues. Molla Lutfi, one of Sinan Pasha’s students, learned a lot from his teacher. He took “*Riyaziye*” (mathematics) lessons from Ali Kuşçu and transferred this knowledge to his teacher Sinan Pasha (January, 2016). Molla Lutfi has produced various works in different fields. Although he primarily uses the Arabic language, he also has works in Turkish and Persian. (Gökyay and Özen, 2005).

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# **SECTION 4**

## **TURKISH EDUCATIONAL HISTORY AT THE GOLDEN AGE PERIOD AND BEFORE THE TANZIMAT (1451-1839)**

# **TURKISH EDUCATIONAL HISTORY AT THE GOLDEN AGE PERIOD AND BEFORE THE TANZIMAT (1451-1839)**

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## **INTRODUCTION**

The period of Mehmet the Conqueror was a period in the history of Turkish education in which education and science progressed dynamically. Mehmet the Conqueror gave undeniable importance to education and science and protected science and scientists with the “Conqueror” Law (Kayadibi, 2012). Mehmet the Conqueror gave importance to science, his personality, who wanted to research and learn everything, and the fact that he received an excellent education played a significant role. Sultan Murat II gave importance to his son’s education, brought the most expert teachers in his field, and had his son well educated. Molla Gürani, Molla Hayrettin, Molla İlyas, Molla Abdülkadir, Hocaşade, Hasan Samsuni, Siraceddin Halebi were the childhood teachers of Mehmet the Conqueror. The religious sciences, which benefited from Mehmet teachers efficiently, reached good social and positive sciences (Kuşat, 2003).

The rising period that started with Mehmet the Conqueror has been a promising period for education and science. Mehmet was concerned about the lack of adequately equipped ulama in his own country compared to the ulama in the other country, so he included exciting applications in education. Studies in which Greek and Latin works were brought together with scientists and artists who gained respect in their fields were brought to Istanbul. Among the scholars from different ethnic groups, issues that were not suitable to be discussed at that time were discussed, among which the “Christianity and Hurufism” discussions took place. The “Tehafüt” between Alauddin Tusi and Hocaşade and the “tawhid” discussions between Hocaşade and Mehmet Zeyrek are the discussions that show the scientific level in the Mehmet the Conqueror period. Mehmet, who established a great empire, became the most free-thinking leader among the Ottoman sultans with these breakthroughs (Doğan, 2012; p. 149).

After the Seljuks, the madrasahs, which were the door to enter the ulema class in the Ottoman Empire, had an essential place in the education system. The first madrasah of the Ottoman Empire, whose first “Müderris” (professor) was Davut from Kayseri, was opened in 1331 by Orhan Bey in Iznik, and subsequently, many madrasahs were built in Edirne and Bursa, and their number increased. The education in these madrasahs was only given religious information by Müderrises, who went to Damascus, Egypt, and Iran.

The madrasahs opened during the Mehmet the Conqueror period were separated from these madrasas in terms of structure and functioning (Binbaşioğlu, 2014; p. 65).

The grading of the madrasahs, which started with the period of Murat II, became systematic during the reign of Mehmet the Conqueror. Because madrasas have developed physically and academically, their programs have been renewed, concrete steps have been taken to institutionalize madrasahs by gaining a university quality.

The Fatih Madrasahs (Sahn-ı Seman Madrasahs / 8 Madrasahs) built by Mehmet the Conqueror in 1470 are an example of the institutionalization of the madrasahs. Sahn-ı Seman madrasahs meant faculties of Theology and Islamic Law. For this reason, the construction of Sahn madrasas brought innovation to the madrasah organization in the Ottoman Empire (Uzunçarşılı, 2014; p. 5).

With the establishment of Fatih madrasas, madrasahs gained a hierarchical order known as the “ilmiye system”, and the professors who taught according to the programs took place in a ranking. The lowest and highest levels of courses to be taught in madrasahs were determined, and the professors’ salaries who would teach these courses were determined by taking into account the grades. Professors were appointed and promoted according to this system (Gündüz, 2020; p. 31). According to this system, madrasahs are divided into five classes from bottom to top:

- ❖ Hâşiye-i Tecrid,
- ❖ Miftah
- ❖ Kırklı
- ❖ Ellili (Hâriç ve Dâhil)
- ❖ Sahn-ı Seman

Hâşiye-i Tecrid madrasahs got their name from the book “Tecrid” by Nasireddin Tus-i, used as the main course book in this madrasah. Courses such as Logic, Theology, Astronomy, Geometry (Hendese), Rhetoric, Arabic, Grammar, Syntax (Sarf and Nahiv) were taught in Tecrid madrasas. The wages of the professors working in these madrasas are 20-25 akces per day.

Miftah Madrasahs took its name from the literature book “Miftah-ül İlm” written by Sekkaki, a famous master of rhetoric, taught as a literature book in these madrasahs. Miftah madrasahs, also known as the *Otuzluk Madrasa*, are the madrasas at the upper level of the Hâşiye-i Tecrid madrasahs. The wages of professors working in these madrasas are 30-35 akces per day.

Kırklı (Telvih) Madrasahs got their name from the book called “Telvih” taught in the Usul-ı Fiqh course. The professors’ wages working in these madrasas, where Islamic Law and Fiqh lessons are given, are 40 akce per day.

“Hâriç Ellili” Madrasahs are the madrasas built by Anatolian Seljuks, Anatolian Beys,

their families, vizier sancakbeyi, and emirs before the Ottoman Empire. It is also known as Tetimme madrasahs or Musikeyi Sahn madrasahs. Those who succeed in Musikeyi Sahn, the literal meaning of which leads to Sahn, pass to the Sahn-ı Seman Madrasahs, and the professors' wages working in these madrasahs are fifty akçes per day.

The “Dahil Ellili” Madrasahs are the madrasahs built by the Ottoman Sultans, the mothers of the princes, the princes and their daughters, and the wages of the Müderris working in these madrasahs are fifty akce per day (Boy, 2017).

The Sahn-ı Seman Madrasa was at the top of the hierarchy among the madrasahs. While the ones built before these madrasahs were at the primitive level compering the Sahn madrasahs; Some of the madrasahs built in the upcoming period have remained at the advanced level of the Sahn madrasahs (for example, the madrasahs that were part of the Süleymaniye Complex) and some at the primitive level (for example, the madrasahs built by the viziers and Mihrimah Sultan). The madrasahs built before in Bursa became second-class after Murat II had the Büyük Madrasa and Darü'l Hadis built in Edirne. These institutions became colleges after Fatih had Sahn madrasahs (eight) built. However, this situation changed when Suleiman the Magnificent had the Süleymaniye madrasahs built, Sahn-ı Seman became a second class Madrasa, and the highest school was the Süleymaniye madrasahs. Süleymaniye Madrasahs are the most advanced example of the Golden Age period and are called Sahn-ı Süleymaniye.

These madrasahs are leveled within themselves. Five departments at the level of Fatih madrasahs are Havamis-i Süleymaniye, and the remaining two departments are Darü't Medicine and Darü'l Hadis. The fact that the Süleymaniye Madrasa fulfill the need for doctors of the army and included four madrasahs founded on mathematics education was an indicator of the importance given to cognitive sciences. Despite the importance given to cognitive sciences, the medical center, which Beyazıt II order to built on the banks of the Tunca River in Edirne, belongs to the Mehmet the Conqueror Period, is a worldwide example, where it is tried to treat mentally ill people with music (Doğan, 2017; p. 150). With the opening of the Süleymaniye madrasahs, specialization education became evident, and in this period, the education of law, which trains *kadı* (Judge), and theology education, which trains Müderris, were separated from each other.

Mehmet the Conqueror built small madrasahs called Tetimme, also the *idadi* (secondary school) of Sahn madrasahs, next to the eight Sahn madrasahs, and gave the other madrasahs an arrangement according to the Tetimme (Türer, 2016; p. 84).

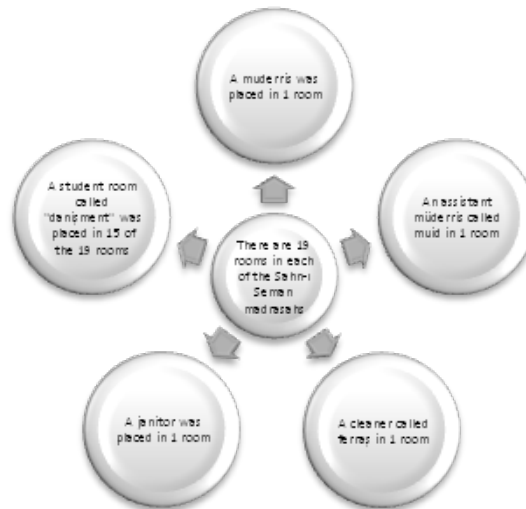
## TWO STUNNING MADRASES IN THE PERIOD OF MEHMET THE CONQUEROR: FATİH AND SULEYMANİYE MADRASES

### FATİH MADRASES

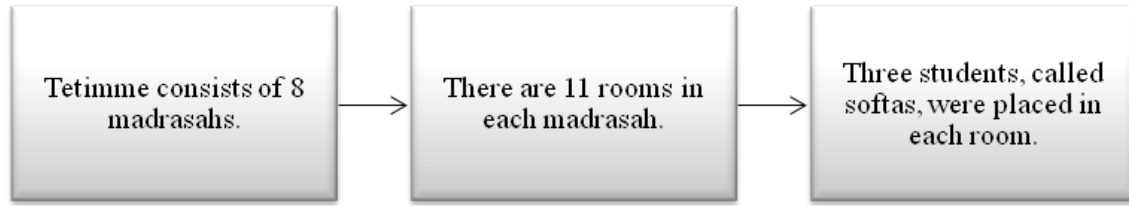
After the conquest of Istanbul, Mehmet the Conqueror decided to have madrasas and a mosque (Fatih Mosque) built for educating students by converting eight churches here into madrasahs. Eight madrasas were built to the east and west of the mosque, and the construction of these madrasahs took eight years. Since the location of the madrasa coincides with the middle of Istanbul, the “Sahn” consists of eight pieces and is expressed with eight “seman” in Arabic, Fatih Madrasahs were named Sahn-ı Seman (Uzunçarşılı, 2014; pp. 10-12).

Since Mehmet the Conqueror aimed to build a state institution and a state university, he proceeded to a madrasah in the style of Nizamü’l-mülk in madrasahs. Sultan Mehmet had a high-level madrasa built, like the Fatih madrasah, had two essential purposes: to serve the science and train valuable scientists and highly educated administrators, kadis (judges) muftis needed by the expanding country.

Between 1463 and 1470, a mosque called Fatih Kulliye and a building called Sahn-ı Seman and Tetimme on one side and Darü’ttâlim on the other side included a primary school, darüşşifa (hospital), soup kitchen, library, Hamam (Turkish bathhouse), and Tabhane (guesthouse) were built. The complex consists of 16 madrasas, 8 of which are Sahn-ı Seman and 8 Tetimme madrasas. Sahn-ı Seman are high level madrasahs.



Sahn-ı Seman is high-level madrasahs that are at the present-day university level. There are 19 rooms in each of the Sahn-ı Seman madrasahs. A student room called “danişment” was placed in 15 of the 19 rooms, a muderris was placed in 1 room, an assistant müderris called muid in 1 room, and a janitor and a cleaner called ferraş were placed in the remaining two rooms.



Tetimme Madrasahs are secondary school madrasahs that prepare them for Sahn-ı Seman. There are 11 rooms in each of these madrasahs and three students, called softas, stay in each room. Training is given to muftis and the most distinguished “advisers” (Akyüz, 2019; p. 65).

Another factor that makes Fatih madrasahs important is that this madrasah trains primary school teachers. In the section where primary school teachers are trained, valuable professors such as Molla Gürani, Ali Kuşçu, Katip Çelebi, and Ali Tusi gave lessons. Students were taught Arabic Grammar, Literature, Teaching Methods, Riyazet, and Discussion (Usul-i Tedris and Adab-ı Mübahase). Teaching Methods and Discussion (Usul-i Tedris and Adab-ı Mübahase) course in this period is proof of the existence of an educational understanding in search of truth.

Mehmet the Conqueror expressed the expectations from the primary school teacher in the foundation charters organized for Fatih madrasahs as follows:

- ❖ Teachers will be gentle when explaining subjects that they have difficulty in learning to children.
- ❖ The teacher will not find his profession difficult, and they will not dislike their occupation.
- ❖ The teacher will make an effort to educate the children well, and the assistant will repeat what he has taught and give an opinion.
- ❖ The teacher will exhibit actions that will please Allah.

Fatih’s mention of the teacher’s qualifications in the charters is an indication of how much he attaches importance to training teachers, especially primary school teachers (Binbaşıoğlu, 2014; p. 68).

Mahmut Pasha, Molla Hüsrev and Ali Kuşçu were assigned to create the programs of Fatih madrasahs. Fatih Sultan Mehmet was also personally interested in the programs to be implemented in these schools. In the program, the subjects to be applied in the madrasah and which book will be taught in which course are determined. The books were distributed according to the years and were studied in parts according to the level of the classes. The primary purpose of the programs is to finish studying a book and be educated in science.



Classes defined as first and second class by naming each madrasah were not gathered in a single madrasah. First-class madrasahs are called *iptida-i hariç*, while second-class madrasahs are called *iptida-i dâhil*. In *İptida-i Hariç* madrasahs, reading and writing were taught starting from alphabet teaching if necessary. Afterward, *İlmihal*, *Qur'an*, Writing, and Four Basic Operations were processed. After the primary education was given, courses such as *Sarf*, *Nahiv*, Geometry, Calculus, Logic, and Debate were taught in the madrasahs, except and included. The names of the courses were titled with the names of the books studied, and they were processed through the books through acknowledgment (Şanal, 2003). The teacher who graduated for the first time was appointed to *iptida-i hariç* for the first grade. The madrasah where the appointed teacher worked changed every year, teachers were promoted from rank to rank, and their wages increased according to this system (Atay, 1981).

### **A Scientific Debate in Fatih Madrasahs: “Tehafüt”**

The Tehafüt debate, which started with Imam Ghazali, is the general name of the discussions that took place due to the comparison of philosophical and religious issues. Ghazali wrote the famous work “The Answer” to the Philosophers, called *Tahafütü'l-falasife*, to indicate the inconsistency of the philosophers and the inadequacy of the evidence put forward by the philosophers. After publishing his work, Ibn Rushd, who opposed al-Ghazali's argument that the evidence put forward by philosophers was insufficient, rejected Ghazali's argument by stating that he did not consider it appropriate to discuss these issues in public.

Mehmet the Conqueror wanted such an event to be discussed in Fatih madrasahs and asked Hocaşade and Nasirüddin Tusi's grandson, Molla Ali Tusi, to hold their discussion on “*tahafüd*”. For this discussion, where Molla Hüsrev will be the referee, the Sultan told Hocaşade and Molla Ali Tusi to write a treatise. In response to this request of Fatih, Hocaşade wrote “Tehafüt” and Molla Ali Tusi wrote “*Kitabu'z-zuhr*”. Both scholars gave the right to Ghazali against Ibn Rushd and debated in front of Mehmet the Conqueror, accompanied by the arbitration of Molla Hüsrev. Hocaşade's treatise and scientific explanations were considered more successful than Molla Ali Tusi. As a result of the discussion, both scholars were rewarded. Thinking that he was taken lightly in the face of the compliment made to Hocaşade, Ali Tusi went to his homeland, Iran, never to return (Aydın, 2017).

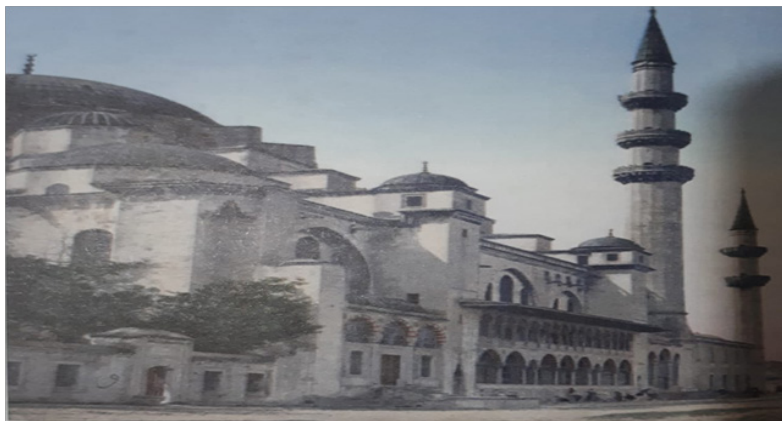
Mehmet the Conqueror presented the relationship between religion and philosophy in his madrasah and had opposite books examined shows how liberal he was and gave undeniable importance to science and scientists (İnalçık, 2020; p. 227).

## SÜLEYMANİYE MADRASES



**Photograph 1.** *The view of Sulaymaniyah from the Golden Horn in a painting made at the end of the 18th century*

Suleiman the Magnificent had the second important madrasah, Süleymaniye Madrasahs, built by Mimar Sinan in 1559, nearly 100 years after the Sahn-ı Seman madrasahs, in order to fulfill the need for well-educated muvazzafs (active duty) in the expanding Ottoman lands (Özkan, 2019). Süleymaniye Kulliyeh is a collection of buildings that include the Süleymaniye madrasahs, baths, soup kitchens, libraries, and pharmacies built around a mosque. There are six madrasahs in total in the complex (Arıbaş and Köçer, 2014; p. 68). Four of these madrasahs were general madrasahs, one of them was Darü'ttıp, a medical madrasah, and the other was Darü'lhadis. Suleiman the Magnificent established these madrasahs intending to teach the cognitive sciences separately, taught as a combined in Fatih madrasahs. However, Atay argued, based on specific evidence, apart from Darü'lhadis madrasahs where the science of hadith is taught, and the Darü'ttıp madrasahs that would meet the need for doctors and surgeons in the army; there were no specialized madrasahs that taught natural sciences such as nature and “riyazat”. For this reason, although the Süleymaniye madrasahs were in the position of the madrasahs that provided scientific advancement by reaching the peak of the Ottoman education organization, some madrasahs provided education at the same level, not at a higher level than the Fatih madrasahs. As in Fatih madrasahs, the education carried out based on religion in the Süleymaniye madrasah.



**Photograph 2.** *Süleymaniye Mosque, 1890.*

In Süleymaniye madrasahs, education was given starting from primary school to graduate level. Primary schools for indigent children at the primary education level, madrasahs with undergraduate education, and vocational schools to train students for these madrasahs and madrasahs providing graduate education have formed this stratification. In Süleymaniye Madrasahs, education was given four hours a week, Monday, Wednesday, Saturday, and Sunday, and the passing system was based on studied the book thoroughly (Yılmaz, 2008).

With the construction of Süleymaniye madrasahs, education in madrasahs was divided into two phases for those who graduated from their madrasahs. Those who graduated from the madrasah could move on to Sahn-i Seman madrasahs or Sahn-i Sulaymaniyah if they wanted to. At the top of these two madrasahs, there was Darülhadis, which can claim to be at the graduate level (Guven, 2018; p. 73).

With the construction of Fatih Madrasahs, madrasahs were divided into five classes. With the construction of the Süleymaniye madrasahs, this classification changed, and the degrees of the professors increased accordingly.

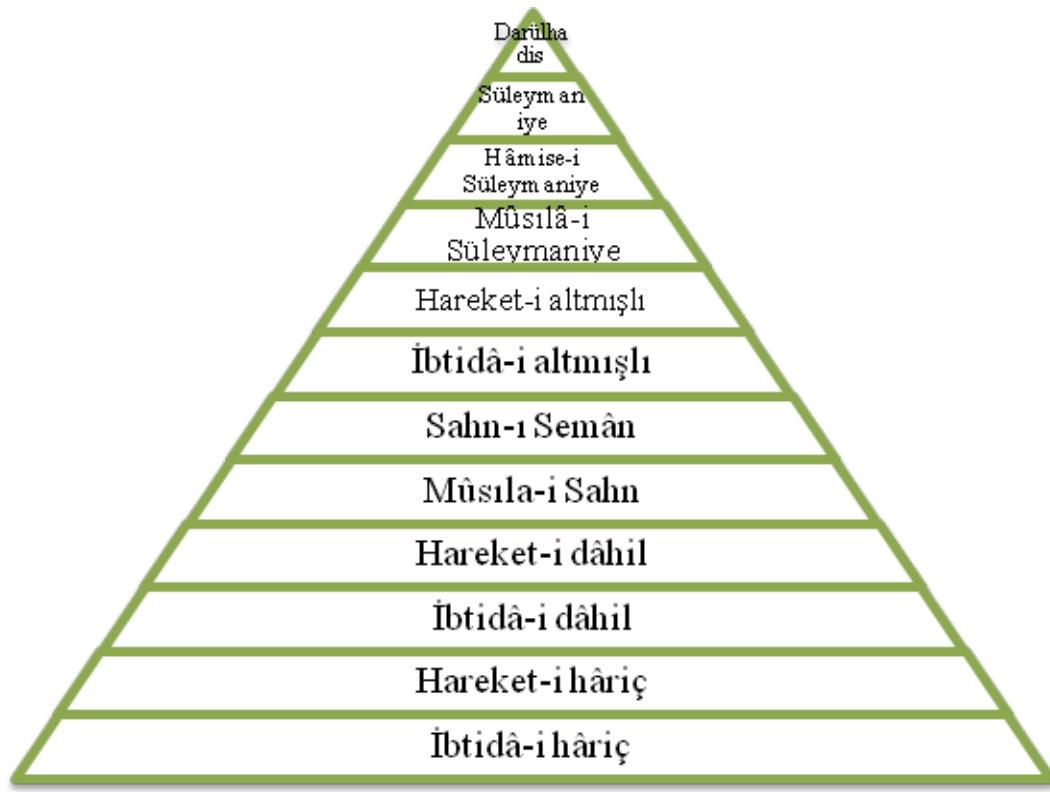
#### **After the Fatih Madrasahs were Established, Madrasahs and Their Degrees**

- 1) Hâşiye-i Tecrid (Yirmili Madrasahs, İptida-i Hariç)
- 2) Miftah (Otuzlu Madrasahs)
- 3) Kırklı Madrasahs
- 4) Ellili Madrasahs (Hâriç ve Dâhil Elli, Musileyi Sahn, Tetimme)
- 5) Sahn-ı Seman
- 6) Altmışlı Madrasahs

#### **Madrasahs and Degrees Added with the Establishment of Süleymaniye Madrasahs**

- 1) İbtida-i Altmışlı
- 2) Hareket-i Altmışlı
- 3) Musila-i Süleymaniye
- 4) Hamise-i Süleymaniye
- 5) Süleymaniye
- 6) Darül Hadis-i Süleymaniye

With the addition of the Süleymaniye Madrasahs, the hierarchy of the madrasahs established during the reign of Mehmet the Conqueror and the degrees of müderris (professor) was rearranged madrasah grades increased to 12 and took the final form given below (Kutluay, 2019).



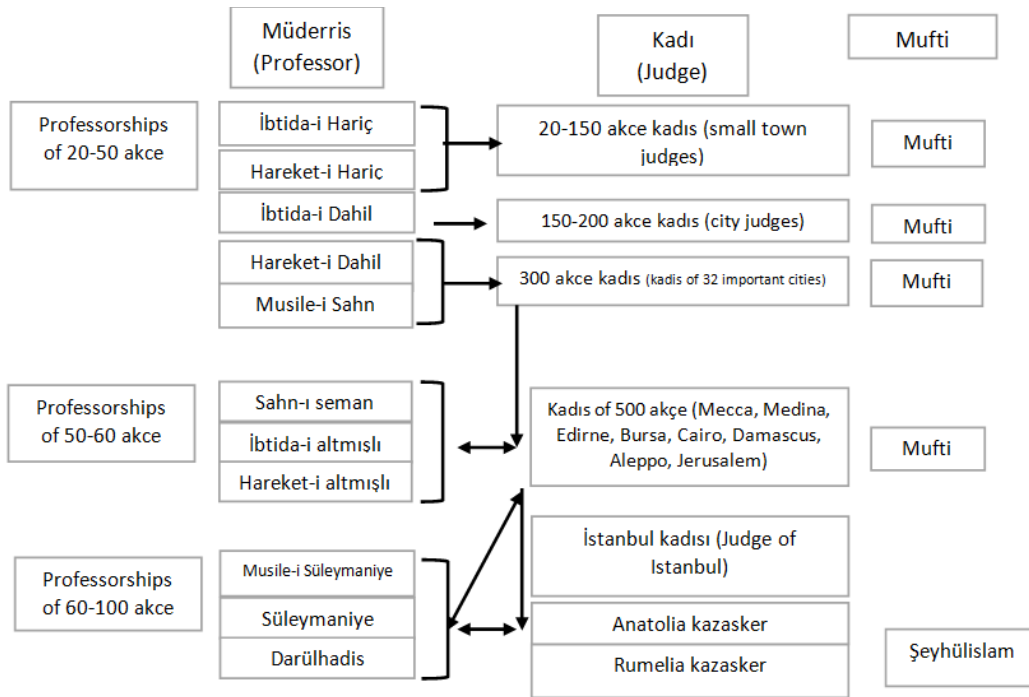
Until the Süleymaniye madrasahs were built, the highest degree of mudarris was Sahn-ı seman mudarris, after the Süleymaniye madrasahs were built, İbtida-i altmışlı- Hareket-i Altmışlı-Musila-i Süleymaniye-Hamise-i Süleymaniye-Süleymaniye and Darül Hadis-i Süleymaniye followed. The professors were promoted as vertical mobility. The number of professors working in the İbtida-i Altmışlı madrasahs was 48, and their daily wage was 60 akce. It was called “Hareket-i altmışlı” because those who passed from here to the upper madrasah moved to a higher step. The number of professors working in the Madrasahs of the “Hareket-i altmışlı” was 32, and the daily wage remained the same as those of İbtida-i Altmışlı, but the professors here were at a higher rank than the İbtida-i Altmışlı. Those promoted from these institutions were promoted to the Musila-i Süleymaniye madrasahs, which were established to prepare them for the Süleymaniye madrasahs. Those promoted from the Musila-i Süleymaniye went to the Hamise-i Süleymaniye madrasahs, and those who promoted above these madrasahs passed to the Süleymaniye madrasahs. After the Süleymaniye madrasahs, Darü'l-hadith teachership was the last level of müderris (and did not have a higher professorship). The highest-ranking professors here could be appointed as kadı (judges) to major centers such as Jerusalem, Aleppo, Eyüp, Thessaloniki, and İzmir, which are known as the “Mahreç Mevleviyetleri”, which are high-ranking kadi (mevleviyet) positions (Uzunçarşılı, 2014, pp.42-43).

### Ulema Hierarchy

Those who graduated from Sahn-ı Seman and Süleymaniye madrasahs received a diploma called “icazet” to be a professor in different madrasahs. Highly educated scientists who received “İcazetname” were called ulema, and they became interpreters and practitioners of Islamic law due to their expertise in science. Those who served as interpreters of

Islamic law were muftis, and those who served as implementers were kadis.

The hierarchy of the ulema in the Ottoman Empire consisted of müderriss, muftis, and kadis.



**Table:** Hierarchy of Ulema; Source: Halil İnalcık, *Osmanlı İmparatorluğu Klasik Çağ*, İstanbul, 2020, s.22

Those who graduated from Semaniye madrasahs or were professors in other madrasahs could become town judges and earn between 50-150 coins a day. High-ranking kadıs, known as “mullahs” and reaching the highest places in the religious-legal professions, could earn 100 akçes or more. For example, a kadi with an income of 300 akçe or more could become a treasurer in the Imperial Court. A müderris who was at least at the Semaniye level could become a “molla” with a salary of 500 akce, and he could be promoted to the İstanbul kadı and from there to the kazasker. Ulemas were able to gain status by taking part in the bureaucracy. Ulemas in the highest office were, Şeyhülislam, Rumelia, and Anatolian kazaskers and judges of the eight most important cities. Şeyhülislam was considered the head of the ulama. Şeyhülislam was chosen by distinguished professors until the 16th century and was appointed by the sultan’s order. The Şeyhülislam and the muftis under his command had the competence to issue fatwas. The Şeyhülislam took charge of solving all kinds of problems involving Islamic law and did not receive any compensation for it. Şeyhülislam was placed in equal rank with the Grand Vizier.

## TWO IMPORTANT SCHOOLS IN EDUCATION OUTSIDE MADRASES: ENDERUN VE ŞEHZADEGAN MEKTEBİ

### ENDERUN MEKTEBİ (SCHOOL)

Enderun School is the palace school where the staff will fulfill the duties of the palace, army, and government of the state, which carries the inner side, harem room, inner meanings of something in the Topkapı palace, is trained (Ergin, 1977; p. 11). Two different views have been put forward about which sultan's period the Enderun School was opened, namely Murat II and Mehmet the Conqueror. In this direction, it is generally accepted that Enderun was created in the Edirne Palace during the reign of Murat II, but that its central institutionalization took place during the reign of Mehmet the Conqueror (İpşirli, 1995). The student resource of Enderun School was shaped by “*acemi oğlanlar*” (novice boys) and was based on the devshirme system.

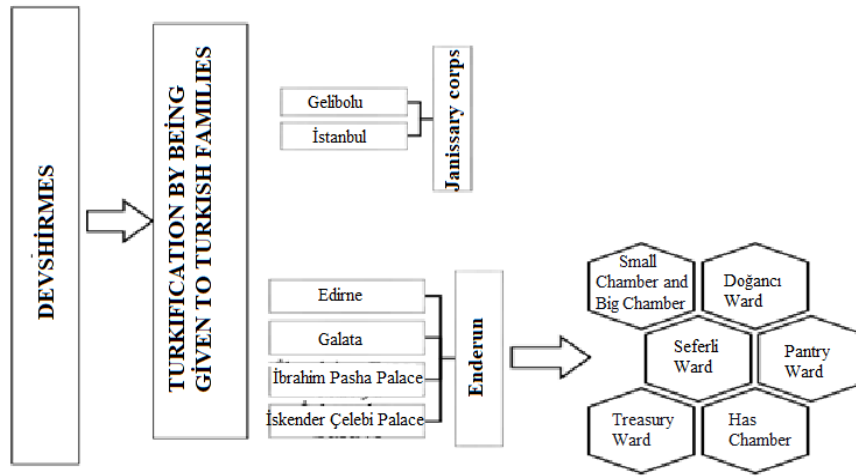


*Photo 3. Acemi Oğlanlar ( Novice Boys)*

The Ottoman state administration was based on two systems. One of them was formed by the ulama from the madrasah, and the other was the Enderun School based on the “kul” system (Akyüz, 2019, p. 95). Children of non-Muslim families, who are generally Christian, were taken to Enderun through devshirme. Devshirme is the recruitment of intelligent, young, and talented non-Muslim children from countries conquered by the Ottomans (mainly from the Balkans) to train them as soldiers and bureaucrats. A law on devshirme was prepared and bound to certain legal conditions during the reign of Mehmet the Conqueror, and it has been applied every 3-5-7 years according to the requisition. Intelligent, young, and talented children between the ages of 8 and 18 were given to Turkish families for 3-5 years, where they were raised according to Turkish traditions and learned to speak Turkish. After they were brought up in Turkish families, the children recruited were taken to the “*Acemi Oğlanlar Mektebi*” (novice boys' school) and placed in palaces such as Edirne Palace, Galata Palace, İbrahim Pasha Palace, and İskender Çelebi Palace. Military and physical training was given here, and they were trained to



prepare for the Enderun school. Those who completed their education in these palaces, intelligent and talented, were sent to the Enderun school, and those who were agile and robust were sent to the Janissary corps (Özkan, 2019).



*Table: Education in the Palaces of Kapikulu in the 15-16th century; Source: Ali Tüner, Türk Eğitim Tarihi, Ankara, 2016, s. 74*

Although the Enderun school is the same as the madrasas in its structure, it differs from the madrasas in its purpose, organization, social and political human resources, and the duties it fulfills. In these schools, where the influence of the political will is intensely felt, an education program that we can define as secular was implemented, and they trained people for civil and military institutions, especially the palace (Arıbaş and Köçer, 2014). Unlike madrasas, these schools were only found in İstanbul, and the language of instruction was Turkish. This situation caused Turkish to remain the official language of the state. Education in Enderun school was carried out as a whole, both theoretically and practically. Practical palace education, physical education, and theoretical art education were given in these palaces according to Islamic sciences and abilities (Guven, 2018). The rooms allocated for education in the Enderun school are called wards and consist of 6 consecutive rooms. These rooms are as follows:

**Small Chamber and Big Chamber:** These are the classes in vocational schools that make up the first two levels, which are defined as the preparatory class in Enderun school. The people in these rooms were also called “dolamalı” because they wore an outfit called «dolama». The difference between the big room and the small room was due to the size of the rooms. In these rooms, Turkish, Arabic, and Persian education was given, and after these training, wrestling, horse riding, weapon using, arrow shooting, running, jumping, and javelin throwing were taught. In some periods, the number of rooms with the highest number of students increased to 250. The «aghas» who graduated from the Galata Palace, Edirne Palace, and İbrahim Pasha palaces were generally responsible for the education of these two wards. The students here did not have any other duties as belonging to the

sultan, apart from reading the Qur'an to the sultan when he died. They had only read and written and had seen the lowest services of the court. In addition, the people in the big room served Anahtar, peşkir, and şerbet services. Those who took the next step would wear a caftan from Dolama.

**Doğancı Ward:** This ward, which was responsible for the care and rearing of the falcons used by the Sultan for hunting, constituted the third step of Enderun. The people in these rooms were also called “kaftanlı” because they wore caftans. The number of students in this room is about forty. The Aghas of the students were called *Doğancıbaşı*.

**Seferli Ward:** This ward, which was responsible for taking care of the sultan’s official clothes, garments, personal belongings, turban, and *kavuks*, also took care of the laundry and order of the Enderun people. It was founded during the reign of Murat IV. Subsequently, professions such as leatherwork, tezhip, music, weaving, carving have turned into rooms where arts and crafts education are given. Classes in which classical music education is given in the name of Meşkhane were held in this room. This chamber trained musicians, violinists, wrestlers, hanendes, barbers, and bathers (in Turkish bath). Their agha was the palace kethüda. In the mosque, the palace kethüda would lay the prayer mat on which the sultan would pray, prostrate it before the sultan.

**Pantry Ward:** The ward is responsible for the food and drink of the Sultan, as well as the food services of the Enderun people and the palace residents. Before the sultan started his meal, it was tasted to see if there was any danger, and then the food was presented to the sultan. It was founded during the reign of Murat II. Pharmaceutical ointment making was also provided in this room, and its aghas were called *kilercibasi*.

**Treasury Ward:** The ward responsible for the inner treasury belonging to the palace and the sultan. It was founded by Mehmet the Conqueror. Those here recorded the inflow and outflow of currency and took the obligation to protect the treasures. This ward ensured the making of payments to the relevant units and continued economic relations with units such as tailor and jewelers. The Aghas of this ward were called the «hazinedarbaşı». In the Treasury Ward, the teaching of Persian was given importance. In addition, the Sahn-ı Seman madrasahs were given equal education, and the education lasted for seven or eight years. Those who completed their education here were called «Babayiğit».

**Has Chamber:** The chamber where the best education is directly offered to the Sultan, after passing many exams, constitutes the most elite and last level of Enderun, which served the Sultan directly. Those here were mostly given training on management. Their primary duty is to protect the Hırka-i Şerif room and keep it clean. It consisted of about 40 people, and they were called “Zülüflü”. In this room, the Quran was constantly read. Those who were in the personal service of the Sultan, such as *Sır* clerk, sultan muezzin, kahvecibaşı, chief sergeant, were selected from this room. Their aghas were called *has odabaşı*.

Those who graduated from the Has Chamber, the last level of the Enderun School, were appointed to essential duties outside the palace, such as Grand Vizier, Janissary Chief, Captain Pasha, Provincial Governors, Sanjak Principalities every 5-7 years, and named this situation as “çıkma” (emergence). In Enderun school, the training is aimed at vocational education and is based on the master-apprentice relationship. It has become an institution that trains many political and military top executives by emphasizing elite personnel who combine work and education.

The best example of this situation is Sokullu Mehmet Pasha. Sokullu Mehmet Pasha, recruited and educated in Enderun, rose to Rumeli Governorate and Grand Viziership. Until Enderun was closed, school is trained people in high positions such as 79 Grand Viziers, 3 Şeyhülislam, 36 Kaptan-ı Derya (Navy Commander) and many treasurers, governors, sanjaks, and Kubbealtı vizier.



*Photograph 4. Sokullu Mehmet Pasha*



*Photograph 5. Acemioğulları playing musical instruments in peacetime*

The inclusion of fine arts such as literature, tezhip, hüsn-ü hat, and especially music education in Enderun led to the formation of art cadres of the Ottoman Empire such as poets, clerks muezzins, hanende, muralists, painters, calligraphers, and architects.

## **ŞEHZADEGAN MEKTEBİ (SCHOOL)**

The Şehzadegan School is an educational institution located in the Topkapı Palace, where the Ottoman princes were educated. It is located in the Harem flat on the second floor of the two-story building, where the Dârüssaâde Agha, who was in charge of guarding the harem in Topkapı Palace, is located. Dârüssaâde Agha, who is the most influential person in the harem and enables the women of the palace to communicate with the sultan and the outside world, is the chief and officer of the prince's school (Dumlupınar, 2018). The education level of the school was equivalent to the *Sıbyan Mektebi* (Primary Schools), and its education was the priority of the sultan. Princes between the ages of 7 and 13 were raised here. In this school, where the most knowledgeable teachers teach, primary education was given: reading and writing, the Holy Quran, and four operations were taught as lessons. Males and females belonging to the dynasty studied together at the school. On the other hand, The children of the dynasty members who lived in places other than the Topkapi palace could not come here and studied in their palaces (Ergin, 1977).

In the Şehzadegan School, when the princes first started the lesson, they organized a

meaningful ceremony for the history of education. This ceremony was more spectacular than the “bed-i besmele” ceremony for the children of the public. The ceremony was performed as follows:

Two days before the ceremony, tents, camps, and çerges were set up for the Grand Vizier, Şeyhülislam, Nakibüleşraf, Janissary Agha, Reisülküttpap, Defterdar, Çavuşbaşı Efendiler and detainees in the empty space in front of the İncili Kiosk.

On the day of the ceremony, the guests would come and sit down, taste the coffee and sweets served, and eat lunch.

After lunch, the Sultan would come to the İncili Mansion, and the Grand Vizier, Şeyhülislam, Nakibüleşraf, Janissary Agha, Reisülküttpap, Defterdar, Çavuşbaşı Efendiler, and müteferrikas would first greet the Sultan in front of the mansion and then enthusiastically head towards the middle door to greet the Prince. The Prince would come on his horse with the Dârüssaâde Agha on his right and Hazini Şehriyari on his left. Nakibüleşraf would pray, the Şeyhülislam and the Grand Vizier would kiss the skirt of the Prince and bring him to the İncili Mansion. After the money was scattered around, the Grand Vizier would take the Prince in his arms, take him to the mansion, kiss the Sultan’s hand and sit the Prince next to his father. After placing two *ihrams* next to the Sultan and a lectern in the middle of them, the Grand Vizier would take the Prince back in his arms and sit him in front of the lectern.

Everyone except the Sultan stood up, and the Prince would say basmala, and the Prince would begin to read. After the ceremony was over, the Şeyhülislam and the sheik of Hagia Sophia would pray, and the muezzins outside the palace would say amen with a loud voice.

Finally, the prince was taken back to the middle gate, accompanied by the Grand Vizier, Şeyhülislam, Nakibüleşraf, Janissary Aghas, Reisülküttpap, Defterdar, Çavuşbaşı Efendiler and müteferrikas, and was taken back to the Harem quarters. The Sultan used to dress certain people in furs and *hıl’at* (hats) in the İncili Mansion and distribute gifts.<sup>1</sup>

<sup>1</sup>Osman Ergin; “Şehzadegan Mektebi”, Türk Maarif Tarihi, 1. - 2. Cilt, İstanbul 1977, s. 6-10

## FAMOUS SCIENTISTS AND SCHOLARS

### Hızır Bey



*Photograph 6. Hızır Bey's tombstone*

He is one of the influential scientists of the period known for his knowledge and open-mindedness and who was appointed as the first kadi in Istanbul on 30 May 1453, right after the conquest of Istanbul by Mehmet the Conqueror. At the same time, he was the first mayor of Istanbul after Mehmet the Conqueror rule. Due to his mastery in sparring, he was victorious in the scientific debates he held in the presence of Mehmet the Conqueror with the Arab scholars who came from Egypt and Syria. Mehmet the Conqueror “dressed” him in his fur due to this success. He has also known and referred to with an alias that means “source of knowledge” and “world of science”, meaning a world of science on its own. He trained many scholars, such as Bursalı Hocazade, who participated in the *Tehafüt* discussions. Sinan Pasha, who is among the first-class scholars, is the son of Hızır Bey. His grave is in Zeyrek.<sup>2</sup>

### Molla Hüsrev

He was an Ottoman scholar and mufti whose real name was Mehmet and whose name remained Molla Hüsrev since he was raised by his brother-in-law Hüsrev Efendi when his father passed away. Molla Hüsrev, a Müderris, was appointed as a judge when Murat II would hand over the throne to Mehmet the Conqueror. After the death of Hızır Bey, he was appointed as the kadı (judge) of Istanbul and served as the judge of Galata and Üsküdar and the Müderris of Hagia Sophia.



*Photograph 7. The first two pages of Molla Hüsrev's Mir'atü'l usul fi şerhi Mirkatü'l vusul*

<sup>2</sup> Mustafa Said Yazıcıoğlu, “Hızır Bey”, TDV İslâm Ansiklopedisi, C.17, İstanbul 1998, s. 413-415

Mehmet the Conqueror subsequently made Molla Hüsrev the Mufti of Istanbul. He was greatly respected as “the Abu Hanife of his time” by Mehmet the Conqueror. He took part in preparing the programs of Fatih madrasahs. His work “Dürer” and its interpretation “Gurer” are famous. In addition to these, he has many works together with “Mirkat” and his interpretation of “Mir’at”. He died one year before the death of Mehmet the Conqueror.<sup>3</sup>

### **Sinan Pasha**

Sinan Pasha, the son of Hızır Bey, benefited from the scientific debates he attended with his father, and got to know many scholars such as Molla Lütü at an early age and became a student of Ali Kuşçu. He gained the favor of Mehmet the Conqueror, and Sultan appointed Sinan Pasha as his teacher and gave him the name “hace-i sultani” and made him a *Sahn* professor of the field. He is the founder of the Turkish prose style, and his work named “Tazarruat” is a well-known successful work written in prose style.<sup>4</sup>

<sup>3</sup> Ferhat Koca, “Molla Hüsrev”, TDV İslâm Ansiklopedisi, C.30, İstanbul 2005, s. 252-254

<sup>4</sup> Aylin Koç, “Sinan Paşa”, TDV İslâm Ansiklopedisi, C.37, İstanbul 2009, s. 229-231



## Molla Lütü

Molla Lütü from Tokat, who worked as a Müderris (professor) in the Sahn-ı Seman Madrasahs trained by Sinan Pasha, is one of the valuable thinker scholars who grew up in the late XV century. He took “riyaziye” lessons from Ali Kuşçu. Mehmet the Conqueror appointed him to the palace library as “hafız-ı kütüb”, where he had the opportunity to examine many works and increased his scientific level. He wrote the work Taz-ifü’l-mezbah. Being jealous of his opponents, he was caught and executed on charges of heresy and *ilhâd*.<sup>5</sup>

## Kınalızade Ali Çelebi

He is among the critical scholars of the Golden Age period, known as Kınalızade, because his grandfather Abdülkadir Efendi applied henna on his beard. Kınalızade Ali Çelebi was born in Isparta. After graduating from primary school here, he attended the madrasahs in Istanbul, and as the last level, he completed the Sahn-ı Seman degree in Fatih Madrasahs. Kınalızade Ali Çelebi’s education style, which is a form of self-education called autodidact, and family elders have a significant influence on his education life (Doğan, 2012; p. 178). He worked as a professor, judge and lastly Anatolian Kazasker in Süleymaniye Madrasahs. The expression “Katip Çelebi Kınalızade Ali Çelebi is one of those who come to Allama-i Rum”, and Müverrih Ali used the world as “If he were alive, he would have been a great figure like Ebussuud” (Uzunçarşılı, 2014; p. 243). He specialized in the field of Tafsir, Fiqh, Philosophy, Hadith, and *riyaziye*.

When he left his duty as a professor and was appointed as a judge to Damascus, he wrote the most critical work related to education, Ahlak-ı Alai, which means “Higher Moral Science” in terms of meaning. He supported the thoughts he wrote in the book with the Qur’an and hadiths (Binbaşoğlu, 2014; p. 86). This work is a 3-volume work, and the second volume includes the subject of family. In this section, Kınalızade focused on the upbringing of the family and children, the responsibilities of family members towards each other, and the bonds of love and respect. He resembled the head of the family to the shepherd, saying that “just as a shepherd protects his flock from wolves, the head of the family protects his family members like a shepherd”. He defended monogamy and emphasized that one should be married to one wife by saying, “A man is like a soul in the skin at home, just as there are no two souls for one body, a man does not suit both houses” (Doğan, 2012; p. 180).

Kınalızade emphasized the education of children, especially females, and said that the first and most important emotion that should be formed in the child is the feeling of “haya” (decency). According to him, one should pay attention to the people around

<sup>5</sup> Orhan Şaik Gökyay ve Şükrü Özen, “Molla Lütü”, TDV İslâm Ansiklopedisi, C.30, İstanbul 2005, s. 255-258

the child, and when the child does something wrong, it should not be scolded openly, but right and wrong should be taught in this way by praising good behavior and vilifying the bad behavior. Children should be kept away from the love of money, and religious education should be given from the age of seven. In terms of education, care should be taken to ensure that children's education is suitable for their abilities. Kınalızade Ali Çelebi attaches importance to this issue by saying that male and female children should be educated, based on the hadith «Learning knowledge is obligatory for every man and woman».

### Katip Çelebi

He is among the critical scholars of the Ottoman golden age period in the 17th century. When he came to school age, he took private lessons outside the madrasa and advanced his autodidact education. His father is a Sipahi (cavalryman) who was educated in Enderun School. He started his civil service career at the age of 14 in the Anatolian Accounting Office. A year after starting his duty, he joined the Ottoman army with his father to suppress a rebellion and went to Baghdad. After the army could not take Baghdad, he was affected by the famine and troubles caused by the war. In addition to the troubles, on the expedition's return, he lost his father in Mosul and suffered great pain, stayed in Diyarbakır for a year, and then returned to Istanbul and joined the expeditions. After these expeditions, he went to Mecca and fulfilled his hac (pilgrimage).

For this reason, he was known as Hacı Kalfa in the West and Hacı Halife in the East. During his stay in Diyarbakır, he listened to the lectures of the scholars of the period. With the income inherited from a relative, he dedicated himself to science by buying books with all his money on returning from the Revan expedition (Doğan, 2012; pp. 174-175). He learned Latin at the level of translation. He also knows Arabic and Persian at an advanced level. He has many works such as Cihannüma, Keşfü'z-Zünun, Tatilü't Tevarih, Mizan'ül-Hakk fî İhtiyari'l Ahakk.

Mizan'ül-Hakk fî İhtiyari'l Ahakk, the last work of Katip Çelebi, which means “Scale of Right to Choose the Most Righteous”, defended rationality by putting forward his views on the necessity of *müsbet* sciences on 21 subjects that dealt with the problems of that time and conversed about the issues that were discussed. He also explained how to find a solution for them (Binbaşoğlu, 2014; p. 90). We can summarize Katip Çelebi's main thoughts in this book as follows (Cited by Doğan, 2012; pp. 177-178):

1. It is necessary to act according to the era's needs and keep up with the changes of the era.
2. It should be known that religious and political practices that do not coincide with the life of the people will not yield correct results. Therefore, the influence of traditions and customs should be well perceived before applying.

3. People's different beliefs and opinions should be respected even if they are wrong.
4. One should not throw seeds of defamation among the people, and one should not go to excess and understatement.
5. Considering the nature of people while thinking, no one should be burdened with a responsibility that they cannot bear.
6. Just as a bird cannot fly without one of its two wings, its transmission will be insufficient without rational sciences, so these two sciences must be intertwined.

In this work, Katip Çelebi is the first Ottoman scholar who defended the madrasahs' negligence, the professors' ignorance, the application of the correct methods, and the need to follow the developments in the West benefit from these developments (Doğan, 2012).

### **Ali Kuşçu**

Ali Kuşçu, who is estimated to have been born in Samarkand, is among the leading scholars who received significant attention during his time. His nickname remained as "Kuşçu" because of his father, Muhammed, who was Uluğ Bey's "doğancıbaşı". He took mathematics and astronomy lessons from Uluğ Bey himself and then went to Kirman unannounced to further his science, worrying about not getting permission. He had the opportunity to read many books in Kirman. When he returned, he gained the appreciation of Uluğ Bey. He was sent to China by Uluğ Bey and calculated the area of the world and the meridian (Aydın, 1989). He became the director of the observatory founded by Uluğ Bey and helped Uluğ Bey's book "Zic", showing the stars' positions and movements.

While Ali Kuşçu was on his way to Mecca to make the pilgrimage, he stopped by Tabriz and was welcomed by Uzun Hasan, the Akkoyunlu ruler, later he was sent to Mehmet the Conqueror as an ambassador to negotiate peace with the Ottoman Empire. Mehmet the Conqueror admired Ali Kuşçu and asked him to stay in Istanbul. Sultan appointed him as a professor to Hagia Sophia with a fee of 200 gold; even scholars followed the lectures of Ali Kuşçu. He brought vitality to science in the field of mathematics and astronomy. Ali Kuşçu prepared the curriculum of Fatih madrasahs together with Molla Hüsrev and played a significant role in teaching mathematics courses.

Ali Kuşçu wrote many works and the book *Risalet'ül F'il Heyet*, which means the Astronomy Treatise, and this work was also published in Arabic. Ali Kuşçu presented this work to Mehmet the Conqueror by giving it the name *Risalet'ül Fethiye*, which means the “*Risale of Fatih*” (Doğan, 2012).

Ali Kuşçu passed away in Istanbul. His grave is around Eyüp Sultan Tomb.



Photograph 8. Ali Kuşçu presenting his book to Mehmet the Conqueror

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## **SECTION 5**

**HOW WAS THE TURKISH  
UNDERSTANDING OF  
EDUCATION FROM THE  
TANZIMAT PERIOD TO 1919?**

# HOW WAS THE TURKISH UNDERSTANDING OF EDUCATION FROM THE TANZIMAT PERIOD TO 1919?

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## INTRODUCTION

### Status of Pre-Tanzimat Education

With the proclamation of the Tanzimat Edict in the Ottoman Empire, innovation initiatives were commenced in many areas by taking the Western countries as an example. One of the innovation moves in the Ottoman Empire was carried out on education. The understanding of education in the Ottoman Empire was divided into classical and modern education (Güven, 2018). This part of the book has been tried to convey how the understanding of education was and what changes were made in the Ottoman Empire between the declaration of the Tanzimat edict and the year 1919. This process will be examined as education in the Tanzimat Era (1839-1876), Education in the II Abdulhamid Era (1876-1908), Education in the Second Constitutional Era, and the end of Ottoman education (1908-1920).

Before starting these reform moves in this education, which accelerated with the Tanzimat period, it would be helpful to discuss a general perspective on Ottoman education. In this process, which is called the classical period, there are many educational institutions such as *Sıbyan Mektebi* (primary schools), madrasahs, Enderun schools, lodges and zawiyas, Darüttıplar, Darülkurralar, and Şehzadegan school (Gündüz, 2015). Among these educational institutions, the ones that come to the fore are the Sıbyan and Enderun schools and madrasahs. To give brief information about these organizations; Primary schools constitute the first step of the classical period education of the Ottoman Empire. They are educational places where primary religious education is given in almost every neighborhood, starting between the ages of 5-7 on average and continuing until approximately the age of 10-12. In addition to religious education, they are places where basic mathematics and other sciences are taught according to the knowledge and ability of the school teacher (Güven, 2018). Students who were successful in primary schools and were approved by their teachers continued to receive madrasah education with the support of their families. Students who continued to the madrasah and graduated with the highest degree would start working as a *Müderres* (professor) in a low-grade madrasah and gain titled “danişment”. Students who could not complete their madrasah education at the highest degree would also gain the title of Naib. In this title, they served either

as *Kadı Yardımcısı* (assistant judges) or as clerks. They have been evaluated differently according to the quality of education given in madrasahs, the city they are in, and the status they have gained. Fatih and Süleymaniye madrasahs were accepted as high-status madrasahs (Akyüz, 2020). Enderun schools appear as the education given in the palace. The institution reaches its students with the devshirme system, the foundations laid during the reign of Murat II, to train high-level people who would work for the Ottoman Empire (Gündüz, 2015). While madrasahs in the Ottoman Empire prioritized more open views and liberal thoughts in the first years of their establishment, they confined themselves to new ideas in the process and turned into introverted institutions that no longer accepted innovations (Gündüz, 2010 and Güven, 2015). The Ottoman Empire could not closely follow the developments such as the Renaissance and reform movements and the industrial revolution in the Western countries and started to lag behind the new world order. This stagnation experienced by the Ottoman Empire in the fields of education, science, and culture and the fact that they closed themselves against the outside world caused them to struggle with the problems of this backwardness for many years (Gündüz, 2010). Countries such as England, France, and Germany started mass production with the printing press between 1350-1400. In the Ottoman state, while the Jews in 1492, the Armenians in 1567, and the Greeks in 1627 established printing presses, it took the year 1727 for the Turks to establish a printing house and start printing books with mass production (Gündüz, 2015). Considering all this process, although the reform movements were late for the Ottoman Empire, it has now become inevitable. Among the suggestions made by Koçi Bey to the sultan to stop the country's decline, the regulation of the education system was emphasized at length (Öz, 2005). Although it is seen that the innovation moves in education gained momentum with the Tanzimat edict, it is seen that the first moves started between 1776-1839, and Western-style schools opened, especially in military education areas, formed the basis of innovation in education. Hendesehane, Mühendislikhane-i Bahri Hümayun, Mühendislikhane-i Berr-i Hümayun, Mektebi Fünun-i Harbiye are the best examples. Sultan Mahmud II declared an edict in 1824, emphasized education's importance, and made primary education compulsory in Ottoman geography. However, this announcement was not implemented as planned, including in the capital, until 1839. The spread of primary education to the whole country took place during the Tanzimat period. The process of social change, which started with Mahmut II, continued increasingly with the Tanzimat edict (Cevat, 2002).

### **Education in the Tanzimat Period (1839-1876)**

While discussing the understanding of education in the Tanzimat period in the Ottoman Empire, we will focus on the changes in education during Sultan Abdülmecit and Sultan Abdülaziz and the main reasons for these changes. The first ruler we will deal with in this process will be Abdülmecit. After Abdülmecit had control on the throne (1839-1861), with the influence of Mustafa Reşit Pasha, he published an edict named *Gülhane Hatt-ı Hümayunu* bearing the sultan's seal and containing political and social improvements (Aktel, 1998). With the publication of this edict, the process that will go down in history

as the Tanzimat period has begun. Halil İncılık commented on the Tanzimat Edict by saying, “The aim of the Tanzimat was not only for religion and state, but also property and nation revival, and the Tanzimat accepted the principle that the state existed for the state, not the people” (İncılık, Belleten, 1964). There is no substance-related to education in the edict announced in the year of the edict (Akyüz, 2020). Gündüz (2015) interpreted this situation as the prominent administrators still did not consider the current education as a public problem. Akyüz (2020) stated that education started to be examined right after the edict was announced. He also stated that the initial thing to do is to improve the appearance in primary schools.

Abdülmecit, who wanted the reforms included in the Tanzimat edict to expand beyond the military field, published an edict in 1845, emphasizing that the reform movements could achieve the desired goals only by giving vital importance to the field of education. Being more interested in education started after this edict of the sultan (Kodaman, 1991). Akyüz itemized the provisions in this edict as follows:

- Ignorance of the public should be eliminated, and education should be provided.
- Education and vocational training at all levels should be addressed.
- Proper education for religion and the world should be given.
- Schools should be opened in all appropriate parts of the country.

### **The first developments in the field of primary education - Sıbyan Schools**

The Sıbyan *Mekatibi* (Educators) about how they would have to perform the Eftal›s Education and Discipline were experienced in April 1847 with the title of instruction to be given to the *Efendiler* (Masters). In this program, the items that differentiate primary schools from the traditional program are the teaching and writing of the Turkish Dictionary, teaching Turkish Ethics and Turkish Tajvit, and teaching writing along with reading.

Akyüz (1994) explained the provisions of this document as follows:

#### “Within the scope of education programs:

- Courses taught in Sıbyan schools: Elifba, Amma juz, and other juz, Turkish (Writing words with three letters first and then more), Morality (Short treatises in Turkish will be taught), Writing (Sülüs and Nesih), İlmihal, Turkish Tajvid, Quran (to be read from start to finish twice) Hıfz-ı Kuran (Elective course where talented and willing students will be trained as hafız) Turkish words to be read and written, excellent writing
- Students will learn by writing words from a Turkish dictionary.

• The program of the Rüşdiye schools is as follows: Religious knowledge, Arabic grammar, Sülüs ve Nesih writings, optional Rik’a and Ta’lik, Divan type writings, four arithmetic operations sufficient for the public, calculation and counting, various ways of reading of the Qur’an, training the willing and talented people to memorization of Qur’an (For becoming a Hafız).

• Children who have graduated from primary and secondary schools in the countryside will be able to enter İdadiye, Tıbbiye, Harbiye, Bahriye if it is clear that they have learned the sciences in these schools.

### Teaching tools

• Children will carry a metal (brass) pen set called “divit” on their waist (in their belt). Divit reed pen is used to dip in ink and write. Against the dangers of cutting students’ hands and injuring each other, there will be no *kalemtraş* called pencil sharpener in pen, and therefore teachers will sharpen the reed pens.

• “Stone boards” will be used in primary schools to read and write letters. The verses of the Qur’an will not be written on stone boards, as situations against respect may arise (like being under the foot level, etc.).

### Within the scope of teaching methods:

• Children will write their lessons as well as read; This will facilitate and accelerate their learning.

• Interest and ability in the art of writing are in the nature of the child. With practice and repetition, this knowledge emerges and evolves.

• Playing, misbehaving, and enjoying it outweigh the nature of childhood.

• The inspectors, appointed under the name of “Muin-i mekatip”, will guide the teachers and show them easy teaching methods.

### Within the scope of the discipline:

• Teachers will place hardworking, well-mannered children next to them and reward them with praising words and behaviors. They will also inform the parents of those children about this situation.

• Beating children with “falaka” has been abolished because it is not in the religion. Teachers will use the way of accustoming the children who commit offenses and laziness to school with their gentleness and caring attitude, depending on the situation.

• Teachers will increasingly punish children as their crimes and misdemeanors increase:

a) To move one’s mat away from the door, to show an offended face, to pull one’s ear so

as not to hurt it, to utter bitter words in a way that does not harm uprightness.

b) To keep the child stand and have them do the lesson repeatedly studied during this time. Using the child in physical services, also complaining to the parent.

c) With the parents' permission, gently beating the child according to his durability, with soft sticks such as clematis or jasmine stick while protecting his delicate organs.

d) Beating a child who is ten years old and does not perform his prayers by obtaining his parents' permission.

Within the scope of compulsory education and attendance:

- Children will be sent to school when they are six years old. Parents can also send their four- and five-year-old children to school if they wish. Parents are obligated to send their sons and daughters over six or children of slaves to “*Sıbyan Mektebi*” (primary school). Teachers, imams, and mukhtars will search for children who do not go to school and warn their parents. If necessary, they will report the situation to the «Meclis-i Maarif-i Umumiye».

- The work of children over the age of six and whose parents did not send them to school and give them a job because of financial difficulties will not be hindered. Instead, these children will come to school every morning until thirteen and work after school lessons. Thus, necessary religious and world knowledge will be taught to these children.

- It is obligatory to enroll children who pass the primary school graduation exam in Rüşdiye schools. Children cannot be assigned to employment or occupation art unless they have studied the necessary sciences in high school and are understood by an exam.

- Primary schools do not provide sufficient information for the world and the afterlife. For this reason, children must go to Rüşdiye schools after primary school in order to increase their knowledge.

- Working and other older children will attend Rüşdiye schools for one hour and two years in the morning, just like in primary schools. However, after this process, they will leave the framework of compulsory education.

Within the scope of education period and exams

- The average duration of primary schools is four years, and at the end of the fourth year, the graduation exam will be held. Successful ones will be accepted to Rüşdiye schools.

- Children who are found to have not learned the necessary information within four years can continue to school for three or more years after this period.

- Sıbyan school graduation exams will be held in pre-determined school buildings.



- Primary school students who go outside of Istanbul, its surrounding districts, or other neighborhoods will continue their lessons from where they left off in their original school.
- In primary schools, it is enough for children to be transferred to *Rüşdiyye* within four years. They will owe it to themselves to be made into a state.”

### Administrative Organization of Education

**Table 1.** Administrative organization of education from the Ministry of Mekatib-İ Rüşdiyye to the Ministry of National Education of the Republic of Turkey

The Stages of the Education Organization Until the Ministry of Education Was Established	Organization of the Ministry Maarifi Umumiye
. Mekatib-İ Rüşdiyye (1839)	.Ministry of Maarifi Umumiyye
.Muvakkat Meclisi Maarif (1845)	. The Assembly Established Next to the Maarifi Umumiye
.Daimi Meclisi Maarif	. Maarifi Umumiyye Committee Instead Council of Maarifi Umumiyye and Counsel of Muhtelit
-Encümeni Daniş	
.Ministry of Mekatib-İ Umumiyye (1846)	.Maarifi Umumiye Nizamnamesi
. Conversion of the Ministry to the General Directorate of Mekatib-i Umumiyye	. Ministry of Education Central Organization
. Transformation of the General Directorate of Mekatib-i Umumiyye into a Ministry and Combining the Ministry of Mekatib-i Rüşdiyye with this Ministry	. Ministry of Education Provincial Organization
.Meclisi Maarifi Umumiyye	

When we look at the historical past of the ministry, we see that it dates back to 1824. During the reign of Mahmut II, primary education was made compulsory but could not be put into practice due to the internal turmoil in the country (Koçer, 1991). In 1838, the “Mekatib-i Rüşdiyye” ministry was established to deal with education in detail and rank education as primary and secondary school. Imamzade Reşat Efendi was appointed to its management. Until this period, there was no secondary school at the education level of the state (Islamic Encyclopedia, 27. vol., p 273). During his visit to the Babiali in 1845, Abdülmecit saw that no reform other than military education was at the desired level, and he wanted new schools to be opened with the edict he published. With this edict published by Abdülmecit in 1845, it is seen that a new administrative structure was

started in education (Akyıldız, 1993 and Erdoğan, 1996). According to Akgün (2020), the institution called “*Meclis-i Vala*”, created in 1838 to start education reform studies, is a high-level supervisory and planning authority. Under the control of the *Meclis-i Vala*, the “*Muvakkat Meclisi Maarif*” (Provisional Council of Education) was established to put the neighborhood schools in order. It was decided to establish assemblies all over the country, especially in the capital city and its surroundings, to carry out public and regulation works (Gündüz, 2015). This assembly would report the decisions it took, the *Meclis-i Vala*, and the Judgment of the Court, and this assembly would be presented to the ruler after examining it. At the end of its 11-month work, the temporary council has prepared a report stating that it is more appropriate to provide education in three steps, as in Europe (Erdoğan, 1997). This report has been reported to the Council of Vala Ahkamı Adliye in 3 *lahiya*. In the first *lahiya*, it was stated that the primary schools should establish basic education, and the arrangement and improvement works of the primary schools were emphasized. In the second epistle, the establishment of secondary schools and the organization of these schools are mentioned. In the last *lahiya*, it was proposed to establish boarding Darülfünuns to collect higher education as the third level and to establish a permanent education to supervise these institutions (Akyıldız, 1993 and Cevat, 2002). However, Darülfünuns could not be implemented immediately. During this period, a committee of experts was formed by making use of the French academy, with a decree in Encümen-i Danış, in 1851, to decide on the books to be used as textbooks in educational institutions, to write translated works, and to carry out studies in the field of literature and history. It was originally planned to work as a science academy, but its activities were terminated in 1862, and it did not last long (Erdoğan, 1997; Karataş, 2003 ; Akyüz, 2020). The *Meclis-i Maarif-i Muvakkat* developed in the process and was subject to changes in line with the needs. It served as the Counsel of Maarif-i Umumiye until 1857. In education, the «*Maarif-i Umumiye Nezareti*» (Ministry of Education) was established on March 17, 1857, as the state created a centralized structure in all areas, which made it necessary to subject it to strict control in all its institutions. Thus, all educational institutions have been brought under the management and control of the ministry together with the parliament. Although this institution has a high-level status, it was insufficient to realize what was expected of it. We can say that the main reason for this is the lack of fundamental education law (Karataş, 2003). On September 1, 1869, under the chairmanship of the Minister of Education Saffet Pasha, the Maarif-i Umumiye Nizamnamesi was published, which reorganized the ready education system together with the Department of Education (Kodaman, 1991). While preparing this regulation, it was prepared under the impact of the French Minister of Education, Jena Victor Duruy. (Kafadar, 1997). More concrete steps have been taken regarding primary education, and the educational organization consists of three levels: primary school (iptidai), secondary school (Rüşti), and high school (İdadi). The main provisions of the regulation are as follows:

## 1. Primary Education is Compulsory.

- The classes and degrees of the schools are arranged as follows:

“*Sıbyan Okulları*” (Primary schools), (Kindergarten or the first level of primary education) are neighborhood and village schools.

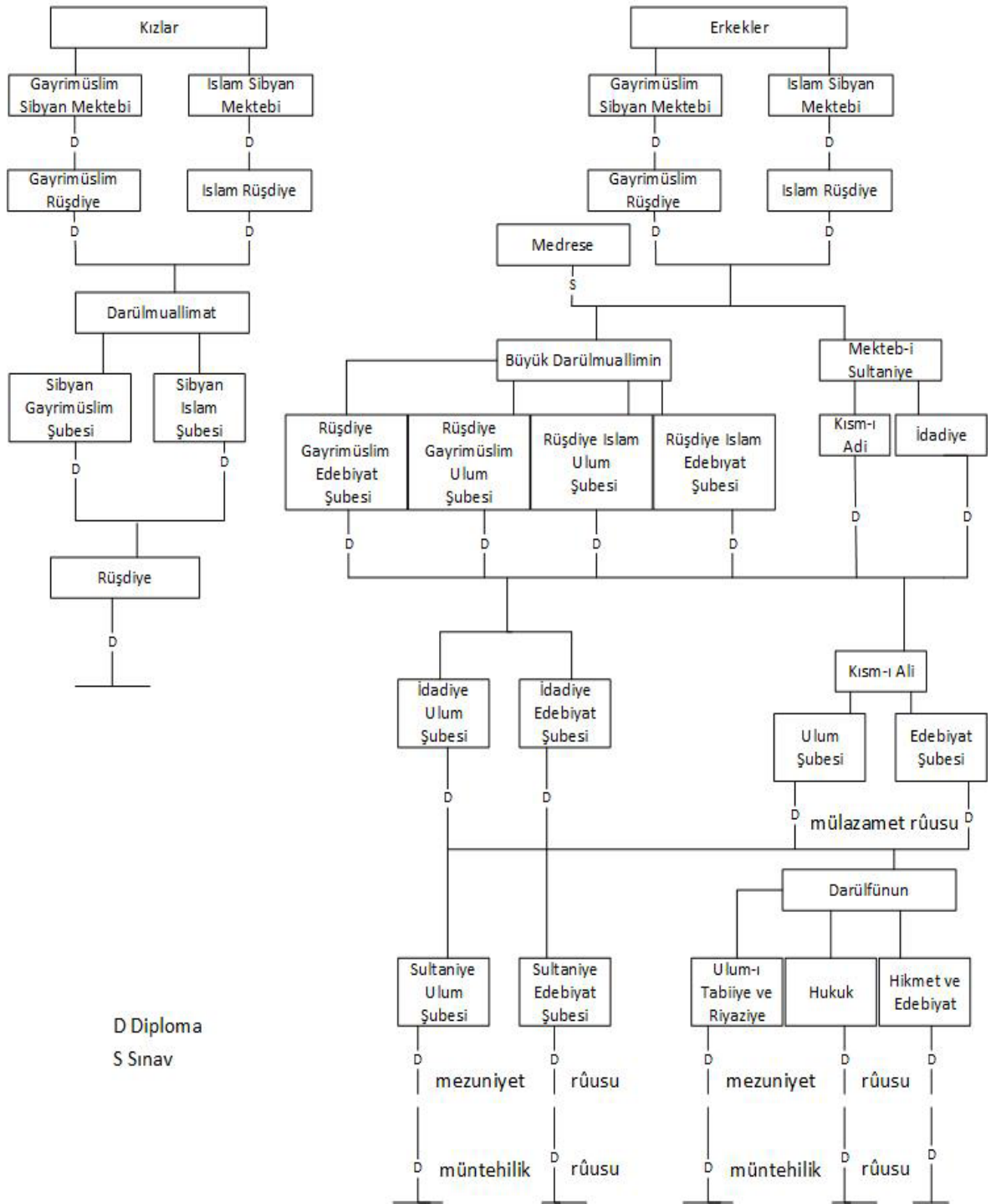
2. “*Rüştiye*” Secondary schools (second level of primary education) will be opened in towns with five hundred houses.

3. “*İdadi*” (High school) will be opened in towns with five hundred houses.

4. Darülfünun (university) will be opened in Istanbul (Karal, 1983).

This regulation is defined as a turning point in the history of Ottoman education. All the schools planned to be established in the capital and the provinces were gathered under a single law with the Maarif-i Umumiye Regulation (Somel, 2019). The fact that the Kanun-i Esasin does not include any article for the inspection of foreign schools has increased the importance of the regulation. With this regulation, the legal way was opened for the schools belonging to non-Muslims, which were out of the control and knowledge of the Ottoman Empire, to be under the control of the state. In this way, the rules that private schools open or to be opened by individuals, congregations, and foreigners have been specified (Erdoğan). The realization of this regulation, which was prepared under the influence of the French, in the provinces would be during the reign of Abdülhamit II after 1881 (Gündüz, 2015). The system that the Umumiye Regulations wanted to establish in 1869 is shown in Figure 1.

## 1869 MAARIF-I UMUMİYE NİZAMNAMESİ’NİN KURMAK İSTEDİĞİ SİSTEM



*Source; Erdogdu, (1996). Organization of the Maarif-i Umumiyye Nezareti*

### **Sibyan schools after the Maarif Nizamname (Education Regulation)**

*Article 3. In each neighborhood or village, there will be at least one primary school with one or two neighborhoods or villages, and the Islamic school of the communities kept in the neighborhoods or villages where Islam and minorities are mixed will be separate from the minority school.*

*Article 4. All residents of the relevant neighborhood or village are borne by all primary schools construction and repair expenses of primary schools, teachers' salaries, and minor expenses for other schools.*

*Article 6. The education period of the primary school is four years. Children at the age of education and should not be forced to continue are only those who meet the following conditions.*

- Being sick enough to harm his/her learning, physically or spiritually, by being examined by an official doctor by the government*
- Having a child of a poor person and being able to earn a living because of him.*
- The child's family is busy with crops or farming and threshing times to support*
- There is no school in the neighborhood where the child is located, or the school cannot accept more students due to the surplus of students.*
- Taking private lessons, subjecting the child to special education by hiring a teacher at home.*

*Article 11. If there are two primary schools for a community in a neighborhood or village and there is no predicament opening a primary school for females in that region, one of those primary schools are reserved for females. In other words, the school is turned into a primary school for females. In this way, until the inconvenience regarding opening a primary school for females is eliminated or a letter is opened for females, the girls of that place are also admitted to the primary school for boys. However, they take lessons, sit on a separate side, and row from the males.*

*Article 12. All teachers and sewing masters of primary schools exclusively for females will be women. However, until competent teachers are trained, old and well-mannered teachers who have learned with experience will be able to teach in the primary school for females.” (Kocer, 1991).*

## Developments in Secondary Education

During the Tanzimat period, there were three different schools at the secondary education level. These; Rüştiye, İdadis and Sultanis.

Articles related to “Rüştiye” (middle school) in the regulation of education,

*“Article 18. If all the inhabitants of a town with more than 500 houses are Muslims, only the Muslim school; if they are only Christian, a secondary school will be opened for only Christians. Two secondary schools will be opened, one for the Christians of those townspeople. In this way, a secondary school is opened for any class of people with more than 100 houses, a diverse community of Islam and Christians. The lessons included in the content will be given in each community’s own language. The religious lessons of non-Muslim children will be within the program determined and determined by the religious elders of that sect.”*

Articles for females’ secondary schools in the Regulations of Education;

*“Article 22. In metropolitan cities, if the people are Islam, only Islam, if only Christian, only Christian secondary school will be available. In towns where some people are from Islam and some from his family, Christian middle schools will be built separately from Muslim middle schools. In this way, in cities with a mixed population, the number of people who will have schools in three must increase to 500 households. The re-establishment of these schools is limited to Istanbul for now and then to the other cities with their city center. Even other non-Muslim people follow the same rules.”*

*“Article 23. Teachers of females’ schools will be women. If there is no need for a female teacher at the desired level, girls can be appointed as high school teachers for older and knowledgeable male teachers until authorized female teachers are trained in the future. Schools are also given in each community’s own language. The classes that make up the non-Muslim people read the beginnings in their language instead of the Arabic and Persian rules in the females’ secondary schools. All religious lessons of non-Muslim children are given by their religious leaders or the people they will assign” (Koçer, 1991). The courses taught in middle school are shown in Table 2.*



Males Secondary School Program	Females' secondary school program
Mebadi-ulum-idiniyye,	Mebadi-ulum-idiniyye,
Lisanı Osmani kavadi,	Lisanı Osmani kavadi,
İmla ve inşa ,	Mebad-i kavad-i Arabiye
Tertib-i cedid üzere kavaid-i Arabiyye	Farisiye ,
Farisiye ,	İmla ve inşa,
Tersim-i hutut,	Müntehabatı edebiye,
Mebadi hendese ,	Tedbir-i menzil ,
Defter tutmak usulü,	Concise history and geography ,
Tarihi umumi,	Accounting and bookkeeping procedure,
Historical Osmani,	Nahşa medar( assistant ) painting.
Geography ,	Also as an elective course, Ameliyat-ı hiyatiye and music
Gymnastics ,	
The most used language in the place where the school is located,	
From smart students to enthusiasts French	

Apart from the “Rüştiyes” (secondary school), madrasahs and military schools were the first educational institutions opened in the cities in a modern sense; they were the schools where the highest level of civilian education was given in the rural regions before the 1880s (Nurdoğan, 2016). Secondary Schools are the school that trains students for the Darülfünun, above the primary schools, in the lahihyas presented by the Maclis-i Maarif-i Muvaffakat to Meclis-i Vakayı Ahkamı Aliyye (Kodaman and Saydam, 1992). Students who were successful in four years of education in primary schools could continue to secondary schools without an exam (Akyüz, 2020). According to Kansu (2016), students who graduated from primary schools would take the exam with the documents they received from their schools, and those who were successful could continue to secondary schools. The education period in secondary schools is planned as two years (Demirel, 2010). After developing the first secondary school in the capital by Kemal Efendi, it was

planned to be expanded around Istanbul quickly. However, it will be established in other towns with at least 500 households has slowed the opening of secondary schools across the country, considering the school construction costs and teachers' salaries.

For this reason, secondary schools were opened in Bursa and Edirne, which are close to the center in the first place, and it was aimed that these schools would set an example for the whole country (Somel, 2019). Before the "Cevri Kalfa High School" was opened in Istanbul in the Ottoman Empire, there were no educational institutions other than primary schools where females could receive education. After 1870, females secondary schools found an area to spread outside the center. However, at this point, the low number of female trainers in rural areas poses a problem (Ergin, 1977 ve Nurdoğan, 2016).

Articles for high school in the Education Regulations;

"Article 33. matter. İdadi's (high school) is the institution that teaches the children of Muslim and non-Muslim classes together, who have graduated from secondary school, Islamic and other non-Muslim classes.

"Article 34. A high school is opened in towns that pass to 1000 households and are deemed necessary for their positions.

"Article 35. The construction expenses of the administrative schools, the allowances for the teachers and the janitor and all other expenses are paid from the provincial education administration fund" (Koçer, 1991).

With the Maarifi Umumiye regulation, it has been finalized that idadis is named high school education institutions. Previously, the concept of idadi was used as the preliminary training that young people who wanted to enter military school and the military medical school went to complete their missing information (Akyüz, 2020).

İdadis were planned as schools where education was given for three more years on top of the four-year high school education, but its implementation started with the Dârulmaarif in 1873. The courses given in the high schools are Perfect Turkish oratory and İnşa, French, Kavanin-i Osmaniye, Logic, Mebadi-i ilm-i Servet-i Milel, Geography, Tarihi Umumi, scientific Mevalid, Algebra, Accounting, and bookkeeping (Akyüz, 2020). It is seen in sultanis as a secondary school level. They are known as the most modern institution of the secondary education level of the Tanzimat period. Supporting the improvement projects promised by the Ottoman Empire by backing the reform edict, the Sultanites were opened on September 1, 1868, as the school Sultaniye, with the efforts of Grand Vizier Âli Pasha and Minister of Education Saffet Pasha, under the influence of France (Koçer, 1991). It is left to the managers, who are under a Turkish manager and a second French manager. There were many French and foreign teachers in the Sultanis. The education period of the İdadis was determined as five primary and five college classes in the first place, ten years

later, and 3 İptidai, 3 Tali, and 3 Ali. Tuition fees were collected from Sultani students, but the state covered the construction costs of the schools. It was decided that the education given in the Sultanis would be open to all Ottoman citizens, except for the Crete region; the opening of the Sultanis remained after the second constitutional monarchy (Unat, 1964).

Darüşşafaka is one of the institutions that started education at the Sultaniye level in Istanbul. Darüşşafaka, which was opened with the efforts of the *Cemiyeti Tedrisiye-i İslamiye*, became an important educational institution where orphaned children who could not have a mother or father were accepted. The program of the French military high schools was followed in the school, but the education was in Turkish. Turkish officers served as instructors in Darüşşafaka and did not receive any money in return (Ergin, 1977).

### **Studies in the Field of Higher Education**

Articles for higher education in the Regulations of Education;

“Article 79. A high school named Darülfünun Osmaniye will be established in Istanbul.

Article 80. Darülfünun will consist of three branches: wisdom and literature, jurisprudence, and natural sciences and mathematics teaching.

Article 81, in the branch of wisdom and literature; ilmi- telkini- vücud-u insan-i and ilmi- ahval-i nefis and logic and maani and beyan and ilmi- kelam ilmi- ahlak and hukuk-u tabiiye and ilm-i tarih perfect Arabic Persian, Turkish, French, Greek and Latin languages and the application and comparison of the rules of all languages will be taught in the science of ilm-i meskukst.

Article 82. In the branch of scientific law; the intellectual procedure and the law of the Romans, the law of the French, the law of judiciary, hukuk-u adliye belonging to judicial procedure, ticaret-i berriyye ve bahriyye ve ceza kanunnames-i hümayunları ile usul-ü muhakeme-i cinayet ve hukuk-u mülkiye, and the law of nations will be taught.

Article 83, in the branch of natural sciences and mathematics; heyet, hikmeti tabiiye and the science of chemistry, Tabakat-ül arz ilmi, maadın ilmi, nebatat ilmi, the science of zoology, hendese, the application of the musellesat hendese to algebra, resmiye and menazır, hesab-ı tevazuli, mathematics and science Tahtif-i arazi will be taught.

Article 84. The courses to be taught in the Darülfünun will be given in Turkish, and the courses will be given in the French language until well-trained teachers who can teach in Turkish are employed.

Article 85. The education period of each branch is three years for graduates and four years for those who will become teachers.

Article 97. Education will be daytime for all students

Article 98. Teachers and assistants are selected and appointed in accordance with the Muallim Nizamnamesi (teacher's regulations).

Article 102. Students who want to become a teacher will be able to ask for a certificate in order to get the teacher's certificate, by following the exam regulations, after taking the exam by following the procedure for one more year after receiving this graduation certificate and following the procedure for completing the exam, and after writing the thesis on the required draft of a scientific subject." (Koçer, 1991).

It was decided in 1846 for Darülfünun students to start education, but it took 1863 for these institutions to open and start education (İhsanoğlu, 1990). The Darülfünuns, which were planned to be opened in 1846, was aimed at educating all the Ottoman people in a boarding school environment without making any distinction between Muslims and non-Muslims, and their shared knowledge and skills, which they would acquire, by taking part in the public services of the country, which turned their direction to the west, and at the same time, it was aimed to keep students away from religious education and thoughts, except for madrasahs. However, according to Onat, the Darülfünuns planned in 1846 could not become a higher education institution. He explains that this is because students who graduate from high schools are accepted to the Darülfünun. The Maarif-i Umumiye regulation of 1869 also introduced detailed provisions within the scope of Darülfünuns. Some of them are included in the topic title. As can be understood from the articles of the regulation, the education of Darülfünun consists of three branches: Wisdom and Literature, Science of Law, Ulum-i Tabiye, and Riyaziye. Each student who receives an education in this institution is determined as three years, but those who want to become a professor will have to take four years of education. If they are not younger than 16, students can be admitted to the institution with an exam. The courses are planned to be open to the public (Akyüz, 2020). Hoca Tahsin Efendi was appointed as the head of the Darülfünun (Koçer, 1991).

### **The situation of minority foreign schools in the Tanzimat period**

The laws regarding the opening of private schools for Turkish and foreigners in the 1861 regulation are as follows:

"Article 129. Private schools are schools established by societies or individuals of Ottoman or foreign states, paid or free of charge, their expenses are covered by the founders or the foundations to which they are affiliated, the conditions of protection are as follows:

A- The teachers of these schools have a “Şehadetname” given by the Ministry of Education or the local education administration.

B- In these schools, it is not allowed to teach courses contrary to the rules of morality and policy, and the course schedules and books are approved by the Ministry of Education or the governor of the local financial education administration.

C- Official permission by the Ministry of Education or the local education administration and the governor

Article 130. It is forbidden to beat children for inappropriate behavior and laziness in private schools and say inappropriate words to them. Children will be punished according to special instructions” (Akyüz, 2020).

Minority and foreign schools, which existed before the Tanzimat period in the Ottoman state, showed a significant improvement after the reforms announced in this period and the legal orders made with the effect of the Tanzimat edicts. The demographic structure of the Ottoman state was a unique opportunity to engage in missionary activity. In the Reform Edict published in 1856, the non-Muslim people were allowed to open primary, secondary and high schools in line with their religion and culture. Greeks, Armenians, Bulgarians, Christian Arabs opened schools all over the country. States such as France, Italy, England, America, and Germany, which wanted to spread Catholic and Protestantism, started to make school campaigns as if they were competing. The social, cultural, and commercial benefits of these states through schools are not to be underestimated. Not too long ago, communities that admired the people of the schools they received education in the Ottoman state, their country, and their cities emerged (Sakaoğlu, 2003).

The Greeks opened an Orthodox theology school in Heybeliada to train priests. While the Jews opened the “Jewish Modern” School, the Armenians opened many new schools (Akyüz, 2020).

In 1839, there were 21 male and 19 female Catholic schools opened by the French in Istanbul. These schools provided primary and secondary education. The most well-known and popular ones are Saint-Benoit, Saint-Lois, Saint-Joseph males’ and Notre Dame de Sion females’ schools (Sakaoğlu, 2003 and Akyüz, 2020). In the Ottoman Empire, the American Protestant school was first opened in Beirut in 1824, and its numbers have increased day by day. The most important of these schools in Istanbul are Robert College and Kız College.

The prominent names in the development of education in the Tanzimat Period

Ali Pasha served as grand vizier five times during the reigns of Abdülmecit and Abdülaziz and took significant steps in making legal arrangements regarding education and opening

the necessary educational institutions during his tenure. Ali Pasha analyzed the education situation in the country and emphasized that education has the most prominent role in getting rid of the current situation of the country. In 1867, he sent a *lahiyah* to the sultan on the island of Crete, where he went to suppress the uprising. In this *lahiyah*, he stated that the education and knowledge level of the people should be increased; otherwise, it would not be possible to defeat other states, missionary and minority schools were dangerous and urgent regulation was needed (Guven, 2018). Names such as Ziya Pasha, Namık Kemal, and Ali Suavi showed an attitude against the education given in madrasahs and the thoughts this education creates in people. They questioned the education policies of the period they were in, discussed the current education problems, and suggested solutions. They have carried out various studies to raise the cultural and educational level of the people. Namık Kemal has an important place in our education history as a poet and writer with his thoughts and patriotic attitude, and he also influenced Mustafa Kemal Atatürk with these thoughts. Ziya Pasha thinks that the education given is insufficient and explains his thoughts in his *Defter-i Amal* book. He also translated JJ Rousseau's work, *Emile*, into Turkish and said the following sentences: "This book completely changed the education methods that lasted until that time and has been influential in the progress of Europe for 80-100 years and has been translated into our language." The translation of such a work by Ziya Pasha reveals his educational side (Gündüz, 2010). Selim Sabit Efendi has an important place in the history of education as he wrote a pedagogy book, which is a guide for primary school teachers, with his efforts for innovation, and he tried to save the madrasa thoughts of the student who was a teacher candidate. Selim Sabit Efendi prepared textbooks such as history, geography, mathematics, Turkish alphabet for primary schools and a book titled *Rehnüma-yı Muallimin* to guide teachers in primary schools.

### **Education during the reign of Abdulhamid II (1876-1908)**

In 1876, the students who received education at the madrasah in Istanbul blamed the country administrators for all the negative situations experienced in the country and abroad, and left their classes and walked to the Bab-ı Aliye. Sultan Abdulaziz, who was at the head of the country for that moment, had to dismiss his grand vizier from his post. The newly established government, thinking that the sultan should change, was deposed on May 30, 1876, and Murat V was put on the throne instead. However, it was soon realized that Murat V was also not mentally stable, and Abdülhamit II was declared the sultan (Akyüz, 2020). Abdülhamit signed the Kanun-i Esasi as the first constitution of the Ottoman Empire on December 23, 1876; thus, the country became a monarchy state governed by a constitution (Karataş, 2003). The first constitution of the Ottoman Empire includes the following articles about education:

"Article 15. Emri tedris serbestir. Muayyen olan kanuna tebaiyet şartile her Osmanlı Umumive hususi tedrise mezundur.



Article 16. Bircümle mektepler Devletın tahtı nezaretindedir. Tebaai osmaniyeenin terbiyesi bir siyakı ittihat ve intizam üzere olmak için iktiza eden esbaba teşebbüs olunacak ve mileli muhtelifenin umuru itikadiyelerine müteallik olan usulü talimiyeye halel getirilmeyecektir.

Article 114. Osmanlı efradının kâffesince tahsili maarifin birinci mertebesi mecburi olacak ve bunun derecat ve teferrüatı nizamı mahsus ile tayin kılınacaktır.” (Anayasa.gov.tr.)

Based on these items, the following comments were made:

1. Concerning education and training, every citizen is free to conduct general and special education by the relevant laws.

2. The control of all educational institutions in the country is in the hands of the state, and the methods and forms that the masses will use with different religious beliefs in the country will not be interfered with while giving their religious education.

Russia’s declaration of war against the Ottoman Empire in 1877, taking the provinces of Kars, Ardahan, Batum and moving towards the capital, stopped all positive developments. Abdulhamid II claimed this war and the negativities experienced closed the parliament indefinitely and ended the Constitutional Monarchy on 13 February 1877 (Akşin, 2008). It took a short time, like one year, for the Ottoman Empire to become a monarchy governed by a constitution, and the period of “Mutlakiyet” (Absolutism) began.

Akyüz (2020) explained the basic features of education in the Absolute period as follows;

- The rapid increase in the number of vocational and art schools during the Absolute period is the most distinctive feature of this period.
- For the first time, schools were opened for special-needs children (students with hearing, hearing, and visual impairments).
- Substantial efforts have been made to expand schools in general education.
- Progress has been made in the education of girls’ secondary schools.
- While great effort and effort are spent on developing the high school and middle schools, the same is not the case for primary schools. The main reason for this is a resource and economic inadequacies.
- There is a quantitative increase in schools, but the same is not the case qualitatively.
- Schools, books, press, teachers were kept under strict control, and new ideas were

prevented. However, foreign and minority schools are exceptions.

- Some life-oriented lessons and subjects were removed from the curriculum, and instead the hours of religion and morality lessons were increased.
- The training of the army was left mainly in the hands of German officers.

The understanding of education in the period of Abdulhamid II mostly appears as a continuation of the educational reforms and practices in the Tanzimat period (Gündüz, 2015). In this period, restrictions on freedom were experienced, and an environment dominated by oppression and censorship was created. However, despite all these, the *Maarif Nizamnamesi* (Regulation of Education), which came into force in 1869, was developed and implemented. Perhaps the essential feature of this period is the golden age of schools. In this period, education had the opportunity to go out of Istanbul and spread to Anatolia (Sakaoğlu, 2003).

### Developments in Primary Education in the Period of Absolutism

In this period, we come across two different school structuring in primary school education. The first is primary schools, which are defined as new schools affiliated with the “*Maarif Nezareti*” (Ministry of Education), and the second is institutions that provide education under the «*Evkaf Nezareti*», defined as old schools. An instruction dated 1892 was published for primary schools and their teachers, and comprehensive legal arrangements were produced. During this period, primary schools were included in the primary school level, and a total of 22 primary schools, 19 males and three females, started to serve in Istanbul. According to Kodaman (1991), there were 420 primary schools in Istanbul in 1883. Two hundred fifty-three of these schools are Muslim schools. The Number of Primary Schools in Istanbul Between 1876-1883 is given in the following table.

Table 3. Number of Primary Schools in Istanbul Between 1876-1883

COMMUNITIES	1876	1877	1878	1880	1883
ISLAM	280	290	291	264	253
GREEK	?	65	65	66	68
ARMENIAN	?	43	44	45	45
CATHOLIC	?	8	8	9	10
BULGARIAN	?	3	3	3	3
JEWISH	?	29	29	24	33
PROTESTANT	?	8	8	11	8
TOTAL	280	446	448	422	420

Source: Kodoman 1991

According to the instructions published in 1892, those who will be appointed as teachers to primary schools must have received a “Şahadetname” from Darülmualimin-i İptidai or have proven their proficiency with an exam. They are also required to be of good moral character. Again in the Instruction, the education period of these institutions was determined as four years, but their programs were arranged as three years. This instruction shows that the schools are three years old. The curriculum of the schools, in villages and cities, is organized as follows:

*“In Cities: Elifba, Qur’an, Tajweed, İlmihal, Morals, Spelling, History, Geography, Calculation, Hüsn-i Hat*

*In Villages: Elifba, Qur’an, Calculation, İlmihal, Kiraat, Hat”*

The expenses of the schools are covered by the people of the neighborhood, as in the Tanzimat period.

### **The Developments in Secondary Education in the Period Of Absolutism**

In the Absolute period, it is seen that the *Rüştiyes* (secondary schools), which converged with *İdadis* (high school), started to be opened wide in the provinces. The education of the high school students was organized as seven years in the provincial centers and five years in the sanjak centers together with the Secondary Schools. This regulation aims to train students for higher education and prepare staff to work in government positions. Towards the end of the Absolutism period, there were 619 Secondary Schools in the country, and 74 of them were girls’ schools. There are a total of 40 thousand students in all High Schools. The number of high schools is 109, and the total number of students is about 20 thousand. Since the high schools are institutions that provide education on junior high schools and in some cases they also include junior high schools, these schools’ programs are given together. In 1902, boarding high schools, agriculture, trade, and industry branches were established in the city centers, and they were converted into multi-purpose, high schools.

The courses of these schools are as follows:

The Qur’an and Religion, Tajvid, Hendese, Müsellesat, Cosmography, Machinery, Wisdom and Chemistry, History, Geography, İlm-i Servet, Malûmat-ı Nafia and Hygiene, Calligraphy, Painting, Literature and Ethics, Kitabet-i Resimiye, Arabic, Persian, French, Kavanin, Calculus, Usul-i Defteri, Algebra, El sine (Greek, Armenian, Bulgarian) Turkish, French, German, English, Music, hand and housework lessons

In order to ensure student discipline in secondary education, a punishment and reward system was implemented. As punishment, the students received the first warning, but if the behavior continued, it was continued as a gradual principal’s warning, ban from recess, notifying the parent, suspensions for one week and one month, and permanent suspensions. It is seen that the awards given in order to reinforce positive behaviors are also given a certificate of praise, starting with well-done and progressing Zikri Praise.

A scoring system between 1 and 10 was used to measure the achievement of secondary school students. 1-2 means feeble, three means weak, four means near medium, five means moderate, 6-7 means close to good, eight means good, 9-10 means very good. In order to pass the class, students must get at least 4 in the exams of all courses and their overall average must be 5. Students who could not achieve this average were taken to the exam at the end of the year and repeated the grade even if they failed a course. In addition, to receive a certificate, their grade point average had to be at least six.

### **Developments in Foreign Schools and Minority Schools in the Period of Absolutism**

One of the most fundamental problems of the Abdulhamid II period was a minority and foreign schools. This problem started with the advantages provided by the 1956 “*Islahat Fermanı*” (Reform Edict), and since 1959, it started to create problems in the country's education, social, cultural, and religious structure. The state created the necessary legal regulations to inspect these schools, but these regulations, unfortunately, remained only on paper. Foreign schools were separated into Catholic and Protestant schools, and minority schools were divided into Greek, Armenian and Jewish schools. Looking at the countries with schools in the Ottoman Empire during the Tanzimat period, it is seen that countries such as Russia, Australia, Hungary, and Iran opened schools in Istanbul. They opened schools in every critical region from the capital of the Ottoman state to its furthest points and expanded the borders in which they operated. The positive and negative effects of minority and foreign schools in the Ottoman state for the state are given below.

#### **Positive Effects**

- Females' participation in education has increased.
- Orphan children were helped with the orphanages, and shelters opened.
- They provided service by opening hospitals and health centers.
- They introduced some agricultural tools used in their countries and started to be used.
- Because they gave education in Western-style, they were instrumental in changing the understanding of education.
- There has been an increase in the number of people who can speak a foreign language. There is even an increase in the number of builders who speak more than one language.

#### **Negative Effects**

- They argued that Christian people are superior to Muslims, and they carried out missionary activities to make people accept this situation.
- They made propaganda to fluctuate the people's loyalty and belief in the sultan.
- They wanted to arouse admiration for the west in the Ottoman people and led them to imitation.

- They provoked the Christian minorities to revolt against the state and carried out activities supporting these attempts.

The number of minority and foreign schools in the Ottoman Empire in 1897 is given in Table 3.

Table 3. Number of minority and foreign schools in the Ottoman Empire in 1897

Minority Schools		Foreign Schools	
nation	number of schools	nation	number of schools
GREEK	<b>4.390</b>	AMERICAN	<b>131</b>
ARMENIAN	<b>851</b>	FRENCH	<b>127</b>
BULGARIAN	<b>693</b>	BRITISH	<b>60</b>
JEWISH	<b>331</b>	GERMAN	<b>22</b>
SERBIAN	<b>85</b>	ITALIAN	<b>22</b>
ROMANIA (ULAH)	<b>63</b>	AUSTRALIA	<b>11</b>
GREEK CATHOLIC	<b>60</b>	RUSSIAN	<b>7</b>
GREEK CATHOLIC	<b>50</b>	IRANIAN	<b>4</b>
TOTAL	<b>6.523</b>	TOTAL	<b>384</b>

*Source; (Arıbaş and Köçer, 2008).*

The number of schools and students belonging to primary, secondary, and high school levels in the Ottoman provinces in 1898-1899, non-Muslim primary and secondary schools, primary and secondary schools belonging to foreign states, and their student numbers are given in Table 4.

Table 4. Number of schools and students in Ottoman provinces in 1898-1899

Province	Elementar y school	Secondar y school	Student	High school	Student	Non-Muslim primary secondary school	Student	Foreign primary secondary school	Student	Total school	Total students
Provinces within our borders today											
EDİRNE	204	22	1442	7	947	50	4053	2	159	285	6601
ERZURUM	*	12	1149	2	420	4	453	*	*	18	2022
ADANA	12	11	855	1	213	9	1393	6	427	39	2888
ANKARA	397	16	736	4	378	21	4510	*	*	438	5624
AYDIN	151	44	2212	5	695	90	10876	15	3719	2295	17502
BİTLİS	9	6	258	*	*	7	855	*	*	22	1113
HÜDAVENDİGAR	244	35	2194	5	828	34	5489	6	655	324	9166
DİYARBEKİR	11	11	748	1	51	6	640	1	65	30	1504
SİVAS	271	22	1746	2	205	*	*	*	*	295	1951
TRABZON	229	22	1542	2	305	31	1331	2	137	286	3315
KASTAMONU	55	23	1536	3	303	10	595	*	*	591	2434
KONYA	*	29	1784	1	106	43	5558	*	*	73	7448
MAMÜRETÜL AZİZ	6	17	892	1	53	20	894	5	260	49	2099
VAN	66	9	157	*	*	7	776	3	211	85	1144
İZMİT		7	396	1	115	17	4270	2	211	27	4992
ÇATALCA		1	33	1	101	7	1030	*	*		1164
KALA-İ											*
SULTANIYE		4	147	1	126	7	730	*	*	*	1303
TOPLAM	2155	147	17.827	37	4846	363	43.453	*	*	3217	72.270
OTHER OTTOMAN PROVINCES											
İŞKODRA	36	5	344	*	*	*	*	42	5844	41	344
BASRA	26	4	280	*	*	1	150	*	*	31	430
BAĞDAT	11	8	901	2	337	5	612	*	*	28	2959
BEYRUT	181	12	533	5	529	8	832	2	1109	227	3511
CEZÂİR-İ BAHR-İ								21	1609		
SEFİD	68	5	130	2	210	44	6570			121	6982
HALEP	29	17	1284	1	121	34	1572	2	72	90	3604
SELANİK	126	15	1178	3	349	51	7090	9	627	202	9519
SURİYE	59	5	908	3	477	5	260	7	902	85	1645
KOSOVA	59	24	1545	1	121	12	2439	13	*	96	4105
MANASTIR	186	17	1277	2	163	57	5085	*	*	263	6335
MUSUL	*	6	264	1	303	1	30	1	30	9	642
YANYA	66	11	385	1	134	79	4628	1	45	157	5147
BİNGAZİ SAN.	*	1	*	*	*	*	*	*	*	1	
ZOR SAN.	*	1	110	*	*	*	*	*	*	1	110
KUDÜS SAN.	*	3	164	1	81	7	554	*	*	11	799
TOPLAM	847	134	9303	22	2825	294	29.802	56	4402	1363	463.332

\* is used for unknown numbers.

Source; (Sakaoglu, 2003)



## Developments in Higher Education in the Period of Absolutism

In 1846, with the initiatives of Abdülmecit, it was planned to open higher schools in the Ottoman Empire, but they could not be implemented. In 1863, the first lessons were given in the Darülfünun, but the education was interrupted due to the fire in the building where the education was given. It took 1869 for the Darülfünuns to reopen. The educational institution closed again in 1873, was reopened in 1874 as three separate sections within Galatasaray Sultanisi, but was closed again soon after. Higher education institutions that were reopened in 1900 were not closed again (Arslan, 1995). Bernard Lewis (2000) defines Darülfünuns, reopened in 1900, as the first natural and domestic universities of the Islamic world. In these years, a higher education structure, similar to the universities in America and Europe and consisting of different faculties, was created, and Darülfünun-ı Şahane, which forms the foundations of today's universities, was brought to life. While planning the establishment and functioning of Darülfünun-ı Şahane, lessons were learned from previous unsuccessful attempts, and healthier foundations were established (Guven, 2018). On the other hand, Ergin said that it was opened to prevent students who wanted to study in higher education at that time from going abroad to study at European universities (Act. Akyüz, 2020). Darülfünunlar initially started education as three branches. These are Ulum-i Aliye-i Diniyye, Literature and Ulum-i Riyaziye and Tabbiye branches. Subsequently, in 1880, Mekteb-i Hukuk-ı Şahane, Mekteb-i Tıbbiye, and in 1889, the Mulkiye Veterinary School began its educational adventure. In this period, the use of translated works brought from Europe as textbooks in education and the inclusion of instructors from Europe brought positive results for the institution.

## The names that came to the fore in the development of education in the Absolute Period

When we examine the educators of the absolutism period, we come across names such as Münif Pasha, Mehmet Said Pasha, Ahmet Mithat Efendi, and Ahmet Rıza Bey. Munif Pasha went to Berlin as an embassy clerk for his university education. He was fascinated by the European culture and lifestyle during his time there and tried to convey what he saw in Europe to the Ottoman Empire. Munif Pasha wrote many works and also translated some works from western literature. He tried to move Turkish literature and culture away from the thoughts of the East and to bring it closer to the thoughts of the West. He gave great struggles for the spread of European culture, especially in the field of education.

On the other hand, Mehmed Said Pasha served as the grand vizier seven times during the reign of Abdulhamid II and claimed that all the problems experienced stemmed from an uneducated society (Kodaman, 1991; Koçer, 1991). In order to find a solution to this situation, he presented *lahiya* to Sultan Abdülhamit about the arrangements that should be made in the education system. The articles in the *Lahiya* are as follows:

•“Opening one Darululum (University), Darülfünun (Technical University), Darülmualimin (Teacher’s School), agriculture, roads and bridges, industrial art schools in each state center

• *Establishment of Mekatib-i Sultaniye (high school) in district centers and primary schools and Sanayi-i Adiyе schools in Rüşdiye Nahiye centers.*

•*Opening libraries in every town center containing books and maps on religion, trade, agriculture, and industry.*

•*The state universities should have faculties of law, natural sciences, mathematics, literature, and philosophy.*

*The madrasahs and non-Muslim religious education institutions should have faculties of theology for every class of the public.*

•*Providing theoretical and practical training on mechanical, municipal architecture, and mining engineering in technical universities for all departments of industry, especially municipal engineers, and train staff in cities where the industry is at a high level.*

•*Recognition of Darülfünun as a higher education institution*

•*Teacher schools will train teachers for primary and secondary schools, that students who graduate from high schools who take a teaching exam will be accepted to the teacher’s school, and that such people will not attend universities and start the teaching profession” (Özalp & Ataüinal, 1997).*

Emphasizing that success cannot be achieved in higher education without success in secondary schools, he emphasized secondary education. There is no doubt that the importance he attaches to libraries is enormous. He established the Beyazıt State Library in 1884.

Ahmet Mithat Efendi, on the other hand, wrote textbooks for the art schools opened by Mithat Pasha and published the newspaper *Tercüman-ı Hakikat*. He took classes at the Darülfünun and opened a school that gave Usul-ü Cedid education even in his exile. He established a small printing house in his house in Istanbul and wrote translations on the science of education, staying away from the political and political events of the period and striving to educate the public. Ahmet Rıza Bey also focused on education and struggled with all his might to bring a new breath to education. He also made recommendations to the Ministers. Ahmet Rıza Bey became aware of the damage done to the country by foreign and minority schools in the Ottoman Empire and prepared reports on how to react and counter this situation. He prepared reports on what should be done against the harmful activities of minority and foreign schools in Bursa (Arıbaş and Koçer 2008).

## Education in the Second Constitutional Era and the end of Ottoman Maarif (1908-1920)

A new group emerged that was against the political and economic developments and regulations during the reign of Abdulhamid. While the *İttihat ve Terakki Cemiyeti* (Committee of Union and Progress) was at the forefront with the *Jön Türks* (Young Turks), other opposition groups spread quickly and grew by reaching large masses. In 1908, under the leadership of the *İttihat ve Terakki Cemiyeti*, the constitution (which was suspended before), was established again due to the Ottoman-Russian War, and constitutionalism was declared again. Many historians agree that the Second Constitutional Period began on July 24, 1908, re-enacting its legal principles. Gündüz (2015) argues that historians disagree on the end of the constitutional period. He tries to explain this situation by arguing that some historians accept the period between 1908 and 1920 until the proclamation of the republic, while some historians claim that they finished the period towards the end of the First World War. After the re-enactment of the constitution, the situation, which went down in history as the March 31 Incident in 1909, occurred soon after. The “*Hareket Ordusu*” (Action Army) suppressed the attempt of the rebels to dissolve the parliament and abolish the constitution. Upon this situation, the reign of Abdülhamit was ended, and Mehmet Reşat was enthroned instead. The second constitutional period was a busy year in which political and military events took place a lot. Some of these events are: Tripoli War, which broke out in 1911 upon Italy's desire to invade North African lands, some Balkan states came together in 1912 to declare war on the Ottoman Empire and start the Balkan Wars, a First World War that took place right after the country could not recover itself militarily and economically, and apart from all these wars, party fights, student insurrections and many more can be given as examples. Şahin and Tokdemir (2011) analyzed the Second Constitutional Period by dividing it into three parts. The first part is the period from the beginning of the Constitutional Monarchy to the 31 March Incident. The second part is the period until the Balkan Wars in the 31 March Incident. Finally, the third part is the process after the Balkan Wars.

### The Main Features of the Period of Constitutional Monarchy

There were changes in the basic ideas in the education of the Second Constitutional Period. Educational theories, which were applied in Western countries until then and continue to be applied, were also tried to be applied in the Ottoman Empire (Gündüz, 2015). Many of these philosophical currents are of European origin. These movements are as follows: elite education movement, child act movement, business school movement, assertiveness education movement, mass education movement, and cultural education movement (Gündüz, 2010). Some educators have turned the theories in this education into trials, and they have often failed. However, all these initiatives served as a guide for the determination of education policies in the Republican period and effectively shaped the education structure (Kansu, 2016). One of the other essential features of this period is opening institutions providing higher education for females for the first time. In many

primary schools continuing traditional education, their studies were terminated during this period. Local kindergartens also appear in this period. It is known that foreign states and minorities had educational activities at the kindergarten level before. The inclusion and use of drama techniques in education are also seen for the first time in this period. Previously, in the education of the Ottoman Empire, there was a need for teachers, books, and memory to memorize well; this situation has gradually left its place to nature, events, objects, and experiments. In addition to all these positive developments, the negative results of the Balkan Wars and the 1st World War and the debris left in the background created a barrier to the development of education during the constitutional period (Akyüz, 2020; Akman and Meydan, 2018).

### **Pre-school Education in the Period of Constitutional Monarchy**

Said Pasha mentioned Pre-school education during the reign of Abdulhamid II. However, the opening of schools found the period of constitutionalism. It is also known that minorities and foreign states provide education by opening kindergartens in the country. It is known that these institutions existed before 1908 under the name of “*ana mektepleri*” (Akyüz, 1994). After 1908, private kindergartens were opened in Istanbul, but their official opening occurred after the Balkan Wars. Since the Ottoman educators were unprepared and inadequate during the first kindergarten practice, educators from Minority and foreign schools were brought in, and all responsibility was left to these teachers (Akyüz, 1994 and Gündüz, 2015; Yavuz, Akman and Kara, 2019). In 1913, İsmail Mahir Efendi, the director of the Darülmüallimat of the time, was appointed to open the official kindergartens affiliated to the Darülmüallimat. Preparations were made, and the first official kindergarten was opened in 1914. After this process, kindergartens started to develop and spread rapidly. Subsequently, the opening of kindergartens, a department named “*Ana Muallime Mektebi*” Main Teachers’ School was opened in Darülmüallimatta, and pre-school teachers began to be educated. In 1915, the first regulation on kindergartens was published; thus, the first legal legislation was created. The courses taught in kindergartens are as follows; Moral conversations, life, and movement lessons, natural science and garden lessons, painting, native language, music, gymnastics (Akyüz, 2004).

Akyüz (2020) states that the first sentence of this syllabus published in 1914 is as follows. The purpose of kindergartens, “not a school of teaching and lessons, but a school of life and action, a children’s garden,” is defined with this sentence.

### **Primary education in the Period of Constitutional Monarchy**

In this period, it is seen that important initiatives were made, and improvements were made in the primary education level. In 1913, a law titled *Tedrisat-ı Kanun-i Muvakkatiye* was enacted, and even this law was planned to be temporary, and many of its articles continued to be used in the republican period. According to this law, the existing schools under the name of *İdadi* and *Rüştiye* were combined under one roof and named *Mekatib-i*

İptidaiye-i Umumiye. This situation is one of the most significant changes made in primary education. The educational structure of Mekatib-i İptidaiye-i Umumiye was organized as 2+2+2. The name given to the first two years is Devre-i Ula, the name given to the second two years is Devre-i Mutavassıta, and the name given to the third two years is Devre-i Aliye. This law also states that education will be provided free of charge by the state. Thus, free education was accepted by law for the first time in the Ottoman Empire. One of the biggest problems of the Absolutism Period in primary education is the lack of school buildings and teachers. Emrullah Efendi, the minister of education at the time, expressed this situation by stating that there was a shortage of 70,000 teachers in primary schools (Akyüz, 2020). After Satı Bey became the Director of Darülmüallimin, essential studies were made on this teacher shortage, and this gap was tried to be closed. Regarding the building problem, a solution has been found in that the school buildings outside of Istanbul should be built by the people in that region and the teachers' salaries should be paid by the state. This situation will form the basic idea of village institutes in the republican period (Ergün, 1996). During this period, many elementary schools were opened both in the provincial centers and in the countryside. Although it is known that some primary schools continue their traditional education, this rate has decreased to a great extent towards the end of the period, leaving their place to new educational institutions (Gündüz, 2015; Şahin and Tokdemir, 2011).

### Secondary Education in the Period of Constitutional Monarchy

According to the Tedrisat-ı İptidaiye *kanun-i muvakkati* adopted in 1913, secondary schools were accepted as primary education institutions and removed the secondary education level. However, some middle schools continued until the Republican years under the name “*Numune Rüştiyeleri*”. In this period, we see the changes made in the secondary education level, especially in *İdadis* and *Sultanis* (Akyüz, 2020; Gündüz, 2015; Şahin and Tokdemir, 2011). The opening of the Sultanis was declared in the 1869 Marif-ı Umumiye regulation, but it could not be realized fully as desired. The first change on this subject started when Emrullah Efendi, the period minister, transformed ten *idadis* (high school) schools in the capital and surrounding cities into sultanates. At the beginning of the First World War, there were approximately 50 sultani schools in the Ottoman Empire. Mekatib-i Sultaniye Nizamnamesi was published for these schools, some of which are boarding schools. The Sultanis were schools that were considered more respectable than the Idadis. As a result of Ahmet Rıza Bey's efforts, İnas High School, the first high school for females, started to serve in Aksaray. This school will take the name of Istanbul İnas Sultanisi two years later. It took 1922 for the İdadis to start giving education in cities other than Istanbul. After that year, Sultanis was named High School. The education of the Sultanis is planned to last seven years in the form of 4+3 (Akyüz, 2020; Gündüz, 2015; Şahin and Tokdemir, 2011). The lessons related to the education received by the male and female Sultanis in 1915 are given in table 5.

Table 5. The curriculum of the Sultanis in 1915 Source; (Akyüz, 2020).

MALES SULTANIS		İSTANBUL FEMALE SULTANIS	
Ulum-İ Diniye	Hendese, Resmi	Ulum-İ Diniye	İktisad-İ Beyti
Lisan-I Osmani	Hatti	Lisan-I Osmani	Terbiye-İ Eftal
Ancient History	Cosmography	History	Foreign Language
History	Mechanical	Geography	Gına
Geography	Logic and	Malumat-I Tabiiye Ve	Terbiye-İ
Fauna	Philosophy	Sıhhiye	Bedeniye
Nebahat	Painting	Malümat-I Ahlakiye Ve	Sewing,
İlm-Ül Arz	Arabian	Medeniye	Embroidery
Hygiene	Persian	Amlümat-I Hikemiye	Tabahat
Physics	Foreign	and Kimyeviye	
Chemistry	Language	Hesap, Algebra	
Algebra , Hesabı	Terbiye-İ	Hendese	
Nazari	Bedeniye	Cosmography	
Müselllesat-I	Tatbikat-I		
Müsteviye	Fenniye		
	Usul-İ Defteri		
	Gına		

### Higher Education in the Period of Constitutional Monarchy

The name of the higher education institutions, which were opened as Darülfünun-u Şahane during the reign of Abdülhamit II, was changed to the Ottoman Darülfünunu after 1908 during the constitutional period, and it continued its uninterrupted education and never shut down. Existing branches and the number of branches, course contents, and employee subjects have constantly changed and developed until 1933. While darülfünuns had four main sections in 1900, in 1911, there was an educational structure consisting of five sections. Especially since 1912, significant developments have been experienced in Darülfünun. Undoubtedly, the most significant share in these developments occurred due to the efforts of Emrullah Efendi. After the Balkan Wars, the demand for darülfünuns in the country increased significantly, and preparatory classes were started for those who did not have sufficient education among the applicants (Şahin and Tokdemir, 2011). The practice of charging the students of Darülfünun was ended. Courses such as literature, philosophy, and history have been added to existing courses. In 1912, during the ministry of Emrullah Efendi, the structure of Darülfünun was reorganized. The departments of Darülfünun, which is divided into five parts with this arrangement, are as follows: 1) Ulumu şeriyye, 2) Ulum-u jurisprudence, 3) Ulum-u medical, 4) Ulum-u literature, 5) Fünun. In addition, with this regulation, pharmacy and dentistry were included in the *Ulumu Tıbbiye* class



(Akyüz, 2001). In 1916, many people, especially Ziya Gökalp and İsmail right, tried to make the Darülfünun an autonomous structure. However, in 1919, a result could be obtained. In 1921, the legal personality of the Darülfünun was accepted (Gündüz, 2010). For the first time, academic members from Germany were invited to the country to teach in the first Darülfünuns. Since then, the faculty member transfer process has continued. However, scientists from Germany could not show the expected performance, and the reform of the Darülfünun was unsuccessful (Arslan, 1995; Akyüz, 2020). One of the significant developments in the higher education of the Second Constitutional Era was the institutions opened for girls to receive an education. Inas Darülfünunu, which was opened for females, started its education life in 1915. This process continued until 1921. However, in 1921, it was combined with Darülfünuns and co-education started to be applied for the first time in higher education (Ergün, 1996; Gündüz, 2015). Some of the vocational higher schools that opened during the Second Constitutional Era are Orman Mekteb-i Ali (1909), Dentist School (1909), Kadastro Mekteb-i Ali (1911) (Akyüz, 2020).

### Education in Minority and Foreign Schools During the Constitutional Monarchy Period

With the Tanzimat period, especially after the declaration of the *Islahat Fermanı* (Reform Edict), schools belonging to minorities and foreign states grew day by day and became a problem for the Ottoman Empire. This problem became more evident during the constitutional period. It has been announced that this process will be more transparent with the transition of the country administration to the Union and Progress Society, but the situation has not been as desired. These foreign and minority schools, which did not stay with the existing schools, continued to grow like an avalanche, and the harmful activities of these schools could not be prevented. Among the main reasons this situation could not be prevented, it can be said that the officials and administrators outside of Istanbul do not communicate enough with the capital and these personnel's illegal relations with the missionaries. The number of schools and students belonging to foreign states within the borders of the Ottoman Empire in 1914 is shown in Table 6.

Table 6. Number of schools and students belonging to foreign states within the borders of the Ottoman Empire in 1914

COUNTRY	NUMBER OF SCHOOLS	NUMBER OF STUDENTS
FRANCE	530	54.000
USA	273	18.000
ENGLAND	126	10.000
RUSSIA	105	12.000
ITALY	67	5.000
GERMANY	23	3.000
TOTAL	1124	102.000

Source; (Ergün, 1997).

As can be seen from Table 2, there were hundreds of foreign schools and tens of thousands of students studying in these schools during the Constitutional Period. A broad group of people accepted the education given in these schools as high quality and qualified, passing through different evaluations. Even among the Muslim population, the number of families sending their children to these schools increased day by day. It is seen that Muslims especially send their girls to these schools, and this demand increases rapidly. Schools belonging to foreigners and minorities are spread to the most remote corner of the state. In order to prevent this, it was stipulated that new schools to be opened should obtain permission from the Ministry of Education, but the political conditions and current wars in the country caused the appropriate environment to be prepared for the implementation of this rule. In 1915, the Ottoman Empire declared that all the rights offered against the states with which it entered the war were abolished, and all schools belonging to them were closed. In this case, it could not be fully implemented due to war conditions (Gündüz, 2015).

### **Discussion between Satı Bey and Emrullah Efendi**

Satı Bey and Emrullah Efendi are two critical names that came to the forefront during the constitutional monarchy. The question that caused controversy among these names is “from which level should the innovation movements start in terms of education?” Emrullah Efendi argues that higher education should start innovation with the theory of “Tuba Tree Theory” (Polat and Arabacı, 2015). The Tuba Tree is used as a metaphor here. This tree is likened to a tree in heaven with its roots above, branches, and leaves below, and stated that innovation in education should be started not from the bottom but gradually progressed downwards (Dölen, 2008). According to Emrullah Efendi’s theory, education should develop from teacher to student and from university to high school, meaning from top to bottom.

On the other hand, Satı Bey strongly opposes this theory and argues that innovation movements in education should be started from the foundation of primary education. According to Satı Bey, education should primarily depend on a qualified primary education system. He argues that all weak links should be strengthened and that a good education should be built on these solid foundations to reach higher education (Doğan, 2012; Akman and Meydan, 2019). He believes a quality higher education system cannot be developed from a primary education system with weak foundations.

### **The names that came to the fore in the development of education in the Constitutional Monarchy Period**

Tevfik Fikret tried to impose Western culture and thought on Turkey. He exhibited an attitude against the concepts of oppression, tyranny, and evil. In his poems, he appealed to young people and children and tried to instill patriotism.

Ethem Nejat has written important works on education. He talks about an educational structure that emphasizes that young people who prioritize national feelings should be raised lively, strong, and resourceful. It emphasizes the necessary fact of an education system based on agriculture and ensuring development in villages. These views will form the basis of village institutes in the afterward republican years. For the first time, he put forward ideas about environmental protection and used the concept of tree festival for the first time. He worked on the awareness of the social environment that enabled them to communicate with the public by taking the educated students at the teacher's school to the villages.

For Mehmet Akif, what is essential in quality education is the existence of well-prepared textbooks and well-trained teachers. He criticized the madrasah education and stated that madrasahs put societies to sleep with their false world philosophy. He also stated the necessity of educating the public through sermons and advice in mosques. The education required for Akif is education in which Western science and the provisions of the Qur'an are synthesized.

Ziya Gökalp is the person who made the Sociology course taught by including it in the curriculum for the first time. He has published important journals and books in the field of Culture, Politics, and education. He tried to produce solutions by posing the problems in education with the concept of national education. He argued that madrasah education is harmful to the country. He laid the foundations of today's formal and non-formal education. He also emphasized the problems of the teaching profession and said that the prestige of the profession should be increased. He stated that children should be raised with national feelings. Ziya Gökalp was involved in the discussion between Emrullah Efendi and Satı Bey and argued that the innovation movements should start from the universities.

Prince Sebahattin explained at length why the country should adopt the Angelo Saxon education approach and wrote the book *How Turkey can be saved*.

İsmail Hakkı organized conferences and made efforts to renew education with many of his works. He advocated an understanding of education based on production and creativity. According to him, an agriculture-based primary school is more beneficial than a non-agricultural university (Akyüz, 2020).

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## **SECTION 6**

### **REPUBLIC OF TURKEY EDUCATIONAL HISTORY (1918– 1938)**

# REPUBLIC OF TURKEY EDUCATIONAL HISTORY (1918– 1938)

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## INRODUCTION

### Education During the War of Independence 1919-1922

The Ottoman Empire, which lost a significant amount of land after the First World War and the Balkan War, was occupied by the Allied Forces (France, Italy, USA, Greece) due to the Mudros Armistice on 30 October 1918. In the face of this occupation, many “*cemiyet*” (resistance communities) was established to fight for liberation in Anatolia. Moreover, on the other hand, Mustafa Kemal started the national struggle by uniting the independent groups that showed national resistance with his friends and forming the “*Kuvay-ı Milliye*” (local resistance forces) union. In the Erzurum Congress and Sivas Congresses, the independence and integrity of the nation and the importance of national resistance were emphasized against the threat of occupation (Meşeci Giorgetti, 2020).

At the Erzurum Congress (23 July - 7 August 1919), five of the more than fifty delegates were teachers in the congresses that Mustafa Kemal established to raise public awareness. Also, there was a teacher among more than thirty delegates at the Sivas Congress (4-11 September). On January 28 1920, the last Ottoman “*Meclis-i Mebusan*” (Parliamentary Assembly) accepted the Misak-ı Milli (National Pact), which announced the peace conditions that Turkey would accept. A few months later, this assembly was disbanded by the British on March 16, 1920. Therewith, with the participation of some deputies who were able to escape from Istanbul, the Grand National Assembly of Turkey (I. TBMM) was opened with the deputies from 66 provinces in Ankara on April 23, 1920, and there were thirty teachers among 337 deputies (Akyüz, 2020).

During the years of the War of Independence, this development created two ministries of education. The Ministry of Education, which was in the I. TBMM government in Ankara was called the “*Maarif Vekaleti*” (Ministry of Education), and in the Ottoman Empire, the “*Maarif Nezareti*” (The Ministry of Education) ended with the abolition of the sultanate on November 1, 1922). Rıza Nur, the first Minister of Education, worked from May 10, 1920 to June 2, 1920. The Ministers of Education who served in the First Grand National Assembly between 1920 and 1924 are, respectively, as follows: Dr. Rıza Nur, Hamdullah Suphi, Mehmet Vehbi, and İsmail Safa. 1919-1922 Ottoman Ministers of Education are respectively as follows: Ali Kemal, Sait, Abdurrahman Şeref, Rumbeyoğlu Fahrettin, Hadi Pasha, Sait (Akyüz, 2020).

Atatürk did not adopt the Ottoman education system and believed that a new education system would be more appropriate in line with his understanding of education. Atatürk's views on the Ottoman education system (Akyüz, 1987; Bozdemir, 1998; Tezcan, 2011):

- The understanding of the ümmet (ummah/Islamic Society) became dominant in Ottoman education.
- There is no progress in society due to madrasah education.
- Literacy rate could not exceed 10%. Ignorance in society has increased.
- A rote-based teaching method was used, which hindered creativity.
- There was no “national” understanding of education. This is the cause of the disasters that have lasted for centuries.
- Each minister of education was implementing a training program of his own. This makes education destabilized.
- A consumer society structure that has superficial knowledge and does not know life has been raised.
- It cannot fulfill the age requirements and cannot meet the needs of society. Education cannot develop with an understanding of the otherworld rather than this world.
- There is pressure from the family on our children.

The conditions of the nation in the war environment revealed problems in educational institutions and economic problems. World War I and the Balkan War caused many disasters to the Turkish people. As a result, many well-trained and educated teachers lost their lives in the war. With the start of the War of Independence (1919-1922) movement, there was a negative impact on education, and Mustafa Kemal Pasha and his teachers, who were members of the Turkish Grand National Assembly, tried to find solutions without neglecting their educational problems (Aslan, 2002).

Many teachers and high school students were conscripted into the military during the First World War, and many schools were closed. Many teachers and students lost their lives in the war. During the National Struggle for Independence, schools became the most important gathering place. Congresses were held in schools and conveyed to the public. Teachers were not necessarily recruited; they voluntarily contributed to the national struggle behind the front and participated in the war fronts. Teachers participated in the rallies as speakers. On May 21, the Darülfünun meeting was held, and the teachers expressed that they should defend Anatolia. Cevdet Dursunoğlu, a teacher from Erzurum, got permission

for the establishment of the “Vilayat-ı Şarkıyye Müdafaa-ı Hukuk-ı Milliye Cemiyeti”, which was founded in Istanbul, and the first organization of the national liberation began in the eastern region (Alptekin, 1978, p.35; Aslan, 2002).

During the war years, teachers also had difficulties in paying salaries. Some teachers could not receive a salary for 8-10 months and sometimes more than a year. The salary problem continued at the end of the war and became a critical education problem. People, schools, and teachers could not pay the taxes they had to pay due to the economy’s deterioration (Başgöz, 2016). Despite this, the Minister of Education of the period, who did not want the schools to be without teachers, Dr. After Rıza (Nur) Bey, Educational Deputies Hamdullah Suphi (Tanrıöver) and Mehmet Vehbi (Bulak) Bey emphasized education, and they made an effort not to close schools and provided to send teachers to schools without teachers (Şanal and Alaca, 2020).

The Turkish Grand National Assembly was established on April 23, 1920; a Maarif Encümeni (Education Council) of twelve people, headed by Hamdullah Suphi Bey, was established among the commissions to carry out the educational affairs and program (Güneş, 1997). On May 9, 1920, 16 days after the opening of the Turkish Grand National Assembly, the Ministry of Education inauguration. It was stated in the government program that there would be significant support for education and that there would be educational reforms in the future, and that the current situation would remain the same for now due to the war (Kapluhan, 2012).

In 1920, the first central organization of the Ministry of Education consisted of four directorates in Ankara:

- Primary education directorate
- Secondary education directorate
- Hars directorate
- Statistics directorate

The central organization’s supervisory board consisted of three inspectors, and the program committee was seven people (Başgöz, 2016). When the Ministry of Education started to work, it took over from the Ottoman Empire in 48 provinces subject to the Turkish Grand National Assembly, with its organization and programs being an education administration in each province. The primary school taught for six years, full-term Sultanis for 12 years, high schools for three years, Darülmuallims for four years, and Darü’l-muallimat for five years (Unat and Tonguç, 1929).

The first thing the Ministry of Education had to do was to determine the number of schools and teachers in Anatolia. There were 2345 primary schools in 38 provinces and sanjaks affiliated to the Ankara Government. Five hundred eighty-one of these schools were closed. The number of male primary school teachers is 2384, and the number of female teachers is 677. Out of a total number of 3061 teachers, only 875 are graduates of teacher schools. Considering the 1927 census, 1137 of 46 thousand villages do not have schools. Considering that primary schools are located in cities and towns, it turns out that 98% of Anatolian villages do not have schools (Başgöz, 2016).

The government's education system program is as follows (Sarı, 2012; Başgöz, 2016):

- The education to be given should be religious and national.
- Children will become productive, grow up as business starters, and there will be an education system built on scientific and contemporary foundations.
- The classics of the East and the West will be translated into our language and added to our literature,
- Ancient works will be determined and reproduced,
- Scientific and new textbooks will be prepared in terms of historical, geographical, and social aspects suitable for our national structure,
- Turkish words will be collected, and a Turkish dictionary will be created,
- First of all, the schools we have will be well administrate.

On May 10, 1920, the task given to teachers in the 1929-1930 teacher's yearbook was explained most comprehensively, and it was written that "the government's greatest concern and clearly showed the first target it expected from the education organization" (Unat and Tonguç, 1929, p.67; Sarıhan, 2019).

It is stated in the circular as follows:

*"It is known what a terrible crisis our homeland and nation, which has fallen under the imperialist aggression of the West who want to enslave, are in the face of a crisis. The life of our religion and our nation is under threat. For this reason, you are responsible for guiding the nation since you, the education officials, are the most enlightened and sınıfı ali (exclusive) of the nation. The Grand National Assembly has made a Hıyaneti Vataniye Kanunu (Law of Treason) for the heedless and ignorant people who will violate the unity of the nation, which will be enforced (will be judged) vigorously and unswervingly. Inform the public of this law. Please confirm (Contact) this Tahrirat to all schools immediately"* (Unat and Tonguç, 1929, p.67)."

Although the TBMM (GNAT) government tried to organize religious and national education after establishing the Ministry of Education (Ministry of Education), it could not be very effective due to the current war of independence (Bozdemir, 1998).

Atatürk gave importance to national education as much as our independence. The most significant proof was that even when the Greeks attacked Ankara via Kütahya-Eskişehir, a national education campaign was organized in Ankara on 16-21 July 1921 (Kapluhan, 2012).

According to Atatürk, the basic principles of education should be as follows (Dönmez, 2013):

1. Education should be national.
2. Education should be scientific.
3. Education should be Secular.
4. Blended education should be applied.
5. Practical training should be implemented.

### **Maarif Kongresi (Education Congress)**

On July 15, 1921, during the Minister of Education, Hamdullah Suphi, he gathered education in Ankara. Teachers (more than 250 female and male teachers), Minister of Education and Ministry directors, school principals, and teachers attended the congress. While the preparations for the Battle of Sakarya continued, Mustafa Kemal Pasha came from the front and made the opening speech as the Speaker of the Grand National Assembly of Turkey (Kapluhan, 2012; Sarıhan, 2019). On Friday, July 15, 1921, Mustafa Kemal came from the front and made the opening speech of the Education Congress. In his historical speech, Atatürk said, “Teachers, the new generation will be your work. The value of the work will be proportional to your skill and the degree of your sacrifice.” therefore, he talked about the importance of teachers in their duties (Güven, 2010). Again in the same speech, he emphasized the “national decency” and “national character” and said that education should be given by our history and culture (Meşeci Giorgetti, 2020). At the same time, with these speeches, Mustafa Kemal also formed the basis of the Delegation to İlmiye and the National Education Councils (Ayas, 1948; Meşeci Giorgetti, 2020).

The newspaper Hakimiyet-i Milliye covers the opening of the congress as follows (Akyüz, 1987; Kapluhan, 2012):



*“Mustafa Kemal Pasha is busy with the future duty of army of Teachers at the height of the third Greek offensive. This noble and lofty example will be one of the rare and precious memories of Turkish history.”*

Minister of Education Hamdullah Suphi Bey chaired the congress, and the agenda items prepared by the Ministry of Education were read by Edip Bey, the Principal of Primary Education. The information included in the agenda items (Sarıhan, 2019):

- An eight-year education system equipped with the necessary knowledge and skills is planned.
- Primary education will be extended for one more year in some places, depending on the situation and need.
- The schools where the new program will be implemented will be called public primary and secondary schools.
- Weekly lesson hours will be 27 for first graders.

Course Name	Lesson Hours
Alphabet and Turkish	12
Calculation	3
Hand Crafts	3
Pictorial Art	3
Music	3
Practical Lessons	6

- Weekly lesson hours for second graders will be 30.

Course Name	Lesson Hours
Turkish	7
Quran and Religion	4
Calculation	2
Agriculture	1
Hand Crafts	3
Pictorial Art	3
Music	1
French	4
Practical Lessons	6

- Weekly lesson hours for third graders will be 30.

Course Name	Lesson Hours
Turkish	4
Quran and Religion	4
Calculation	2
Geometry	1
Geography	1
History	1
Turkish History	1
Natural Knowledge	1
Agriculture	1
Hand Crafts	2
Pictorial Art	2
Music	1
French	4
Practical Lessons	6

- Weekly lesson hours will be 30 for fourth graders.

Course Name	Lesson Hours
Turkish	4
Quran and Religion	2
Nice Writing	1
Calculation	2
Geometry	1
Geography	1
History	1
Turkish History	1
Natural Knowledge	1
Agriculture	1
Hand Crafts	1
Pictorial Art	2
French	4
Practical Vocational Courses	6

- The lessons of the fifth grades will be similar to the fourth grades.

The Director of Ankara Female Teachers School, Mrs. Şahver, asked to speak at the meeting and stated that knitting and sewing lessons for women should be included in the practical lessons for female schools and that health courses should also be giving at the same time (Saruhan, 2019). After the congress participants achieved a complete consensus on primary and secondary education, an effort was made to simplify the education and make it more suitable. The education congress could not carry out its

studies as planned and could not examine the critical issues. Only some issues related to primary and secondary education were discussed (Kapluhan, 2014). The reason for this is that the Greeks attacked Eskişehir one day later, and they had to disperse without doing any work (Başgöz, 2016).

Mustafa Kemal Atatürk, who went to Bursa to celebrate the great victory on October 27, 1922, held a meeting with the teachers. At this meeting, Atatürk stated the following:

*“For those who want to save the nation, effort, goodwill and sacrifice are necessary. It is not enough to treat the nation according to the requirements of the century. Science is also necessary, and its center is the school. Let’s say the name of the school together with respect and reverence. The school teaches young people to respect humanity, love the nation and country, and honor independence... When independence is in danger, the most suitable and safest way is chosen to save it... Those who try to save the country and nation must also be honest, expert and knowledgeable in their profession. It is the school that teaches this. However, any attempt in this manner achieves logical results.*

*A basic program is required for the victory to find its actual value. Two essential points in this program are:*

- 1. Compliance with the customs and traditions of the society*
- 2. It should be in an understanding appropriate to the age.*

We cannot isolate ourselves from everything by closing our eyes. We cannot enclose our country in a circle and live indifferent to the world. On the contrary, as an advanced and civilized nation, we will live above the civilized field. This life is only possible thanks to science. We will take science (ilim and fen) from wherever it is and put it in the minds of every individual. There are no terms and conditions for science.” (Atatürk, 1997, s.48).

Mustafa Kemal gave the following words about education in the 1st Term 3rd Legislative Year speech of the Turkish Grand National Assembly on March 1, 1922 (Millet Majlis Record-Journal):

- “Gentlemen, the governments that have ruled our nation for centuries, have expressed their wish to generalize education. However, as they could not get rid of imitating the East and the West to achieve their wishes, the result caused the nation not to get rid of ignorance. In the face of this sad reality, the main lines of our education policy should be as follows: I said that the actual owner of this country and the essential element of our social structure are the peasants. It is these peasants who have been deprived of the light of education until today. Therefore, the basis of the education policy that we will implement is to eliminate the existing ignorance first. I can say that to explain this thought in a few words without going into details, and I can say that in general, the first aim of

our education program is to teach all the villagers to read, write, and to give information about geography, history, religion, and morality as much as to introduce their homeland, religion, and the world, and to teach the four operations.”

- “Naturally, secondary education is required between the first and last two education stages. Secondary education aims to train various service and art personnel needed by the country and prepare candidates for higher education.
- “It is essential to comply with the principle that education and training methods are practical and applied in secondary education as well. Emphasis will be placed on raising our women by going through the same educational stages.”

### **Misak-ı Maarif**

In 1923, the Minister of Education, İsmail Safa, published a circular called “Misak-ı Maarif” containing the aims of education determined by the Ministry of Education. The aim of this circular, which also aims to unify education, is to provide a contemporary and national education. With the “Misak-ı Maarif”, education, economy, and independence were seen as expressions that formed the basis of the state before the establishment of the Republic (Akgün and Uluğtekin, 1989).

Atatürk gave the following statements about education in the 1st Term 4th Legislative Year speech of the Turkish Grand National Assembly on March 1, 1923 (Millet Majlis Record-Journal):

- *“Gentlemen, although our one-year work on education is not very bright, tangible results have been achieved despite the difficulties that beset us and especially the lack of tools. The Ministry of National Education ensured that thirteen of the male teacher schools that were closed in the provincial centers during the ceasefire and war periods were reopened in the past year, and the establishment of seventeen male and one female high school in various leagues was completed. Positive studies such as opening six males and two females high schools were continued. All year, efforts were made to fill the teacher gap in schools, and teachers whose educational power and national honor were tested were sent to the schools of the liberated areas. Some of the most necessary regulations, which were not available in Istanbul and Anatolia, were printed and sent to educational institutions. Last year, many free books were sent to the National Education Libraries in all provinces and districts, and about fifteen thousand books were distributed to the children of martyrs. During this period, the Telif ve Tercüme Heyeti (Authorship and Translation Committee), which continued to meet regularly, had fifteen books printed and given some of them to the printing house to meet the needs of the public and the people who examine them.”*

• *“The purpose of the regulations to be applied in education and teaching is to make knowledge a practical and usable tool that enables people to succeed in material life, rather than being an ornament and a tool of domination or a civilized pleasure. Our Ministry of National Education attaches great importance to this issue.”*

• *“For a practical and inclusive education, modern libraries, plant gardens, zoos, conservatories, workshops, museums, and fine arts exhibitions should be established in important centers within the borders of the country, and according to the current administrative division, the whole country, up to the district centers, should be equipped with printing houses. Although it is difficult to realize all these good things as soon as possible, we strongly hope that these results can be achieved as soon as possible.”*

• *“I would like to remind you with pleasure and pride that we have a university board and many professionals and intellectuals who approach the university with the most modern way of thinking and understanding in order to show the way our country will follow regarding self-employment.”*

• *“In the new year, Anatolia will be divided into fifteen teacher school districts to improve primary and secondary education in our country adequately. There will be a full-term high school, a primary education male teacher’s school that can accept two hundred students, and a female teacher’s school. The education and teaching boards of these schools will reach approximately sixty people. Thus, a teaching center with strong staff will be established in various parts of the country.”*

• *“To give scientific representations and to organize conferences in these centers, to ensure that the illiterate part of the public can read most easily, to open night courses that will provide them with the first degree necessary information, and ensure that the local press to be established deals with publications especially on general education and public knowledge will be the duties of the teachers’ board. The Ministry of National Education has included in this year’s work to gather all the village imams in twenty-five and thirty centers during the school holidays and to give them a three-month practical lesson.”*

• *“Gentlemen, One of the institutions required in primary education is boarding primary schools. As a result of the recent investigations and observations of the government, it has been seen that there is a general tendency towards primary boarding schools on the one hand. The effects of gathering the young children of several provinces in one place on unity in education, patriotism, and fraternity are obvious. For this reason, our Ministry of National Education will be in an encouraging attitude by providing all kinds of facilities for the opening of these schools.”*

• “Gentlemen, In order to ensure that the teaching task in schools is given to reliable hands, the children of the country are raised by virtuous and respectable teachers who will consider that task both a profession and an ideal for them; It is necessary that the teaching profession, like other free and higher professions, gradually rise and become a profession that will certainly provide a comfortable life. In all parts of the world, the community of teachers is the most selfless and respectable element of civilization.”

• “Gentlemen, Writing and translating books is the foundation of our national sovereignty and an important means of dissemination of national culture. In order to expand the publications on these two subjects with great effort this year, conditions have been prepared to encourage university professors to do this work. On the one hand, the books that have been published or decided to be rewritten will be distributed gratuitously, while on the other hand, initiatives will be made by the government to accustom the people to reading.”

• “Teaching real life to our people with practical and easy-to-understand books that will be published free of charge under the name of Government Books will be a beneficial practice.”

• “Gentlemen, there is science and culture that the children of the country have to share and equally. Up to the level of education where people with higher professions and specializations can be distinguished, unity in education and teaching is essential for the development and advancement of our social community. In this regard, it would be appropriate to ask the Ministry of Şer’iye and the Ministry of National Education to agree on this issue and to work together.”

According to İsmail Safa, the aims of education are as follows (Ergün, 1982):

1. Young people should be educated with fraternity and love of country.
2. Youth should be taught to work, produce, and what needs to be done in these way.
3. As a result of the demolition of old institutions, it is to train young people in an imperturbable manner.

İsmail Safa’s views on education levels (Ergün, 1982):

**Primary and Secondary Education:** Primary education provides religious education and complements the education that starts in the family. In secondary schools, lessons for life and the future should be taught. Secondary schools should have applied courses. When primary and secondary schools are on holiday, village imams will teach.



**High School:** Young people should be educated professionally and culturally. Foreign language teachers will also be educated in Sultanis.

**Higher Education:** There is a professional purpose in higher education. Higher teacher schools, institutes, and conservatories should be opened.

**Public Education:** İsmail Safa gave great importance to public education and wanted to spread education to the public along with compulsory education.

Misak-ı Maarif later formed the basis of the Heyet-i İlmiye, Tevhid-i tedrisat and National Education Councils (Meşeci Gıorgetti, 2020).

### **First Heyet-i İlmiye (First Scientific Committee)**

It was gathered in Ankara on 15 July-15 August 1923. The War of Independence is over, and the education war did begin. In this meeting, education problems were discussed in every detail (Ergün, 1982). The decisions taken in the first “Heyet-i İlmiye” program pioneered the programs formed with the Republic’s proclamation. With this program, the name Sultani was changed to high school, and the program became two semesters. This program, which is the first step of “*Tevhid-i Tedrisat (unification of education)*”, was chaired by the Minister of Education İsmail Safa. Many studies have been accomplished by nationalizing education (Aslan, 2002).

Six commissions were established at the meeting (Ergün, 1982):

1. National and Scientific Commission
2. Statistics Directorate Organization Commission
3. Primary Education Commission
4. Teachers’ Schools, Scouting, Education Commission
5. Secondary Education Commission
6. General Studies of the Ministry and Program Commission

The decisions taken in the program are as follows (Ergün, 1982):

- Primary education will be six years. Compulsory education will cover the ages of 7-14. The class size of the first and second classes will not exceed 30 people, and the class size of the other classes will not exceed 40 people.
- Children of compulsory education age will not go to foreign schools.
- Ministries other than the Ministry of Education will not do the work of National Education.

- “Leyli Village Schools” (Regional Boarding School) will be established for small villages, and traveling teachers will be formed.

Education has three separate tasks (Meşeci Giorgetti, 2020):

1. Upbringing and education of children will be done in schools.
2. Apprentice schools will be established for night classes for the education and training of the citizens.
3. National elites will be raised. Talented students from impoverished families will be specially protected in secondary and higher schools and sent out to cultural centers in Europe with government scholarships.

A law has been prepared on primary school teachers. The decisions taken according to this law are as follows (Ergün, 1982):

- Compulsory education continues for two more years for those who cannot go to secondary education after primary education. Vital and vocational education is given in two-year preparatory schools.
- Women will be able to enter the “Heyet-i İlmiye” and be appointed primary education inspectors.
- The selection of religion lesson teachers will be like the selection of other teachers.
- It was decided to change the name Sultani to high school. High schools will be 11 years in the form of 4+4+3.
- Teachers on duty do not have the right to defer more than once when they reach the age of military service. The education of those who study in colleges and madrasas and those who study in Europe is suspended.
- Teachers with diplomas and licenses do their military service in a way that does not interfere with education.

Teaching courses were also discussed in the first “Heyet-i İlmiye”. Until the teacher schools produce enough graduates, high school graduates and “Darülhilafe” graduates who receive this degree of education will continue to attend the Ictimaiyat, Ruhیات, Ictimaiyat ve Terbiye Hifzissihha-i Mekatip, Usül-i Tedris and Applied Dersiyе courses, which will be opened for six months. If they are successful, they can work as teachers in primary schools (Öztürk, 2007).

## History of Education After the Proclamation of the Republic (1923-1938)

The War of Independence was concluded successfully, and Mustafa Kemal Atatürk established the Republic on October 29, 1923, with a new management and regime approach. With the establishment of the Republic, the country moved to a different dimension and developed in every aspect of politics, economy, education, and culture (Akyüz, 2020; Akman and Meydan, 2018).

With the Republic in Turkey, attempts were made to enter a secular and national education system. Turkish culture was secularized and established according to a free thought system, away from superstitions and superstitions. The main aim of the newly established state was a teaching and education system based on a realistic, scientific view based on experience, far from narrow-formed minds with the madrasa mentality (Eroğlu, 1997).

With the proclamation of the Republic, there were many innovations in education, and the differentiation and new approaches experienced with many changes lasted from 1923 to 2020. This process continued lifelong learning from pre-school to university (Balkaya, 2020).

When the Republic was declared, the population of Turkey was around 11-12 million. 10% of the population was literate, and 3% of the female population know how to read (Karagözoğlu, 1985).

**Table 1:** The situation of schools in the first years of the Republic (Bozdemir, 2009)

	Number of schools	Number of teachers working in schools	Number of Students
Primary school	<b>4894</b>	<b>10238</b>	<b>341.941</b>
Middle School	<b>72</b>	<b>796</b>	<b>5905</b>
High School	<b>23</b>	<b>513</b>	<b>1241</b>
Technical School	<b>64</b>	<b>64</b>	<b>6547</b>
Faculty ve Junior Technical College	<b>9</b>	<b>307</b>	<b>2914</b>
Total	<b>5062</b>	<b>11918</b>	<b>358.548</b>

In the first years of the Republic, it cannot be said that education was of a qualitative nature. Teachers were lost in the wars, and the current education is far from contemporary; the lack of school buildings and teaching materials reveals the problems in the education system (Karagözoğlu, 1985).

In 1923-1924, the number of teacher schools was 20. Of these schools, 7 were girls' schools, and 13 were boys' teacher schools. In 1924, teacher schools began to be called "Mintika Erkek ve Kız Muallim Mektepleri," and those who graduated from these schools were assigned to various provinces by the Ministry of National Education at the beginning of each year (Ayas, 1948).

## Elifba Congress

One of the critical issues held in 1924 was the “*Elifba Congress*”. The Istanbul National Education Director held this congress. In the congress directed by Ahmet Halit, Sadrettin Celal Antel focused on the first teaching of reading and writing (Özkan, 2008).

## The Law of Tevhid-i Tedrisat (Unification Of Education)

On March 3, 1924, the law numbered 430 “Tevhid-i Tedrisat” was enacted (Ergün, 1982). With this law, the duality of “medrese” and “mektep” was abolished, and all educational institutions were subordinated to the Ministry of National Education. Modern education was adopted, and the education system was rearranged (Karagözoğlu, 1985). After the madrasahs were abolished in 1923, new schools were opened to train Imams and Hatips (preachers), and the Faculty of Theology was added to Darülfünun for those who wanted to study at a university on religion. However, because there were no students, both institutions were closed (Ergin, 1977; Akman and Meydan, 2018).

The administrators of the new Turkey took great care to make minority (foreign schools) accept the secular system they adopted for their schools. When the Law on Unification of Education was adopted, all foreign schools were forbidden to provide education based on religious principles with a circular issued. Religious symbols were eliminated from school books (Başgöz, 2016, p.95).

When the madrasahs were closed, there were 479 madrasahs and 18,000 madrasah students in the country. Essentially Six thousand were actual students, and the rest were self-employed who did not go to madrasah after registering to avoid military service (Başgöz, 2016).

Regulations made with this law (Akyüz, 2020):

- Science and education institutions are affiliated to the Ministry of Education.
- The Ministry of “Şer’iye ve Evkaf” is connected to the Ministry of Education.
- The money in the budget of the “Şer’iye ve Evkaf” Ministry will be transferred to the Ministry of Education.
- The Faculty of Theology will be opened in Darülfünun to train high religious experts in the Ministry of Education, and separate schools will be open to train Imams and Hatips (preachers).
- Madrasahs were closed.

With the Tevhid-i Tedrisat, the education system has guided education with the principles it has formed based on secular education. These principles are nationality, secularism, scientificity, generality and equality, functionality (Türkoğlu, 2010).

Prime Minister İsmet İnönü said the following about Tevhid-i Tedrisat at the Congress of Teachers Union on April 5, 1925 (Ayas, 1948, p.149):

*“We are convinced that the works done and to be done with the Tevhid-i Tedrisat are the main basis in the whole life of the country, not only in intellectual, industrial and scientific lives but also in society and in the life itself.”*

*“To see our work as hypocritical of religion is not to see the work done. Not everyone sees the auspicious beginning that does not become a deed. The eyes of the public see the results that have been transformed into deeds. We will not listen to voices that will object because they can't see the whole picture. Every ignorant objection and attempt to reach the goal will be eliminated. We will not show the slightest hesitation in applying the powers of the law in this regard in its entirety. We cannot and will not submit to any obstacle.”*

*“Friends, think about the general state of the world. The state of the world is crying out for us to emergence. We will make the most of this situation.”*

## **Co-Education**

The co-education system (March-November 1924) first started in secondary schools in Tekirdağ. Since there is no female secondary school for girls who have completed primary school, it was decided to enroll in male secondary school. In the third “Heyet-i İlmiye”, it was decided to have co-education in secondary schools. In August 1924, it was decided that primary schools would be co-educational. Co-education in high schools started after 1930. There were nine female and fourteen male high schools in 1923, and 19 high schools started co-education in the 1934-1935 academic years (Akyüz, 2020). Village teacher schools were opened in 1937, and Village Institutes as co-educational starting from 1940 (Binbaşoğlu, 1999). With this co-education carried out during the education period, a democratic education system was created by giving importance to females education (Erdem, 2011).

## **Second Heyet-i İlmiye**

On April 23, 1924, the Second Heyet-i İlmiye convened in Ankara under the presidency of Mr. Vasıf (Çınar), the minister of the period (Meşeci Giorgetti, 2020). The purpose of this meeting is to comply with the new state order and to re-establish educational buildings. Because with the Law of Unification of Education, the number of schools increased and madrasas and religious schools were closed, and a secular education system was tried to be established (Ergün, 1982).

The decisions taken by the Second Heyet-i İlmiye are as follows (Ergin, 1977; Dönmez, 2005):

1. Reducing primary education from six to five years,

2. Secondary and High School will be three years and the duration of education will be reduced from seven years to six

3. Increasing the Teacher Schools from four years to five,

4. Amendment of Secondary School, High School, Teacher's School programs and addition of social science course

5. Primary School Curriculum

6. Printing textbooks.

7. Secondary school books will be printed by competition.

8. Weekly course hours in high schools will be 30 hours.

9. The duration of girls' and boys' high schools will be equal

10. On September 1, 1924, one-course high school will be named "Middle School".

With the "*Secondary Education Teachers Law*" numbered 439, enacted on March 13, 1924, teaching became an official profession. Teachers assemble into classes and grades according to their schools (Cicioğlu, 2010).

### **Developments in the Republican Period Pre-School**

In 1923, 136 teachers were working in the kindergarten and classrooms, and the total number of students was 5,580. In the Republic's first years, there were 80 kindergartens in 38 provinces working with environmental opportunities. In the 1927-1928 academic year in Ankara, the "Main Teacher School" was opened with a two-year education period. However, it was closed in 1933 and transferred to the Istanbul Girls' Teachers' School, but it was closed in 1933 (Oğuzkan and Oral, 2002; Başal, 2005).

Since the importance of literacy increased in 1928 when the Alphabet Revolution took place, primary schools mainly focused, and the allowances were transferred to primary schools by Special Provincial Administrations. Kindergartens, which continued with environmental opportunities, were closed in 1937-1938 (Başal, 2005).

According to Oktay (1989), with the two circulars issued on October 25, 1925, and January 29, 1930, the shifting of budgetary opportunities from kindergartens to primary education for the development of primary education caused the closure of inadequate kindergartens. However, "nursery homes" were opened for the children of poor women who could not find someone to take care of their children during their working hours, among mothers working in factories and agriculture in Istanbul (Çelik and Gündoğdu, 2007).



According to the information given by Oktay (1998), kindergartens were opened by the Istanbul Municipality in 1932, where poor working women could leave children between the ages of 3 and 7. On the way to work, women left their children in these homes and picked them up again when they returned from work. This establishment was a feature of kindergarten with a mealtime (Guven, 2010).

### **1924 Primary School Curriculum**

We see the effects of John Dewey on the 1924 program to be implemented, albeit partially, in this program (Gültekin, 2020). This teaching program, which was held in 1924, aims to prepare students for life and raise conscious and healthy individuals (Meşeci Giorgetti, 2020). The primary school program does not have specific objectives that are not determined by individual lessons. The program is planned separately for male and female students (Gültekin, 2020).

The first program prepared after the establishment of the Republic was this program in 1924. By the 87th article of the 1924 Constitution, “*Primary education is free and compulsory for all Turks*” took place. Therefore, uninterrupted education is regulated by the constitution (Meşeci Giorgetti, 2020).

### **Elementary School Program Features**

- With the 1924 program, circuits were eliminated.
- Primary school education period was reduced to five years.
- It is arranged separately for male and female students.
- The program does not have general and specific objectives arranged according to the courses. The program consists primarily of courses and the distribution of topics according to the courses. Also, no relationship was established between the courses.
- The 1924 program, which has the distinction of being the first program of the Republic, shows more of a transitional program until a new one is prepared.
- Its main difference from the last pre-Republican programs consists of introducing or changing a few courses and adapting some course subjects to the Republican administration.
- The main significant change in the new program has been made in the course subjects, and the meaning and pus of the Republic and recent events have been emphasized by making arrangements between the “*Musahabat-ı Ahlakiye ve Malumat-ı Vataniye*” course and the “*History Lesson*” (Türkoğlu, 2010, p. 79).

*Table 2. Courses Specified in the 1924 Program (Gültekin,2010, p.8).*

Courses		Males					Female				
		Class					Class				
Turkish	1	2	3	4	5	1	2	3	4	5	
	Alphabet	12	-	-	-	-	12	-	-	-	-
	Recitation (İnşaad-Temsil)	-	4	3	2	2	-	4	3	2	2
	Orthography	-	2	2	1	1	-	2	1	1	1
	Composition	-	1	2	2	2	-	1	2	2	1
	Grammar	-	-	-	1	1	-	-	-	1	1
	Writing (Sülus-Rik'a)	-	2	1	1	1	-	2	2	1	1
Quran and Religion Lessons		-	2	2	2	2	-	2	2	2	2
Calculation		2	3	3	3	2	2	3	3	3	2
Geometry		-	-	-	1	2	-	-	-	1	2
History		-	-	1	2	2	-	-	1	2	2
Geography		-	-	1	2	2	-	-	1	2	2
Nature Investigation, Agriculture and Hygiene		3	3	2	2	2	3	3	2	2	2
Musahabat-ı Ahlakiye ve Malumatı Vataniye		1	1	1	1	1	1	1	1	1	1
Pictorial Art		2	2	2	2	2	2	2	2	2	2
Music		2	2	2	1	1	2	2	2	1	1
Hand Crafts		2	2	2	2	2	2	2	-	-	-
Terbiye-i Bedeniye (Physical Education)		2	2	2	1	1	2	2	2	1	1
Embroidery, Sew and Sewing		-	-	-	-	-	-	-	2	2	2
Home Economics		-	-	-	-	-	-	-	-	-	1
<b>Total</b>		<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>

On September 1, 1924, high schools were entitled “*Secondary school*” and high school was no longer a part of secondary school and became a stage (Cicioğlu, 2010).

In this program, which is planned the same for city and village schools, the lessons are planned independently without considering child development. The curriculum of the courses is very severe and complex (Güngördü and Güngördü, 1966).

### Third Heyet-i İlmiye

Between December 26, 1925, and January 1926, a delegation of 19 people, consisting of notables of the Ministry, principals of important high schools, and inspectors, gathered under the chairmanship of Minister of National Education Necati Bey (Ergün, 1982). With this “Heyet-i İlmiye” schools were reorganized on March 26, 1926, by the “Law on the Organization of Education” numbered 789 (Cicioğlu, 2010).

The meeting consists of 12 sessions, and the decisions are taken as follows (Ergün, 1982; Dönmez, 2005):

- The currency spent on education in the state and provincial budgets will be used efficiently
- Schools will be organized with the capacity to receive all students coming to the school.
- High schools will be reduced and gradually increased in specific centers.
- Teachers and vocational schools will be gathered in specific centers and strengthened.
- Co-education will be made in non-boarding schools.
- Vocational training will be given to trainee teachers
- Legal basis will be established for the promotion of teachers
- “National Education and Training Department” will be established to deal with education and training affairs.

With this law, primary and secondary schools are organized as follows (Cicioğlu, 2010):

#### **Primary Schools**

City and town (daytime)  
City and town (boarding)  
Village (daytime)  
Village (boarding)

#### **Secondary Schools**

High Schools  
Secondary Schools  
First Teachers’ Schools  
Village Teacher Schools

With the Education Organization Law, a “language committee” was formed to make it a world language and get rid of the effect of foreign words from our language (Cicioğlu, 2010).

At the same time, with the 20th and 21st articles of this law, the “Maarif Eminlikleri” (National Education Organization) is divided into specific regions. The regions created by combining one or more provinces for educational purposes were called ‘Maarif District’. The districts were divided into 12 education zones, and these were located in the provincial centers. The district centers were: Ankara, Istanbul, Edirne, Izmir, Antalya, Konya, Adana, Diyarbakir, Sivas, Erzurum, Trabzon, Kastamonu. A ‘Maarif Emni’ has been appointed to run the educational affairs of these districts. Some of the powers of the Ministry of National Education and governors, including the appointment of teachers, have been given to the “Emin’s” of Education (Unat and Tonguç, 1929; Cicioğlu, 2010; Başgöz, 2016). The “Eminlik” was established as the representative of the Ministry of National Education and the highest body in the region. With the establishment of the trusts, the reflection of local needs on education and independence from democracy became important (Doğan, 1981).

## 1926 Primary School Program

After the 1924 education program was implemented for two years, the 1926 primary school program was prepared. In the preface of the program, the aim of the primary school is as follows: “*The main purpose of the primary school is to raise decent citizens by actively adapting the younger generation to their environment*” (Türkoğlu, 2010, p.80).

The most critical feature and innovation of the 1926 primary school program are that it brought the collective “*Tedris*” (collaborative teaching) application. According to this method, the lessons in the first three grades were gathered around the units in the Life Studies course, and the program of each course was based on new principles (Arslan, 2000).

Educator Sadrettin Celal says the following about collective education:

Educator Sadrettin Celal says the following about collective education:

*“While teaching according to the old programs, children were given various information and subjects that had no connection or relation in various lessons for five hours a day. For example, when the bell rings while the teacher is explaining a subject of great interest to children in the History lesson, it is very wrong to leave that lesson and give a “hendese” and “kavaid” (rules) lesson in the next lesson. The enthusiasm and excitement of the students decrease and disappear until the next history lesson. However, while a subject is being taught in the collective teaching method, historical and geographical information will be given in that field, Mathematics problems will be solved, Turkish lessons will be given, etc. However, if the students participate in such a lesson by remaining passive, this is not collective teaching but collective appreciating and sticking teaching. In collective education, separate subjects will not be covered in classes, and a subject will be covered in various aspects, and students will be guided to observation and experiment”* (Akyüz, 2020, p.347).

One of the most critical developments in this history was introducing the Life Studies Course into the curriculum. This course forms the basis of all courses and is also included in the first three years of Education. Other courses are part of the Life studies course. It is an environment lesson and helps the child adapt to the environment (Binbaşıoğlu, 1998).

It is possible to list the other innovations brought by the 1926 Primary School Curriculum in addition to adopting the “collective education” method explained in detail above (Özalp and Ataüinal, 1977, pp.78-79. cited in Arslan, 2000):

1. It is agreed that the student’s interest should be considered and emphasize occupational training.
2. The curriculum of the courses is counted and the main lines of the aim of each course and the method to be used in its teaching.

3. Teaching the courses according to the environmental conditions and creating a wide range of opportunities were also included in this program.

**Table 3.** *Courses Specified in the 1926 Program (Gültekin,2020, p.14).*

Courses		Grade				
		1st Stage	2nd Stage			
Turkish	1	2	3	4	5	
	Alphabet	10	-	-	-	-
	Reading	-	4	4	3	3
	Orthography	-	2	2	1	1
	Composition	-	2	2	2	2
	Grammar	-	-	-	1	1
	Hand writing	-	2	2	1	1
Life science		4	4	4	-	-
Calculation-Hendese		4	4	5	5	5
History		-	-	-	2	2
Geography		-	-	-	2	2
Nature Lessons		-	-	-	2	2
Item Lessons		-	-	-	-	2
Homeland Information		-	-	-	2	1
Painting- Handicraft		4	4	4	2	2
Music		2	2	1	1	1
Gymnastics		2	2	2	2	1
Home Economics (Female Schools)		-	-	-	1	1
Stitch (Female Schools)		-	-	-	1	1
<b>Total</b>		<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>

\*(1) Home economics is reserved for female schools only. One hour will be taken from the 4th-grade Gymnastics classes, and the 5th-grade Orthography course will be allocated to this course.

\*(2) In the 4th and 5th grades, females will be taught Sewing, and one hour each will be reserved for the Painting-Handicraft lessons.

The five-class school is divided into two phases. In the first semester, all the courses are taught collectively around the axis of “Life and Society”, and in the second semester, they are given separately and independently according to the branches of science (Güngördü and Güngördü, 1966). From the point of view of Quantification and Consideration, the teacher was not informed about this subject in the 1926 Primary School Curriculum (Gültekin, 2000).

## Program for Village Primary Schools

In line with the 1926 program for Village Primary Schools, a program was presented for three-year village schools. According to the program, the “Village Schools Curriculum Program” was prepared, based on the principles of the city school curriculum, in order to raise village children according to the conditions and needs of the village. The purpose of the 1927 “Curriculum for Village Schools” entry was stated as follows: “This curriculum was designed for village schools. It is not appropriate to keep village schools separate from primary schools of education.” The essence of this change in education programs was secularism, turning to the west and positive sciences (Gözütok, 2003; Türkoğlu, 2010).

*Table 4. Specified Courses for Village Schools (Türkoğlu, 2010, p. 82).*

COURSES	1 <sup>st</sup> grade	2 <sup>nd</sup> grade	3 <sup>rd</sup> grade
Elifba	12	-	-
Reading	-	4	4
Turkish Orthography	-	3	2
Composition	-	2	2
Kavait tatbikatı	-	-	1
Writing	-	4	3
Life science	4	4	3
Homeland Information	-	-	2
Calculation Hendese	4	3	3
Painting-Handicrafts (Males)	4	4	4
Painting-Handicrafts, Housework (Females)	-	3	3
	24	24	24

## New Turkish Alphabet

Without making a letter revolution, Atatürk talked about the drawbacks of the Arabic letters with the intelligentsia and the relevant people and convinced the intellectuals around him to take the necessary action (İnan, 2020). From 1928 until his death, the Turkish alphabet and the Turkish language movement became subjects he was busy with (Ekiz, 2007).

With the new Alphabet Reform on November 1, 1928, education was carried out with the new alphabet, the Latin alphabet, after this date (Gültekin, 2020).





*The first announcement of İktidâr Newspaper about the New Turkish Alphabet.  
September 24, 1928*

After the Turkish letters were accepted, the Alphabet Committee created two crucial works. The first is the Alphabet report written by İbrahim Grantay, and the second is the Grammar report written by Ahmet Cevat Emre. This institution later became the Language Council and prepared a grammar and a dictionary. The dictionary, published in 1929, became a guide in translating words written in old Arabic letters into Turkish letters (Ergün, 1977).

The Arabic script, which has been used since the 10th century, was not the same as Turkish in terms of sound and language. This incompatibility was resolved with the new Turkish alphabet, reading and writing were easier to learn, and it was not difficult to learn and write letters (Tezcan, 2011). In the controversial conference on the new Turkish alphabet at the Dolma Bahçe palace on August 29, Mustafa Kemal wrote on the board: “*There is no other way to save the nation from ignorance than to abandon the Arabic letters that do not fit their language and accept the Turkish letters based on Latin.*” (Yorganci, 2009). Atatürk gave a speech at Sarayburnu Park on the night of 9/10 August and announced the acceptance of his new letters (Binbaşıoğlu, 1994). Mustafa Kemal went to Tekirdag, where he served as the division commander, on August 23, 1928, as the Başöğretmen (Head Teacher) to introduce the new letters to the public (Mert, 2017; Yavuz, Akman and Kara, 2019).



*While Atatürk was in the geometry class at Sivas High School (13.11.1937)*

Atatürk, who went to Sivas on November 13, 1937, took a class at Sivas High School, the building where Sivas Congress was held. The course, formerly known as “hendese”, is a geometry course with its new name. Seeing that the teacher is faltering with old concepts, Atatürk explains the Pythagorean theory to the student by drawing on the blackboard, using the original terms he establishes. Subsequently, he emphasized that there could not be teaching in old terms and that lessons should be taught in Turkish terms. At the same time, Atatürk, who wanted to show that the Turkish language is the language of science, wrote a geometry book in Dolmabahçe Palace and made a critical study by determining the terms specific to the Turkish language for easier understanding of the terms. (Bee, 2006). The names of 48 geometry terms in this book written by Mustafa Kemal belong to him (Yorgancı, 2009).

### **Nation Schools and Community Centers**

With the acceptance of the new letters, “Millet Mektepleri” (Nations Schools) was established. As the headteacher, Mustafa Kemal led the public to teach these new letters (Kara, 2018). “Nation Schools” were opened, where Atatürk also gave lectures as the headteacher. The main goal of the republican administration was to increase the literacy level of the people with new letters and to develop citizen awareness (Güven, 2010). The country has turned into a massive school. New books were printed with the new alphabet and distributed to schools (Tezcan, 2011). Literacy courses were held in “Türk Ocakları”, Community Centers, and Halkodaları. Wherever there was a school, men and women came in the evenings to learn to read and write. At the same time, community centers also served as schools. At the end of 1936, more than two and a half million people came and received a certificate of completion. After accepting the new letters, 1,451,759 students graduated from the Nation Schools, which were opened to learn these letters, between 1928 and 1937. 73.15% of these students are male, and 26.85% are female (Binbaşoğlu, 1992; Bozdemir, 2009).



*Women studying at Kandira Nation School*

The National Schools consisted of two parts. In the form of “A” and “B” classrooms. While there were illiterate students in classroom A, those who took courses in A were leaving in classroom B (Binbaşıoğlu, 1992). Apart from increasing the number of literate people in the courses, courses such as “correct reading and writing”, “calculations and measures”, Basic Citizenship Knowledge”, “Health Science” were also taught in the Nation Schools, which aim to create a conscious and cultured public structure (Bozkurt and Bozkurt, 2009). As a result of Atatürk’s formal and non-formal education efforts, the literacy rate increased from 9% to 21.6% from 1923 to 1938 (Demirtaş, 2008). Appropriately of the studies in the National Schools between 1928 and 1935, while the literacy rate was 13% for males and 4% for females in 1927, these rates increased to 29.3% for males and 10.5% for females in 1935 (Kılıç, 2017).

One of the essential works in the Atatürk period is the establishment of Community Centers. With the closure of the Türk Ocakları, which was in operation from 1912 to 1932, Community Centers were opened on February 19, 1932, by the board chaired by Dr. Reşit Galip. This institution has worked to raise awareness of the public in the name of education and culture. In this case, he has carried out his studies in nine directions. These studies are Language-Literature-History, Representation, Fine Arts, Sports, Social Aid, Public Schools and Courses, Library and Publication, Museum and Exhibition, Köycülük (Villageism). Especially teachers took part in these nine units. In villages, this institution showed itself as a “Public Chambers” (Demirtaş, 2008).

## 1936 Primary School Program

The 1926 program was implemented for ten years, and in 1936 the previous program was revised and developed in line with the needs of the period. In the first part of this program, titled “Primary School Goals”, the principles of “National Education” were included (Gözütok, 2003).

The journal of the Ministry of Culture dated January 1937 and numbered 20/1, explained the reason for making changes in the 1926 program as follows (Özkan, 2008):

- First of all, since the child has to be active due to the changing reality of the country and the social, natural, and technical changes that have occurred in recent years, a new program has to be made.
- Since the primary school gradually spread and became an institution that would give culture to the public, it was necessary for the children who would not go to secondary education to be educated as faithful and sufficient citizens for practical life. On the other hand, the children who would go to secondary education had to be included in the primary school.

The aims of the 1936 Primary School Program are as follows (Cicioğlu, 1985, p.81, cited in Gültekin, 2020):

- To educate students who continue to primary school as republican, nationalist, statist, secular, and revolutionary citizens, to raise students who will consider it their duty to instill ideas that will keep the Turkish nation, the Public Council, and the Turkish state respectable.
- To raise primary school students as sophisticated, cheerful, and robust citizens who give importance to their intellectual and physical development, to try to raise them to the highest levels shown by our deep national history in terms of their character, to arouse a sense of social duty and responsibility in students, and to connect them to the organized and order with a genuine understanding.
- One of the aims of primary school education and training is to make knowledge a tool that helps students achieve success in financial life, to provide every child of the country who attends primary school with the necessary knowledge and skills to benefit from the essential tools of modern business life and to gain the consciousness of transferring this knowledge and skills to others.

The education-teaching principles determined in the 1936 program can be listed as follows, briefly and concisely (Güngördü and Güngördü, 1966):

- 1. Principle of nationality (Primary school is a national educational institution)*
- 2. The principle of the whole community (Primary school is an example of a community, a society.)*
- 3. The principle of activity (the school should create an environment that will encourage the creation and work of the child.)*
- 4. Scientific head principle.*
- 5. The principle of acting out of interest*
- 6. The principle of providing information appropriate to the level of the student*
- 7. The principle of identity (teaching on the natural environment)*
- 8. The principle of taking into account individual differences*
- 9. Near country and near time principle*
- 10. The principle of the national economy*
- 11. Consolidation - Collective Education Principle*
- 12. The principle of expression in various ways*
- 13. The principle of moral living*
- 14. Art principle*
- 15. The principle of good use of free time*
- 16. The principle of practical knowledge and resourcefulness*
- 17. Working method principle*
- 18. The principle of locality (deepening in environmental issues)*

In the 1926 and 1936 primary school programs, there is no information about the tools and methods to be used in the quantification and consideration process, and only the explanations for homework were included in the 1936 curriculum. While questions such as written and oral exams and multiple-choice questions were not mentioned in the 1936 secondary school curriculum, geography notebooks are mentioned in the geography



curriculum. The program briefly states these notebooks: “Each student will keep a work file in the course. In this file, the student will keep a summary of what he has learned in the classroom at the end of each lesson, according to the scheme given by the teacher, and the pictures he obtained from the newspapers, books, and magazines that support this summary, and the files will be kept in the same size, neat cardboards and very clean and organized. While the grades are appreciated in exams and attendance, the keeping of the files is also considered.” (Ulutaş and Erman, 2011).

*Table 5. Courses Specified in the 1936 Program (Gültekin, 2020, p.21).*

Courses	Grade				
	1st Stage		2st Stage		
	1	2	3	4	5
Turkish	10	7	7	6	6
Life Science	5	6	7	-	-
Calculation - Geometry	4	4	4	4	5
History	-	-	-	2	2
Geography	-	-	-	2	2
Natural Knowledge	-	-	-	3	3
Family Information	-	-	-	2	2
Homeland Information	-	-	-	2	1
Painting-Work	4	4	4	2	2
Music	1	1	1	1	1
Gymnastics	2	2	2	1	1
Writing	-	2	1	1	1
<b>Total</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>	<b>26</b>

Religion lesson has been removed from the program. The writing lesson was taken out of the Turkish group and taught as a separate lesson. Nature and Goods courses in the 1926 program were combined under the name of Natural Science (Natural Knowledge) course (Güngördü and Güngördü, 1966).

In the 1936 Program, no separate programs were prepared for male and female students. In this program, the aims of primary school are discussed comprehensively. The principles to be considered in education have been determined by considering the developmental characteristics of students (Gültekin, 2020).

Between 1929 and 1938, necessary course materials for physics, chemistry, and biology lessons were brought from Germany and distributed to some high schools and secondary schools (Ayas, 1948).



## Middle and High School Programs

After the proclamation of the Republic, the secondary and high school programs were changed with the “Heyet-i İlmiye”s gathered in Ankara. Religion classes were suspended from schools. The first volume of the National Knowledge books, which were written to be taught in secondary schools, was prepared by the President of the Turkish Historical Society, Prof Afet Inan, and Kütahya Deputy Recep Peker prepared the second volume. Sociology lessons were started to be taught in high schools and primary education teacher schools again. Mathematics, Physics, Chemistry and Biology courses in secondary and high schools have been rearranged according to the programs of the Western civilization. The science curriculum and textbooks were prepared according to the students’ thinking, criticizing, and observing situations. While preparing the program, it was taken as a basis that the student would be taught practical, real-life knowledge away from superstitions and superstitions. Apart from this, it was emphasized that male and female students should take military courses in secondary education programs and that second-cycle students should also take lessons in military camps (Ergin, 1977).

History lessons had an important place in the 1924 program, the first high school program in the Republican period. The parts with the Sultanate have been removed from the history lessons. Instead, the subjects of the War of Independence, the establishment of the Turkish State, the Treaty of Sevres and Lausanne, the proclamation of the Republic, and the abolition of the Sultanate were added. Mustafa Kemal’s views are very effective in this program. For example, courses containing soft information such as law, economics, philosophy, and psychology were excluded from the program, and practices aimed at understanding and adopting the values of the Republic were given more space (Ünal and Ünal, 2010).

In 1926, with the law numbered 789, secondary education schools were determined as three years. However, vocational and technical education institutions run by local governments were included in the Ministry of National Education with this law. *Public high schools* are a level that leads to higher education, and vocational and vocational-technical high schools to both higher education, profession, and business life. Secondary education consists of a single stage. There is no education level between primary and higher education (Güven, 2010).

After adopting the new Turkish letters in 1928, Arabic and Persian lessons were removed from the high school program from the 1929-1930 academic year. A second foreign language was substituted for these courses, and then the second foreign language was excluded from the program from 1932-1933 due to failure to succeed (Ünal and Ünal, 2010).

## Vocational and Technical High Schools

Foreign educators were invited to the country to establish the basic policy and system of education. Regarding vocational and technical education, John Dewey (1924), Kühne (1925), Omer Buyse (1930) take place. Between 1927 and 1939, 133 male and female teacher candidates were sent to Czechoslovakia, Switzerland, and Italy to study various vocational teaching positions. From 1927 to 1938, six fashion, four tailorings, three home economics, cooking, two professional painting, one foreign language, two sanitary ware, one men's tailoring, three decorative arts, a total of 65 teachers, including 10 in the fields of commercial sciences, ten carpentry, five blacksmithing, seven leveling, two electricians, two casting, ten masonry, two architecture, and four administrators, were assigned to the school. According to the report published in 1936, apprenticeship schools, evening art schools, mobile and temporary courses, secondary vocational schools, technical schools, engineering schools were opened to train technical human resources. In 1927, the "Law on Vocational Schools" numbered 1052 was accepted. According to this law, vocational high schools are affiliated with the National Education Ministry (Alkan et al., 1996). In 1935, the Ministry of Education took the expenses of art schools into its budget, provided revolving funds to art schools, and enabled them to revive their workshops. Thus, art schools started to do business with private individuals and government offices around them. With their earnings, they were able to cover some of their school expenses. In the report, which was prepared in 1936 as a turning point in terms of a technical education plan, detailed information such as the location of art schools, how many students will be accepted, the number of faculty members, how they will be recruited, and which art branches each school will be included in was presented (Başgöz and Wilson, 1968).



*Mustafa Kemal Atatürk with his students after the exam at Ankara İsmet Paşa Female Institute (27.06.1933).*



*Examining handicrafts in class at İsmet Paşa Female Institute in Adana (19.11.1937).*

### **Foreign Experts Influencing Education**

#### **John Dewey's Invitation to Turkey**

The American philosopher John Dewey came to Turkey in 1924 upon the invitation made by Mustafa Kemal Atatürk and prepared a comprehensive report on the Turkish education system. When Professor John Dewey came to Turkey, he was a faculty member at Columbia University in the USA (Turan, 2009). Between 19 July and 10 September 1924, John Dewey's trip to Turkey took two months. The reason for taking Dewey's views is how to apply an education with a new era understanding in the education history of the Republic and how to train teachers with ideas suitable for the society. (Ata, 2001). He presented his research and observations in two reports. He gave his first report, which includes his observations and examinations in Istanbul, Ankara, and Bursa, during Vasfi Çınar, the Minister of Education, before leaving Turkey. This report deals with the appropriations that should be allocated to the state budget regarding education. After returning to America, he prepared and presented a detailed 30-page report (Türkiye Maarifi Hakkında Rapor/Report on Turkish Education). It was translated and published in 1939 among the publications of the Ministry of Education. In this report, John Dewey's included suggestions about the new education system to be established. This report consists of eight main headings immediately after the MEDHAL (Introduction) section. These titles are Program, Ministry of Education Organization, Training and Promotion of Teachers, Training of Teachers, School System, Health and Hygiene, School Supervision, and Miscellaneous Mevat (Dewey, 1939; Turan, 2009; Efendioğlu et al., 2010).

In an interview published in a newspaper on August 26, it was stated that the unification of education in Turkey was well prepared and that there were no two types of education in America as before; He said that since most of the secondary school graduates will not attend Darülfünûn, the curriculum of these schools should be according to life and profession. The reporter said, "Is there any work that needs to be done again here? Have you prepared anything about it?" In response to his question, he focused on the following points:

- The connection between the demand and the environment of life should be ensured.
- Even if secondary school graduates cannot enter higher schools, they should graduate prepared for life and choose a profession.
- Since primary schools are young, the personal initiative should be developed instead of preparing for a profession. This job belongs to the teachers. They know better the needs of the country.
- Education should not be carried out solely for the intelligence of children. Handicrafts should be given importance, and contact with village life should be established. For example, in a wheat-growing environment, the effects of soil, air, and climate on the living conditions should be taught by showing the seeds and types in theory, and agriculture and tools should be shown as works in the same way.
- School buildings should be suitable for teaching, and there should be playgrounds.
- The administrative system in Turkey is the Republic. The will of the people is vital in these situations. Children must be assertive in these societies. It will be the teachers who will do this.

Again in the same newspaper, the reporter asked, “What is your general impression of our country?” to the question:

He said, “*The Turkish people are working with great determination despite seeing such disasters, and I am very dedicated and hopeful about this*” (Ata, 2001).

Dewey focused on the following issues in his report (Dewey, 1939; Tangülü et al., 2014):

- Innovations in the education system will require a very long time, and the necessary specialists should be trained for this.
- Commissions that examine the education programs and prepare the education plans should be established by the Ministry of National Education.
- Works from the West should be translated and published. The books to be translated should be the books that teachers need the most.
- Schools should be places where students can practice and explore, and buildings should provide appropriate conditions and be equipped accordingly. The number of course materials that students will use should be increased.
- Health and cleanliness rules must be followed in buildings.
- Secondary vocational schools should be developed rather than renewed.
- Schools should be life-centered places where the information needed by society is given, not just for teaching purposes.

- Vocational and artistic education should be given in schools. Students who want to continue school should have a profession when choosing a higher class. Courses in vocational and art schools should be practical.
- Teacher salaries should be increased in a short time. Salaries should be at a level that satisfies people qualified to do this job, and teachers should be able to support themselves and their families comfortably. Otherwise, there can be no teachers in society, and even if they are, teachers cannot devote themselves to education.
- Teachers should be supported financially by providing housing for teachers. The duties and places of duty of teachers should not be changed frequently.
- There should be unity in the education system. However, this unity should not turn into a form of uniformity. Teachers should be sent to foreign countries to develop teachers who are on service. Teacher schools should be developed, and their progress should be ensured. Education here should be done in the best process.
- Teacher schools in various branches should be established. It is necessary to send teachers trained in village schools and the conditions of village life. For this purpose, village teacher schools should be opened in a different style from other teacher schools. Education should be given to the necessities of villagers and farmers in village schools. Internship schools should be opened depending on teacher schools. In this way, teacher candidates can be better understood the ways of education and teaching. Education should be given in schools according to the requirements of environmental conditions.
- Teachers should gather every fortnight to discuss the topics they covered in the lesson by explaining them to each other.
- Children do not have books to read at home. Traveling libraries can be established for this purpose.

Dewey argued that there should be no changing education according to ministers. Turkey needed educators like Prof. Butro and Dr. Aster. Teachers should also be sent to study abroad. Particularly in agriculture, they are required to receive education in Denmark, Switzerland, and Germany. Education should be shaped from the understanding of the absolutist system in the past to understanding the democratic system (Ata, 2001).

While making improvements and innovations in education, the primary source of solving the problem has been reported. For this reason, many foreign experts were consulted for their opinions. Obtaining the opinions of foreign experts, which started in 1924, continued until 1960. Foreign experts have contributed to education by examining all aspects of the education system, preparing reports, and making suggestions about the problems (Tangülü et al., 2014; Akman and Meydan, 2019).

## Dr. Kühne's Report

In 1925, Prof. Kühne was invited to recommend German pedagogue Kerschensteiner to conduct research on Vocational Schools in Turkey. The following topics were covered in the report (Ayas, 1948):

1. Schools providing general education
2. Vocational education and training systems
  - A. Art professions education
    1. Institutions for training apprentices and specialist workers
    2. To train technicians
  - B. Education for the trade profession
  - C. Housekeeping education
3. Administration of vocational school affairs

He made studies in “Hayat Mektepleri” related to vocational schools in Ankara, Eskişehir, Bursa, İstanbul and İzmir (Ergün, 1982).

Kühne stated the following in the report he prepared for the Turkish education system (Başgöz and Wilson, 1968; Ergün, 1982; Başgöz, 2016; Akman and Meydan, 2019):

- Teacher salaries are meager in Turkey. That is why teachers cannot devote themselves to their profession. First of all, a stance should be given to the profession by regulating this situation.
- School expenses and money spent on students are pretty high in Turkey. In order to prevent this, the free boarding system should be abandoned, and more burden should be placed on the parents of the children.
- Teachers should be trained practically by having a trial garden and field in the schools' gardens.
- The number of students who complete secondary education and continue to high school is minimal. In addition, the exam and grade passing grades of secondary schools should be changed.
- She focused on the courses related to women's vocational education, such as housekeeping, child care, cutting, and sewing.
- General schools should be connected to the National Education, and art schools should be left to local administrations.



- German experts should be invited, and the German Language should be taught as a foreign language in art schools.
- Turkish schools can be considered successful in raising handicraftsmen, but few institutions train technicians.
- A machine-building institution should be established.
- Ornamental arts school should be opened, and Istanbul Master of Engineering School should be reformed.
- The equipment of trade schools is lacking. Teachers of these institutions should be trained specially.
- Home economics schools should be significantly expanded.
- Vocational Education Management should be established. Turkey has no plans in this regard.

Kühne recommended Prof Dr. Lutse to the Ministry as a vocational training expert upon the application of the Ministry. Since Kühne did not present the report in more detail and applicable, other experts were invited (Ergün, 1982).

### **Omer Buyse Report**

In 1927, a technical education expert from Belgium was invited to Turkey to examine and suggest technical education. He wrote reports by examining industrial regions such as Ankara, Kütahya, Konya, Adana, Mersin, İzmir, Aydın and Istanbul (Başgöz, 2016). He submitted the report he completed in June 1927 to the Ministry of Education, and the report was published by the Ministry of Education in 1939 (Okur, 2005).

According to the prepared report, Buyse stated the following (Tangulu et al., 2014; Başgöz, 2016):

- Schools are behind the developing industry, and the courses required by today's industry are not given in schools. Industry and art branches that need to be developed in the country should be taught to students as branches providing vocational and technical education. Thus, these branches can be preserved and developed.
- Schools should have farms that students can operate.
- Art education should be given in the army. It proposes a program that includes canning, agricultural knowledge, foreign languages, and stenography.

In 1930, Prof. Yung made investigations on Male Art Schools. In the arrangements made for male art schools, the teachers' staff were strengthened, and workshop tools, machinery, and installations were increased. In 1934, Male Evening and Female Evening Art schools were established (Ayas, 1948).

There are two educational institutions that Buyse proposes to be established in his report and prepares his project. One of them is Mustafa Kemal Pasha İş Darülfünunu. In this school, which is planned to be established in Ankara, besides training masters and teachers for vocational schools, skillful workers, technicians, and experts will be trained. The other is İsmet Pasha Female's Institute. It was to be a vocational, commercial, and social studies school for young females. (Ergun, 1982; Akdag, 2008).

### **American Mission Report**

Invited in 1933, Kemerrer conducts studies on the Turkish economy with a committee made up of the American delegation. The Board also expressed its views on education. The Board suggested that education be divided into branches and argued that it should be agricultural education, science, and engineering education, masters, industrial workers and administrators education, and trade education (Başgöz, 2016).

### **Beryl Parker Report**

Upon John Dewey's recommendation, he came to Turkey from the United States and prepared a report by examining hundreds of primary schools. Ms. Parker worked as a teacher at Ankara College of the Turkish Education Association for two years before being assigned by the Ministry to conduct school studies (Şahin, 1996; Tangülü et al., 2014). Parker handled his report as follows: In the quantitative dimension, the number of school buildings is insufficient. Schools should be expanded from three grades to five or even six. In order for students to be successful, talented teachers should be trained. Students who will become teachers should be selected and trained in theoretical and applied vocational courses. As a result of innovations, the situation of primary schools is quite good, and there is no need for innovation in primary education in general (Tangülü et al., 2014).

### **University Reform**

Darülfünun in Istanbul was the only university in Turkey until 1933. Darülfünun means "house of sciences" or "door of sciences" (Sayılı, 1985; Özata, 2007). Since 1929, the Darülfünun has been accused of not fulfilling what was expected of it, which necessitates reform efforts. The accusations against Darülfünun are as follows (Arslan, 2010):

- The school cannot fulfill its scientific duties.

- Faculty members dealing with politics and not working in Darülfünun
- The inability of older faculty members to keep up with developments
- Keeping Darülfünun closed for some scientists outside of Darülfünun.
- Acting according to the Islamic law logic and narratives of the Faculty of Law
- The necessity of closing the Faculty of Theology can be seen in societies affiliated with religious narratives.
- Failure to fulfill their duties in the face of reforms
- Darülfünun's reactionary policy against statism

The government invited pedagogue Albert Malche, one of the professors of Swiss Gelf University, to Turkey in 1931 for both Ankara and Istanbul universities. When Malche came to Istanbul on January 16, 1932, he visited the Darülfünun and gathered information by talking to Emin, his teachers, and assistants. When Istanbul University was opened on November 18, 1933, 32 German and 38 foreign professors came. Faculty members were called “Ordinaryus”, “Professor” and “Associate Professor”, it was decided to call the Emin “Rector,” and the Fakülte Reisi called “Dean” (Ergün, 1982). As a result of Malcha's report, the Ministry of Education, with the approval of Mustafa Kemal, abolished Darülfünun with its old name, and Istanbul University was established in 1933 and attached to the Ministry of Education (Başgöz and Wilson, 1968).



*Atatürk while listening to a lecture at the Faculty of Law at Darülfünun. (15.12.1930)*

As a result of Albert Malch's investigations, he prepared a 95-page report. This report was presented to Mustafa Kemal Atatürk. Atatürk read this report by taking special notes (Kocatürk, 1984; Taşdemir, 1999). Malch stated the following in his report: The professors on duty do very little scientific work, there are no works written in Turkish, a certain number of them were written in the new alphabet, and it was written due to the incomprehension of the old works, there is no ideal and consensus among the teachers, there is a need for foreign teachers and this primary source for which a university tradition cannot be established with teachers should be Turkish teachers, There are so few books in the libraries, and the library has very little open time, and a relationship cannot be established between life and revolutions, lessons are taught with medieval methods (Kocatürk 1984; Taşdemirci, 1999; Kadioğlu, 2004; Özata, 2007). ; Başgöz, 2020).

Many scientists were brought from Europe to revive the newly established Istanbul University. Ankara Faculty of Law, Faculty of Agriculture, Faculty of Language, History, and Geography, Gazi Education Institute was established (Tezcan, 2011). The Faculty of Theology became the Institute of Islamic Studies. Apart from the Islamic Institute, seven more Institutes were established. These are:

1. Turkish Revolution Institute
2. Institute of National Economy and Social Sciences
3. Institute of Turkic Studies
4. Institute of Geography
5. Institute of Morphology
6. Institute of Chemistry
7. Electro-Mechanical Institute

The main features of the 1933 University reform are as follows (Tak, 2007; Akyüz, 2020):

1. The university's autonomy was abolished and subordinated to the Ministry of National Education. It is no different from any other school.
2. Teachers of Darülfünun, to a large extent, dismissed. 59 people out of 151 remained at the university as a result of the reform. The teaching staff was provided from two sources.
  - a. Those who study from the West were appointed as associate professors without seeking a doctorate.

b. Those who want to come from German and Central European professors who escaped the Nazi oppression will be accepted.

3. The names of faculties, rectors, and deans were used for the first time, and the curriculum was an audit.

While the faculty members were selected, the professors and their assistants who remained in the Darülfünun, the academic staff who did their education abroad, and foreign scientists were formed (Taşdemirci, 1999).

The Ministry of Education has given importance to three basic principles for Istanbul University (Başgöz, 2020):

1. The Institute for the History of the Revolution was established at the university. Regardless of the branch of science being studied, it is obligatory to have a History of Revolution certificate.

2. The National Institute of Economics and Social Sciences, the Institute of Chemistry, and the Institute of Geography was established. Thus, the university provided the opportunity to research homeland issues.

3. Istanbul University is strictly inspected by the government.

On November 1, 1937, Mustafa Kemal Atatürk, in the opening speech of the fifth term, the second year of the assembly, said:

*“It is the main duty of our universities and high schools to keep them flourishing in the minds of the Turkish youth and the consciousness of the Turkish nation. For this reason, considering the country as three major cultural regions for now; for the western region, to implement the reform program initiated at Istanbul University more radically, to bring a seriously modern university to the republic; For the central region, it is necessary to establish Ankara University in a short time. Moreover, the way to create a modern city of culture for the eastern region, in the most beautiful place on the shores of Lake Van, with its primary schools from every branch and finally its university, should already be taken into action”* (Atatürk, 1997, pp.419-420).

Mustafa Kemal Atatürk authorized the government to make the necessary expenses for establishing the Faculty of Medicine at Ankara University in 1937. Thus, the foundations of Ankara University, the second university, were laid in 1937 (Başgöz and Wilson, 1968). Apart from these two universities, Atatürk believed that an “Eastern University” (in Erzurum) should be established for our eastern regions as well (İnan, 2020).

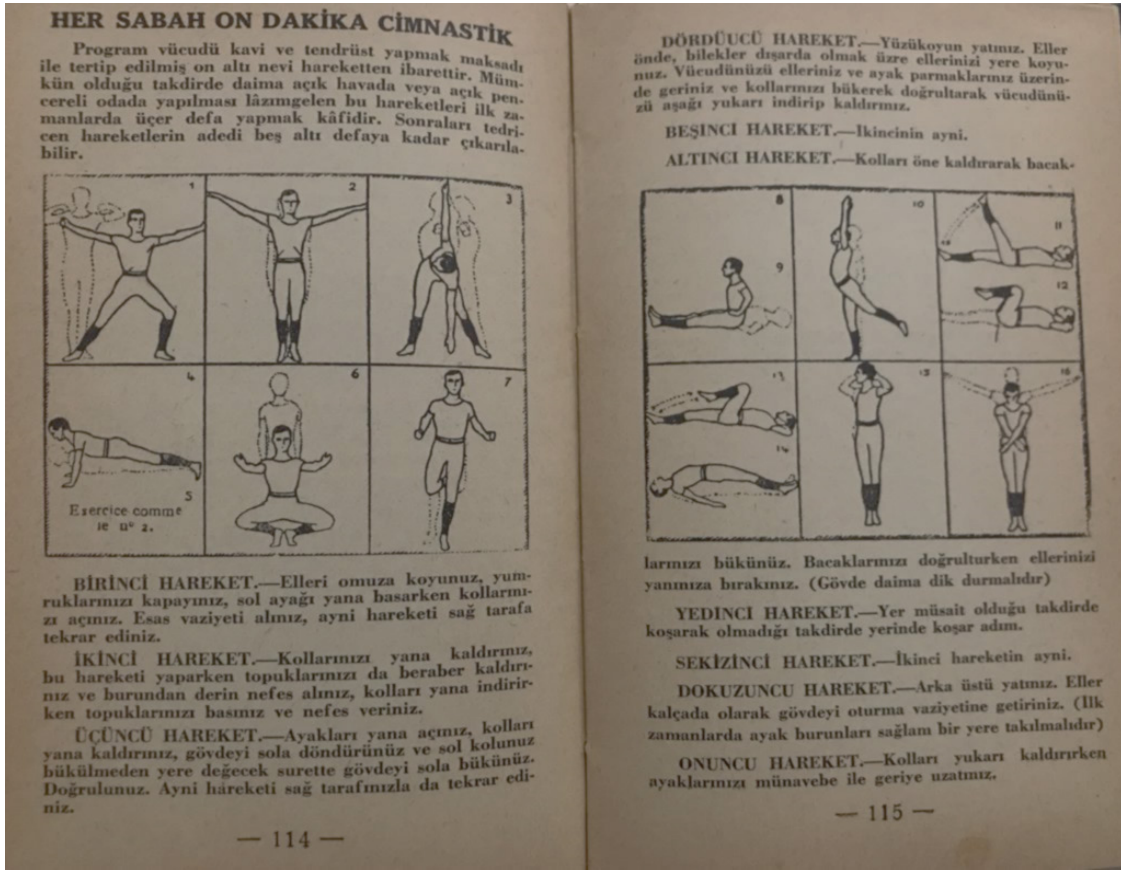
Between 1923-1924 and 1937-1938, there was a significant increase in universities and

colleges and their teachers and students. The number of these schools, which was 9 in the declaration of the Republic, increased to 17 in 1938. Atatürk's studies on universities and the improvement of the teaching staff of universities showed themselves. Consequently, by 1938, the 189% increase in the number of universities and colleges was followed by a 272% increase in teachers and 328% in students (Bozdemir, 2019).

### **Teacher Training**

With the Secondary Education Law No. 439 of March 13, 1924, teaching was seen as a profession for the first time, and professional conditions were determined (Şanal and Alaca, 2020). In 1926-1927, some schools trained teachers for primary and high schools. However, no institution trained teachers for secondary schools. This need procured in the private classrooms of some Teachers' Schools. For this reason, after the "pedagogy" department was opened to train vocational course teachers and primary education inspectors for primary teacher schools, it became the Gazi Secondary Teachers' School and Education Institute (Binbaşıoğlu, 2001). "Gazi Education Institute" was first established in Konya under the name of "Middle Teachers' School" to train only Turkish teachers, and afterward, it was moved to Ankara, and new departments were opened in time. Towards the end of the 1940s, this institute has trained teachers for all secondary school courses with its different departments with 2-3 years of education (Abazoğlu et al., 2016). The school has separate branches to train History-Geography, Turkish-Literature, Mathematics, Physics-Chemistry, Painting-HandiCrafts teachers for secondary schools. At the same time, a school affiliated with this institute was opened to train Physical Education and gymnastics teachers. Separate branches were opened to train primary school inspectors and music teachers. Apart from its courses, each branch also takes compulsory courses in Psychology, Pedagogy, Teaching Procedure, and Practice (Ergin, 1977). In 1924, "Musiki Muallim Mektebi" was established in Ankara, and after the art school was established in 1936, it subsequently became a conservatory (Aksoy, 2018). In 1929, a problem arose as to how primary education inspectors would perform their duties. For this purpose, a booklet called "The First Educational Inspectors' Guide" has been published. Here, the inspection process in National Education is handled pedagogically by taking the inspection principles (Binbaşıoğlu, 2001).





Source: Teacher's Yearbook, 1929

This picture, which is included in the Teacher's Yearbook, was given by the teachers as a gymnastics that students should practice for ten minutes every morning (Unat and Tonguç, 1929).

In 1926, a Physical Training course was opened in Istanbul Female Teachers' School. This course consists of four circuits and each period lasting nine months. A woman, a man, and two experts from Sweden gave theoretical and practical lessons to our Physical Education teachers. In this course, 45 female and 102 male Physical Education teachers were trained and assigned to schools. In 1933, a separate school was opened at the Gazi Education Institute in Ankara to train Physical Education and Gymnastics teachers. Considering the need for female Physical Education teachers, a female section was added to the Physical Education branch in the 1936 academic year. Some of the graduates of the institute were sent to Western countries to gain specialization. In 1935, a separate department was established in the Ministry to regulate and control the Physical Education, Sports, and Scouting affairs. Scouting Instruction and Scouting Book were written (Ergin, 1977). In 1936, a separate program was prepared for the village, and in 1937, teachers were formed from intelligent village children who completed their military service as sergeants and corporals and could read and write decent since there were not enough teachers in the institutions that trained teachers for villages (Türkoğlu, 2010).

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## **SECTION 7**

### **EDUCATION AND CULTURAL POLICIES BETWEEN 1938-1950**

# EDUCATION AND CULTURAL POLICIES BETWEEN 1938-1950

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## INRODUCTION

Veteran Mustafa Kemal, who relapsed in 1937, was sent off to eternity on November 10, 1938. As a result of the voting held in the parliament right after, İsmet İnönü was elected president and gave the authority to form a cabinet to Celal Bayar. Saffet Arıkan continued as Minister of Education for a short time, and Hasan Âli Yücel was appointed on December 28, 1938. During the Hasan Ali Yücel period, many activities were carried out, and a 496-volume classic series of eastern and western cultures were brought to the country. In addition, many vocational-literary journals and encyclopedias have been published. Again, university autonomy is an essential service of the Hasan Ali Yücel Ministry of National Education Period (Sakaoğlu, 2003).

## PRE-SCHOOL EDUCATION

Pre-school education aims to provide children with social skills to empathize, entrepreneurship, make choices, and exist in society as an individual. The influence of this period, in which gender roles are gained, and the basis of moral judgments are established, affects the whole life. This reveals the importance of pre-school education (Yeşilyaprak, 2006).

In the first years of the Republic, the citizen-type education that was intended to be created against the country's conditions and the economic and social problems was going through. Most of the resources were spent on primary education to increase the literacy rate and raise qualified personnel. Pre-school education is left to the discretion of families and local governments (Oktay, 1983).

## PRIMARY EDUCATION

It is the essential phase of education in which the knowledge, skills, and values that contribute to the individual's development and development as a member of society are presented (Ülken, 2014). İsmet İnönü adhered to the innovations made in education during his prime ministry determined the situation of the villages where the majority of the people lived and focused on the needs of teachers and trainers. Forty percent of primary-school-age children in cities and towns, and 78 percent in villages, were lack of

school. The literacy rate in the 7-16 age group of approximately 3,500,000 in Turkey was still 30 percent. Approximately 2.5 million of the age population could not go to school. “Compulsory primary education” could be given to 60 percent of children who have reached primary education age, living in cities and towns, and 20 percent of those living in villages (Sakaoğlu, 2003).

In the First National Education Council dated 17-29 July 1939, village primary schools were increased to 5 years, which was three years. In the Second Education Council of the National Education Council dated February 15-21, 1943, it was decided that science and pedagogy should be taken as a basis in the development of moral education in schools at all levels of education, the efficiency of native language studies and the preparation of primary school history books (2.MEB. Council).

Before the 1948 program, the “1936 program” was implemented in the cities primary schools in Turkey, and the “Village schools program project”, which was issued in 1939, was implemented in the villages. 1939 the village schools program aimed to provide education by the needs of the village. The objectives of primary education stated in the 1936 program were changed to the national education objectives in this program. The aims of National Education are in the direction of the holistic development of the student. The 1948 program is an improved version of the 1926 and 1936 programs, despite some pedagogical shortcomings. Courses taught in the first period, life studies for grades 1,2,3, Turkish mathematics, painting, writing (except for 1st grade), music, physical education; In the 2nd period, Turkish is history, geography, civics, natural knowledge, mathematics, family knowledge, painting work, writing, music, and physical education. Village primary schools program courses were first-period; life science, Turkish, mathematics, painting, agriculture, writing (except for the 1st grade), second period; Turkish, history, geography, civics, natural science, mathematics, family knowledge, painting work, agriculture, business and writing courses (Çelenk, Tertemiz ve Kalaycı, 2000).

In the Fourth National Education Council dated 23-31 August 1949, the 1948 curriculum was put into practice in the 1948-1949 academic year. With the transition to the multi-political party system in 1946, the emphasis on democracy in the 1948 primary school curriculum and the concept of democratic education were discussed here for the first time. In addition, it was decided to organize the History, Geography, and Civics courses, which are taught separately in the second semester of primary school, as a lesson and according to child psychology. (4. MEB Council).

## **SECONDARY EDUCATION**

The purpose of secondary education, which was merged under the name of secondary school and high school in 1924, is to prepare young people for life and to be a preparatory stage for university (Başgöz, 1999). In the opening speech of the First National Education Council dated 17-29 July 1939, Hasan Ali Yücel emphasized the importance

of all education levels with the words, “In order for the entire Education Organization to receive a complete and perfect organ, every organ must function in a related and in a way that is compatible with each other”. At this Council, examination regulations, discipline regulations, and curricula for secondary education were adopted in their new forms. It has also been approved that the secondary education assets are calculated prospectively and tied to a 5-year plan (Sakaoğlu, 2003). In addition, suggestions were made about taking the lessons before noon in schools and leaving the afternoons for free and joint activities under the management of teachers, which are optional in secondary schools and obligatory in high schools. A plan of secondary education institutions has been prepared according to the needs of the province. (1.MEB Council).

In the 1940-1941 academic year, at the request of Hasan Ali Yücel, Latin lessons were taught under the name of “classical branch” in 3 high schools in order to learn the humanist culture, and this practice was abolished in 1949 (Akyüz, 2016).

There has been a decrease in the number of students going to school due to the social and economic reasons opened by the Second World War period. This is especially reflected in secondary schools. While the number of students in secondary schools was 95.332 in the 1940-1941 academic year, this number decreased to 59.093 in the 1947-1948 academic year. However, the number of schools increased from 238 to 267. The number of official high schools was 56 (Yiğit, 1992).

The Second National Education Council, dated February 15-21, 1943, included the development of moral education in schools and examining history teaching in Turkish education in terms of techniques and methods. It has been decided to increase the efficiency of native language studies in all educational institutions, to write a different textbook for vocational and technical schools, that history lesson programs and textbooks in primary and secondary schools are not suitable for the child’s level. A commission was established under the chairmanship of Tahsin Banguoğlu, the Minister of National Education, to investigate the problems of secondary education. As a result of the work of this commission, it was stated that there was a lack of formation in secondary and high schools, and it was also stated that this was due to the inadequacy of some methods and teaching programs. The agenda of the Fourth National Education Council dated 22-31 August 1949 consisted of democratization in education and training, the renovation of the Education Institutes that train teachers for secondary and high schools, the renovation of Higher Teacher Training Schools, and the examination of the newly made Secondary School Program project. It was decided to increase the education period of high schools from three years to four years (Dönmez, 2005).

The secondary school curriculum, which was handled comprehensively and put into practice in 1949, included many innovations compared to its predecessors. The general and specific aims of the course, its objectives, and teaching strategies are included in the program. In this direction, it was aimed that the authors of the textbooks would write

works by the aims and objectives of this program and that the teachers would be able to teach their lessons for the same purposes. However, since the shortcomings and failures here always continue, the programs with the right approach could not reach their goals (Sakaoğlu, 2003).

## VILLAGE INSTITUTES

Village teacher schools opened in Kayseri and Denizli in 1926 were closed in 1932, but the problem of village education remained significant. In 1936, Atatürk wanted simple, practical, and original solutions to be produced for the education of the villagers, which covered eighty percent of the population. With the decision of the Minister of National Education of the time, Saffet Arıkan, it was requested that talented young people who had learned to read, write and calculate in the army, and who had completed their military service, should be trained in areas such as practical agriculture, fruit growing, cooking, and animal care. Since the teacher learned one of the skills at the institute, such as blacksmithing, carpentry, beekeeping, replanting trees and vegetables, they will set up a “workshop” in the village to do one of these occupations. In this workshop, whose tools and equipment will be provided by the state, the teacher will also repair the agricultural tools of the villagers and help repair the waterways. Since the institutes also trained health officials, the fight against diseases and epidemics was also expected from the teacher. The teacher would also initiate the establishment of structures such as classrooms, dormitories, baths, laundry places, barns, and warehouses to be added to the school, and as a result, total development would be achieved (Evren, 1998).

According to Akyüz (2016), 78% of the population over the age of 6 was illiterate in 1940 and this rate was 90% in the villages. In addition, the villages were far from improved cleanliness and sanitation. To combat this widespread knowledge more effectively, while doing this, to make arrangements, developments, and expansions in the social and economic structure of the villages through teachers and education... this is why village institutes were established for this purpose. What was missing from the existing teacher training system until then, and was it desired to develop a new teacher training system? The existing old order was accused of educating teachers who provided theoretical education, focused only on teaching reading and writing and book knowledge, and were not very useful to the villagers who did not want to live in the village. However, with village institutions, village-based teachers who could only be helpful to the village and whose calloused hands had more picks, shovels, hoes, tree pruner, and shears more than pencils and books had to be trained. That is the reason founding philosophy of village institutes.

This preparation process has now turned into a project that aims to solve the education problem in the village in a radical and short time within a certain program. On April 17, 1940, the Law on Village Institutes was enacted in the Grand National Assembly of Turkey with the law numbered 3803. With this law, the places whose name was *village*

*teacher's school* were changed with the name of “Institute”. The locations of many institutes were determined and started to be established. The number of Village Institutes opened in 14 places in 1940; It became 20 in 1944 and 21 with the opening of Van-Ernis Village Institute in 1948 (Evren, 1998).

Attention has been paid to ensure that Village Institutes are established outside the big cities, where the village life can be applied, close to the main roads, and compensated the water needs. For example, in Eskişehir Çifteler Village Institute, a mill with two stones was returned from Seydisuyu, so income was obtained by milling the wheat of the institute and the village (Evren, 1998). Institutes have been places that combine work and education. A business was established by giving revolving funds to the institutes, considering the economic and environmental conditions. Citrus fruits in Antalya and Düziçi, fishing in Beşikdüzü and viticulture in Gönen are examples of this situation (Başgöz, 1999). In Mahmudiye, the materials were supplied from the institute, the unpainted village houses were painted, and the electrical installation of the mosque was supplied. The vineyard grapes established in Hamidiye were distributed to the surrounding villages and set an example for the spread of viticulture (İnan, 1988).

İsmail Hakkı Tonguç, the General Director of Primary Education, put the village issue into practice in terms of education, production or development, and «revitalizing» the life in the village as a whole, learning by doing and learning by doing effectively. (Çorakbaş and Sümertaş, 2012). On April 17, 1940, the Village Institutes Law with Law No. 3803 in the Grand National Assembly of Turkey and the Village Schools and Village Institutes Organization Law No. 4224 in 1942, the duties assigned to the institutes were explained. Co-education was implemented in the village institutes. The education covers a boarding and 5-year educational process. Education duration was 10.5 months, and students were sent to their villages on leave for 1.5 months. Teachers who graduated from village institutes were obligatory in villages for 20 years.

Until 1943, a particular existing program was not implemented, and lessons were taught in line with the needs of each village. The courses taught are divided into culture courses, agriculture courses, and technical courses.

- **Culture Courses:** Turkish, History, Geography, Civics, Mathematics, Physics, Chemistry, Nature and School Health, Foreign Language (There was probably no Village Institute where this course was taught, although it was included in the program), Handwriting, Painting, Physical Education and National Games , Music, Military Service, Housekeeping and Child Care (for females), Teaching Knowledge, Agricultural Economics and Cooperatives.
- **Agriculture Courses and Studies:** Field Agriculture, Horticultural Agriculture, Industrial Crop Agriculture, Animal Science, Poultry Knowledge, Beekeeping and Silkworm, Fishing and Aquaculture, Agricultural Arts.



- **Technical Courses and Studies:** Village Blacksmithing, Village Carpentry, Village Construction, Village Handicrafts.

In 1943, to meet the teacher needs of the Village Institutes, train traveling headteachers, and train regional primary education inspectors; A high section was opened in Hasanoğlu Village Institute. The education period of this department, where Village Institute graduates are accepted, is determined as three years (Sakaoğlu, 2003).

İnönü, who attached great importance to the educational mobilization even in the challenging conditions of the Second World War, could not give the necessary support to the institutes with the transition to the multi-party system. During this period, criticism towards Village Institutes increased. The reasons for the closure of the institutes have been the subject of criticism from both right-wing (populism) and left-wing (populism) people. Some of these criticisms are the fact that students are employed in the institutes, that it causes a rural-urban separation, that male and female students are educated together, that the religion lesson is not included in the lessons, and that the teachers' salaries are low (Yıldız and Akandere, 2017). In 1946, the founders of the Village Institutes, Minister of National Education Hasan Âli Yücel and the General Director of Primary Education İsmail Hakkı Tonguç, were dismissed from their assignments. Instead, Reşat Şemsettin Sirer became the new Minister of National Education. Until this period, 5,447 teachers, 8,756 educators, and 541 health officers have graduated. The new administrators published the *Regulation on Village Institutes* in 1947 and put every movement of the institutes under the control of the Ministry. Reşat Şemsettin Sirer, Tahsin Banguoğlu, and Tevfik, who were brought to the Ministry of National Education, made some structural changes in the institutes after years. With the law numbered 6234 dated 27 January 1954, the Village Institutes and the first teacher schools were merged under "*first teacher schools*"; thus, the Village Institutes were officially terminated.

## VOCATIONAL TECHNICAL EDUCATION

In addition to the republic's idea of establishing a modern industry, art schools were insufficient. In 1927, art schools' curriculum, education and training responsibilities, and administration were connected to the Ministry of National Education with a law. 1933 The general directorate of vocational and technical education was established. In order to eliminate many problems arising from the fact that the expenses of art schools depend on the provincial budget, the Ministry of National Education undertook all the expenses in 1935 with Law No. 2765 (Başgöz, 1999).

The biggest problem in vocational and technical education was the high school expenditures against the opportunity for low-income and orphans and students to have a job in a short time and find job opportunities. In the same year, a commission was established under Rustu Uzel, the general director of vocational and technical education, to prepare a report in technical education, with the participation of representatives from the Ministries of

National Defense, Agriculture, Public Works, and Economy. With the Development Plan of Vocational Education prepared in a comprehensive, rational, and scientific way, apprentice schools, Art and Middle Art schools, Evening Art schools, Technician schools, Engineer schools, and Mobile Village courses will be envisaged and be initiated. After this plan was put into practice, vocational and technical education was distributed throughout the country. In this way, a substantial increase has been observed in students, teachers, and schools. It was put into practice in 1940, and art schools, which were in stagnation, began to revive. In 1941, the Undersecretariat of Vocational and Technical Education was established with the law numbered 4304 (Sakaoğlu, 2003). The economic development of our country and vocational-technical education are an inseparable whole for Uzel (Güçlü, 2020).

Vocational and technical education was emphasized in the Third National Education Council dated 2-10 December 1946.

## UNIVERSITIES

Darülfünun was abolished with Law No. 2252 in 1933 because it did not keep up with the period requirements, and it was decided to establish a new university. Istanbul University was established in 1934, and this legislation was used until 1946. With Law No. 4936 in 1946, universities are higher science, research, and teaching associations with autonomy and legal personality consisting of faculties, institutes, schools, and scientific institutions. The duties of the Universities specified in the relevant law are as follows:

- o To educate its students as intellectuals with a strong understanding of science, sound-minded, well-prepared knowledge and experience for professions based on higher education, and citizens with national character and loyal to the ideals of the Turkish revolution,
- o To carry out studies and research that will expand and deepen the sciences to solve all scientific and technical issues, especially those that concern the country; to cooperate with relevant national scientific and research institutions and foreign or international similar institutions in these studies.
- o To present all the issues concerning the progress and development of the country in cooperation with the Government and institutions as a subject of education and examination, to present their problems to the public, and to express their opinions by making the examinations requested by the Government through the Minister of National Education.
- o To make all kinds of publications that show the results of their research and examinations, and that enable the advancement of science and technique, and have assistants, doctoral candidates, and students make them

o To disseminate scientific data that raises the general level of Turkish society verbally and in writing (Universities Law No. 4936, Resmi Gazete, 18 June 1946/6336).

As the executive branch of the universities, the senate, the board of directors, the rector, and for faculties; the general assembly, the professors' board, the executive board, and the dean conception is envisaged. An 'inter-university board' was formed to ensure inter-university coordination. Faculties scattered in Ankara were combined under the roof of Ankara University (Sağ, 2003).

## INFORMAL EDUCATION

Individuals who cannot access formal education cannot complete their education with early leave; it can be defined as the service they receive to support their economic, social and cultural development. Individuals benefit from education in line with their interests, wishes, and needs (Duman, 2000).

In 1926, Public Education Branch was opened under the Ministry of National Education. With the alphabet reform accepted in 1928, a literacy campaign was started, and in this direction, "*millet mektepleri*" (nation schools) were opened. In order to maintain literacy, public reading rooms were opened in 1930 and community houses in 1932. In 1939, various courses were established for females and males in rural areas, and public education was supported. In 1940, with the law on the establishment of village institutes, public education was counted among the duties of village teachers (Yıldırım, 2009; Akman and Meydan, 2019).

23-31 August 1949 With the article reviewing the democratic principles based on education and training, it aimed to disseminate education to the whole society (Ada, 2005).

## EDUCATION IN 1950-1960 PERIOD

After the 1950 general elections, Celal Bayar was elected as the President and Adnan Menderes as the Prime Minister. Many names have undertaken the task of the Ministry of National Education. It is as follows;

## PRE-SCHOOL EDUCATION

At the Fifth National Education Council dated 04-14 February 1953, the topics such as pre-school education, the examination of the education program, and regulations prepared for kindergartens were the main subjects. In his opening speech, Minister of National Education Tevfik İleri stated that the establishment of the pre-school education

and training organization was optional with the words “Complementary courses with the pre-school education and training organization will be established optional institutions” (5. MEB Council).

## PRIMARY EDUCATION

According to the statements of President İsmet İnönü in the years before the Democrat Party government, 224,000-247,000 students were studying at primary school at that time, but only 75,000 of them could finish primary school. According to İnönü, the reasons for this situation are the inability to explain the importance of the primary education case to the citizens and even to some officials, the problems in parents sending daughters to school, the peasant children leaving school when it is time for work, the poor ones leaving school before their time and going to work, and the lack of financial resources (Akyüz, 2016).

With the law dated 08. 08. 1951 and numbered 5828, the obligation of the villagers to build schools was abolished, and it was stated that the structures would be built with the share allocated from the general budget. At the Fifth National Education Council dated February 4-14, 1953, Minister of National Education Tevfik İleri emphasized the importance given to primary education in his opening speech as follows. “The council will discuss the primary education issue in Turkey at this meeting. Among the various issues of our National Education, primary education is of prime importance. We have to spread this teaching to the farthest corners of the country as soon as possible in terms of quantity and quality.” At the council, it was decided to ensure harmony between the aims and principles of the primary school program and its content, that the concept of collective education dominates in the second semester, and that the programs should be tested and developed before they are disseminated. In addition, discussions were held on the Primary Education Draft Law, but this took place in 1962 (5. MEB Council). A second innovation that came to the fore in primary education is the “Society and Country Studies” of Geography, History and Civics courses in fourth and fifth grades; Natural Science, Agriculture, and Family Studies courses were also combined under the name of “Science and Natural Studies” (Sakaoğlu, 2003).

## SECONDARY EDUCATION

With the change of socio-economic conditions, what was expected from schools required revision in educational institutions. In the first years of the Republic, high schools, which provided the education for creating the intellectuals and enlightened, are now organized for education in line with democracy. However, lack of resources has put secondary education institutions in a difficult situation, and while the number of students has increased by 84% compared to the previous decade, the investment level remained at 35%, negatively affecting education and reducing productivity (Güven, 2010). After the Second World War, depending on the population growth and the concept of democratization in

education, the draft of the trial school program came to the fore. This program started to be implemented in Istanbul Atatürk Females' High School in the 1955-1956 academic year (Sakaoğlu, 2003; Akman and Meydan, 2019).

In the 1954-1955 academic year, the Ministry of National Education decided to open four schools to provide education in a foreign language and create an alternative to foreign schools. It is aimed to raise young people who agree with the world languages in foreign relations. With this decision taken in 1954, it was determined that a school would be opened in Eskişehir, İzmir, İstanbul, and Konya. Then, it was decided to open one school in Samsun and Diyarbakır, and the number of these schools was increased to six (Çetintaş & Genç, 2001).

## PROFESSIONAL TECHNIQUE

The agenda of the national education council, dated March 18-23, 1957, was devoted to vocational and technical education and public education. Ahmet ÖZEL, the chairman of the council, expressed his thoughts on vocational and technical education as follows. *"We found it useful to allocate the Sixth Education Council to the discussion of vocational and technical education and public education issues. The esteemed members of the council are well aware of the importance of vocational and technical education in the world. They also appreciate how tightly relevant it is."*

It has been decided; Reducing the workshop activities in the first two classes of the first semester of building and art institutes by taking into account the characteristics of children of that age, In this way, the education period of the institute parts was increased to three years and turned into an art high school, By reviewing the programs of these schools, foreign language, music, physical education classes should be included, Opening apprentice schools for primary school graduates, Reconsideration of the legislation determining the responsibilities and duties of technicians, Daytime technician schools have two years of education, and evening technician schools have three years of education, Opening branches in these schools according to the needs of the day, Ensuring the equivalence of commercial secondary schools and first cycles within trade high schools with classical secondary schools, Giving more applied vocational knowledge to students in trade high schools, Opening secretarial branches in females' institutes (6. MEB Council).

When the schools' programs that continued to exist under the name of middle art schools until 1957 were examined, the rate of the workshop and vocational courses was 75%, and the rate of general knowledge courses was 25% in the 1930s. After the 1950s, it is seen that this rate has changed; that is, the general knowledge courses have been increased and equalized with the workshop and vocational courses, and even the workshop and vocational courses have decreased. This situation caused vocational schools to deviate from their purpose and avoid the business cycle (Duman, 2005).

## HIGHER EDUCATION

The spread of colleges and universities to regional centers gained momentum in the 1950s. In line with the need for a university that will contribute to the socio-economic development of the provinces with few rugged agricultural lands in the east of the Black Sea region, but rich in minerals and energy resources and grown fruits, it was decided to establish Karadeniz Technical University in Trabzon on May 20, 1955. The need to establish a new university arose in İzmir, the cultural and economic center of the Aegean region, our third-largest city after Istanbul and Ankara. On May 27, 1955, it was decided to establish a new university in Izmir under the name of Ege University. The School of Regional Planning and Architecture, which started education in Ankara in 1956, merged with new faculties that brought many innovations and the US university order and became the Middle East Technical University. With this system, it is aimed to train disciplines such as business administration, business management, and city planning that will meet the differing needs of society. On May 31, 1957, Atatürk University was established by the Atatürk University Law in 1957 (Korkut, 2003).

Atatürk also expressed the idea of a university in Eastern Anatolia in his opening speech to the Turkish Grand National Assembly on November 1, 1937.

*“Our great cause is to increase our existence as the most civilized and prosperous country. This is the dynamic ideal of the great Turkish nation, which has made a radical revolution in its institutions and its thoughts. To achieve this ideal as soon as possible, we must carry out thought and action together. Success from this initiative can only be achieved by working with a legal plan and efficiently. For this reason, not to leave a single illiterate citizen, to train the technical personnel required by the country’s great development war and new structure, to create individuals and institutions that will understand and explain the ideology of the country’s causes, and will keep them alive from generation to generation; Providing these important principles as soon as possible is among the significant and heavy duties undertaken by the Ministry of Culture. Keeping the principles I have mentioned alive in the Turkish youth’s minds, and the nation’s consciousness is the primary duty of our universities and vocational schools. For this, it is necessary to divide the country into three major cultural regions, for the time being, to bring a truly modern university to the Republic with a more radical implementation of the reform program initiated in Istanbul University for the western region, and to establish Ankara University for the central region in a short time. It is necessary to take action now to create a modern cultural city for the eastern region, in the most beautiful place on the shores of Lake Van, with schools at every stage and in addition to these, a university. The efficiency that this valuable initiative will bring to our eastern provinces’ youth will remain the happiest work for the Republican government.”* National Assembly Record-Journal D. V, C. 20, P. 3



This university, which was planned to be established in Erzurum, was requested to take an example of American Land-Grant universities. The university will focus on both traditional professions and the needs and problems of these professions. It aims to convey the research to all the local people by prioritizing the research in which the theoretical knowledge is put into practice. While conducting theoretical research, it will focus on research that has practical value and will deal with disseminating knowledge and research to the students in the courses and citizens outside the universities. Atatürk University was established on May 31, 1957 (Korkut, 2003).

## **PUBLIC EDUCATION**

In line with the report prepared by Professor Watson Dickerman in 1951 and submitted to the Ministry of National Education, Public Education Bureau was established in 1952. Public reading rooms opened in villages and towns in 1953, and public education centers opened in provinces and districts were expanded in 1956. One of the two main agenda items of the National Education Council dated March 18-23, 1957, is public education. The draft law on the necessary personnel training for public education and public education activities has been examined and accepted. A fundamental education center was established through UNESCO (Yıldırım, 2009).

## **EDUCATION BETWEEN 1960-1980**

By the year 1960, the tension in politics continued and the trust in the government was shaken with the intervention in the broadcast. When the student demonstrations in Istanbul and Ankara on 28-29 May resulted in deaths and injuries, martial law was declared in Istanbul, and Ankara and universities were closed for a month. On May 5, 1960, university students staged a demonstration against the government. Military Academy students marched in Ankara on May 21. Adnan Menderes, who wanted to find support in various provinces of Turkey, was holding rallies. On May 27, 1960, a coup led by a group of military officers ended the Democratic Party's administration. The constitution and parliament were dissolved. Thus, the first democratic government was overthrown when military power took over. The social state principle was included in the 1961 constitution prepared by the constitutional committee for the first time. Autonomy has been given to universities and the press, whose personal rights have been guaranteed (Turan et al., 2014).

On 14 June 1973, the National Education Basic Law No. 1739 was adopted. The aims and principles of national education have been determined in detail by the National Education Basic Law No. 1739 and have undergone some changes in different years. The final state is:

## General Objectives of Turkish National Education

The general aim of Turkish National Education is to educate all members of the Turkish Nation, Adhering to Atatürk's reforms and principles and Atatürk's nationalism as expressed in the Constitution; Adopting, protecting, and developing the national, moral, humanitarian, spiritual, and cultural values of the Turkish Nation; to raise citizens who love their family, homeland, and Nation, who always try to glorify them, 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 at the beginning of the Constitution, and who acted upon them;

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;

To prepare them for life by developing their interests, talents, and abilities, by acquiring the necessary knowledge, skills, behaviors, and the habit of working together, and to enable them to have a profession that will make them happy and contribute to the happiness of the society;

Consequently, on the one hand, to increase the welfare and happiness of Turkish citizens and Turkish society; on the other hand, 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.

## Basic Principles of Turkish National Education

**Generality and equality:** Educational institutions are permitted to everyone, regardless of language, race, gender, disability, or religion. No privilege can be granted to any person, family, group, or class in education.

**The needs of the individual and the society:** The national education service is organized according to the requests and abilities of Turkish citizens and the needs of Turkish society.

**Orientation:** During their education, individuals are trained by being directed to various programs or schools in line with their interests, talents, and abilities. The national education system is organized in such a way as to realize this orientation in all respects. For this purpose, preparatory classes can be placed in secondary education institutions by the objectives of the education programs. Guidance services and objective measurement and evaluation methods are used in directing and measuring success.

**Right to Education:** It is the right of every Turkish citizen to attend primary education.

Citizens benefit from education institutions after primary education institutions to the extent of their interests, talents, and abilities.

**Equal opportunity:** Equality of opportunity and opportunity is provided to all men and women in education. Necessary aids are provided through free boarding, scholarships, credits, and other means to ensure that successful students who lack financial means receive education up to the highest education levels. Special measures are taken to raise children in need of special education and protection.

**Continuity:** The general and vocational education of individuals must continue throughout life. In addition to the education of young people, it is also an educational duty to take the necessary measures to ensure the continuing education of adults in order to help them adapt positively to life and work areas.

**Atatürk's Revolution and Principles and Atatürk's Nationalism:** Atatürk's reforms and principles and Atatürk's nationalism, which is expressed in the Constitution, are taken as a basis in the preparation and implementation of the curriculum related to every degree and type of our education system, and in all kinds of educational activities. It is crucial to protect, develop and teach national morality and national culture in its unique form within the universal culture without deteriorating or degenerating. It is important to teach the Turkish language, as one of the primary elements of national unity and integrity, at all levels of education, without spoiling its characteristics and without going to extremes; It is tried to enrich it as a modern language of education and science; for this purpose, necessary measures are taken by the Ministry of National Education in cooperation with the Atatürk Higher Institution of Culture, Language and History.

**Democracy education:** It is aimed to and develop the awareness of democracy, knowledge, understanding, and behavior of the dormitory administration, and respect for moral values, which the citizens require for the realization and continuation of a solid and stable, accessible, and democratic social order, in all kinds of educational activities; However, it is in no way allowed to make political and ideological suggestions contrary to Atatürk's nationalism, which is expressed in the Constitution, and to interfere with daily political events and discussions of this nature in educational institutions.

**Secularism:** Secularism is essential in Turkish national education. Religious culture and moral education are compulsory courses taught in primary, high, and equivalent schools.

**Scientificness:** Curriculums of all degrees and types, educational methods, and course materials and equipment are constantly developed according to scientific and technological principles and innovations and the needs of the environment and the country. Increasing efficiency in education and ensuring continuous development and innovation are based on scientific research and evaluations. Educational institutions responsible for producing information and technology and developing our culture are equipped and strengthened

accordingly; studies in this direction are encouraged and supported financially and morally.

**Planned:** The development of national education is planned and carried out by the economic, social, and cultural development objectives, taking into account the education-manpower-employment relations and focusing on vocational and technical education that will provide the necessary technological development in industrialization and modernization in agriculture.

**Co-education:** It is essential to have females and males co-education in schools. However, depending on education, opportunities, and necessities, some schools may be reserved for females only or males only.

**Education campuses and cooperation between school and family:** If more than one formal or non-formal education institution coexists in the same area, an education campus can be established, and an education campus management can be created to meet their everyday needs. The campus administration carries out the operation of common open areas, canteens, halls, and similar places within the education campus. The revenues obtained in this way are used for the ordinary expenses of the campus.

**Education everywhere:** The aims of national education are realized not only in public and private educational institutions but also at home, in the environment, in the workplace, everywhere, and at every opportunity. Education-related activities of each official, private and voluntary organization are subject to the supervision of the Ministry of National Education in terms of compliance with the objectives of National Education.

## PRE-SCHOOL EDUCATION

In the Primary Education and Education Law No. 222, which entered into force in 1961, it was stated that children who did not reach the age of compulsory education should be educated in pre-school institutions. An optional supplementary classes and courses, citizens who are out of primary education age and could not go to higher education institutions; It has been stated that education should be provided in order to increase their general knowledge and to train themselves as a better business and production employee and that these institutions can be opened by real and legal persons, municipalities, special administrations and the State. In 1962, the “Kindergartens Regulation” was issued. After these years, interest in pre-school education has increased, and it has been given a detailed place in development plans, government programs, and National Education Councils (Şahin, 2005; Akman and Meydan, 2018)).

In the Fundamental Law of National Education adopted in 1973, the scope of pre-school education is specified as the education of children who have not reached the age of compulsory primary education. However, this education is optional. The aims and

duties of pre-school education, by the general objectives and basic principles of national education,

To enable children to develop body, mind, and emotions and to acquire vigorous habits;

To prepare them for primary education;

To create a typical environment for children coming from unfavorable environments and families;

To ensure that children speak Turkish correctly and excellently.

Pre-primary education institutions can be established as independent kindergartens or, where deemed necessary, as kindergartens affiliated to primary school or as practice classes affiliated to other relevant educational institutions.

Where and according to which priorities pre-school education institutions will be opened is regulated by a regulation prepared by the Ministry of National Education.

In 1977, a pre-school branch was established under the General Directorate of Primary Education, and it was decided to open kindergartens in primary schools, train teachers for this field, prepare the necessary equipment, and implement them in selected schools pilot provinces (Güven, 2010; Yavuz Akman and Kara, 2019).

## PRIMARY EDUCATION

On January 5, 1961, Primary Education and Education Law No. 222 was accepted. *Primary education* is the basic education and training that serves all Turks, men, and women's physical, mental, and moral development and upbringing by national goals. Primary education is carried out in primary education institutions. It is compulsory for girls and boys of school age and is free in public schools. The 1962 primary school curriculum was tested and developed for five years, and it took its final form in 1968 and was put into practice in all primary schools (Arslan, 2000).

**1968** program in all schools aims to create a standard structure, provide consensus on methods and methods, and increase efficiency in education. The basics of the program to make the aims of the course permanent; are stated under the titles of the immediate environment, collaborative teaching, subjects, and units (Cicioğlu, 1985). In this program; The history, geography, and civics lessons in the 1948 program were gathered under the title of "Social Studies", and the Natural Sciences and Agriculture lessons under the title of "Science and Natural Studies" and the collective lesson understanding was put into practice in the 4th and 5th grades. The science and natural knowledge course was changed to Science Studies afterward (Arslan, 2000). The courses in the program include

Turkish, mathematics, life studies, art, music, physical education in the 1st, 2nd and 3rd grades; Turkish, mathematics, science and nature studies, social studies, religious culture and moral knowledge, art-work, music, and physical education in the 4th and 5th grades (Çelenk, Tertemiz, ve Kalaycı, 2000).

In the 1968 program, it was stated that the collective teaching principle should be applied in all classes, and therefore the teacher should be equipped. However, the fact that teachers do not know enough about the principles expressed by collective education, that they do not consider it necessary, lack of opportunities, and excessive use of printed education tools are stated as significant obstacles to the ineffective use of the collective education system (Salı ve Arslan, 2000).

In the National Education Basic Law No. 1739 adopted on 14 June 1973, Basic education generally covers children aged 7 -14.

Purpose and duties of primary education, by the general objectives and basic principles of national education,

To provide every Turkish child with the basic knowledge, skills, behaviors, and habits necessary to be a good citizen; to educate them under the understanding of national morality;

It prepares every Turkish child for life and higher education by raising them in their interests, talents, and abilities.

Primary education schools consist of five-year first-level and three-year second-level education institutions. Primary school is given at the end of the first level, and at the end of the second level, a basic education diploma (secondary school) is given. The first and second levels of primary education institutions can be established as independent schools; Depending on the possibilities and conditions, they can also be installed together. In places with a low and scattered population, villages are grouped, and regional schools and hostels are established in central villages. In places where grouping is not possible, primary education boarding schools are established.

## **SECONDARY EDUCATION**

In the Seventh National Education Council dated 5-15 February 1962, the problems of secondary education were discussed. It has been suggested to have four separate grades in the evaluation of success and use a single grade to evaluate failure. It is aimed to prevent the excessive demand for public high schools, the decrease in quality, and the decrease in interest in vocational schools, by suggesting a regulation in the entrance to high schools. In the 1963-1964 academic year, the high school entrance criterion was an exam, but this application was abandoned the following year. In the 8th National Education Council



dated 28 September-3 October 1970, regarding secondary education, the first stage will consist of students between the ages of 12-14, and the second stage will consist of students between the ages of 14-17. Programs in the second level of secondary education offered vertical and horizontal transition paths to higher education. It has been ensured that the general, vocational and technical education institutions are integrated, the secondary education program preparing for higher education is diversified, and the courses in these programs are determined as standard introductory, special courses, and elective courses (Dönmez, 2005).

In the National Education Basic Law adopted in 1973, secondary education; covers all general, vocational, and technical education institutions and vocational education centers that provide four-year compulsory formal or non-formal education based on primary education. Those who graduate from these schools and institutions are awarded with a diploma according to the characteristics of the program they have completed. However, vocational education center students must complete the different courses determined by the Ministry of National Education to receive a diploma. Every student who has completed primary education and has been entitled to enter secondary education has the right to continue secondary education and to benefit from secondary education opportunities to the extent of their interests, talents, and abilities. Purposes and duties of secondary education following the general objectives and basic principles of National Education,

Teaching all students a minimum standard general culture at the secondary education level enables them to recognize personal and social problems, seek solutions, and contribute to their economic, social, and cultural development.

It is to prepare students for higher education or vocational and higher education or life and business areas in line with their interests, talents, and abilities with various programs and schools.

While performing these tasks, a balance is achieved between the wishes and abilities of the students and the needs of society.

Due to the intense interest in Maarif Colleges in 1974, the Ministry of Education turned these colleges into high schools and named them Anatolian High School in 1975. (Britannica, 1993 cited in: Türk, 2015).

In the Ninth National Education Council dated 24 June - 4 July 1974; Examination of the principles that came with the Basic Law of National Education,

Students have the opportunity to grow by heading towards one of these programs in secondary education to the extent and in line with their desires and abilities,

Establishing course passing and credit order instead of passing grades in secondary education,

To give students the habit of using their spare time beneficially,

For students who want to be content with an education at the secondary education level and students who want to quit while watching the program that prepares them for higher education, organizing various programs that prepare them for life or business are the decisions taken regarding secondary education.

## VOCATIONAL-TECHNICAL EDUCATION

In the 1970s, secondary education was structured as general, vocational, and technical, based on advanced countries. The Third Five-Year Development Plan (1973-1977) was prepared in this direction. It is within the scope of this plan to transform the well-equipped industrial vocational high schools into technical high schools and the others into industrial practical art schools. In 1964, the first Science High School started education through the Ford Foundation. The education period is four years. The purpose of establishing science high schools is to educate students in science and mathematics (Türk, 2015).

Apprenticeship, Journeymanship, and Mastership Law No. 2089, adopted on June 2, 1977, created the opportunity to open apprenticeship schools in state-affiliated institutions and public economic enterprises. Making all the arrangements covering apprenticeship training was the beginning of regular vocational training for students who aim to work and learn a profession. (Alkan, Doğan and Sezgin, 2001). However, the lack of financial support could not provide the desired efficiency and continued the shortage of qualified personnel (Demir and Şen, 2009).

## UNIVERSITY

After 27 May 1960, many regulations were made regarding universities. One hundred forty-seven faculty members and their assistants were dismissed on the grounds of scientific inefficiency (known as the 147's Incident), and as a result of increasing reactions to this event, they returned to their duties in 1962 with Law No. 43. An amendment numbered 115 was made in the Universities Law No. 4936. As a result, the provision that the minister of national education is the head of the universities was abolished, and the senate's approval was deemed sufficient for the regulations to come into force.

Universities were included for the first time in the Hundred-Twentieth Article of the 1961 constitution.

**ARTICLE 120:** Universities can only be established by the State and by law. Universities are public legal entities with scientific and administrative features and public autonomy. Universities are managed and supervised by their bodies, composed of authorized faculty members elected by them. Provisions regarding State Universities established according to private law are reserved. University bodies, faculty members, and their assistants

cannot be suspended from their duties by authorities outside the university under any circumstances. University faculty members and their assistants can freely research and publish. The establishment and functioning of universities, their organs and their election, duties, and powers, supervision of teaching and research tasks by university bodies are regulated by law under these principles.

Hacettepe Child Health Institute, established in 1958 under Ankara University Faculty of Medicine, went through various stages and transformed into Hacettepe School of Health Sciences, and then Hacettepe Faculty of Medicine and Health Sciences, again affiliated to Ankara University. It turned into Hacettepe University in 1967. Hacettepe University aimed to train physicians familiar with the problems of the public who put theory into practice. Upon the transfer of Robert College High School to our country by the American Foundation (Resmi Gazete, 1354), Boğaziçi University was established with the law numbered 1487, dated September 9, 1971. Boğaziçi University, which started education with the departments of Basic Sciences, Engineering Sciences, and Administrative Sciences at the faculty level and whose first rector was appointed by the Minister of National Education, was bound to the law numbered 1750 1978 (Korkut, 2003).

With socio-economic, political, and ideological problems in many European countries in our country, university students' desire for revolution and reform in education has increased. Then came the 1968 student riots- an imbalance in income distribution, migration from village to city, etc. The Turkish Armed Forces dropped the current government with the 12 March 1971 Memorandum as the problems increased. Subsequently, the 120th article of the constitution was amended, and the autonomy granted to universities by the 1960 constitution was restricted (Turan, et al., 2014).

It was amended by Law No. 1488 of September 20, 1971 as follows:

**ARTICLE 120.-** University can only be established by the State and by law. Universities are public legal entities with autonomy. University autonomy is implemented within the provisions specified in this article, and this autonomy does not prevent the prosecution of crimes and criminals in university buildings and annexes. Universities are governed by the bodies elected by them, under the supervision and control of the State. Provisions regarding State Universities established according to private law are reserved. University components, faculty members, and their assistants cannot be suspended from their duties by authorities outside the university under any circumstances. The provisions of the last paragraph are reserved. University faculty members and their assistants can do free research and publish.

With the Universities Law No. 1750 on 20 June 1973, the duties of universities:

a) To conduct scientific teaching at various levels; b) To educate its students as citizens of strong character, with a strong understanding of science, with a consciousness of

national history, loyal to their homeland, customs and traditions, nationalist and sound-minded intellectuals, and well-prepared for various branches of science and expertise in professions based on higher education; c) To use its human resources and material supplies in the most rational, effective, efficient, and economical way in line with contemporary science and technology requirements and the objectives of the State Development Plan; d) To carry out studies and research that will expand and deepen the sciences in order to solve all scientific and technical problems, especially those that concern the country, and to cooperate with relevant national science and research institutions and foreign or international similar institutions in these studies; e) To present the results of all problems concerning the progress and development of the country in cooperation with the Government and institutions as a subject of education and research, to present the results to the benefit of the society, and to finalize the examinations and researches requested by the Government through the Minister of National Education and to convey their thoughts. f) To make all kinds of publications that show the results of research and investigations and ensure the advancement of science and technique; g) Disseminating scientific data that raises the general level of Turkish society and enlightens the public, verbally and in writing.

**Higher Education Council:** It was established to direct the field of higher education by the requirements of modern science and technology and the basic principles and policies of the State Development Plan within the understanding of the integrity of higher education. However, in 1975, this board was abolished by the decision of the constitutional court.

**Interuniversity Board:** It was established within the scope of higher education planning to ensure academic coordination among universities and to meet the needs of universities' faculty members.

**University Supervisory Board:** It has been established to fulfill the state's duty of supervision and control. Publishing of textbooks was given to faculties. The requirement for a doctorate in entering assistantship and the provision of students' fees and tuition payments was abolished by the 1975 constitutional court decision.

The faculties established in various regions of Anatolia were converted into universities after the Universities Law. The existing medical faculty, which is thought to contribute to the economy, social life, and cultural development of the South East Anatolia Region, was transformed into Diyarbakır University in 1973. In Adana, the Faculty of Agriculture, which was opened under Ankara University, and the Çukurova Medical Faculty, affiliated with Atatürk University, were merged into Çukurova University. Anadolu University was established in Eskişehir in 1973. The Law on Celebrating the 50th Anniversary of the Republic envisaged the establishment of a university in Sivas, the first faculty of which was to start education on October 29, 1973, under the name of Cumhuriyet University. Thus, Atatürk's statement, "*We laid the foundation of the Republic here*" during his visit to Sivas in 1923, would become a memorial with Cumhuriyet University on the 50th

anniversary of the Republic. Cumhuriyet University was established on February 9, 1974, with the law numbered 1788. İnönü University was established in Malatya in 1975. In 1975, Firat Universities in Elazig, 19 Mayıs in Samsun, Bursa in Bursa, and Selcuk Universities in Konya were established. In 1978, Kayseri University, which included the Gevher Nesibe Faculty of Medicine of Hacettepe University, was opened (Korkut, 2003).

## INFORMAL EDUCATION

In line with the necessity of an organization covering the whole country to develop public education service, the General Directorate of Public Education was established in 1960 under the Ministry of National Education. While it was affiliated with the Ministry of Rural Affairs in 1964, it became affiliated with the Ministry of National Education again in 1967. In 1972, the Manpower Education Directorate and the General Directorate of Letter Teaching were incorporated into the General Directorate of Non-Formal Education. In 1974, the Evening Art School was attached to this general directorate (Yıldırım, 2009).

In the Primary Education and Education Law No. 222 enacted in 1961, in classes and courses complementary to non-formal education, education is given to citizens who are out of the age of primary education and could not go to higher education institutions in order to increase their general knowledge and promote themselves as better employment and learning element.

“These courses can be opened by real and legal persons, municipalities, special administrations, and the State.” In this way, equality in education has been tried to be achieved (Ada, 2005).

Activities until 1973 were carried out without the expression of non-formal education. However, in the National Education Basic Law No. 1739, our education system is organized in two parts as formal education and non-formal education. The Law’s scope, purpose, and duties are stated in Article 40, its establishment with Article 41, and its coordination with Article 42.

**Article 40** – The particular purpose of non-formal education, by the general objectives and basic principles of national education, to citizens who have never entered the formal education system or who are at any level or who have left this level, alongside or outside of formal education,

To teach reading and writing, to prepare continuing education opportunities for them to complete their missing education,

To prepare educational opportunities that will enable them to comply with the scientific, technological, economic, social, and cultural developments of our age,

To provide education that protects, develops, promotes, and adopts our national cultural values,

To gain understanding and habits of collective life, solidarity, cooperation, working together and organization,

To adopt the forms and methods of nutrition and healthy living necessary to increase economic power,

Gaining the habits of using and using leisure time well,

To prepare opportunities that will enable them to acquire professions in line with the development of our economy and employment policy by applying short-term and gradual education,

It is to gain the knowledge and skills necessary to develop those working in various professions in service and their professions.

**Article 41:** Non-formal education is organized to complement each other with formal education, provide the same qualifications when necessary, and benefit from all kinds of opportunities of each other. Non-formal education consists of two main parts: general-vocational and technical. These sections are prepared in a way that supports each other.

**Article 42:** The coordination between the work of official, private and voluntary organizations in general-vocational and technical non-formal education is provided by the Ministry of National Education. The arrangement of general non-formal education programs is determined by regulation. The principles of coordination and cooperation to be provided by the Ministry of National Education between the Ministries carrying out vocational and technical non-formal education activities, autonomous education institutions, and public and private enterprises are regulated by law.

## EDUCATION BETWEEN 1980-2000

The right-left conflicts that started in the 1970s separated universities and put education in a deadlock. In order to prevent turmoil and unrest in the country, the army seized power on September 12, 1980, and martial law was declared in the country. The 1961 Constitution was suspended, and the Turkish Grand National Assembly was closed. The National Security Council and the Advisory Council came together to form the Constituent Assembly. This constituent assembly was tasked to make a new constitution (Turan et al., 2014).

The title of education and “the right and duty of education” constitutes the 42nd article of



the 1982 Constitution.

No one can be deprived of the right to education and learning. Education and training are some of the primary duties of the State. According to modern science and education principles, education and training are carried out in line with Atatürk's principles, under the supervision and control of the State. Education and training places contrary to these principles cannot be opened. Freedom of education and training does not remove the duty of loyalty to the Constitution. The State takes the necessary measures to promote literacy. Primary education, the first level of basic education, is compulsory for all citizens of school age, male and female, and is free of charge in primary and secondary public schools. The State organizes and supervises general, vocational, and technical education and training by the needs of the national economy, industry, agriculture, and service sectors, in line with the goals and objectives of the development plans. The principles of private schools are regulated by law, following the level desired to be achieved with public schools. The State takes the necessary measures to make those who need special education and training due to their situation. The State provides the necessary assistance to enable successful students who lack financial means to reach the highest educational degrees.

There have also been developments that have adverse effects on education. Civil servants were prohibited from being members of associations and political parties, and with the martial law enacted, an event is known as "1402's" occurred, and many educators were dismissed from their employment. The Turkish Language Institution and the Turkish Historical Society, which were established under the leadership of Atatürk, were closed. The expected qualitative progress in education could not be achieved by bringing non-educational people to the Ministry of National Education (Okçabol, 1990).

## **PRE-SCHOOL EDUCATION**

The decisions taken in the 10th National Education Council on 23-26 June 1981 regarding pre-school education are as follows:

Education of children aged 0–5 (0–60 months)

Taking kindergarten classes as a level that is not compulsory at the beginning but will be compulsory overtime. Objectives and duties of pre-school education

Expanding the pre-school education kindergarten in rural and shantytowns, with emphasis on Turkish education as a priority.

The Ministry of National Education cooperates with other institutions and takes legal measures that will contribute to pre-school education in these institutions in which it cooperates in the dissemination of pre-school education at the country level.

Development of teaching and game materials suitable for the programs to be implemented in kindergartens at the Ministry of National Education Course Tools Production Center

Preparing resource materials for pre-school children and their parents

Developing “Student Development File” and monitoring tools to be used in monitoring the development of pre-school children

The General Directorate of Pre-School Education was established in 1992 because pre-school education is planned and systematic (Guven, 2010).

One of the two main agenda items of the Fourteenth National Education Council dated 27-29 September 1993 was pre-school education. Some of the decisions taken at this meeting are as follows:

Kindergartens, daycare centers, rehabilitation centers for the disabled, etc., providing Pre-School Education services for 0-72 months old children. In order to develop social facilities and their structures, efforts will be made to increase State Loans and incentives and reduce taxation.

Municipalities, State Economic Enterprises, Foundations, Religious Organizations, and other private entrepreneurs will be encouraged and supported to open Pre-School Education Institutions.

In order to train parents in Pre-School Education, “ana ve baba okulu” practices will be expanded.

In the National Education Basic Law No. 1739, necessary arrangements will be made regarding Pre-School Education; Necessary studies will be carried out to enact a “Pre-School Education Law” covering all legislation related to Pre-School Education.

In cooperation with the Ministry of National Education, the Ministry of Labor and Social Security, and the Ministry of Health, a nursery school will be established in enterprises. It will also initiate the necessary legislative work to expand this scope. It will be ensured that this issue is taken into account in health reform studies.

## **PRIMARY EDUCATION**

In June 1983, some changes were made in the Basic Law of National Education. In October 1983, the Primary Education and Education Law No. 2917 was adopted. Accordingly, primary schools consist of primary schools lasting five years and secondary schools lasting three years. A primary school diploma is received at the end of 5th grade, and a secondary school diploma is received at the end of 8th grade (Akyüz, 2016).

The compulsory education period has kept its place in Turkey's education agenda since 1973. In August 1997, eight-year compulsory primary education was implemented with the law numbered 4386, without any studies in this direction (Kıran, 2000). School names were changed from "primary/elementary school" and "secondary school" to "primary school". Along with the eight-year uninterrupted primary education, the lessons in primary schools were also regulated (Fer, 2005).

The primary school program prepared in 1997 was similar to the 1968 program, did not consider the social, scientific, and technological developments, and remained far from the era's innovations with its teaching-learning process and evaluation elements (Beyaztaş, Kaptı, ve Senemoğlu, 2013).

From the 1997-1998 academic year, individual and collective activities were added to the 1st, 2nd and 3rd grades of primary education. Traffic and first aid training for 6th and 8th grades; citizenship and human rights education for Grades 7 and 8; Foreign language lessons were given to the 4th and 5th grades (Akyüz, 2016).

## SECONDARY EDUCATION

In the Tenth National Education Council dated 23-26 June 1981, it was decided to reorganize the scope of secondary education to consist of multi-purpose, high school (uniform high school with different programs) and vocational and technical schools. Regarding the right to benefit from secondary education, he has been entitled to enter secondary education by completing primary education. Reorganization to include every individual and every individual who wants to benefit from non-formal education

Reorganization of secondary education institutions. In this arrangement;

a) Secondary education will consist of schools applying different programs (multi-purpose schools) and vocational-technical schools,

b) There will be standard courses in the programs of multi-purpose schools, and in addition, various courses that will provide vocational training and preparation for professions based on local opportunities and needs will be included,

c) The multi-purpose school will implement at least one of the department programs (technical, agriculture, trade-tourism, etc.) according to opportunities and needs, together with academic programs, in order to achieve the task of "preparing for higher education and a profession at the same time",

ç) On the one hand, it has been decided to include provisions that vocational and technical schools will implement full-time and three-year vocational and technical education programs on the other hand and formal non-formal education programs of various types and levels, the duration of which varies according to objectives.

At the end of the 1980s, the restructuring of secondary education was accelerated. Due to the inadequacy and excess of buildings and classrooms, the insufficient use of laboratory equipment and libraries, and the difficulties in directing students according to their interests and abilities; In the 1991-92 academic year, the traditional “class passing system” was abolished in secondary education and a “course passing and credit system” was introduced. In the 1988 - 1989 academic year, compulsory foreign language was taught in the first grades of secondary schools and secondary schools, 2nd and 3rd grades, and high schools as an elective course. However, this practice was abandoned the following year, and a foreign language was made compulsory (Dönmez, 2005).

Fine arts high schools started to serve for the first time in the 1989-1990 academic year. The education period of these schools is four years. Fine arts high schools provide students with essential knowledge and skills about fine arts and are a source for raising qualified people in fine arts. Entrance to these high schools is carried out with aptitude tests (Türk, 2015).

One of the agenda items of the Fifteenth National Education Council dated 13-17 May 1996 is the restructuring of the secondary education system. It has been suggested to make plans for the future in line with the needs of the 21st century, to develop the programs implemented together with the European Union process, and encourage private education institutions that provide secondary education (15. MEB Council).

## **VOCATIONAL TECHNICAL EDUCATION**

The Apprenticeship and Vocational Education Law adopted on June 5, 1986, aimed to train the human resources that our country needs by considering vocational and technical education as a whole. This law provides vocational training to students who cannot attend formal education, enabling them to work and supporting skill development with practices (Alkan, Doğan, & Sezgin, 2001). Its name was changed to “Vocational Education Law” on June 29, 2001, with Law No. 4702.

As of the 1997-1998 academic year, the secondary school section of vocational high schools was closed with the transition to eight-year uninterrupted primary education throughout the country (Akyüz, 2016).

Vocational and technical education constituted the agenda of the National Education Council dated February 22-26, 1999. Decisions were taken in line with the predominantly restructuring of vocational and technical education within the secondary education system.

The implementation of vocational and technical education programs, especially preparing for employment, in a structure that will facilitate reaching international standards, also facilitating the process of integration with Europe.

Secondary education programs should be revised entirely according to the information and technology age requirements, and contemporary trends in this subject should be considered. Accordingly, the traditional approach based on in-depth skills training in only one profession in vocational secondary education should be abandoned. Instead, to the subject; From the perspective of three main dimensions: knowledge, technology, and practice, initial modules of vocational education should be based on the development of partner-based competencies in the context of technology education (16. MEB Council).

## HIGHER EDUCATION

In 1981, Higher Education Law No. 2547 came into effect.

The purpose of higher education:

In line with Atatürk's reforms and principles, the students are loyal to Atatürk's nationalism, carry the national, moral, humanitarian, spiritual, and cultural values of the Turkish nation, feel the honor and happiness of being Turkish, also the benefit of the society above their interests, are full of love for family, country, and nation, and are devoted to the State of the Republic of Turkey. Knowing their duties and responsibilities towards others and making them behave, Having the power of free and scientific thinking, a comprehensive worldview, respectful of human rights, Balanced and healthy in terms of body, mind, spirit, morals, and emotions, In order to raise citizens with the knowledge, skills, behavior and general culture of a profession that will respond to their needs and ensure their livelihood and happiness, and to increase the welfare and happiness of the Turkish State as an indivisible whole with its country and nation; To ensure that it becomes a constructive, creative and distinguished partner of contemporary civilization by implementing programs that will contribute and accelerate its economic, social and cultural development, To conduct high-level scientific studies and research as higher education institutions, to produce information and technology, to disseminate scientific data, to develop and develop nationally; To support development, become an outstanding member of the scientific world by cooperating with domestic and foreign institutions, and contribute to universal and contemporary development.

A field course on Atatürk's principles and history of revolution, Turkish language, foreign language, and physical education or fine arts has been made compulsory. Higher Education Council, inter-university board, and student selection and placement center were established for planning and coordination activities.

The academics of the lecturers, which were 6 per week, were increased to 10 hours. The thesis requirement in associate professorship and the second foreign language requirement in the transition to professorship have been abolished. It was stipulated that rotation faculty members could be promoted to professorship by being assigned to different faculties. Assistantship was abolished, and assistant professorship and research

assistant positions were introduced. Autonomy in the management of universities has been abolished. It has been adopted that academic administrators come by appointment instead of elected (Akyüz, 2016).

With Decree-Law No. 41, which was put into effect in 1982, an arrangement was made to unite faculties, academies, and colleges under the same roof. In the 1982 Constitution, universities were included in 2 articles, higher education institutions with the 130th article and higher education upper institution with the 131st article.

**Article 130:** To raise human resources suitable for the needs of the nation and the country in an order based on contemporary education principles; Universities with public legal personality and scientific autonomy consisting of various units based on secondary education at various levels, scientific research, publication and consultancy, and serving the country and humanity are established by law. Universities, faculty members, and their assistants may freely engage in all kinds of scientific research and publications. However, this authority does not give freedom to act against the existence and independence of the State and the integrity and indivisibility of the nation and country. Universities and their affiliated units are under the supervision and control of the State, and the State provides security services. According to the law's procedures and principles, Rectors are elected and appointed by the President and deans by the Council of Higher Education. University administrative and supervisory bodies and teaching staff; cannot be suspended from their duties by authorities other than the Council of Higher Education or the authorized bodies of universities. Higher education institutions established by foundations are subject to the provisions of the Constitution for higher education institutions established by the State in terms of academic studies, provision of teaching staff, and security, apart from financial and administrative matters.

Article 131: To plan, organize, manage, supervise the education of Higher Education Institutions, to direct the educational and scientific research activities in higher education institutions, to ensure that these institutions are established and developed in line with the purposes and principles specified in the law, to ensure that the resources allocated to universities are used effectively and to train academic staff. The Council of Higher Education was established for planning.

The Council of Higher Education is composed of members appointed by the President of the Republic and members directly elected by the President, among the candidates elected by the Universities, the Council of Ministers and the General Staff (Ministry of National Defence General Staff), and whose numbers, qualifications, and selection procedures are determined by law, giving priority to the professors who have served successfully in the rectorate and teaching positions.

The organization, duties, powers, responsibilities, and working principles of the Board are regulated by law.



While the rapid increase in the number of state universities and infrastructure problems continued after the 1980s, it was decided to establish eight more universities with the Decree-Law No. 41 on the Organization of Higher Education Institutions on 22 June 1982.

Since increasing the capacity in higher education requires significant investments, governments have resorted to more advantageous ways. The first of these was the development of open education. With Decree No. 41, Anadolu University was given the right to provide continuous and open education in 1982. In 1983, with the principle of equal opportunity in the open education system, students began to be accessed at the country level. The second solution found was to develop secondary education. Vocational high schools were included in the university system with the Decree-Law No. 41 issued in 1982.

At present, vocational schools (with Law No. 2547) continue their activities by the provisions of Law No. 4702, which was enacted on June 26, 2001. According to this law, it became possible to establish vocational schools without being bound by establishing a university. With the ever-increasing population in Turkey, the demand for education has increased. Foundation universities, which are alternatives to state universities, are operated autonomously by a foundation. Foundation universities are established by law upon the recommendation of the Council of Higher Education, and the Council makes the placement of students of Higher Education. *Bilkent University* is the first foundation university established in 1984 and started education in 1986 - 1987 (Hız, 2010).

With the law numbered 3837 enacted in 1992, 21 new universities and two advanced technology institutes were opened.

Rights and freedoms in education were violated with the decisions of the National Security Council on February 28, 1997. Head coverings (hijabs) were prohibited due to the dress code violation, and high school students could not choose outside the field with the application of in-field and out-of-field coefficients at the entrance to higher education. In addition, the number of international students decreased with the cancellation of the equivalence of diplomas from Islamic countries such as Malaysia, Indonesia, Pakistan, and Egypt. The Council of Higher Education, known for ideological movements far from scientific developments, started to change its attitude toward the changing government after 2003 (Gür, 2011).

## INFORMAL EDUCATION

On June 16, 1983, Law No. 2841 on Making Illiterate Citizens Out of Compulsory Primary Education Age Literate or Ensuring Primary School Education was passed. In addition, with this law, it is stated that citizens can have many priorities in line with their literacy demands. For example, it has been allowed to give loans to higher education students who

are successful and need economic support. It was emphasized that the mothers who attend these courses should take their children to kindergartens and kindergartens. In addition, it has been announced that priority will be given to those who are literate in employment and those who are successful in these courses in the allocation of one-time seeds and fertilizers with cooperative or bank loans (Ada, 2005).

The agenda of the Thirteenth National Education Council dated 15-19 January 1990 was non-formal education. Avni Akyol, Minister of National Education at the time, in his opening speech stressed the importance of non-formal education:

“Enabling our citizens to comply with the scientific, technological, economic, social, and cultural developments of our age, especially in teaching literacy and Turkish; protecting, developing, promoting, and adopting our national cultural values; to gain the understanding and habit of collective life, solidarity, cooperation, reconciliation, working together and organization; providing opportunities for making use of their spare time, gaining skills, increasing their economic power, obtaining a profession, and developing in the profession; therefore preparing the intermediate human resources; All kinds of activities that support being a balanced, productive and healthy human and society are the duties within the scope of non-formal education. If we want to catch up with the times and not fall behind, on the one hand, we have to increase the level and quality of the education we give to our children and youth. On the other hand, we have to develop the non-formal education opportunities offered to our youth and adult population who have gone out of the formal education system and which will enable them to comply with the age requirements.”

in this Council;

Art education should be emphasized within the social and cultural course programs.

Importance should be placed on democracy and the environment.

The scope of non-formal education should be broad in terms of its target audience.

The public should be motivated to participate in non-formal education.

By determining the equivalence of the documents received in non-formal education in, formal education, horizontal and vertical transitions between the two systems should be ensured.

Measures to ensure that the knowledge and skills gained in non-formal education are functional in the daily life of the individual

In order to determine the need for non-formal education services in a realistic way,

national and local studies should be conducted.

Citizens should be informed about their understanding of non-formal education.

Public Education Centers are a place where courses are opened, and where adults gather, various social and cultural activities are carried out, and the solutions to common problems are chosen among expert personnel.

In 1992, “Open Education High School” was established in which mass media were used, and there was no age restriction (Dönmez, 2005).

In the National Education Council dated 13-17 May 1996, in order to make the physical structures of non-formal education institutions sufficient, to provide education for those who need special education in non-formal education institutions, and to ensure more participation in non-formal education; It has been decided to give importance to the opening of kindergartens classes in non-formal education institutions.

## **EDUCATION IN 2000 AND TODAY**

As in the first years of the Republic, the governments after 1980 followed more quantity-increasing policies and some quality-enhancing policies. Due to financial resource problems, the targets could not reach the desired level. When the programs were reflected in the demographic data, they could not provide a complete solution to the problems in education. Although there is not enough share in the budget, the interest in education increases with the European Union membership process criteria and the support of non-governmental organizations. It is expected that the activities carried out will bring sustainable and radical solutions (Şahin, 2005).

With the change of government in 2002, it aimed to improve the quality of education and the quantity. Many arrangements have been made, such as the increase in schooling rates and the renewal of curricula. The effect of the politics experienced in the previous periods on education has been tried to be eliminated. Cultural and social changes have been experienced with the creation of policies in line with social needs, compliance with world standards, and the process of entry into the European Union. In the curriculum, the student was taken to the center, and many activities were carried out in line with the principle of equality in education (Gür, 2011).

With the adoption of the 4+4+4 Continuous 12-Year Compulsory Education Law No. 6287 in 2012 as of March 30, 2012, some articles of the Primary Education and Education Law No. 222 dated January 5, 1961, were amended as follows:

Compulsory primary education includes children in the 6-13 age group. This age begins at the end of September of the year the child turns five, and it ends at the last of the school

year when the child turns 13 to 14.

Primary education; It is a National Education and Training Institution consisting of a four-year compulsory primary school and a four-year compulsory secondary school established to achieve the purpose specified in the first article.

It is essential to establish primary education institutions like primary and secondary schools as independent schools. However, secondary schools can also be established together with primary or high schools, depending on the means and conditions.

Some articles of the National Education Law No. 1739 have been amended as follows:

Primary education institutions consist of four-year compulsory primary schools and four-year compulsory secondary schools that allow choosing between different programs and imam-hatip secondary schools. In secondary schools and imam-hatip secondary schools, elective courses are created according to the students' abilities, development, and preferences to support high school education. In secondary and high schools, the Qur'an and the life of our Prophet are taught as optional elective courses. Other elective courses to be taught in these schools and program options for imam-hatip secondary schools and other secondary schools are determined by the Ministry.

Secondary education includes all general, vocational, and technical education institutions based on primary education, providing four-year compulsory, formal or non-formal education. Those who graduate from these schools are given a secondary education diploma.

The Ministry of National Education initiated the FATİH project (Movement to Increase Opportunities and Improve Technology) to increase efficiency with the use of Technology in schools. A pilot trial was conducted in 2012, and the project was put into practice in the 2011-2012 academic year. Internet infrastructure has been provided to schools, and teachers have been equipped with in-service training. With this project, interactive smartboards took their place in the classroom. It was aimed to be applied to all schools at the end of 2015; however, as of January 2019, this goal has not been exceeded. Therefore, it is undeniable that the level of technology use will be beneficial to the quality of education in schools, but its effect is limited (Bozdoğan, 2019).

Education Information Network (EBA) is a social education platform created by the Ministry of National Education that enables teachers and students to produce and share content by keeping up with the developing technology. EBA was developed to enable students to access safe content; thousands of videos, educational visual content, e-Books, e-Magazines, audio content, and documents have been published. In order to ensure equality of opportunity among the students of the e-Content portal, the "e-Course" project has been implemented for 8th grade students since April 2014. Four hundred ten

acquisition-based lesson videos were prepared for seventh and 8th graders and published in EBA in this context. In addition, 70 educational applications for the effective use of tablet computers were published in the EBA Market. In addition, to highlight the social and artistic aspects of EBA; EBA Frame, EBA Caricature, and EBA Short Film Competitions were organized in order to save students and teachers from being confined to computers and to support their artistic development.

During the Tenth Five-Year Development Plan (2014-2018) period, the number of students per school was 199, students per teacher were 18, and the enrollment rate was 94.8%. It is seen that the decrease in the number of students per teacher and branch positively affects the quality of education in terms of the physical environment. However, the schooling rate did not reach 100%.

In the eleventh development plan covering the 2019-2023 period, the purpose of education is stated as follows:

By providing all individuals with access to an inclusive and qualified education and lifelong learning opportunities, they have developed thinking, perception, and problem-solving skills, have entrepreneurship and innovation features with a sense of self-confidence and responsibility, have internalized democratic values and national culture, are open to sharing and communication, have artistic and aesthetic feelings. The main goal is to raise strong, prone to technology, productive, and happy individuals. The plans can be listed as follows:

In the plan period, the sector with the highest increase in public investments will be education. At the same time, as of the 2020-2023 period, the education sector will have the largest share in the total investment programs.

As of all education levels, single education will be started.

Access to education will be provided at all levels based on equal opportunity in education.

In early childhood education, 5-year-old compulsory education will be included, and additional classrooms will be built as needed.

As of all education levels, single education will be started during the Plan period. Additional classrooms will be built for this purpose. Design and skill workshops will be established by the interests and abilities of students at all educational levels.

E-School is the system in which the works and transactions related to students and administration in schools/institutions affiliated to the Ministry of National Education are carried out electronically, and information is stored. A student file is created for each student in the e-School system in pre-school and primary education institutions. The

teacher processes the student file information into the e-School system on time and makes the necessary updates. The Development Report for the child, which is prepared in line with the Pre-School Education Program in pre-school education institutions, is processed into the e-School system at the end of each semester, and a copy is given to the parents. Non-pedagogical and confidential information is not included in the progress report (Ministry of Education, Primary Education Institutions Regulation, 2007).

## **PRE-SCHOOL EDUCATION**

It was observed in Turkey until the pre-2005 period that families with a high level of education, working parents, and high economic income sent their children to pre-school education institutions. Therefore, compulsory pre-school education has been necessary to eliminate this inequality in education (Oktay, 2005).

The decisions taken in the Seventeenth National Education Council dated 13-17 November 2006 regarding pre-school education are as follows:

Studies should be started to make the pre-school education period covering 60-72 months of childhood compulsory.

It should be made compulsory to appoint guidance counselors to independent kindergartens.

The private sector should be encouraged to open pre-school education institutions.

In the 2007-2008 academic year, a mobile kindergarten project was implemented in places with no socio-economic status to expand preschool education. Buses are arranged. For the education of disadvantaged children, the “No Student Left Behind Project” was prepared for the 2008-2009 academic year.

The enrollment rate in pre-school education increased to 38% in 2010. The General Directorate of Pre-School Education stated that the effectiveness of pre-school education should be increased with a circular it published. In 2009 and 2010, many projects were prepared to increase the quality of pre-school education and ensure that it reaches everywhere. Some of those; “Strengthening Pre-school Education Project”, “First Step Project”, “Pre-school Parent-Child Education Program Project,” and “Summer Schools Project”, “Montessori Education Project”. Children attending pre-school education institutions within the 2006-2010 Country Program; UNICEF products (stationery and toys) that can support their mental, social and emotional development, increase creativity and encourage sharing classic games were donated and distributed for use in pre-school educational institutions. In addition, in many cities, kindergarten equipment works, kindergarten construction projects, and physical reorganization of primary education buildings continue (Altay, 2011).



Children who have low economic income and grow up far from socio-cultural activities start primary school in harmony with their peers who grow up in better conditions, and they can acquire the knowledge, skills, and gains that they do not have in the pre-school institutions. (Oktay, 1983). Females' Vocational High Schools play an essential role in the dissemination of pre-school education. Female students are trained in child development, care, nutrition, and education (Çelik and Gündoğdu, 2007).

According to the 2020-21 Ministry of National Education Regulation on Pre-School Education and Primary Education Institutions, children aged 57-68 months are enrolled in Kindergarten and practice classes at the end of September. After the registration of children residing in the registration area of the school and who will start primary school in the next academic year, 36-56 months old children can be registered in kindergarten and practice classes, and 45-56 months old children in kindergarten classes with sufficient physical means. A student file is created for each student in the e-School system in pre-school and primary education institutions. Children's teachers process student file information to the e-School system on time and make the necessary updates. The Development Report for the child, which is prepared in line with the Pre-School Education Program in pre-school education institutions, is processed into the e-School system at the end of each term, and a copy is given to the parents. Non-pedagogical and confidential information is not included in the progress report.

In line with the 11th Development Plan, it aims to include the age of 5 in the scope of compulsory education in early childhood education and build additional classrooms as needed.

According to the statistics of the Ministry of National Education for 2019-2020, there are 11,485 schools, 1,629,720 students (846,249 males-783,471 females), 56,218 teachers and 50,831 classrooms in pre-school education institutions.

## **PRIMARY EDUCATION**

In the early 2000s, the schooling rate remained stagnant due to late enrollments and early dropouts. The inability of girls to access education was seen as a significant problem. According to the 2002 Household Budget Survey, 72.2% of children who have never gone to school are females. The "Support for Females' Schooling Campaign", supported by the United Nations Children's Fund, UNICEF, launched in 2003, aimed to increase out-of-school females' schooling (Derman and Başal, 2010).

On July 14, 2005, the "2005 curriculum" was accepted with the law numbered 192. This program, which was created by bringing together the education programs of different countries, the findings of international education research academic thesis, the views of non-governmental organizations; was created in line with the opinions of academicians, teachers, inspectors, students, and parents. The norms of the European Union were taken

into account, and achievements, skills, and activities were included in the program based on the philosophy of constructivism. Efforts were made to ensure integration between courses. A student-centered attitude was displayed with process-oriented assessment and evaluation, not result. However, the desired goals were not fully achieved because the schools were not in a structure suitable for the program, the number of classrooms was large, the activities could not be implemented, and the assessment and evaluation process (Fer, 2005).

Since the 2003-2004 education period, textbooks have been distributed in primary education institutions free of charge. In secondary education, this practice started with the period of 2006-2007. In addition, families who do not send their children to school to increase schooling are fined according to the relevant articles of Law No. 222. Foreign language education was also discussed in 2005. The textbooks were renewed by examining various programs, and two hours of foreign language lessons per week were added to the primary school programs starting from the second grade. During the European Union accession process, girls' schooling was ensured with the campaigns "Come on, Girls to School" and "100% Support to Education" (Bozdoğan, 2019).

In the eighteenth National Education Council dated 1-5 November 2010, the age groups and individual differences of the compulsory education students were considered. Accordingly, it was decided to organize it as 13 years, as one year of pre-school education, four years of primary education, four years of orientation and preparatory education for secondary education, and four years of secondary education, in a way to allow students to receive education in different environments. In this direction, with the "Primary Education and Education Law with the Amendment to Some Laws" in 2012, 4+4+4 to cover compulsory primary education and secondary education has been implemented for 12 years. Compulsory education includes a primary school for four years, secondary school for four years, and high school for four years. The first four years (1, 2, 3, 4th grades) of the students are a primary school, the second 4 years (5, 6, 7, 8th grades) are a secondary school, and the third four years (9, 10, 11, 12. grades) are will be named high school. Students who have completed primary education will not receive a diploma, and the diploma will be given as a "secondary education diploma" at the end of 12 years of compulsory education (MEB, 2012).

As of the 2019-2020 academic year, there are 24,790 schools, a total of 5,279,945 students (2,718,189 males - 2,561,756 females), 309,247 teachers and 261,875 classrooms in primary schools. In secondary schools, there are 19,268 schools, a total of 5,701,564 students (2,885,444 males - 2,816,120 females), 371,590 teachers and 195,134 classrooms.

## SECONDARY EDUCATION

Social Sciences High Schools were opened in 2003. The education period is five years, including the preparatory class. The purpose of establishing social sciences high schools is to train students as scientists in the fields of literature and social sciences. In 2004, the sports high school was opened. The education period is four years. The purpose of establishing sports high schools is to provide students with essential knowledge and skills in physical education and sports and become a source for raising qualified people in the field of physical education and sports. Students are admitted to the sports high school with an aptitude test. Since the 2004-2005 academic year, second foreign language courses have been added to the standard courses of Anatolian High School, Anatolian Fine Arts High School, and Science High School. Foreign language courses are also applied as elective courses in other schools. As of the 2005-2006 academic year, within the context of the Restructuring of Secondary Education, it has been decided that the education period of general and vocational education institutions, including the schools, some of which are “preparatory plus three years”, will be four years without the preparatory class (Türk, 2015).

According to the statistics of the Ministry of National Education for 2019-2020, there are 6,925 schools, 3,412,564 students (1,708,914 boys - 1,703,650 girls), 186,914 teachers and 108,982 classrooms.

In line with the Eleventh Development Plan (2019-2023), it is stated that secondary education students will be able to participate in scientific activities at universities and benefit from universities’ research and laboratory facilities.

## VOCATIONAL TECHNICAL EDUCATION

With the transition to the European Union, the Strengthening of the Vocational Education and Training System (MEGEP) Project, signed on July 4, 2002, started to be implemented in 2004-2005 based on socio-economic needs and lifelong learning (Gür, 2011).

With the 2005-2006 academic year, the duration of general vocational and technical secondary education was increased from 3 to 4 years, thus ensuring parallelism in the education periods of vocational and technical high schools. MoNE, YÖK, İŞKUR, municipalities, universities, foundations, unions, and private education institutions are the project coordinators of vocational education. These projects are: “School Industry Joint (OSANOR) Project”, “Vocational and Technical Education Development (METGE) Project”, “Strengthening the Vocational Education and Training System (MEGEP) Project”, “Vocational Schools Program Development Project” and the national agency’s “Leonardo da Vinci” projects. The projects aim to provide skills development and equipment through applications. However, the process’s efficiency and the target’s attainment are possible with complete control (Demir and Şen 2009).

It is expected that there will be a significant increase in the number of students and schooling rate with the secondary education period extended to 4 years from the 2005-2006 academic year. With the effect of applying different coefficients to vocational high schools in the university entrance exam in 1999, the demand for vocational education decreased. However, the number of students and the enrollment rate increased in the following years with the application of transition from vocational-technical high schools to vocational schools without examination, which was implemented in 2002. Occupational standards have been raised to the national level with the law on the vocational qualifications institution adopted in 2006 (Gür, 2011).

Institutions providing education in vocational and technical education were united in 2014 under the name of Vocational and Technical Anatolian High School, Multi-Program Anatolian High School, and Vocational Education Centers. The education period of these schools is four years. As of the 2018-2019 academic year in vocational and technical Anatolian high schools, education is provided in 199 branches within 54 fields in these institutions. Students can enter the Anatolian vocational program of these schools with an exam-free pass and local placement.

A student studying in the Anatolian vocational program takes knowledge and skills courses and general theoretical courses for a profession. Students are placed in the Anatolian technical program through a central examination. A student studying in the Anatolian technical program takes mathematics, physics, chemistry, and biology courses and knowledge and skills for a profession for four years (MEB, 2019).

In line with the Eleventh Development Plan (2019-2023), it is aimed to start the Structural Transformation and Employment Mobilization for Production in Vocational and Technical Education for vocational and technical education. In addition, during the Plan period, it was aimed to modernize the workshops and laboratories of all vocational high schools and make them suitable for today's education-employment needs. In addition, it is aimed to increase the revolving fund revenues by using the workshops within the institutions and organizations in vocational education more effectively.

According to the statistics of the Ministry of National Education for 2019-2020, there are 4,470 vocational and technical secondary education institutions (official + private + open), 1,608,081 students (1.006.523 male students-601.558 female students), 144,255 teachers and 74,720 classrooms in our country.

## **HIGHER EDUCATION**

The rapid increase in the number of universities was between the years of 2006-2011 after 1992. Fifty state universities and 38 foundation universities were added to the number of universities, which was 77 in 2005, and consequently, this number increased to 165 in 2011. In this way, there is no city without a university. Thus, it is aimed to make the

level of social, cultural, and economic development parallel in all regions. On-site higher education service has been tried to be provided to the region's people (Sargın, 2007).

In 2018, with Law No. 7141 on Amending the Higher Education Law and Some Laws and Decrees, it was decided to divide some universities. It was decided to divide 13 universities including Istanbul, Gazi, İnönü, Anadolu, Selçuk, Erciyes universities and to establish 20 new universities. According to the law, these universities were divided, and 16 new state universities were established. In addition to these universities, four new foundation universities were also established (Ülperen, 2020).

In addition to the increasing numerical developments in higher education, TÜBİTAK scientist support programs and domestic and international scholarship opportunities are offered to support postgraduate education for the importance of quality and quality (Gür, 2011).

With the developing technology, the increase in the demand for entrepreneurship and the interest in increasing the R&D studies. The number of application research centers in universities continues to increase. There are 360 R&D Laboratories at ITU. Hacettepe University ranks first with 104 research centers. Istanbul University, Dokuz Eylül University, METU, Ankara University, Ege University, Atatürk University, Boğaziçi University, Koç University, Bilkent University, ITU and Sabancı University follow this university. TÜBİTAK Technology Transfer Office and Universities have opened their technology, knowledge transfer offices/centers, entrepreneurship boards, etc. different disciplines aim at industry cooperation (Alan, 2016).

According to 2021 YÖK data, there are 209 universities in our country. One hundred thirty-one are state universities (11 technical universities, two fine arts universities, and one high technology institute's Police Academy and National Defense University), and 78 are foundation universities. Apart from universities, there are 5 Vocational Schools Vocational School. There are 3.002.964 associate degree, 4,538,926 undergraduate, 297,001 graduate and 101,242 doctoral students.

## **INFORMAL EDUCATION**

The cosmopolitan structure of the European Union, together with democracy, is based on lifelong learning for citizens to live in prosperity without any discrimination of language, religion, race, and culture and to synthesize this into the whole society (Turan, 2005). The General Directorate of Lifelong Learning was established in Turkey in 2000 to enable all citizens to develop their personal, social and professional development through formal education and non-formal education (Güleç, Çelik and Demirhan, 2012).

With open education institutions, education is given to citizens who cannot benefit from formal education institutions due to time and opportunity.

**Open Primary School:** Individuals who graduated from the first five years of primary education and cannot go to the 6th, 7th, 8th grade can benefit.

**Open Education High School:** Individuals who have completed eight years of primary education can benefit.

**Vocational and Technical Open Education School:** Professional knowledge and skills are gained through distance education and face-to-face education programs (Ada, 2005).

According to the statistics of the Ministry of National Education for 2019-2020, there are 16,808 non-formal education institutions (public + private), 10, 958,359 trainees (5,048,479 men- 5,909,880 women), 85,141 teachers and 109,957 classrooms.

With interest shown by our country in public education centers, the number of courses increased and continued their activities. These courses are grouped under the headings of literacy, vocational, technical, and social-cultural courses. Literacy courses consist of text literacy and computer literacy. Vocational technical courses are held with short-term certificate programs in order to train qualified personnel for the workforce. Cultural, social courses include courses in the social, cultural, artistic, and sports fields needed to keep up with the changing dynamics of the society, and these courses also provide employment. Just like the trainee who goes to the gymnastics course gets a job in the sports center (Yıldırım, 2009).

## RELIGIOUS EDUCATION

In 1924, many educational institutions with different structures in the Republic of Turkey were brought under the roof of the Ministry of National Education with the Law of Unification of Education. In order to give religious education in modern schools, it was decided to open Imam-Hatip schools and train religious officials, and open Istanbul Theology Faculty to train high religious specialists. However, with the thought that the positivist thought and the new traditional understanding of religion, which were taken as a basis in the following years, could shake the foundations of the newly established state, positive developments could not be experienced in religious education. In the early 1930s, Imam-Hatip schools and the Faculty of Theology were closed, and religious education was interrupted (Kaymakcan, 2006).

In 1929, religion lessons were removed from primary school programs, and in 1939, religion lessons were abolished from the programs of village primary schools. Religious education was not included among the courses of village institutes opened in 1940. With the transition to multi-party democratic life in 1946, religion was reconsidered and included in party programs and education programs. In 1948, the Grand National Assembly of Turkey decided to introduce religious knowledge courses as optional extracurriculars for primary school fourth and 5th grades (Gündüz, 1998).



In 1949, Ankara University Faculty of Theology was opened, and its education began.

In 1949, Quran courses were opened under the supervision of the Directorate of Religious Affairs. Then, imam-hatip courses were opened to train religious service officers, for ten months, on the condition that those who graduated from secondary school and completed their military service could attend (Giorgetti and Batır, 2008).

With the changing government in 1950, many innovations were made. Religion lesson is included in primary school fourth and 5th-grade programs. However, it has been stated that those who do not want to take this course will be exempted from the exams of the courses with a family statement. Primary school teachers were obliged to teach religion. In this period, in line with the report on religious education and religious institutions published by the President of Religious Affairs, Ahmet Hamdi Akseki, it was decided to open imam-hatip schools in 1951. The first imam-hatip schools (4 years after primary school) were opened in 7 cities, namely Ankara, Adana, Isparta, Istanbul, Kayseri, Konya, and Maraş. In 1954, a 3-year high school section was added to these institutions, and the education period was arranged as 4+7 (Gündüz, 1998).

In 1956, an optional religion lesson was determined as 1 hour per week for first and 2nd-grade secondary schools. In this course, with the title of “Islamic Ethics”, many moral issues and the contributions of Turks to the religion of Islam took place (Yürük, 2010).

In 1959, it was decided to establish Higher Islamic Institutes within the scope of religious higher education, and Istanbul Higher Islamic Institute was opened. In the following years, the number of these institutes gradually increased. Religious Education Directorate was established in 1961, and imam-hatip schools and higher Islamic institutes were connected to this directorate. It was renamed the General Directorate of Religious Education in 1964 (Gündüz, 1998).

In 1967, an optional one-hour religious lesson per week was added to high schools’ first and 2nd grades. The contributions of religion to the individual and social life took place in these lessons (Yürük, 2010).

In 1971, the Faculty of Islamic Sciences was opened under Erzurum Atatürk University.

After the military memorandum in 1971, there were adverse developments in religious education. By making arrangements in imam hatip schools, institutions in the form of 4+3 years were transformed into 4+3 years, and religion courses were removed from the middle part. In 1972, it was forbidden for female students to enroll in imam hatip schools and receive an education.

In the National Education Law No. 1739 adopted in 1973, Imam-Hatip high schools were included in Article 32.

**Article 32.** Imam-hatip high schools are educational institutions that implement vocational and higher education preparatory programs within the secondary education system established by the Ministry of National Education to train the personnel responsible for fulfilling religious services such as imams, oratorship, and teaching the Qurʾan course.

With this law, imam hatip graduates can enter some departments of universities and all high schools affiliated to the Ministry of National Education.

The 1976 secondary school religious education programs aimed to bring national and spiritual feelings, include the basic principles of the religion of Islam and gain more scientific respectful views that are far from superstitious beliefs. One thousand nine hundred seventy-six high school programs adopted individual and social values by giving national and spiritual values together (Yürük, 2010).

In 1979, a two-hour religious education course was included in the programs of educational institutes.

In 1982, with the Decree-Law No. 41 on the Organization of Higher Education Institutions, High Islamic Institutes were transformed into Theology Faculties and connected to universities. The Faculty of Islamic Sciences and the Higher Islamic Institute in Erzurum were united under the Faculty of Theology and affiliated to Atatürk University (Gündüz, 1998).

In the new constitution adopted in 1982, religious education was included in Article 24 under the title of Freedom of Religion and Conscience.

Article 24. Everyone has the freedom of conscience, religion, belief, and conviction. Worship, religious rites, and ceremonies are free provided that they do not contradict Article 14.

No one can be compelled to participate in worship, religious rites, and ceremonies or reveal their religious beliefs and convictions; He cannot be condemned or accused because of his beliefs.

Religious and moral education and training are carried out under the supervision and control of the state. Religious culture and moral education are among the compulsory courses taught in primary and secondary schools. Apart from this, religious education and training depend only on the individuals' volition and the legal representative of the minors.

Religious knowledge and moral knowledge courses were combined under the Religious Culture and Moral Knowledge course and became compulsory in primary and secondary schools. It has been decided that this course will be given two hours a week in primary

school fourth and 5th grades, 1 hour in secondary school 1st, second and 3rd grades, and 1 hour in 1st, second and 3rd grades in high schools. By emphasizing secularism, freedom of conscience, and thought in the primary education program, it is aimed to ensure that all subjects are integrated with Atatürk's principles. Values of homeland, nation, and flag were emphasized in terms of gaining national unity. The religion of Islam has been handled with its rational contemporary aspect. Since 1982, 1988, and 1992 programs were programs made after the military coup, they gave more space to national unity and solidarity (Zengin, 2017).

In 1983, those who graduated from high school and equivalent schools had the right to enter higher education institutions. In this direction, imam hatip high school graduates were also able to benefit from this right. In 1988, it was decided by the Council of Higher Education (YÖK) to open 2-year Vocational Schools of Theology. In the following years, these institutions were opened in many provinces. Many Theology Faculties were opened in 1993 and 1994. In 1998, a 4-year Religious Culture and Ethics Department were opened in Theology Faculties (Gündüz, 1998).

In line with the decisions taken by the National Security Council on February 28, 1997, the February 28 Process, known as the post-modern coup, took place. With the prohibitions brought, religious education was focused. With the 8-Year Uninterrupted Compulsory Education Law, which was put into effect in August 1997, the secondary education sections of imam-hatip schools were closed, and the high school sections were also intended to be closed. After the first level of primary education, it has become impossible for students to attend Quran courses. Students in Imam-Hatip schools were transferred to other schools. Graduates of imam hatip high schools and vocational and technical high schools institutions were prevented from entering a higher education institution with the "field coefficient" condition that was put into practice in the transition to higher education in 1999. This situation brought many psycho-social and economic problems to the students. With the Uninterrupted Education Law of 1997 and the first coefficient application in 1999, there has been a decrease in current students since there is no new student enrollment in the imam hatip high school. Along with the changing government in 2002 and the changing attitudes of the higher education institution, there has been an increase in the number of students since the 2003-2004 academic year (Yücel, 2017).

The 2000 program dealt with religion that regulates relations in a rational, critical, and respectful manner. Since 2005, student-centered education has been included in the programs instead of the teacher-based theory because of multiple intelligences and constructivism. The 2005 high school Religious Culture and Ethics program aimed to gain respect for different ideas by emphasizing the unifying aspect of Islamic thoughts, which put the Qur'an in the center by seeing sects as cultural wealth and giving place to other religions as well. In the 2006 primary school Religious Culture and Ethics, it was emphasized that the religion of Islam is above sects, and information was given about other religions. In line with the principle of secularism, students with different beliefs and

thoughts were enabled to express themselves (Yürük, 2010).

Religious Culture and Ethics Teaching programs in Theology Faculties were included in the Education Faculties with the 2006-2007 arrangement (YÖK, 2007).

In 2009, the Council of Higher Education abolished the coefficient requirement for transition to higher education (Decision No. 1266). In 2012, with the adoption of the 4+4+4 Intermittent 12-Year Compulsory Education Law No. 6287 on 30 March 2012, there was a quantitative increase in imam hatip schools. The reopening of the secondary school section of imam hatip schools has increased public interest in these institutions. With the 12-Year Compulsory Education Law, in addition to the compulsory Religious Culture and Ethics course, which has been taught from 4 to 12 grades in primary education since 1982, the Qur'an, the Life of the Prophet Muhammad, and Basic Religious Knowledge courses have been added to the programs related to religious education. (Yücel, 2017).

Article 9 of the 12-Year Compulsory Education Law covers this issue as follows.

**Article 9.** Primary education institutions consist of four-year compulsory primary schools, four-year compulsory secondary schools, and imam-hatip secondary schools that allow different programs. In secondary schools and imam hatip secondary schools, elective courses are created according to the students' abilities, development, and preferences to support high school education. In secondary and high schools, the Qur'an and the Life of the Prophet Muhammad, and Basic Religious Studies are taught as optional elective courses. Other elective courses to be taught in these schools and program options for imam hatip secondary schools and other secondary schools are determined by the Ministry.

## TEACHER TRAINING

The 3-year village teacher schools, established in 1926, were closed in 1932 due to their inefficient operation. With the problem of teacher need in 1934, new models were sought, and the idea of teaching as a teacher was brought forward after returning those who completed their military service to their villages. In 1936, this application started to operate under the name of trainer course. It continued until 1946.

In 1937, it was decided to open village education dormitories for large villages, and village education dormitories were opened in Eskişehir Mahmudiye and İzmir Kızılcıllu. In 1940, these schools were converted into village institutes with law no. 3803. Hasanoğlu High Village Institute was established in order to train headteachers and supervisors. In 1947, the course and curriculum programs of the schools were changed, and in 1953, two types of schools providing teacher education were merged under the name of primary school-teacher training for primary schools in six years and teacher training for secondary schools in three years.

It aimed to meet the need for teachers in secondary schools with the school established in Konya in 1926 and was brought to Ankara in 1927 and named Gazi Middle Teacher's School.

Later, departments of various sciences and branches such as painting, music, and physical education were added to the Department of Educational Sciences. After the closure of the Hasanoğlu High Village Institute, the duties of this institution were given to Gazi Secondary Teachers' School. In line with the new needs, it aimed to train secondary school teachers by opening a new type of teacher school called the Education Institute in 1946 (Ergün, 1987).

The teacher's profession is defined in the 43rd article of the national education fundamental law numbered 1739, adopted in 1973.

The teacher's profession is defined in the 43rd article of the national education fundamental law numbered 1739, adopted in 1973.

Teaching is a unique profession that takes the State's education, training, and related management duties. Teachers are obliged to perform these duties by the aims and basic principles of Turkish National Education.

Preparation for the teaching profession is provided by general culture, special field education, and pedagogical formation.

For them to gain the qualifications mentioned above, it is essential to ensure that pre-service teachers receive higher education regardless of their education level.

In 1974, primary teacher schools were transformed into a general education high school with "teacher high school". 2-year education institutes were opened to train teachers for the first stage of primary education.

3-year Education Institutes were established to train teachers and researchers for secondary and equivalent schools and primary teacher schools.

With the Higher Education Law No. 2547 enacted in 1981, the schools, institutes, and academies that train teachers under the Ministry of National Education and universities were gathered under the roof of the Higher Education Council (YÖK) on 20 July 1982. Two-year education institutes were transformed into education colleges on 20 July 1982 and included in universities. Since 1989, the education period of education colleges has been increased to 4 years, and they have been transformed into education faculties. Three-year education institutes were included in universities in 1982, and as of that date, they were converted into faculties of education as four years (Üstüner, 2004).

In 1997, the Faculties of Education were restructured. With the “Pre-Service Teacher Training” project under the National Education Development Project (MEGP), carried out jointly by the Ministry of National Education and the Council of Higher Education and financed by the World Bank, it was aimed to improve teacher training both qualitatively and quantitatively.

At the secondary education level, mathematics, biology, physics, chemistry, social sciences, foreign language, music, and painting; At the primary education level, it focused on the field (unique) teaching methods of mathematics, science, social studies, music, and painting lessons, and books on field-specific methods of these fields were prepared and published.

Scholarships for master’s and doctoral graduates have allowed the teaching staff of the education faculty to develop abroad. In addition, technological equipment was provided to Education faculties.

Collaboration between education faculties and practice schools was established by signing a protocol between MEB and YÖK so that prospective teacher could gain experience before starting their profession and put the theoretical knowledge they learned into practice.

The National Teacher Training Committee was established to increase the continuity and efficiency of innovations in teacher training. This committee is an advisory body that establishes national standards and communicates between the Ministry of National Education and YÖK.

Adjustments have been made in all undergraduate programs. New programs have been added to some branches, non-thesis master’s programs have been developed within the Faculty of Education (and the institute) for graduates who have completed their field education in other faculties and wish to become teachers, and the teaching formation program has been rearranged.

In 2006-2007, the education faculties were reorganized, and it was aimed to improve the negative aspects of the changes made in 1997.

Field and field education courses are 50-60%, teaching profession knowledge courses are 25-30%, and general culture courses are 15-20%.

The emphasis was placed on increasing general culture courses.

Courses such as the history of science, scientific research methods, practical communication skills, history of Turkish education, and introduction to philosophy were added to the programs to aim for the cultural-scientific-social development of teacher candidates.



With the Community Service Practices course added to all programs, it is aimed that teacher candidates examine social problems and prepare projects to solve these problems.

With the regulation made in education faculties in 2010,

The non-thesis master's program, which was applied for graduates of the Faculty of Arts and Sciences to become secondary education field teachers, was abolished as of the 2010-2011 academic year. Instead, it was decided to give two-term pedagogical formation training.

Giving pedagogical formation education to the Faculty of Arts and Sciences students is bound to specific criteria. In this direction, the requirement to have a Faculty of Education or a Department of Educational Sciences in the relevant university that wants to provide formation education and to have a sufficient number of qualified staff members in this field has been introduced.

By being included in the Bologna Process, YÖK aimed to have higher education travel and job opportunities in Europe provided to the citizens of the countries within the European Higher Education Area. In this context, studies were carried out to develop programs at universities and determine the knowledge, skills, and competencies to gain. Competence of Independent Working and Taking Responsibility, Learning Competence, Communication, and Social Competence were discussed (Güneş, 2016).

The problem of supply-demand balance in teacher training and employment policies has always been significant. There was a need for teachers in some periods, and in other periods, more than enough teachers were graduated (Özoğlu, 2010).

Alternative teacher training practices have been carried out from the past to the present and have caused criticism. Some of them can be listed as follows;

In 1960, with reserve officer teachers, graduates of high school or equivalent schools, and those who had to leave university education were allowed to do their military service as teachers in villages. With a law passed on July 26, 1963, it was ensured that they were teachers constantly.

When everyone who graduated from high school was given the right to go to university in the 1974-1975 academic year, the “Higher Education Center by Letter” was established to reduce the density of university entrance. In the summer months, teachers were trained for three years with short-term (5-week) courses. The simplification of teacher training and the training of qualified teachers has led to criticism.

In 1975-1976, thousands of students could not continue their education due to political-ideological reasons in higher education institutions. These students were enabled to

become teachers by applying for accelerated programs in a short period of 3 months in 1978. Having a teaching diploma without any practical experience has also caused criticism (Akyüz, 2016).

With the YÖK increasing the education period of the faculties that train teachers for primary schools to 4 years in 1989, the severe teacher shortage experienced in the 1996-1997 academic year was reduced to agricultural engineering, veterinary medicine, business, etc. More than 30 thousand university graduates, consisting of graduates of the departments, took office as teachers. Teaching by people who have nothing to do with the field has been subjected to many criticisms regarding the quality of education (Özoğlu, 2010).

It should be emphasized whether the faculties' knowledge, skills, and values that train teachers for educational quality can be put into practice. Skills such as learning to learn, self-development, and lifelong learning should be fully taught to teachers. Educational philosophies taken as a basis to train teachers with the quality required by today's conditions should be adapted according to the country's needs (Güneş, 2016).

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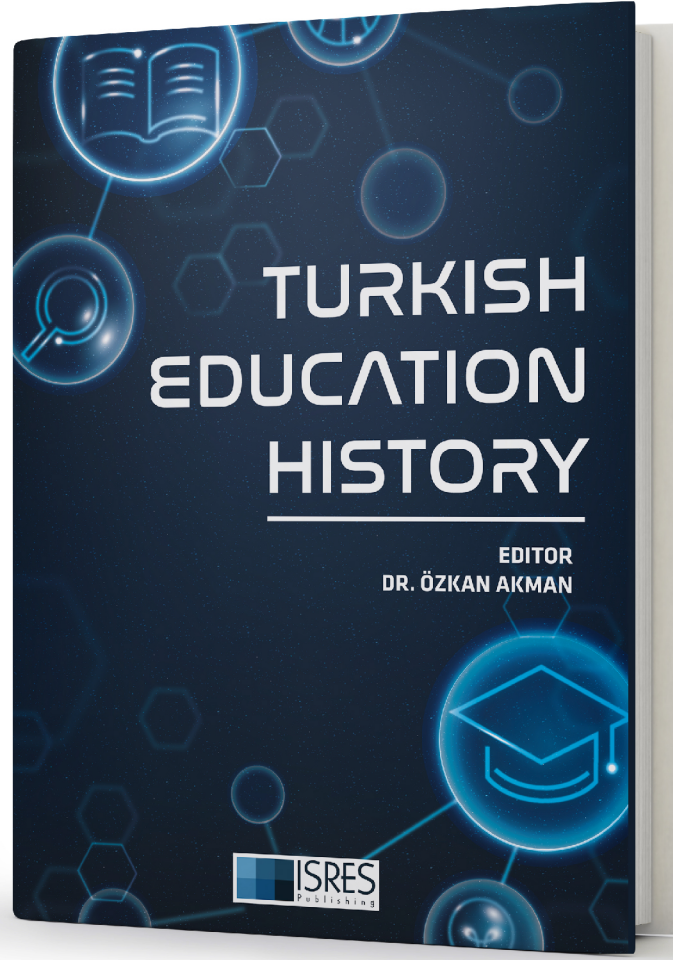
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