

## Compass Metaphor of Mevlana in Social Studies Education

Assist. Prof. Dr. Özkan AKMAN

*Gaziantep University Faculty of Education*

*akmanozkan@hotmail.com*

### 1. Introduction

Throughout the history humans have always come across with the concept of educating and getting educated and the best education of that age has been tried to be given. Though, informing and pursuing a career come at first as goals of education and teaching these also have undertaken an effective role on composing human behaviours, personalities and textures (Ulusoy & Dilmaç, 2012). In this respect education is the process of transforming the culture, knowledge, belief, ability, values, and resemblances to the subsequents. In other words education is the process changing the pattern of behaviours (Ulusoy & Dilmaç, 2012); however, this education depicts variabilities according to the values of the society they belong to.

Individuals learn to separate “good-bad” and “right-wrong” through social rules, traditions and customs, and to take a measure in the direction of their own moral principles. Values constitutes our beliefs about everything. “Value” as a term refers to our standards and principles that make our judgments, ideas, situations, and actions good, bad, desirable and beautiful for us (YAZICI, 2006).

Even changing the values is possible, this is a difficult and a time taking process. New situations and cultures over time can reduce the value of certain values and cause new and other values to be formed. Personal experiences shape or change values. From the point of view of classification, it is seen that values are psychological, sociological and philosophical bases (Demircioğlu & Tokdemir, 2008). The individual members of a society are not the same as each other even if they adopt the values and rules of society.

Individuals of a society, in some ways similar to each other, but in some aspects they acquire very different personalities (Ulusoy & Dilmaç, 2012).

According to Yazıcı (2006), its properties must be known in order to better understand what the values are. The properties of the values can be ordered:

1. Values are beliefs. Even though, they do not carry purely objective, emotionally purified ideas. When they gain an activity they pass through the emotions.
2. Values are related to the behavior of the individual (such as equality) and the way they behave in reaching these goals (fairness, charity).
3. Values are superior than specific actions and situations. For example, the value of obedience is in effect at home, at work, at school, and in all of our relationships with people we do not know.
4. Values are changeable. There may be changes in value priorities in order to meet the interactions and emerging needs over time.
5. Values are sorted among themselves according to the precaution they bear. This creates a ranking system that determines the value priorities. Cultures and individuals can be described by value priorities systems.
6. Values serve as standards that guide the selection or change of behavior, people and events.
7. Values vary according to the cultures they are affiliated with. Even within the cultures they belong to, they may even differ. For example, two different societies may have the same value, but the level of importance they have may differ.

Value education is helping people to come to a situation where all human-specific activities as human activities can be carried out in a manner appropriate to their aims, in other words, the opportunities that distinguish human beings from human beings and other being (Ulusoy & Dilmaç, 2012).

Values can be taught and learned. When humans come into the world, they are born without knowing these values. The value of different societies to take different forms and to evaluate differently shows that they learned later. We learn from the adult individuals of our community or from our peers how we should behave in which situation. The values here are an education before everything else. This education is not just about the lessons taught in schools. One can not deny that the whole society is a school and every human being is a teacher and a student of this school (Aydın, 2010).

According to Simon (2009), there have been four important movements in value education, namely value realization, character education, citizenship education and moral education. In addition to the value education curricula mentioned above, there are values education practices such as religious education, ethics education, law related education, critical thinking, empathy development, cooperation skills, decision making skills, moral reasoning, life skills, sexuality education and drug education.

From the beginning of the 1900's, studies on the aims and methods of moral education have been carried out. At the beginning of this period, moral education was carried out in order to increase the academic success of the student and to improve the citizenship consciousness. Value and moral education continued with traditional methods after the Second World War. In the mid-1960s, the value disclosure approach developed by Sidney Simon and colleagues in the United States developed alternative teaching methods to tackle-based value education through approaches such as fair community schools developed and implemented by Kohlberg and colleagues in the early 1970s. After the 1980s, traditional values such as patriotism, family, responsibility and trust began to return, and in 1992, Lickona withdrew attention to the character education movement (Akbaş, 2008).

In the Ottoman Empire, Ottoman intellectuals wanted to make cultural purchases from the West during the modernization process, but they did not want to undergo a change of culture as a result of these purchases. This problem, which constantly occupied the agenda of the Ottoman intellectuals and bureaucrats, was thought to be solved only by rejecting the "values and values" of the West. This was also a distinctive criterion for deciding what to buy and what to avoid from Western civilization (Acun, 2007; Koçoğlu & Erdoğan, 2017). In this context XIX. A hierarchy of values education was published by Sadık Rifat Paşa in the beginning of the century. This hierarchy transmitted by day (2014) is as follows:

1. To be afraid of God in the first place: to worship him, to give thanks to his blessings, to fear him and to do bad things, always to do good is diligent and wise. It is the knowledge that you need to be much more than everything; Knowledge is to learn and collect what you do not know.
2. It is necessary to honor the mother, father and child: This is happiness.
3. Do not lie: This is a very bad and forbidden habit, so you should avoid it in terms of religion and reason.
4. To not lecture, to take away: This is a bad job and adjective, perhaps even more ugly than falsity.

5. Hypocrisy: To go between two people who are mutually or unconcerned and to raise their resentment by saying different words to each other. This genius is a very ugly and evil loser, which is also called a nifak.
6. Gossip: This genius is something that does not deserve the right of humanity and wisdom.
7. Destructiveness: To waste, to swallow, to waste things, especially for himself, then relatives and other people. It is absolutely necessary to avoid it.
8. Self-Interest: Self is the person's self-conceit, seeing himself superior than others. Especially when he knows things he does not know, it's a bad habit to move around.
9. Envy: It is the desire of jealousy, attract, and get away from others, rank, clothes, property and other beautiful things.
10. Mischief: This bad feature is something that will never give a hand to children and cause them to remain ignorant. For example, not to go to the school, not to do homework, not to work on the lesson, and to spend time with inappropriate words and games.
11. Fraud: To say and do things to try to deceive his parents, his teacher and other people with all kinds of lies is a very ugly and bad work.
12. Desolation and enchantment: It is a very bad thing for the children who are mature enough. E.g; To enter into all kinds of clothes and to do things like juggling and to ask for something from it and to say things that are embarrassed and shameful in the things to be embarrassed, to make things that are shameful by other means.
13. Saying bad words: These are bad words one should avoid to use. That is swearing and saying bad words to others. No one likes such words.
14. Larceny: It is theft. This temper is one of the worst habits both logically and religiously. God bless, the fate of every one who gets accustomed to it causes various disgrace and leniency.
15. Condemnation: To look down on others in a way that will not appeal to the elders and their grandparents, to take action, to insult, to mock.
16. Grudge and hatred and selfishness are the evil of the people: When a person is bored or has suffered something about him, he should not forget him and take revenge on him if he has an opportunity.

17. Faithfulness: A person promises and does the work he has received. This is the sign of happiness and humanity. One should not forget friends and relatives and should do them as good as they can.
18. Respectfulness: This is the good manner of man. It is one's respectfulness to his elders with regard to science, age and ability. Not to insult the lower class and to respect everyone's right.
19. What is called conviction is a good and comfortable reputation for the owner: food, beverage, clothing and things, not to look at things more and to be thankful and thankful to the blessings of God Almighty.
20. Hüsn-i karîn: Always talking to good people and avoiding to talk with bad and inappropriate people. Because the person always has the pleasure of the people he sees and has a close relationship.
21. Not to be hasty: they want to rush and stubbornness in everything except what is needed for religion and wisdom; To stand in a place that is not right. Do not listen to the words and advice of your husband, master and master, and make a tradition for the sake of your life.
22. Cleanliness: Cleanliness is a respected manner both religiously and rationally and it is needed to get rid of all kinds of dirt and contamination. Cleaning is a sign of good behavior.
23. Munificence (generosity): The greatest of good manners, it is the supreme of the moral beauties of self and society.
24. Selfishness and stinginess: The opposite of generosity is that you do not give generously to the person who is harvesting what is in your hand and what is next to you. This is a very bad thing.
25. Assistance and compassion: Helping to others is being merciful pityingly. For example, if a man has a hard job and he asks for help, rationally and religiously it is a good thing to be diligent and wise to help him with his hand, language and money.
26. Healthy body: To pay attention to the health of the body. Every blessing in the world is health. First of all thanking goodness for health is necessary. Because, God bless, if a man's body is not healthy, he can not worship and worship it deservingly.

27. Nuisance and subjectivity: It is the manner of avoiding bad and ugly words which can hurt others and having a smiling face and sweet spoken when he speaks to others.
28. Civility and reverence: It is the first manner to be found both young and old aged people. Especially there are good manners to be gained especially by children. One must always be respectful to his elders. When he goes to a great man, he must button up, reverence, get in with civility and kiss his hand.
29. Jurisprudence: This is to learn and apply the general rules that must be observed among people. One should behave with love and sympathy to his brothers and to the people who are like his brothers and sisters.
30. Chastity and charity: These adjectives are among the finest adjectives and are something that everyone and especially young people and children need. It is the protection of honor and chastity.
31. Religious law: This genius is one of the greatest and basic conditions of mankind. That is, when nuisance and love take place between two people after along period and they do favor for each other, they should be respectful to each other and should not hurt.

In XIX<sup>th</sup> Century - II<sup>nd</sup> Constitutionalist Period's child magazines in addition to the problems of the age there are also quite comprehensive information on childhood, childhood understanding and values. The socio-economic, political and moral problems of the period made the issue of values important. For that reason, the magazines particularly emphasized in terms of values (Gurbetoglu, 2007).

It is thought that the problem of erosion or destruction of values is thought to be the basis of the problems that bring the country to the brink of collapse. Reconstruction of these values according to the conditions of the circus was regarded as a necessity to build, especially the moral values were given special importance. It is entirely focused on the basis of social development as it is accepted as the basis for the coherence and exaltation of moral values. Within the moral values mentioned here, it is seen that the values related to national morality predominate. It was aimed to equip the new generation with all values, especially moral values, and it was assigned to primary education institutions and trainers. In this context, children's magazines serving as educators have contributed to the targeted moral change process. In this process, every opportunity is evaluated for the targeted values to be gained, and national consciousness is desired to be kept alive by drawing attention to the dramas, cruelties and slaughter that are experienced in wars (Gurbetoğlu, 2007). The reasons for the negativities, regressions and demolitions in this period have also been the subject of Bektashic descendants and tried to help people to take lessons from history. In this respect, the values of honesty and honesty

are emphasized (Yalçınkaya, 2015). In addition to this, it usually deals with the social disorders experienced during the disintegration period of the Ottoman Empire. The hardships, pressure, injustice, disorder of security, the livelihoods of the poor, the inner face of the people who defraud the people, the distant behavior of some rich people from humanity are acrimoniously criticized. When it is examined, it is possible to have opinions and knowledge on many subjects such as the people's thoughts, customs, traditions, morals, socio-cultural structures and even history (Yalçınkaya, 2015).

### 1.1. Mevlana Celeleddin Rumi and Compass Metaphore

“Seventy-two nations listen their secrets from us. We are like a tuning pin combining two hundreds of nations in a single episode “. “I walk seventy-two nations with the one foot, while with other I stand firmly on the shari’a with a compass (calliper,divider).” (Firuzafer, 1963).

With this analogy, known as the “compass metaphore” Mevlana describes his philosophy of multiculturalism and tolerance in a unique style and approach. He expresses respect for all cultures, integrating them in themselves, without distancing from their own personality and being aware of their own personality. In other words, it means trying to experience without ignoring the environment (the stranger) and to melt different ideas in a single pot. A belief expresses that I do not mean to ignore other beliefs and not to recognize it, on the contrary, it implies that one has to try to discover other beliefs on the one hand while fully embracing it.

Mevlana’s Compass Metaphor can be used as an association and a relational evaluation method in the preparation, development and evaluation of education programs - as can be taken from many different perspectives.

Curriculum programs were prepared in 1924, 1926, 1948, 1968, 1998 and 2005, depending on the changes that took place in Turkey and in the world for Social Studies education. Although each of the prepared curricula seems to have very important and fundamental changes in the curriculum, the subjects of history, geography and citizenship are; It is seen that every epoch takes place in the programs on the axis of Turkish world and Turkish culture. When the metaphor of Mevlana is related to the social information education and programs in Turkey, it is possible to reach some important evaluations about the subject.

The first assessment in the context of compass metaphor is about the definition, basic philosophy and general purposes of the Social Studies education which is included in the Social Studies course curriculum. In this context, Social Studies course aims to provide students with human relations and citizenship competencies by taking an interdisciplinary approach; (MEB, 2015) is a fusion of Social Studies such as history, geography, anthropology, archeology, econo-

mics, law, philosophy, political science, psychology and sociology. The basic approach to Social Studies education is to hire all the branches of sciences that contribute to making accurate and logical decisions in daily life by acquiring knowledge, skills and values about personal, family, regional, national and global issues by taking people to the center. Thus, in the Social Studies education, “Compass” is centered on one foot, while the other foot is circulating on the sciences that serve the purpose of improving human relations and citizenship competencies of individuals in society.

Among the general objectives of the Social Studies curriculum, at the first point the expression “The importance of being a virtuous person, knowing national, spiritual and universal values together with their individual characteristics as a free member of society” is found. When these expressions are related to the metaphor of the compass; the individuality of the person and the awareness of his national and spiritual values and the possession of them constitute the foot in the center of the verse, while the other state of understanding this universal character with this consciousness and integrating it in his own self constitutes the other leg of the verse. The main purpose of Social Studies education is to bring together the positive features of virtuous human beings from all world cultures and to gain them to all individuals who are free members of the Turkish society by dissolving them in the same pot.

Another aim of Social Studies education is; It is stated that they are the individuals who contribute to the formation and development of tolerance and reconciliation culture in every field of life, producing peaceful solutions to the problems that the citizens of the Republic of Turkey should be aware of their rights, freedoms and responsibilities and participating effectively in democratic life. On the other hand, It is expected that they will be aware of the mutual interaction in the world as having knowledge about the social, economic, political, cultural and ecological effects of globalization and reach a consciousness of being beneficial to human beings (MEB, 2015).

Another evaluation on the axis of Mevlana’s compass metaphor is about the issues of Turkey and the Turkish world which are important topics in Social Studies education. When the Social Studies curriculum is examined (MEB, 2015); One step of Social Studies education is that the Turkish society is traveling on the national identity individual and the national culture while the other foot is universally circulating the Turkish world cultures. Social Studies education comes from the center of the Republic of Turkey; aims at the conception of the basic elements and processes that constitute Turkish culture by individuals and the protection and development of the cultural heritage that provides the formation of national consciousness.

Although the subjects of the Turkish world were not included as the main topics in the Social Studies curriculum program prepared by the constructivist education approach in 2005,



the topics related to the Turkish world were included in the contents of the units. When we look at the Unit Content of the Social Studies Course in the 2005 Primary Education Curriculum;

- 1- I'm learning my past; In this unit, it is requested to give an example to the ones that continue today even from the games that Turks have played extensively in history.
- 2- My Remote Friends, here again in the Turkish world is talking about Central Asia and the Balkans.
- 3- Step by Step Turkey, Turkey is considered geographically.
- 4- Know our region, the region where we live is examined geographically.
- 5- The Turks On the Silk Road, the historical silk road and the Turkish states and their communities are covered.
- 6- Journey in Turkish History
- 7- Our Country and the World, deals with Turkey's relations with Turkic Republics and neighboring countries (Gülüm & Demirok, 2016).

In the program, the issues related to the Turkish world are not considered under separated headings but it is expected that the individual will be able to gain the benefits of the program of the Turkish culture of the world with a large scale by taking the social, political and economic relations of the Turks and the Turks in the achievements of the units.

Another assessment in the context of the compass metaphor is related to the seven learning areas identified in the Social Studies Curriculum and their teaching techniques. Here, "gains" in relation to each learning field are formed to cover the areas of interest. Some gains in learning areas are knowledge, some skills, and some are value-based. Deepening and expanding the knowledge, skills and values of the learning areas in the program and the class levels of the students; (MEB, 2015), aiming at simplicity, complexity, concrete abstraction and close proximity. In this context, it is planned that the students will evaluate the cases, events and processes within the scope of Social Studies education in local (close environment) in the fourth class, province in fifth class, national in sixth class and international in seventh class. When considered in the context of the compass metaphor, in terms of the learning area, the students themselves are the central leg of the compass, while the other legs circulate in their immediate surroundings, distant surroundings, national and international circles respectively. In close proximity to the basic rationale of teaching techniques of abstract and simple complexity, Mevlana's metaphor of metaphor is set in close proximity to concrete and simple concepts to form a fixed stance in the center of the verse; The other leg of the compass can be simulated (circled) to understand the distant, abstract and complex.

## Results

In every field of human life, improvement and progress must be held. To achieve this to benefit from other experiences is needed. It is necessary to look at the culture of all the societies of the world as the eyes of the world's memory. Western societies need to make new breakthroughs not by assimilating or destroying other societies but by taking the advantages of them. The most important way to achieve this is education. To achieve this education is just possible with Social Studies Teaching Program which aims both to raise good citizens and to train individuals adapting to the necessities of the age. For this reason, the Social Studies education program in Turkey should be two main axis. The first is to know the age of living well and the second is to have a strong vision of civilization. The show should be well known; Societies that have a strong grip on their own civilization do not experience feelings of oppression from other societies. They both have their own civilization and become light to other civilizations. Therefore, I believe that we can overcome this with the metaphor of Haztel Mevlana's caliber, which is one of the important symbols of Turkish civilization. One leg is a fixed caliper. The other foot is a system of education circulating all the civilizations in the world.

## REFERENCES

- Acun, F. (2007). «Osmanlı'nın Torunları Cumhuriyet'in Çocukları: Osmanlıdan Cumhuriyet'e Değişme ve Süreklilik.» Süleyman Demirel Üniversitesi Fen Edebiyat Fakültesi Sosyal Bilimler Dergisi,15, 39-64.
- Akbaş, O. (2008). «Değer Eğitimi Akımlarına Genel Bir Bakış.» Değerler Eğitimi (Değerler Eğitimi Merkezi) 6, 16, 9-27.
- Aydın, M. Z. (2010). «Okulda Değerler Eğitimi.» Eğitime Bakış, 18, 16-19.
- Demircioğlu, İ.H. (2008). ve Muhammet A. Tokdemir. «Değerlerin Oluşturulma Sürecinde Tarih Eğitimi: Amaç, İşlev ve İçerik.» Değerler Eğitimi Dergisi (Değerler Eğitimi Merkezi) 6, no. 15 69-88.
- Firuzanfer, B. (1963). Mevlana Celaleddin. Çeviren Prof. Dr. Feridun Nafiz Uzluk. İstanbul.
- Gurbetoğlu, A. (2007). «II. Meşrutiyet Dönemi Çocuk Dergilerinde Ahlak Eğitimi ve Ahlaki Değerler (1908-1918).» Yüzüncü Yıl Üniversitesi Eğitim Fakültesi Dergisi IV, 1, 81-101.
- Gülüm, K., ve Demirok, U. (2016). «Sosyal Bilgiler Müfredat Programlarında Türk Dünyası ile İlgili Konuların Analizi.» Dumlupınar Üniversitesi Sosyal Bilimler Dergisi, Özel Sayı, 318-329.
- Gündüz, M. (2014). «Sadık Rifat Paşa'nın Değerler Eğitimi Hiyerarşisi.» Yedi Kıta, Temmuz, 58-63.
- Koçoğlu, E ve Erdoğan, E. (2017). Dini ve Ahlaki Değerlerle Sosyal Bilgiler Eğitimi. ANKARA: Pegem Atıf İndeksi.
- MEB. (2015). «Sosyal Bilgiler Dersi 4, 5, 6, ve 7. Sınıflar Öğretim Programı.» Milli Eğitim Bakanlığı.
- Simon, S. B., Howe, L. W., ve Kirschenbaum, H. (2009). Values clarification. Grand Central Publishing.
- Ulusoy, K, ve Dilmaç, B. (2012). Değerler Eğitimi. Ankara: Pegem Akademi.
- Yalçınkaya, E. (2015). «Bektaşî Fıkralarının Eğitici Yönü ve Değerler Eğitimi Açısından Önemi.» Türk Kültürü ve Hacı Bektaşî Veli Araştırma Dergisi, 74, 101-118.
- Yazıcı, K. (2006).«Değerler Eğitimi'ne Genel Bir Bakış.» Türklük Bilimi Araştırmaları XIX 499-522.