

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 *Müderris* (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.

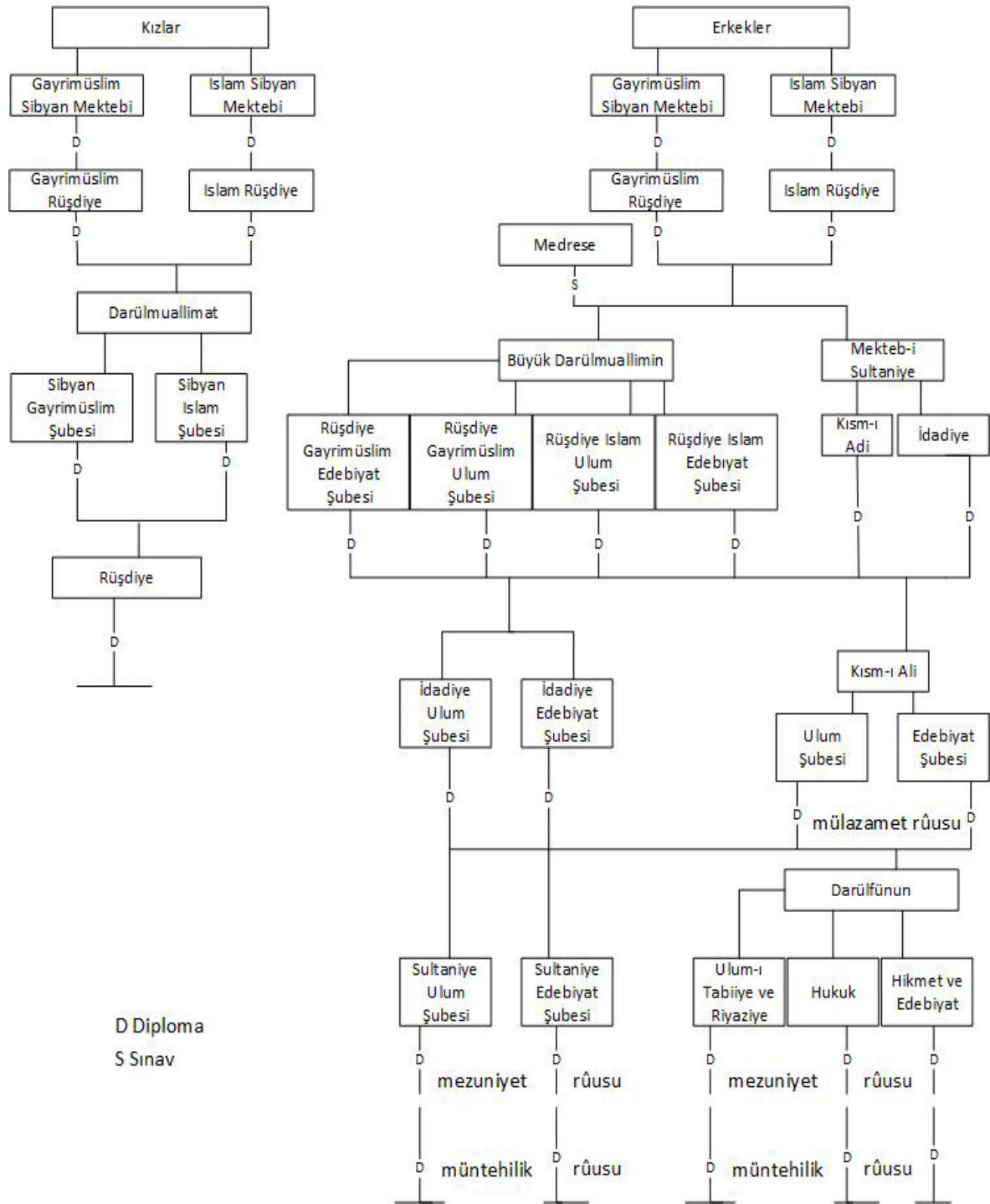
2. “*Rüştiye*” Secondary schools (second level of primary education) will be opened in towns with five hundred houses.

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 (Güven, 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	4.390	AMERICAN	131
ARMENIAN	851	FRENCH	127
BULGARIAN	693	BRITISH	60
JEWISH	331	GERMAN	22
SERBIAN	85	ITALIAN	22
ROMANIA (ULAH)	63	AUSTRALIA	11
GREEK CATHOLIC	60	RUSSIAN	7
GREEK CATHOLIC	50	IRANIAN	4
TOTAL	6.523	TOTAL	384

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 (Güven, 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-I 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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