International
maarif
Journal

Year 4 ■ Issue 10 ■ **January-February-March 2023**

The Future of School
THE POST-PANDEMIC NEEDS OF EDUCATION



BACK TO SCHOOL
THE FUTURE OF COVID GENERATION

2nd ISTANBUL EDUCATION SUMMIT

DIFFERENTIATED TEACHING
SEEKING ALTERNATIVES IN TEACHING

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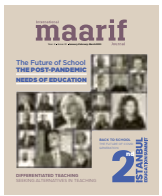
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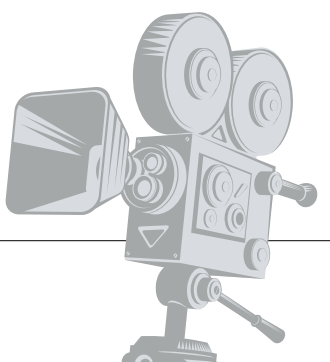
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PROF. DR. BİROL AKGÜN
CHAIRMAN OF THE BOARD
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MAARIF FOUNDATION

AFTER THE SECOND İSTANBUL EDUCATION SUMMIT

After the İstanbul Education Summit, which we organized for the second time with great interest and participation, we are happy to meet our readers again with a special issue containing reports from the Summit. At the İstanbul Education Summit, which was held for the first time last year with the theme of **New Trends and Transformation in Education**, we had an opportunity this year to evaluate the **Post-Pandemic Needs of Education** with input from our distinguished speakers.

The COVID-19 pandemic, which started in December 2019 and spread to the whole world in a very short time to become the biggest pandemic of the century, has seriously weakened global governance processes in the fields of politics, economy, security, and education, and especially the functioning of the world health system. The pandemic period has also affected our social life in multifaceted and radical ways. Politicians, opinion leaders, members of the media, and families faced the dilemmas arising between the strict isolation and precautions necessary for the protection of public health and success in the fight against the pandemic and the importance of the continuation of uninterrupted education to prepare the new generation for the future**. Face-to-face education was suspended in schools to fight the COVID-19 virus around the world and efforts were made to reduce the infection rate and impact of the virus. Approximately 1.6 billion students were affected.**

The effects of the pandemic on education are among the issues that we need to think about the most. In this period, the gap between those who have access to the internet and technology and those who do not has widened considerably. The losses of the COVID Generation will not be easy to repair. We are talking about a lifelong impact on the social well-being of this generation. **According to UNESCO, there is a risk that the generations most affected by the pandemic around the world will lose income at a total of approximately 17 trillion dollars in their lifetime. Such a loss would account for 14% of the world's gross domestic product.** For this reason, it is necessary to approach the demands for intergenerational justice that have increased in recent years from this perspective.

As the effects of the pandemic decreased and schools reopened, many new problems began arising. Struggles to adapt to school, increases in the use of technology, and a lack of personnel suitable for the conditions of this new era were some of them. Undoubtedly, though, this process has also had some gains. Distance education and the integration of technology into educational processes have led to a significant accumulation of experience. This brought issues such as the use of technology in education and the human factor to our agenda in the new era.

Focusing on all of these important points, at the Second İstanbul Education Summit, we conducted academic analyses of returning to school and discussed in detail the future of our children and youth, namely the COVID Generation, who have been the most affected by the pandemic. We also compared education models and sought alternatives in education with experts.

In the 10th issue of our journal, which we have designated as a special issue with a detailed dossier devoted to the Summit, we aim to make the impacts of the Summit more permanent and to share it with the public by publishing the texts of Summit presentations. We will continue to include speeches from our participants in our journal issues throughout the year.

I would like to take this opportunity to express my gratitude to our President, who has always supported us, and all our Ministers, scholars, teachers, the Ministry of National Education, and the Ministry of Foreign Affairs, as well as the members of the Board of Trustees and Board of Directors, the managers of our foundation at all levels, and all of our employees who contributed to the organization of the Summit.

At the Second İstanbul Education Summit, we conducted academic analyses of returning to school and discussed in detail the future of our children and youth, namely the COVID Generation, who have been the most affected by the pandemic. We also compared education models and sought alternatives in education with experts.

811,000
Number of refugee children educated in Türkiye.

70%
The percentage of women and children in the refugee population.

811,000 Refugee Children Received Education in Türkiye

A program carried out in cooperation with the Ministry of Family and Social Services, the Ministry of National Education, and UNICEF and various other institutions provided access to education for more than 811,000 children in 81 provinces.

Within this scope, the Conditional Cash Transfer for Education Program (CCTE), which was launched in 2003 with the aim of schooling and regular school attendance of children, was expanded by the Ministry of Family and Social Services in 2017 to include both Syrian and other refugee children. Deputy Minister of Family and Social Services İsmail Ergüneş stated that the aim of the program, which they carry out in close cooperation



with UNICEF, the Ministry of National Education, and the Turkish Red Crescent, is to make the world more livable for children, and he further explained: "Our goal is to ensure that the most vulnerable foreigners in our country lead a dignified life. It is the common responsibility of all of us to keep alive the human values that come with migration. The destructive and devastating power of war has uprooted people from the lands where they were born and raised. There are currently over 103 million displaced people and around 32.5 million refugees in the world. Unfortunately, 70 percent of these 103 million displaced people are women and children."

Coding Support for Female Students

The **Girls Coding Project** (***Kızlar Kodlar Projesi***) was launched by the Ministry of National Education's General Directorate of Vocational and Technical Education. Within the scope of this project, female students studying in Vocational and Technical Education Anatolian High Schools will be given educational support to become future engineers and scientists. According to



the protocol signed by the Ministry of National Education and **Reeder**, a new-generation technology products company, special coding courses will be offered for female students studying in Vocational and Technical Education Anatolian High Schools with the **Girls Coding Project** to increase their skills in using software in their future professions. The project will first be implemented in Samsun, İstanbul, Manisa, Mersin, and Gaziantep. The Girls Coding Project aims to reach at least 2,500 female students between the ages of 12 and 18. These students will receive "STEAM" education online, organized by the school administration and teachers to address the disciplines of science, technology, engineering, art, and mathematics in an integrated way.

In the first stage, female students studying in 50 schools in the aforementioned 5 provinces will learn about **maker culture** and design-oriented thinking, 3D design, algorithms, game design, coding with Arduino, and mobile programming with the aim of becoming **makers**.

33 Million

Number of children under 5 years of age deprived of preschool education.

Demand for Children's Books with Violent and Traumatic Content Increases in the USA

According to publishers in the United States, the demand for illustrated children's books depicting traumatic events such as school shootings has increased significantly.



According to NPD BookScan, sales of books about violence, grief, and emotions for young readers have increased for nine consecutive years. Nearly six million trauma-related children's books were sold in 2021, more than double the amount in 2012.

Experts say books can be a great way to help children process their emotions and help them understand a particular situation. Aryeh Sova, a child psychologist, says: "I think it could be a great way to help kids become more of a partner in therapy, because a lot of these books involve activities that they could participate in." Sova works with children who attended a parade in suburban Highland Park, Illinois, where seven adults died and many others, including children, were injured in a mass shooting on July 4, 2022.

Source: https://www.euronews.com/culture/2022/10/12/demand-for-childrens-picture-books-addressing-grief-and-trauma-soars-in-us

Financial Crisis in British Schools

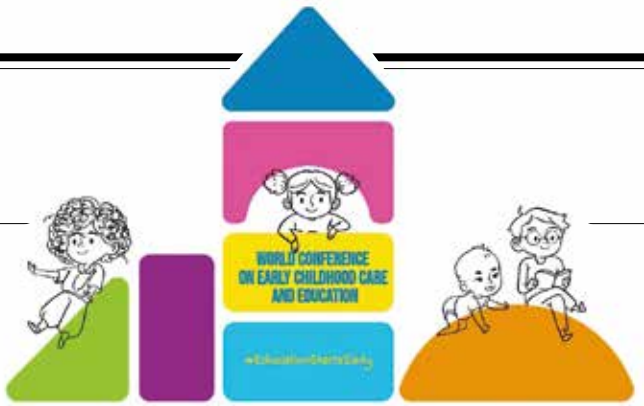
Results of the General Certificate of Secondary Education (GCSE) have raised fears that students may have to give up full-time education to start working due to a livelihood crisis.



According to the Institute for Fiscal Studies (IFS), schools in the UK are facing a "significant contraction" in their budgets despite extra funding from the government. Colleges, universities, and preschool services will have to account for rising prices if no additional funding is arranged.

The IFS's annual assessment of education spending reveals that advanced education and sixth-form programs for the final two years of secondary school may face major challenges with growing numbers of students following major cuts in funding up through 2019, which have only been partially reversed by the government.

The funding situation for colleges and sixth-form students is projected to worsen as the number of 16- and 18-year-olds increases by an estimated 200,000 by 2030, with the government simultaneously reducing the Department for Education's spending plans after 2024. In 2024, university spending per student will be approximately 5% lower than in 2010, while sixth-form spending per student will be 22% lower than it was in 2010.



UNESCO World Conference: Preschool Education for All Children

How can we ensure that every child born on our planet has access to inclusive and quality care and preschool education? This was one of the main questions being asked at the UNESCO World Conference on Early Childhood Care and Education (ECCE) held in Tashkent, the capital of Uzbekistan.

UNESCO Assistant Director-General for Education Stefania Giannini said that a quarter of the world's population of 5- and 6-year-old children, or 33 million children in total, are not enrolled in preschool education.

Stressing that it is crucial to mobilize all stakeholders, especially member states, for a solution to this issue, Giannini touched on the importance of the cooperation of all groups engaged in education for early childhood education.At the end of the conference, the Tashkent Declaration and Commitments to Action to Transform Early Childhood Care and Education were adopted. The ECCE's commitment to supporting children in the fight against global challenges such as climate change and pandemics was also included in the declaration.



The Gap Between Poor Students and Their Peers Has Widened More Than Ever

A report by a UK think tank reveals that poor students have fallen behind their peers over the past year as the COVID-19 pandemic has hampered efforts to create a more equitable educational environment.

The Education Policy Institute (EPI) found that the long-standing academic achievement gap between disadvantaged students and their economically advantaged peers widened in 2021. Their report further notes that efforts to bridge this gap fell far short last year. The Labour Party stated that the research was "strong evidence" that the government had failed children, while a union said the research revealed "fundamental inequalities" in education.

Cutting the Education Budget Could Lead to Serious Losses



UN Secretary-General António Guterres, who spoke at the **Summit on Transforming Education and the Financing of International Education**, said that education systems around the world need "more money, not less." Speaking alongside Gordon Brown, Global Special Representative for Education, Secretary-General Guterres pointed out that innovative funding for education is critical. Reminding listeners that "the world is experiencing more than one crisis" and that governments, businesses, and families everywhere are under financial pressure, Guterres underlined that reducing investments in education will lead to more serious crises. Guterres also stressed that education is the building block of peaceful, prosperous, and stable societies.

Guterres argued that while rich countries can increase funding from local sources, many developing countries are affected by the cost-of-living crisis and these countries urgently need support for education.

Source: https://news.un.org/en/story/2022/09/1126911



Enes Aydın
Computer Engineer,
Turkish Maarif Foundation

Cloud Technology in the Future of Education



It is more difficult to access data than process it. Cloud technology allows for the easy storing and processing of data. Thus, students' successful and unsuccessful subjects can be easily determined and success rates in education can be easily observed.

With the development of technology, traditional educational practices that have been going on for hundreds of years are unlikely to be sustainable. It is essential that the technological innovations that have entered our lives with Industry 4.0 be integrated into education and adapted to digital transformations.

In 2011, the fourth industrial revolution was announced at the Hannover Fair in Germany. With this development, which has gone down in history as Industry 4.0, many new technologies have entered our lives. Some of these are cloud systems, the Internet of Things, big data, and artificial intelligence. Distance education systems, the development of which accelerated with the pandemic, emerged as sustainable, high-quality education solutions. When it comes to education, technological innovations and their sustainability are of great importance in terms of educational quality.

Cloud technology, also known as cloud computing, is an internet-based service that allows data sharing between many various devices such as computers, phones, tablets, and servers without restrictions of time or place. Thus, it does not matter when and where we are; we can provide place- and time-independent data management for many different technological products including computers and tablets in educational processes. Considering that education has many differences and great diversity today, it is also possible to increase the quality of data storage and management in educational fields with cloud computing.

Data, regarded as "the oil of our time," also possess strategic meaning. To dominate data and extract semantic value from them, it is first necessary to be able to store the data and facilitate data accessibility. It is in precisely such situations that cloud computing offers us unique opportunities. With new technological curricula increasing day by day in education and the many innovations that accompany it, it is now aimed to educate individuals who readily adopt technology with courses on robotic coding, programming, and algorithms in our schools. The fact that these individuals can access data related to the subjects they are working on both in and out of school with various tools such as tablets, phones, and computers not only increases the quality of their education but also plays a major role in ensuring continuity in education. Thus, education is freed from being tied to certain times and places.

Accessing data with various tools such as tablets, phones, and computers not only increases the quality of education but also plays a major role in ensuring continuity in education. Thus, education is freed from being tied to certain times and places.

It is of great value to be able to store the big data produced by instructors and students in their changing courses based on new-generation curricula with cloud computing and this big data easily.

So, what is big data? **Big data** refers to much bigger and more complex datasets that come from many different data sources, but don't be intimidated by the complexity. Semantic value can be extracted with machine learning algorithms. It is more difficult to access data than process it. Cloud technology allows for the easy storing and processing of data. Thus, students' successful and unsuccessful subjects can be easily determined and success rates in education can be easily observed. In other words, cloud computing will open many mysterious doors that we currently can't even imagine. If data are the oil of today, being able to process data is like the fuel of high-quality education. For this reason, accessing data should be our top priority. It should also be of top priority that our young people can continue their education in the best way by using all the opportunities afforded by technology. Certain values and analyses may escape our eyes, but algorithms can be applied in our lives and our future. Consequently, we must store and protect data in a reliable way.

SPECIAL ISSUE

2nd ISTANBUL EDUCATION SUMMIT

THE FUTURE OF SCHOOL: THE POST-PANDEMIC NEEDS OF EDUCATION



The İstanbul Education Summit, which was held online in 2021 for the first time by the **Turkish Maarif Foundation** with the theme of **New Trends and Transformation in Education**, was held face-to-face in İstanbul on November 4-5, 2022, with the theme of **The Future of School: The Post-Pandemic Needs of Education**. At the Summit, which was attended by experts in their fields at the international level, seminal ideas about the future of education were put forward.

Ahmet Türkben / Turkish Maarif Foundation Board Member


BAĞLARBAŞI
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04-05 KASIM'22
ISTANBUL EDUCATION SUMMIT
ISTANBUL EDUCATION SUMMIT
04-05 NOV'22
IES

The İstanbul Education Summit, which is a meeting point of institutions and actors that stand out with their international activities and studies in the field of education, is an international platform where future perspectives, theoretical approaches, and practices related to education are discussed. This year, Ministers of Education from various countries around the world and distinguished scholars and experts from Türkiye and abroad made valuable, eye-opening presentations and contributed to the field. As the Turkish Maarif Foundation, it was an honor to host a summit of this scale.

For the sake of the world, it is of vital importance that education be prepared for the future and that people who think about the education of the future come together and share their experiences and ideas. We believe that the İstanbul Education Summit will make a major contribution to efforts in this field with its increasing effectiveness at the international level every year. In very difficult times, in this transition period when we are facing complex problems, we sincerely believe in the need to find original solutions and create an environment for collective discussions for the future of new generations. As the Turkish Maarif Foundation, a global education brand, we know that the way to develop, progress, and solve problems is through international cooperation and mutual negotiations.

During the two-day summit, sessions, exhibitions, and video presentations were held on many topics. The summit was joined by our President as the guest of honor, and "The Future of School: The Post-Pandemic Needs of Education" was discussed in light of its regional and global dimensions in the **High Level Session** attended by the ministers of different countries. In the **Teachers' Panel,** teachers working in the schools of the Turkish Maarif Foundation participated as speakers and shared their experiences, solutions, and suggestions with the participants. In the other four panels, where different aspects of the main theme were discussed, scholars and field experts discussed the topics of **Returning to School**, **the Future of the COVID Generation**, **Differentiated Education**, and **Alternative Searches in Education**. In addition, presentations on **Good Examples in Education** compiled from Maarif schools in various countries were made at the summit and prize-winning works from the Maarif Photography Contest were exhibited.

In this issue of our journal, we consider the theme of **The Future of School: The Post-Pandemic Needs of Education**, which was also the theme of the Second İstanbul Education Summit, as the main topic of the journal. I believe that the experiences and ideas put forward by the esteemed education ministers, scholars, experts, and sector representatives who participated in the summit contain very important analyses about the future of education in the world and will open new directions in the debates on education issues in our country and in the world.

I would like to express my gratitude to all our ministers, scholars, and teachers who participated in the Second İstanbul Education Summit and provided support. I owe a debt of gratitude to our President, the Ministries of National Education and Foreign Affairs, all sponsoring organizations, our Board of Trustees and Board Members who contributed to the organization of this summit, the managers of our foundation at all levels, and all our employees, who are hidden heroes.

HIGHLIGHTS FROM SUMMIT SPEAKERS

At the summit, which was organized with international participation, the participants offered very important analyses.



Recep Tayyip Erdoğan

President of the Republic of Türkiye

Our aim is to have successful, moral, and virtuous young people who will develop our country, who will have a say in the world, who are equipped, who read, who research, who question, who produce added value. In Türkiye, we call this the **TEKNOFEST Generation**.

The Turkish Maarif Foundation plays a vital role in this regard by successfully representing the values and universal principles of our nation beyond its borders.

Prof. Dr. Birol Akgün

Chairman of the Board of Trustees of the Turkish Maarif Foundation



Today, face-to-face education based on the classroom as it was in the 19th century and the educational methods and pedagogy appropriate to the realities of the digital world are very different from each other. In schools, smart board systems and digital educational materials are now being used with learning processes based on 24/7 communication between teachers and students. The new generation is introduced to technology at the age of two and can access the information they want at any time. Therefore, students find it boring to learn in classrooms. The attention span of the digital generation is short and easily distracted. Therefore, we must face the realities of Industry 4.0 and Society 5.0, which are gaining momentum in the post-pandemic world, and prepare our children better for tomorrow.

Osman Sezgin

Deputy Minister of National Education of the Republic of Türkiye



Education should have a philosophy.

In our culture, we can express our goals in education particularly well through the Turkish Maarif Foundation, which has organizations in 67 countries and carries out educational activities in 55 countries, as follows: The first goal is to raise a "good child," or a child who obeys and receives the blessings of his or her parents and doesn't fail to respect them. The second is to raise a "good citizen," and third, and much more important, is to raise a "good person." A good person is someone who does not harm anyone or anything with actions or words. A good person is someone who doesn't want for other people what he doesn't want for himself.

I encourage the educational philosophy of the whole world to direct itself toward this goal that exists in our culture.

Pauline Nalova Lyonga

Minister of Secondary Education of Cameroon



Political decision-makers had to be ready for this new system. They ask me, "How did you manage to switch to the new system?" By being brave, by finding the money, by training the teachers, we did it and we succeeded.

Kemal Sayar

Professor of Psychiatry, Marmara University



If education can change the axis, maybe it can teach us to take control of our own egos, to control our own selves, to limit our desires before dominating nature and the environment.



Even the desire and enthusiasm of a teacher helps the inner essence of a student come out and show itself in a much better way. In other words, the teacher's love and enthusiasm and a twinkle in the teacher's eye can make a student stand out much more. A deliberate education is one that asks questions and makes you ask questions.

I liken our teachers to treasure hunters. Pearls don't come out of every oyster; only those who dive deep and want to find the pearls succeed.

Wafa Sharabati

Education Coordinator, Iraq International Maarif School

I think in every crisis, there is always an opportunity waiting for someone to evaluate it, and I think we have made the most of this opportunity. In fact, the pandemic has helped us unlock our potential as teachers, but to do that we've needed to leave our comfort zones to find new approaches and new methods and adapt them to fit our own social contexts.

David Stroupe

Professor of Teacher Education and Science Education, Michigan State University

We should be able to introduce a new way of teaching in which teachers provide rigorous and egalitarian learning opportunities for all students using special practices and tools that have been learned, developed, and adapted over time.

We should provide students with access to specialized tools and programs, and develop tools and programs with students that support STEM-specific writing, speaking, and participatory activity initiatives.

Carlos Vargas Tames

Chief of Section for Teacher Development, UNESCO

We should also not undermine this idea of education as a tool for socialization, subjectification, and developing identities, preferences, and ethical behavior. When we think about losses and gains, recovery or transformation, we need to strike a balance between deconstruction and transformation.

If we want teachers to make a difference, to innovate in practices as we do, we need to give them the autonomy and authority to do so. Transformation in education does not happen without teachers.

ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

HIGHLIGHTS FROM THE SUMMIT
















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ISTANBUL
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LIVE NOW
Teachers' Panel
Back to School


ISTANBUL
EDUCATION SUMMIT





ANATOLY OLEKSIYENKO

University of Hong Kong



Types of Learning and Three Problem Areas

In general, I would say there are three major types of learning that would be good to think about:

Individualized learning, organizational learning, and higher learning.

There are also three problem areas that are likely to have more reflections in the future. The first of these areas is values, the second is agency, and the third is knowledge.


2nd
Istanbul
Education
Summit



Over the past two years, I focused on my learning career, I wouldn't say my "academic career," but rather my learning career. I collaborated with researchers in seven countries: Bangladesh, Cambodia, Colombia, India, Kazakhstan, Uganda, and Ukraine. Ukraine is my home country and, in a way, it was easier for me to understand my own culture when we interviewed administrators and academics from Ukraine. But I didn't know about other cultures, so I invited researchers from my network, professors who were working in education faculties.



We interviewed over 40 senior-level and middle-management administrators to understand how they cope with models or approaches in crisis management. We had participants from public universities as well as private universities. We interviewed faculty members from different disciplines and we also had representatives from among male and female academics, admins and managers. In general, we observed some differences in terms of how public and private universities approached crisis management. Private universities had no time to delay. They had to react very quickly, because, in a way, private universities had to be thinking about the bottom line. Students were being supported in state universities, but this was not the case for private universities. However, we have seen that private universities are more interested in the subject and can make commitments.



2nd Istanbul Education Summit

PROFESSORS AND STUDENTS WORKING IN THE FIELDS OF NATURAL SCIENCES WERE MORE AFFECTED BY THE CRISIS BECAUSE ACCESS TO LABORATORIES AND CLINICS WAS LIMITED. WE SHOULD ALSO KEEP IN MIND THAT IN THE NEXT FIVE OR TEN YEARS, TEACHERS ESPECIALLY IN FIELDS OF SCIENCE AND THOSE WORKING IN BIOMEDICAL SCIENCES MAY HAVE LIMITED ACCESS TO TOOLS AND MATERIALS.

Managers and academics from public universities often remarked about insufficient resources or the time that they had to spend waiting for decisions to come from somebody else, from upper levels of decision-making. All of these administrators felt responsible to people on behalf of their organizations even if they differed in terms of taking quick or flexible positions.

THE PANDEMIC HAS AFFECTED APPLIED SCIENCES THE MOST

Professors and students working in the fields of natural sciences were more affected by the crisis because they had limited access to laboratories and clinics. When we think about the future of teachers who will be entering classrooms in the next five or ten years, we should remember that they may have less access to the tools and instruments needed, particularly in science and especially biomedical sciences.

Research also showed that women definitely suffered more, especially in traditional societies. They were regarded as being more responsible for their families, their children, for their elderly parents. Accordingly, female students were more affected as they were often kept home with their families to be caretakers of vulnerable parents or siblings. When we look at this kind of framework, we are also trying to understand what the commonalities were, and what lessons we could draw from the experiences of these academics and administrators.

In general, I would say there are three major types of learning that would be good to think about, and there are also three problem areas that are likely to have more reflections in the future. I'm going to address them all briefly because of time limitations.

TYPES OF LEARNING

The three major learning types are **individualized learning**, **organizational learning**, and **higher learning**.

When I say individualized learning, I primarily mean the differences in learning styles according to the situational and contextual variables involved in terms of how students are positioned in their households, communities, and institutions, as well as within the limits of social constructs. The idea of individual rights or responsibilities and individual learning is highly personalized on the one hand, but it is also very much related to how the identity of an individual learner is constructed in the relevant social and cultural contexts.

The second type, organizational learning, is primarily related to learning how to organize education if we want future students to be able to be more independent, more autonomous, more self-organized.



They need to learn those skills. Especially if we're talking about vulnerable individuals and families in society, organizational learning is very important in the current curriculum for putting students in charge of the classroom and making them responsible for themselves.

The third type of learning, higher learning, isn't just about moving into advanced levels of education; it's not really about getting more credentials, better certificates, better diplomas, better degrees. The emphasis with this type of learning is primarily on developing the mental and emotional capacity needed to cope with a crisis, manage uncertainty, and sustain life, as well as supporting people in need of care, those close to us, and vulnerable or disadvantaged groups and all those in need.

THE CONCEPT OF VALUES IS ABOUT MAKING CHOICES BETWEEN EMPATHY, CHARITY, AND SACRIFICE ON THE ONE HAND AND SELFISHNESS, GREED, ANGER, AGGRESSION, AND XENOPHOBIA ON THE OTHER HAND. IT'S THE ABILITY TO UNDERSTAND WHERE YOU STAND.

In this context, it's necessary to rethink "social distance," which became a major concept and norm during the pandemic. In other words, sometimes the "distance" that is needed may not be compatible with philosophical and moral concepts. While online conferences and training are often enjoyable, distance itself may not be the best way to deal with a crisis.

THREE PROBLEM AREAS

Next we come to the three problem areas, which I'll describe in general terms. The first one is **values** and the second one is **agency**. The third is **knowledge**. In terms of values, it's about making choices between **empathy**, **charity**, and **sacrifice** on the one hand and **selfishness**, **greed**, **anger**, **aggression**, and

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xenophobia on the other hand. It's the ability to understand where you stand.

We constantly emphasize the need to consider values, but in our research we observed that these values and beliefs are not included in most education systems. We also found in our research that institutions often don't have enough faith in solutions or enough trust in human brilliance or imagination. These institutions were much weaker in terms of how they responded to the crises they faced. This is about making choices, it's about self-determination, but still with the determination of the appropriate ends for what we're doing. It seems like some people don't have enough energy or desire to invest in these values with agency. But if activism isn't based on the right values, it may not be beneficial at all for societies or institutions.

Knowledge, and especially in the post-truth age, has really become something very essential for personal, societal, and institutional survival. We know that the pandemic and post-pandemic challenges have been taking place among many other crises. In many societies, all kinds of different crises were taking place at the same time. Knowing how to work within your society or within your community under this confluence of many crises at the same time requires the ability to conduct good research, and to communicate with major stakeholders and learn from them. It requires analyzing and also synthesizing data, and also the ability to just listen to what is true and what is false. When even scientists don't know what's true and what's false, it's clear that this kind of knowledge requires a lot of good judgment and critical thinking. In particular, knowledge is an essential skill that we found was especially important for academics, administrators, and students and for the future of our institutions and communities.

These types of learning are not really independent in any way, because again, the development of the whole person is really a complicated process that combines individual, social, local, and global factors. We live in a chaotic world with a lot of uncertainty, and the pandemic has also shown us what can happen in a global crisis when we don't have a truly sustainable system.

We have to learn from other cultures and from other people, and in that way educate any one person as an individual in such a way that individuals themselves will be well organized and able to take responsibility for the complexity in their organizations, in their schools, in government or business. At the same time, they will always feel the need to keep growing.

In this world of complexity, there's always a deception that we might know enough. We already had knowledge before. But, in fact, as the pandemic has shown, knowledge is constantly limited and there's always something we don't know. There are limits in science, in what we can share with our students, what we can share with our neighbors and with our own families, and even in terms of how we foresee saving ourselves in times of the most difficult troubles. In this regard, I say that it is important to learn more, to be organized individually, and to be open to the world in order to develop.

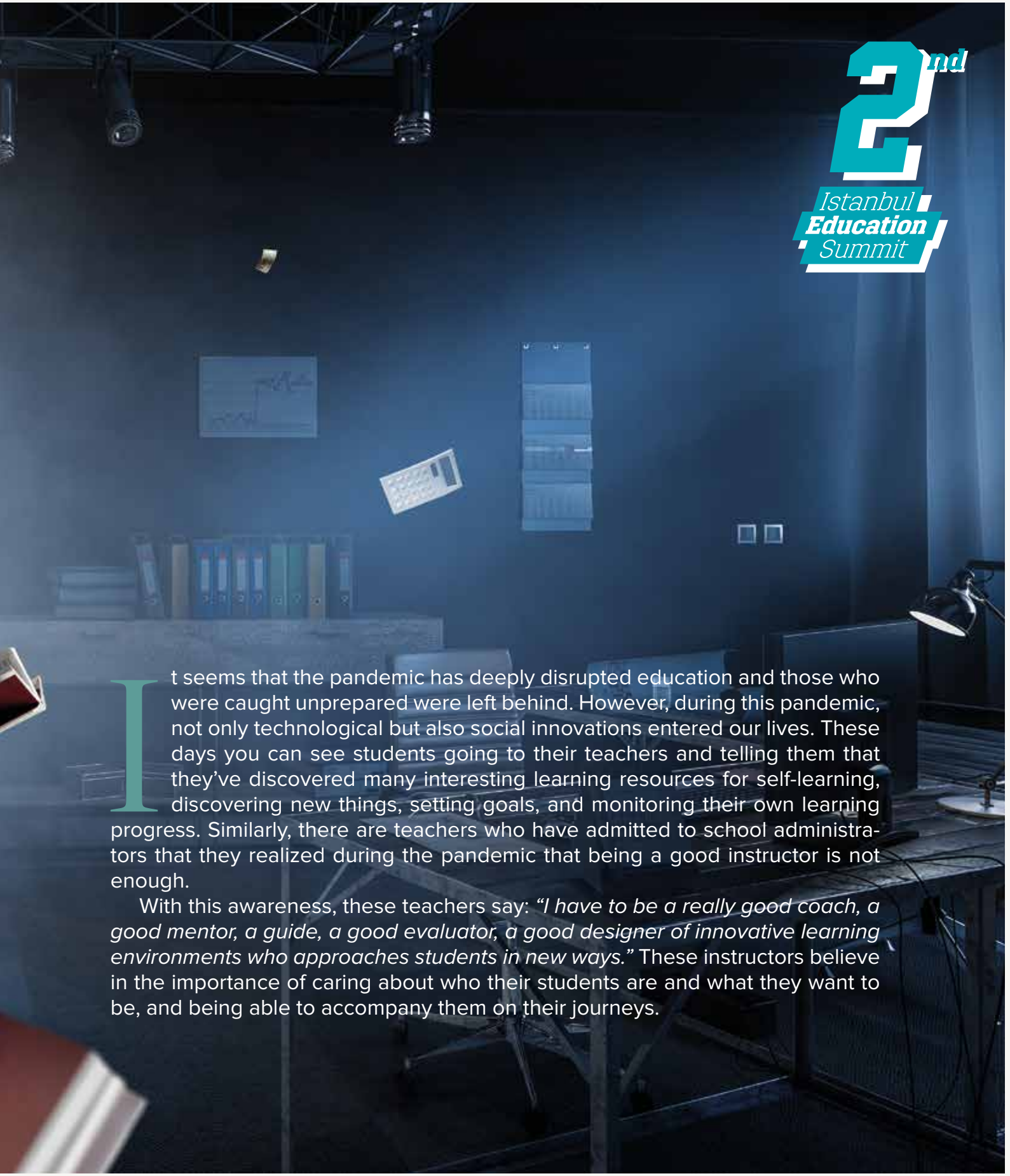
ANDREAS SCHLEICHER

OECD Director for Education and Skills



Education and Skills in the World of the Future

The world no longer rewards you solely for what you know. Knowing what Google already knows won't gain you anything. Now the world rewards you for what you can do with what you know. This situation involves not only cognitive skills but also social and emotional skills.



It seems that the pandemic has deeply disrupted education and those who were caught unprepared were left behind. However, during this pandemic, not only technological but also social innovations entered our lives. These days you can see students going to their teachers and telling them that they've discovered many interesting learning resources for self-learning, discovering new things, setting goals, and monitoring their own learning progress. Similarly, there are teachers who have admitted to school administrators that they realized during the pandemic that being a good instructor is not enough.

With this awareness, these teachers say: *"I have to be a really good coach, a good mentor, a guide, a good evaluator, a good designer of innovative learning environments who approaches students in new ways."* These instructors believe in the importance of caring about who their students are and what they want to be, and being able to accompany them on their journeys.

We have teachers actually rethinking their roles and we have school principals going back to the local administration and saying: "Well, you know, during the pandemic, you really abandoned us, but we managed things, we reconfigured spaces for people with technology in new ways to build new education systems. Now leave us some of that space after the pandemic." I think we'll find a lot of momentum here. But the pivotal question is really about being better in establishing a **more collaborative culture in education**. If we just rely on teachers in the four walls of a classroom, we won't change education. If we get teachers to work together, to research new learning environments, to observe each other's classrooms, and to engage in collaborative professional development, we'll create a stronger profession among teachers. They will be the ones who reinvent and reimagine education.

I'm quite optimistic about the long-term positive results of this pandemic if we build stronger school networks. You know, schools often work in isolation. We don't know what's happening in our neighboring schools. We always look upward in the system. We don't look outwards to the next teacher, the next classroom, the next school, or the next education system. From now on, I hope we'll see more of a cultural shift toward a high degree of professional autonomy, yes, but also toward a more collaborative culture.

THE HUMAN CONDITION IN THE DIGITAL WORLD

Yes, we need to realize that the kinds of things that are easy to teach and maybe easy to test are precisely the kinds of things that have also become easy to digitize, to automate. We know how to educate children as second-class robots, as people who are very good at repeating whatever we tell them. But what will make us human in a world in which things that are easy to teach have become easy to digitize? And how will we answer this



question: **What humans skills are complementary to the artificial intelligence being created with our computers?** The technological products that surround us are related on a cognitive level to our capacity to imagine, to create, to build things, our inner quests. This is very important.

We need to give young people more space to discover, to experiment. If you want young people to be creative, giving them room to do things and experiment is really important. And if you experiment, you need to take risks, and if you take risks, you make mistakes. Our education systems don't improve if they don't become better at helping young people learn from and with mistakes. In such a case, maybe young people don't become sufficiently creative.

We've seen in our assessments of social and emotional skills that 15-year-olds are often less creative than 10-year-olds. If I were to tell you that your 15-year-old would do worse in mathematics than your 10-year-old, you would say there's something going terribly wrong. It's funny that we don't have such reactions when it comes to creativity. We have to treat that as a personality trait of sorts, but we should ask ourselves: How can we do better in education? You know, children are born with an abundance of creativity. If you have a 3-year-old child, you know they're going to question everything you tell them. They're going to experiment with anything that crosses their path and they're always willing to learn. Always willing to unlearn. Always willing to respond to changing contexts, and then we put them in school. We don't expect them to be inquiring individuals; we want them to reproduce established knowledge as we understand it in our time. In this way, we create minds that are only half used. We believe that the source of development is intelligence, not effort or creativity.

I think imagination is just as important as our capacity to transcend uncertainties and manage tensions and dilemmas. The



I THINK THE MOST TRANSFORMATIVE THING TODAY IS HAVING A SENSE OF AGENCY, WHERE STUDENTS ARE NOT PASSIVE CONSUMERS OF LEARNING CONTENT AND WILL TAKE RESPONSIBILITY FOR THEMSELVES AND FOR OTHERS WHILE CREATING A FUTURE. THIS IS ABOUT SPREADING EDUCATION ACROSS SOCIETY EVEN AT A COST.

world is no longer black and white. The world we live in today is particularly a place where we try to find our way through uncertainties. You used to be able to consult older people, and they knew the answers to your questions, because the world changed very slowly and they had those experiences. When you ask such questions today, you never know what they'll tell you, whether it will be timeless wisdom or an outdated bias. I think this is a real dilemma for people in the 21st century.

STORING INFORMATION OR GOING DEEPER?

When we started doing our **PISA** assessments, reading was about extracting knowledge from prefabricated texts. We had television anchors we trusted and newspaper editors who analyzed the world for us and communicated it to us. When you didn't know the answer to a question, you could look it up online and you could trust the answer you found would be true. Today, you look up information on Google and nobody tells you what's right and wrong, what's true and false. Literacy is no longer about extracting knowledge. It entails constructing



knowledge, a very different kind of skill set, with the capacity to navigate ambiguity and manage complexity. Technology is great; it can connect you with the rest of the world. But in reality, it usually connects you with people who think like you, look like you, work like you.

This actually makes it more difficult to engage with alternative ways of thinking, divergent viewpoints, and different opinions. Once again, our capacity to navigate the complexity of the world is important to understand and appreciate different ways of thinking, different ways of work in all disciplines. Of course, in science, it's important to know something about physics and chemistry, but more importantly, can you think like a scientist? Can you design an experiment, and can you distinguish questions that are scientifically worth pursuing from those that are not? History isn't just about memorizing names and places - can you think like a historian, can you understand how the narrative of a society has emerged, how it developed and how it advanced, and sometimes how it unravels as the context changes? Can you look at things like a historian, can you think like a mathematician? Mathematics isn't just about formulas and equations and calculating exponential functions; it's about **understanding** the concept of exponential functions.

That's the cognitive side of this issue. What is also important is that the world no longer rewards you solely for what you know. Knowing what Google already knows won't gain you anything. Now the world rewards you for what you can do with what you know. This situation involves not only cognitive skills but also social and emotional skills. Are you at peace with yourself? Can you live with people who are different from you? Can you live in peace on this planet? Can you take responsibility? Can you mobilize your cognitive, social, and emotional resources to take action?

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OECD Director for Education and Skills

Andreas Schleicher is Director for Education and Skills at the OECD, where they administrate the PISA exam, which was launched to innovate and transform education policies and practices for policy-makers, researchers, and educators from different nations and cultures. For more than 20 years, he has been working with ministers and education leaders around the world to promote quality and equity in education. Prior to joining the OECD, he was Director of Analysis at the International Educational Achievement Foundation. He studied physics in Germany and graduated with degrees in mathematics and statistics in Australia. He is the recipient of numerous honors and awards, including the Theodor Heuss Award for Exemplary Democratic Participation, honoring the first president of the Federal Republic of Germany. He holds an honorary doctorate from the University of Heidelberg.

LEARNING SHOULD BE A MORE AUTHENTIC EXPERIENCE

I think the most transformative thing today is having a sense of agency, where students are not passive consumers of learning content and will take responsibility for themselves and for others while creating a future. I think that the İstanbul Education Forum is a great place to start such a conversation. This is about spreading education across society even at a cost. Education should not be just a public service where students are educated and teachers teach and parents come as customers. In the future, education will encompass the whole of society, and the costs and rewards will all be part of the equation.

I think mutual exchange will be beneficial in terms of bringing students together with the rest of the world. To the extent that we make schools open to the world, we can bring the real world into schools and connect the worlds of education and business.

Considering the example of Türkiye, vocational education is often a last resort, not really a first choice for young people. That's a pity, because we're either educating people very academically, very abstractly and very removed from the real world, or we're educating them in very narrow practical ways. In the future, education will be about building better connections between the



WHAT WILL MAKE US HUMAN IN A WORLD IN WHICH THINGS THAT ARE EASY TO TEACH HAVE BECOME EASY TO DIGITIZE? AND HOW WILL WE ANSWER THIS QUESTION: "WHAT HUMANS SKILLS ARE COMPLEMENTARY TO THE ARTIFICIAL INTELLIGENCE BEING CREATED WITH OUR COMPUTERS?" THE TECHNOLOGICAL PRODUCTS THAT SURROUND US ARE RELATED ON A COGNITIVE LEVEL TO OUR CAPACITY TO IMAGINE, TO CREATE, TO BUILD THINGS, OUR INNER QUESTS.

real world and the world of learning. It's obvious that you can't be what you can't see as a child. If you come from a disadvantaged family background and you've never met a scientist, why would you study hard in science classes? Bringing the expertise of the real world into the classroom and connecting learners with facets of the world is going to be very important, I think.

But we need to do a lot more for such realistic learning; learning needs to become a much more authentic experience. In the past, we used to learn to be able to do work, but now learning is work that doesn't stop when we finish school. It's just the beginning. We need to learn throughout our lives and we need to have curiosity that expands our hearts. As a school, if you manage to give young people these kinds of tools, give them the motivation and capacity to continue learning, you've been very successful.

WHAT DO WE BASE OUR ASSESSMENTS ON?

The **OECD** is really about helping people to see the world through different lenses and perspectives and to appreciate different ways of education. Some people see such assessments as a simple country ranking, where the statuses of countries are categorized, but that's not really the purpose. The real purpose is to help us understand the strengths and weaknesses of different



ways of educating students. How does success in learning play out across different geographical regions, social backgrounds, and genders?

We need to develop an understanding that allows us to learn from and with each other. We need to capture the kinds of learning outcomes that will be important for tomorrow, as well. Therefore, in OECD assessments, we place less emphasis on the reproduction of knowledge content and more emphasis on students' capacity for the creative use and application of knowledge. In social and emotional assessments, we are increasingly measuring the level of mental development among young people and how much they can grow. Such research provides great benefits in changing our perspectives and opening our eyes.

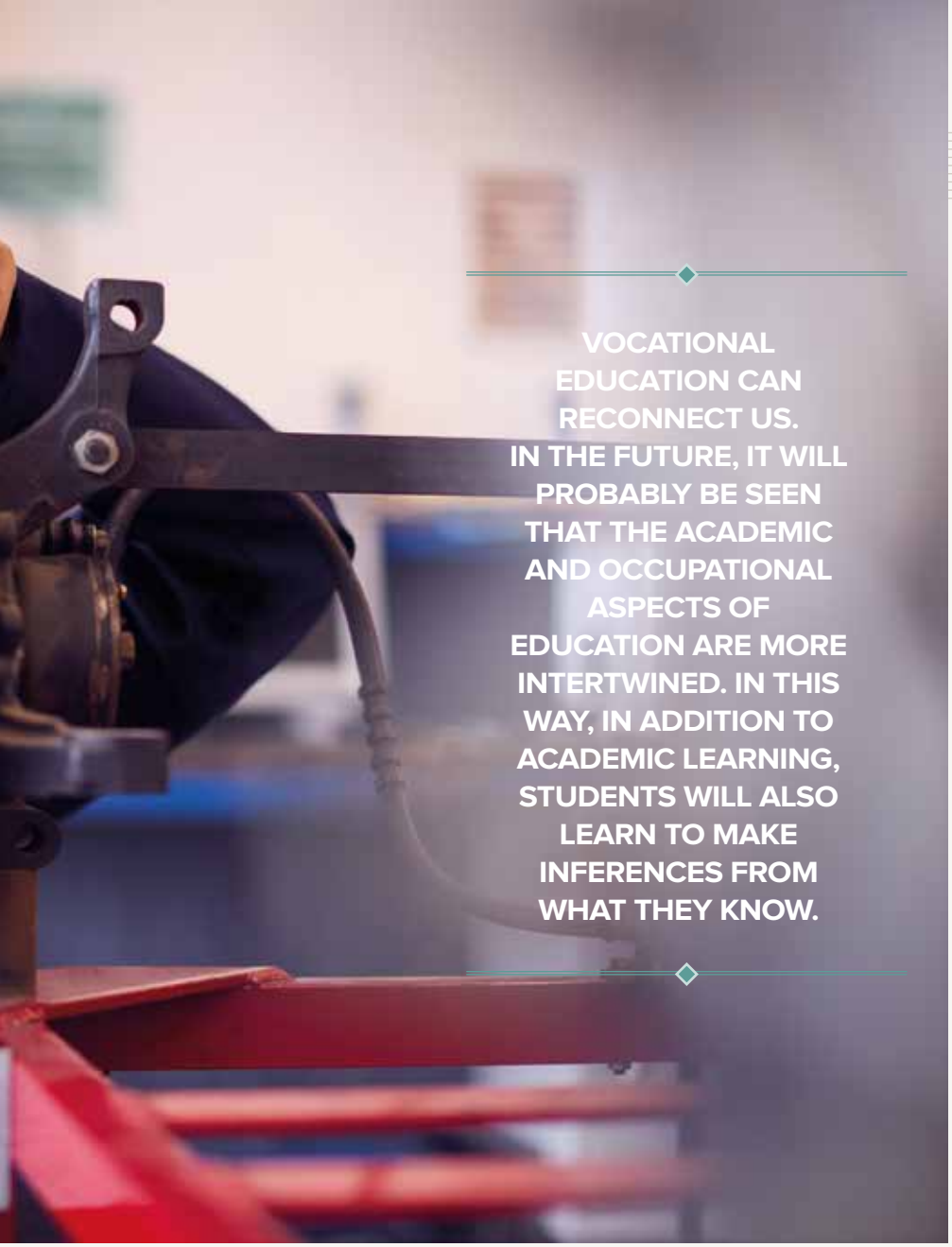
The world is an amazing laboratory... You know, we often find interesting solutions to the same problems that we face in our own countries in other places and other policy environments. I think we can create much better opportunities to improve and develop education if we have a more level playing field, a better understanding of education, and greater willingness to look outward, as a teacher to the next teacher, as a school to the next school, and as an education system to the next education system.

The challenge today is that we have to educate young people for jobs that haven't yet been created, to use technologies that haven't been invented, and to solve social problems that we can't yet imagine. We can't predict the future, but we have to be better at imagining alternative versions of the future and to prepare ourselves for different versions of the future. The more successful we are at imagining multiple versions of the future, the better prepared we'll be for the future that eventually arrives. We can't just educate young people by giving them a lot of information in hopes that it will be all they need for the future. Rather, to broaden the horizons of young people so that they understand the nature of disciplines rather than just having superficial knowledge that changes very rapidly, we need to give them more solid and deeper foundations for learning that will engage them and unleash their creative energies.

AN INTERDISCIPLINARY PERSPECTIVE

What the future requires is not teaching more, but teaching less knowledge more deeply, and giving young people a deeper understanding of what it means to look at things like a philosopher, to think like a scientist, and to look at problems through the lens of more than one discipline. The next big innovation will probably not come from a single discipline; it will come from the capacity of young people to connect the dots with ideas combined with the integration of different disciplines. To help young people think critically about complex problems and take more initiative in the future, we need to give young people far greater ownership of what they learn and how they learn, when they learn, and maybe even where they learn.

It's assumed that you learn in school and are free at home, but the future will probably be a much more integrated space.



VOCATIONAL EDUCATION CAN RECONNECT US. IN THE FUTURE, IT WILL PROBABLY BE SEEN THAT THE ACADEMIC AND OCCUPATIONAL ASPECTS OF EDUCATION ARE MORE INTERTWINED. IN THIS WAY, IN ADDITION TO ACADEMIC LEARNING, STUDENTS WILL ALSO LEARN TO MAKE INFERENCES FROM WHAT THEY KNOW.

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You may have some free time in school, some time for reflection. You may also engage in learning experiences outside of the school environment. We need to create a more fluid learning experience.

We're all born to learn; it's a very human facility that we have. We need to nourish this and ensure that young people have this energy and interest in learning. We often treat vocational education as a last resort for developing some practical skills, but good vocational education is a great way to learn to work on real problems with real people, to do things that have real consequences.

We've been overlooking the fact that school has often become very abstract and removed from the real problems of the real world. **Vocational education can reconnect us. In the future, it will probably be seen that the academic and occupational aspects of education are more intertwined.** Students are learning the academic dimension, but they should also learn to extrapolate from what they know, to apply their knowledge in unfamiliar situations, and to work collaboratively with other people in professional environments.

THE PROBLEM OF LEARNING AND ASSESSMENT

I think we also need to become much better at integrating the world of learning and the world of assessment. I would even say that one of the biggest mistakes that we've made in education was to separate learning and assessment. We ask students to pile up lots and lots of learning for many years, and then one day we call them up and say, "Tell me everything you know in a very contrived, constrained environment." This means that what children learn is artificial and very superficial, and it often affects the ways we teach and learn. We are only interested in accumulating knowledge; we aren't engaged in deep learning.

The future may see a much greater integration of learning and assessment, and technology can support that. While mathematics is being learned on a computer, that computer can figure out how students study and then make their learning much more detailed, more interactive, and much more personal. With technology, teachers can better see how different students learn and their mental differences and the personal traits they adopt for productivity. I believe that learning and assessment will be much better integrated in the future, as we hope. Young people will get better and more real-time signals of what their strengths are and where they need to invest additional efforts, and teachers will get better signals of how different students learn differently. I think those developments will be very important, but to make learning real and create agency among young people, with the willingness of people to take responsibility and respond, education can't just be about absorbing things. It will entail taking a stance, finding your role in the world, and refining it when tomorrow is different in this complex, volatile, and ambiguous world. That will be the most formidable challenge for education, in my opinion. We need to educate young people for their future, not just for our past.

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Language Teaching and the Effects of the Pandemic on Language Development

The pandemic likely created quite a separation between those who had resources at home and those that did not, and of course, going forward, the remedy is to try to meet students where they are in their language learning development and to start their education at their current level when they come back to school.



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I had a chance to travel around Türkiye in 2020, right as the pandemic was beginning, and I noticed that all the incredible historical sites I was visiting were actually sites of learning. Mosques, temples, and madrasahs were everywhere I went. It was really exciting to think that people had been together in these magnificent spaces for 12,000 years.

The usual model of education was one in which one person stood in front of the class and spoke, and the others were listeners. In 2020, that model really broke for the first time, and we weren't coming together in these physical places. It struck me what an incredible aberration that was in our history of education. Of course, these aberrations also give us an opportunity to reflect from a historical perspective on how resilient humans are, because if you imagine what was likely being taught in these spaces, say 12,000 years ago or 4,000 years ago, a lot of the stuff that was being taught probably wouldn't be part of a modern curriculum. But it was this educational background that brought humanity to this point. So even though for many years we'd been working to innovate or change things, we could look back on history now and say those things were irrelevant or silly or wrong.

LANGUAGE IS LEARNED BY HEARING

It got us to this point, and with language learning in particular, humans are very resilient. If you look across the world's languages, there are about 7,000 languages spoken right now, and the ways adults who speak those languages naturally teach or don't teach their children those languages vary tremendously. We all have specific beliefs. For example, you'll see American English-speaking parents specifically trying to teach their children the language. It's not just that they talk to their children. They'll say things like: "Johnny, this is an elephant, Johnny. Can you say 'elephant'? This is an elephant, right?"



They'll do this over and over again. Now, lots of people don't do this, and in some languages, adults don't speak directly to children because the children don't speak properly, so why would you talk to them? It's the other children that talk to children, and then eventually, once they can talk more properly, they can join adult conversations. In some cultures, people believe that you can't possibly learn language unless someone directly teaches you the language, but that's a very wrong assumption.

I'll give you an example from my family. My grandparents spoke Russian and Yiddish, and they decided when they had children that they would speak Russian to the kids and keep Yiddish as their secret language. So that's the language they would use to talk among themselves when there was something they didn't want the kids to understand. As a result, my father learned only the parts of Yiddish that you're not supposed to say in front of kids. Kids learn language just by hearing it, and not just the language that adults want them to learn. Language learning is incredibly resilient.

THE EARLY DATA WE HAVE SHOW THAT STAYING AT HOME GREATLY CONTRIBUTED TO THE ENRICHMENT OF THE VOCABULARY OF CHILDREN WHO SHARED AN ENVIRONMENT WITH EDUCATED, INTELLIGENT, WONDERFUL PEOPLE. BUT FOR MANY CHILDREN, THERE WAS NO SUCH ADVANTAGE.

POSITIVE AND NEGATIVE EFFECTS OF LOCKDOWNS

That's the good news. The bad news is that in the pandemic, there has likely been a very large gap arising between families, between those families where the adults who were home with the kids had time and energy and had the education to invest in speaking with their children and spending time with them and those families where that wasn't possible for the adults. The early data we have on what has happened with language learning during the pandemic show that some kids benefited in their vocabulary learning by staying at home because they were staying home with smart, wonderful people who really invested in their education, and they were spending lots of time with them. But a lot of other kids just didn't have that benefit. The pandemic likely created quite a separation between those who had resources at home and those that did not, and of course, going forward, the remedy is to try to meet students where they are in their language learning development and to start their education at their current level when they come back to school.

MORE THAN HALF OF THE WORLD IS MULTILINGUAL

The role of multilingual environments in children's development is now frequently addressed in language acquisition research. We treat bilinguals as a special case, like it's normal to be monolingual and bilingualism is a special case. That's absurd. Most of the world is multilingual. More than half of the world speaks more than one language. Many children grow up speaking many languages.

One of the reasons I would urge caution in drawing conclusions too early about language development during the pandemic is that sometimes someone having difficulty learning a language at an early age can

have good outcomes later, and bilinguals are a great example of this. If you have a child who's learning two languages at the same time and you test the child early on in language learning, you might say, "Oh, well, she's trying to learn two languages." It can lead to the perception that children are falling behind in both languages. But if you test them later in their development, they'll actually have developed great fluency in both languages, and then they also benefit from all kinds of other things that come with being bilingual. But if you test too early, you might conclude that it's bad. In fact, a lot of curricula around the world have said, "We can't teach two languages at the same time. That's going to harm kids." But if you let the process play out and develop over time, it might actually lead to something good.

LANGUAGE DEVELOPMENT WILL TAKE TIME

What happened to language development during the pandemic? Language development seems like it will take time. There are many teachers working hard in this field, and the wisdom of the people who transmitted these languages over thousands of years is evident.



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Lera Boroditsky is a professor of cognitive science at the University of California, San Diego. Her research interests include linguistics, psychology, neuroscience, and knowledge and methods from anthropology. Her studies have brought new perspectives to the question of how everyday spoken language shapes our ways of thinking, or linguistic relativity. Her articles and lectures have influenced the fields of psychology, philosophy, and linguistics in providing evidence against the idea that human cognition is largely universal, independent of language and culture. Boroditsky was selected as a Searle Researcher and has received many awards, including the NSF CAREER, Marr, and McDonnell Scholar awards. Boroditsky teaches popular science courses and also publishes her works in many forms of digital media.



Let me give you just one example from a language community. I had a chance to work with an Aboriginal community in Australia. Instead of using words like "left" and "right," they use "north," "south," "east," and "west." So, to speak a language like this, you have to stay oriented. You have to know which way is which at all times.

There are communities around the world where that's simply the language practice of that community, the fact that you have to use "north," "south," "east," and "west." To talk about directions means that kids growing up in these languages will learn their directions and be able to point southeast very easily. Sometimes teachers from outside of those communities who come into those schools will use standardized tests for those kids, and they'll ask them: "Can you point left? Can you point right? Can you use these basic words?" And the kids can't do that because they always point north, south, east, or west. The teachers put them in remedial education and say these kids have spatial problems and need to be put back a grade. In fact, those kids are able to orient in a way that's much better.

Qualified local teachers can adapt better than outside experts and government officials. This shows that you need to create specific education programs that take into account the cultural elements of your location.

THE ROLE OF THE SCHOOL AND THE TEACHER

Obviously, kids do a lot of language learning at home. The role of the school can be to connect kids to the resources that they would individually benefit from for learning a second language or even developing skills in their first language. There are lots of resources available. There are apps that have gamified language learning. There are so many options now if you want to learn, but it requires a curation process. A good teacher will point you in the right direction and will curate an



experience that will benefit you and the skills you need to work on. I feel like the role of schools is integrating the incredible richness of information that is available now. Teachers can also continue to develop the skills necessary for them as they become experts in guiding children in the right direction.

I had this experience recently. I was trying to learn Spanish. I was in Colombia, and I visited a classroom of students who were trying to learn English, and we were trying to have a language exchange conversation, and to them, it was incredible to speak to someone who spoke English. And to me, it was so fun to speak to a room full of students who spoke Spanish. I thought, why is this so strange? I mean, there are so many people in the world who speak English, and there are so many people in the world who speak Spanish. It's just that the connection needs to happen. I'm not inventing anything new here. Obviously, these opportunities are possible, but they have to become more fluid in our classrooms, like in that classroom in Colombia. If students exist as their own little islands, they are not connected to all of the other classrooms in the world that are learning languages, they're not connected to other people who want to learn Spanish. Who wouldn't want to do a language exchange? Part of the role of schools is to facilitate these processes and take advantage of the incredible richness of interconnectedness that we now exist within.

The pandemic was an incredibly disruptive event in education, but it's a disruptive event that allowed us to develop and see opportunities for radically transforming the way that we teach. Winston Churchill said, "Never let a good crisis go to waste." I think this was the kind of crisis that created incredible opportunities for developing new ways of teaching and engaging in the classroom.

My students have come to me with post-pandemic problems. I hear a lot about people trying to learn a language, and I don't have solutions for these problems, but I'm putting them out here now because there are a lot of brilliant minds in this room and I think that if we all think about these problems, good things will happen.

IN FACT, A LOT OF CURRICULA AROUND THE WORLD HAVE SAID, "WE CAN'T TEACH TWO LANGUAGES AT THE SAME TIME. THAT'S GOING TO HARM KIDS." BUT IF YOU LET THE PROCESS PLAY OUT AND DEVELOP OVER TIME, IT MIGHT ACTUALLY LEAD TO SOMETHING GOOD.



BREAKING DOWN PREJUDICES

The first kind of ill-formed idea or problem that students come to me with is the idea of being already behind. They say "I've lost all this time, I'm already behind," and they feel discouraged because they feel like they've lost time with respect to language learning. For example, people might say, "Oh, it's too late for me to start learning a new language because you have to learn when you're a kid and it gets so much harder when you're an adult." That's true. It does get harder to learn as you get older with respect to language. However, unless you have a time machine, there's no better solution than to start now. The very best time to start learning is now, and this idea of being already behind is completely unhelpful in learning. It's something that you have to throw away and say, "Well, I'm just going to start where I am. I'm going to start now." Whatever way





At the Second İstanbul Education Summit, Prof. Dr. Ahmet Emre Bilgili, Deputy Chairman of the Board of Trustees of the Turkish Maarif Foundation, presented a plaque to Lera Boroditsky.

we can support students in this idea, I think we will liberate them to start learning from wherever they are.

Another problem is that students often come to me with goals that are poorly formed. They'll say, "If I start learning this language now" – which they've decided is too late – "I'll never be native-like. What's the point?" I always say, "Well, why do you want to be native-like? Are you trying to become an international spy? What reason could you possibly have for perfection being the only goal, because there are so many other levels of mastery that you could achieve in any subject that would be wonderful?"

We need to free our students and ourselves from these impossible goals and from striving for perfection in a way that prevents us from even starting to do things. How do we do this?

Another problem that my students come to me with is kind of related. They say they've lost two years, and it almost feels like they want to give up because they've lost two years, but these timelines that we have are completely arbitrary. I tell them when they're 45 they're not going to care if it took them an extra two years to do this coursework.

It's not going to matter in my own experience. I started school in the Soviet Union. I did five grades of school in the Soviet Union, and then I didn't go to school for a while. My family and I were refugees, and I started eighth grade in America, in a completely different educational system and a new language. Everything was weird. I'd missed everything, but it doesn't matter now. When I look back on it, I say, "Well, I lost some years, but who cares now? I learned things in the end." The point is not to have to stay on some fixed curriculum. The point is to arrive at some set of goals that you'd like to master. How do we help our students not feel like they've lost two years or that they have to stick to some particular timeline? How do we free them from the barriers that institutions create?

We're part of these institutions where we have these fixed curricula, and we say "you have to pass this test, and if you pass the test, then you go on to the next class." That's a problem in two ways, and one is the idea of passing. Let's say you got 70% on the exam and passed. That means that you didn't get 30% of it. Maybe you really need that particular 30% to go on to the next part. I learned to sail recently, and I want to know that when I go out on a boat I don't just know 70% of how to sail a boat. I want to make sure I don't die at sea. How do we, as institutions, create curricula that are tailored specifically to goals, not just passing or failing, and maybe holding people back but encouraging them to think about mastery of the topics? That's important, not worrying about fulfilling arbitrary goals that may not be important to them. I hope you'll think about some of these things.

DR. ELAINE WILSON

University of Cambridge



Returning to Education in the Post-Pandemic Digital World

Education systems now recognize the vital role of good teaching in helping to compensate for lost learning. To this end, we must not lose sight of the oneness, camaraderie, and resilience that teachers showed throughout the crisis. Learning recovery will take place when students and teachers come back to work together face-to-face in classrooms supported by digital tools.



2nd Istanbul Education Summit

We now know that the global COVID-19 pandemic disrupted education systems all over the world with serious effects. Social inequality has been exposed, and we know that it's been accentuated by the effects of the pandemic. Students from already disadvantaged backgrounds have suffered the most from a lack of access to good teaching and the social isolation experienced during lockdowns. Online learning opportunities were hampered for many because of a lack of access to digital devices and poor internet connectivity. Teachers in small rural schools struggled to provide basic education. Nonetheless, most governments responded and tried to overcome these adversities.

As we emerge from the restrictions of the pandemic, policymakers are now assessing the impact of COVID-19 on learning. These assessments are usually based on literacy and numeracy metrics first used as economic measures in the early 2000s. Many countries are using learning loss measures to quantify the economic impact of the disruption of student learning. However, there's a danger





that in focusing on the negative dimensions of the pandemic, we will lose sight of the positive outcomes that are now being identified as we look back on what took place and forward to encourage hope for the future. It's not an exaggeration to suggest that a paradigm shift took place in schools and classrooms around the world. Teachers showed remarkable resilience and responded immediately to the crisis. They stepped up when asked to change their deeply set practices and they rapidly learned how to use digital tools. At a local level, schools extended their communications with parents and often provided much-needed digital equipment and internet access. Governments working with teachers created a whole range of teaching materials, such as TV programs and teaching videos made available via digital platforms that provided online access throughout the pandemic. As a direct result of this rapid shift to online learning, schools had access to online knowledge and links with networks of people beyond their immediate surroundings.

CRAFTING A NEW "NORMAL"

One important finding that we must carry forward is that teachers are the essential link in learning recovery. Teachers are the same the world over. They care deeply about the children and young adults entrusted to them. All teachers want to do their best for their students. In the pre-pandemic world,

REVERTING TO THE "OLD NORMAL" WILL MOST LIKELY RESULT IN ENTRENCHED DISADVANTAGES AND, IN SOME COUNTRIES, IT WILL ALSO CREATE MORE ACUTE TEACHER SHORTAGES. PEOPLE, AND TEACHERS IN PARTICULAR, NEED TO FEEL VALUED AND HAVE A SENSE OF BELONGING.



DR. ELAINE WILSON

University of Cambridge

Elaine Wilson is Professor of Teacher Education and Science Education at the School of Education at the University of Cambridge and is also Dean of Homerton College. Wilson has worked as a secondary school chemistry teacher in Bath and Cambridge, and she has been awarded the Salters Medal for chemistry education. She has also received two career awards for her academic work in higher education; she was awarded the University of Cambridge Pilkington Education Award for outstanding achievements in university teaching and a National Teaching Scholarship for her leading role in teacher education. Her interests include science education practices, education reform, teacher education, and digital technology. Wilson has supported the implementation of international teacher reform programs. She recently worked with teachers in India on a program funded by the British Council and developed a World Bank-funded teacher training program in Romania. She has been collaborating with the Norwegian Research Council since 2017.

life challenges, lack of resources, and inadequate professional education often hindered teachers' aspirations. Education systems now recognize the vital role of good teaching in helping to compensate for lost learning. To this end, we must not lose sight of the oneness, camaraderie, and resilience that teachers showed throughout the crisis. Learning recovery will take place when students and teachers come back to work together face-to-face in classrooms supported by digital tools.

Education systems must prioritize teachers' growth and well-being and avoid blaming teachers for learning loss. Reverting to the "old normal" will most likely result in entrenched disadvantages and, in some countries, it will also create more acute teacher shortages. People, and teachers in particular, need to feel valued and have a sense of belonging. Teachers need to feel competent and have good training to ensure that they are knowledgeable about how children learn. Finally, teachers need to feel trusted and have some control over what they do in their own classrooms. It is the classroom teacher who, on a day-to-day basis, works with individual children and knows about each child and how to get the best out of all children.

The importance of social and emotional dimensions of learning has been highlighted by recent OECD reports. Teachers who are functioning well and know their students, and who work with parents, can help alleviate the debilitating effects of extreme anxiety and lack of hope among young people following the pandemic.

The paradigm shift in teaching caused by COVID has shown us that teachers can do things differently in their classrooms. Now we all need to work together to redefine a "new normal" for teaching and learning in school settings. This must exploit the power of digital tools not as a replacement for the teacher but as a powerful tool to amplify good practice. We must be guided by experts in ethics and practice as to what tools are fit for what purposes. We must be clear about how digital tools are enhancing learning and not build biases in the system through flawed algorithms. This is an exciting prospect, but it's one that will need careful scrutiny.

There are immediate actions that can be taken to ensure that learners are not left behind. The table below summarizes some suggestions. However, the future looks brightest if we can mobilize technical teams with instructional designers, pedagogy experts, and expert teachers to develop online resources that are a good fit for their purposes. These need to be made available to everybody, and then a sense of openness and sharing can be created for the greater good of the next generation.

Actions	Classroom level	School level	Whole country level
Immediate actions to support "left behind" children	In face-to-face classrooms, identify individual students' requirements and modify school arrangements to allow time for this extra support	Set up extra face-to-face support systems for disadvantaged students Work with parents to help amplify this support and keep children in school	Provide training and resources to schools to fund extra support for "left behind" children
Medium-term actions	Share digital tools and resources that can extend access to teaching beyond the school day	Collate and share resources developed during the pandemic and make these available through wider networks	Provide devices and good internet connectivity Develop small targeted digital platforms to curate selected resources
	Share pedagogic practices that ensure that classrooms are inclusive for all learners	Modify the curriculum and school day to allow autonomy to develop specific contextual short programs to motivate students	Rethink the purpose of the science education curriculum; work with universities and subject knowledge experts to make the curriculum relevant for the post-pandemic digital world
Longer-term strategic planning	Create and maintain teacher networks to share practices	Evaluate the impact of new ideas and approaches; share these findings within wider networks	Bring together full-stack developers with instructional designers, pedagogy experts, and teachers to develop small digital platforms that are regularly maintained and context-specific

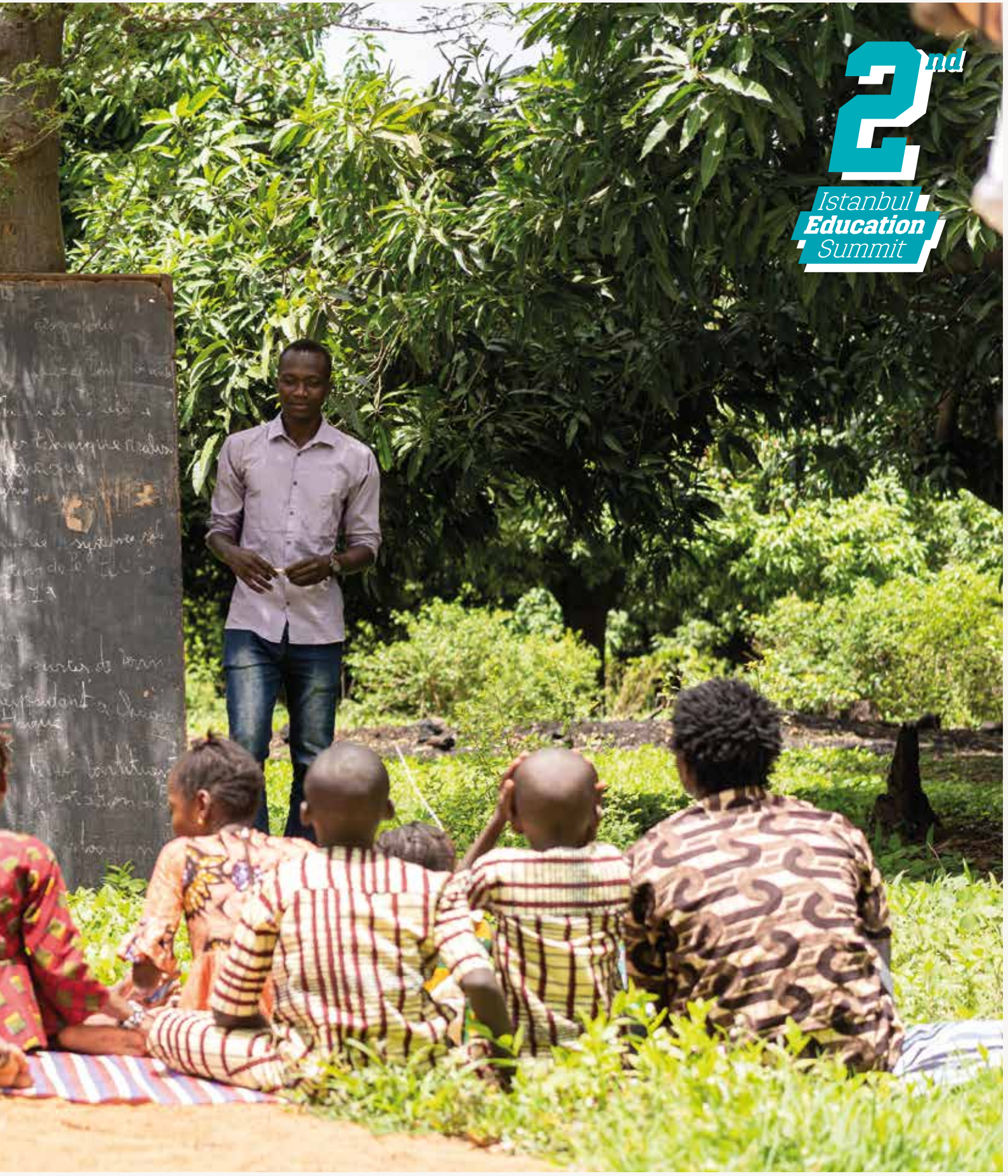
KADER KANEYE

African Development University



Education for Local Development

I thought about how many people it could make a difference for if we saved even one person with a university education, and I wanted to reach out to thousands of children. I imagined an environment that could offer them the same opportunities that I had.


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What motivated me to create a private university? Well, it was related to my personal story. I was born and raised in Niger. Niger is considered by many standards of measurement as the poorest country in the world. In the last five or ten years, even countries at war and countries facing natural disasters are ranked in terms of the Human Development Index as being better than Niger.

That's how the world describes us. Niger is the country with the highest population growth at almost 4% and the highest average number of children per woman at 7.9. The GDP per capita is $100. That's how they talk about us, and people grow up really being convinced that they are the worst people in the world. You grow up with the feeling that you are the last people in the world to be in such a situation.

I was fortunate to have parents who were really serious about education. Most of my peers who started school at an early age left school at an early age, but that wasn't an option for me. My parents were very serious, and I studied seriously without liking it until I got to high school and got a scholarship to study in France. That's where my drive and my commitment to Niger really came out, as I was studying economics and I was discovering notions about growth, development, and progress, and extreme poverty and the relationships among different topics. I realized how fortunate I was to be there, and how much was I spending compared to what an average Nigerien person would survive on. Taking a closer look at the situation, I realized that I was one of the lucky ones of my generation, and I noted that in the back of my mind. I felt like I needed to go back, because when you live in Niger, you usually never go back. Your parents, they sacrifice everything to save you, and you have to succeed wherever you land and try to get your siblings out of the country too. Then your parents will feel like they succeeded in their lives. But I decided to go back.

WE HAVE TO ACT FOR OUR COMMUNITY

When I decided to come back, I had a very good life, and I realized that the one thing that made a difference for me was the education I had. I wondered how, from a whole neighborhood, only one person could get out of misery. I was living in a good place in the capital city. My kids were going to good schools. But when I went back on the weekends to where I grew up, the kids there looked like they used to, going barefoot. When they got hurt, they waited for it to heal on its own. No bandages, nothing. There was still no water. The houses were still flimsy.

It was already a new generation, and that's when I knew I needed to do some-







2nd Istanbul Education Summit

I FOUNDED THIS UNIVERSITY BECAUSE I WANTED TO BUILD HUMAN CAPITAL THAT WOULD DEVELOP THE COUNTRY. THE MISSION IS TO IDENTIFY THE MOST TALENTED YOUNG PEOPLE WHO HAVE POTENTIAL AND PROVIDE THEM WITH THE BEST EDUCATION YOU CAN FIND.

thing. I thought about how many people it could make a difference for if we saved even one person with a university education, and I wanted to reach out to thousands of children. I thought if they had the same kind of learning environment in France, we could produce 1000 educated people every year, and those 1000 people could come back and help their villages. Everyone can save a village, at least. And when you make it to the top, you can save at least 10 villages, and development can happen.



This French education gives you good ideas, but you never execute them. I spent ten years working as a certified public accountant, fighting against corruption in Niger. I lost the fight, of course. You never win a fight against corruption. But I was too young to know that, and, like most people, when you fail, you go to graduate school. That's when I went to the US. I was fortunate to have a Fulbright scholarship. I went to Harvard, I did an MPA. I wanted to be a politician, actually. I wanted to fight corruption from the top. When I was there in the US, I switched from politics to social entrepreneurship. That's American education for you. It makes you think everything is possible; it gives you wings.

So, I came back and I started the university with no resources, and I almost died, the university almost died. But fortunately, our university, which we started 5 years ago with 30 students, was very fortunate and successful. Now we have 400 students. The Vice President of the Maarif Foundation, I believe, came to Niger and visited our university. We are a very small university; 400 students is like nothing, but we say every single student of our university is worth a thousand people. So, I have 400,000 students.

BUILDING HUMAN CAPITAL

I founded this university because I wanted to build human capital that would develop the country. The mission is to identify the most talented young people who have potential and provide them with the best education you can find in the world. We have a campus partnership with Coursera. Our students have access to the best content you can find in the world. Actually, from the first year, every single student has to go through CS50, which is an EdX course on computer science created by Harvard and MIT. It doesn't make a difference what they're studying.



We want them to learn algorithmic thinking. I want them to be able to compete with anyone in the world. They have access to the best content, but it's based on the foundations of our traditional African education, which means they learn to serve people, they learn to learn by themselves, they learn to think by themselves, and they learn to solve our local problems. The goal is not to teach them fancy things so that they dream of landing in France and staying there. No, the goal is to teach them what they could have learned if they had gone to France or to the US, but the real issue is how to use it to solve problems for people who didn't have the same opportunity as them. For me, higher education isn't about having an option for getting a job. It's an option for saving this country. Actually, it's an option for building a new country on our own terms.

How do you make sure students understand the responsibility to give back? Let me give you some regional statistics about college-aged people around the world. Suppose you go to developed countries like the US or European countries - 60% or 70% of this age group is enrolled in university education. In countries that are developing, like India or Türkiye, it's 25% or 30%. For Africa as a whole, it's 9%, meaning that only 9% of our youth aged 18 to 25 years is indeed enrolled in a university. And when you come to countries like Niger and the Sahel region, it's 4%.

This is a very, very frightening thing. Imagine that only 4% of your people have higher education. On the other hand, if you look at who controls the country, from the private sector, the public sector, and the non-profit sector, they all have university degrees. We have two things to do here. One is to figure out how we expand the 4% to have more people who are qualified to lead. And second, how do we make sure they have the right education so that they don't become monsters when they inevitably get to the top? University graduates automatically have a better chance of getting to the top than anyone else in the country.

Our university has a three-year bachelor's program. As I was saying, that there are some things that we consider as core education, like CS50 and leadership. Leadership One, Two, Three... Leadership One is self-leadership, Two is leading others, and Three is leading communities. They do it the first year, the second year, and the third year. And the first moment they step



> THE REAL ISSUE IS TO BE ABLE TO SOLVE PROBLEMS FOR PEOPLE WHO DO NOT HAVE THE SAME OPPORTUNITIES. FROM THIS PERSPECTIVE, FOR ME, HIGHER EDUCATION ISN'T ABOUT HAVING AN OPTION FOR GETTING A JOB. IT'S AN OPTION FOR SAVING THIS COUNTRY. IT'S AN OPTION FOR BUILDING A NEW COUNTRY ON OUR OWN TERMS.

on campus, we set the tone this way, myself and all the administration and faculty. We keep repeating the same thing for the whole three years.



DON'T CHASE AFTER THE COUNTABLE

I know students from Niger who are studying in Türkiye, and this is what I say to them: If you are here today, if you are in a university coming from this country, it means you are extremely privileged; you are truly among the 5% of the people who have the most privilege in the country. What does it mean for you to be here? It means that you have somewhere to sleep, you have at least one meal a day, when you're sick someone will take care of you and take you to the hospital. It means maybe your biggest problem in life is that your smartphone fell and the screen is shattered.

This is the type of life you have. If you look carefully around you, you will see that most people in your age group, when they wake up, they wonder if they're going to eat, and even if they answer yes, what are they going to eat? It's usually never something by choice, it's just something to calm the pain of hunger.

This is what I say to those who are following: We are here, we will succeed, we will somehow find a job in a country where there are not many educated people. We will have a house, a spouse, children, a car. But this is all like bank accounts. If you measure your success with these things, you are betraying the future and an entire generation.

What you should use as a measure of your success is how many people you help in your life. No matter how high you go, if you chase countable things, you will be wrong. It is necessary to go to a level where it's not possible to measure outcomes with numerical data.

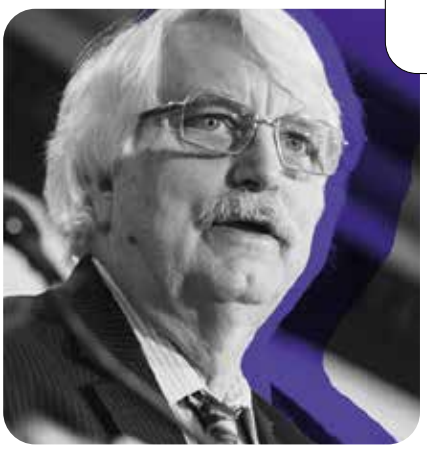
No matter how many people you help, you can usually only reach the desired level toward the end of your life. You have to constantly help other people. We keep repeating this. We designed an entire school environment and school culture to make these dreams come true with the people who join us. You can see that our graduates are making a difference in the country and I am very proud of that.



KADER KANEYE

Founder of African Development University

With more than 15 years of international experience on various continents in sectors such as auditing, consultancy, financial services, oil and gas, agriculture, non-profit organizations, higher education, and youth development, Kader Kaneye's fields of work include development, higher education, and the management sector. After his graduate studies at Harvard University, he took action to improve the quality of education in Niger and create opportunities for youth development. He founded the African Development University, the first non-profit university in Niger, with the aim of preparing the most talented young people of Niger and Francophone Africa to design and lead the development of their respective nations as ethical and effective leaders in the public, private, and non-profit sectors. Kaneye has set his lifelong vision as seeing African youth realize the empowerment of Africa and the transformation of the continent.



CHRISTOPHER DEDE

Senior Research Fellow, Co-Principal Investigator of the NSF-funded National Artificial Intelligence Initiative

The Future of Education in a Hybrid World

Now the world is irreversibly hybrid. We're never going back to where things were before the pandemic. People like working remotely, they like shopping remotely and getting food delivered. They like not having to move in order to get a job in a different place. That means that all students need remote, online interaction as part of their education because otherwise, when they graduate, they're going to be at a disadvantage if they only know how to communicate face to face when the world is a hybrid world.



Remote or online learning really had a dramatic effect during the pandemic. Once or twice in people's lives, they go through what's called a sea change. The world shifts so dramatically that nothing is the same as it was before. For example, the First World War and the Second World War were sea change events. The pandemic was a sea change event for all of us, not because of the disease, which is fading into the background with all diseases, but because of the world's response to the disease, which was to shift to remote online interaction. People who would never have made that change were forced to do so, and institutions that might have taken two decades to make the change did so practically overnight.

Now the world is irreversibly hybrid. We're never going back to where things were before the pandemic. People like working remotely, they like shopping remotely and getting food delivered. They like not having to move in order to get a job in a different place. That means that all students need remote, online interaction as part of their education because otherwise, when they graduate, they're going to be at a disadvantage if they only know how to communicate face to face when the world is a hybrid world.

This is a challenge for many countries that have not invested in online infrastructure. In a series that I co-host called Silver Lining for Learning, we look at success stories around the world of groups that have done not only successful online learning, but transformational online learning. And many of those countries have done this with few resources and with marginalized populations. So, that series is a good place to look for stories about success and how online learning has really changed during this period.

The other thing I want to say is that the media is portraying remote learning as intrinsically inferior, that we never want to do it unless we have to. The reality is that our infrastructure and our teachers weren't prepared to do it. And what we see with the success stories of Silver Lining for Learning is that remote learning complements face-to-face learning. It's not an inferior version of face-to-face education; it's different in the way that an apple and an orange are different. Preparing for a hybrid world by taking advantage of what we've learned about remote online learning is a major challenge now for education.

So what insights did we gain about online learning? Now the pandemic is receding, but we need to continue to use our experiences. I'd like to talk about my own experiences with teaching online because I'm a very experienced educator in terms of online education.

WHAT IS PLEASING FROM AN EDUCATIONAL POINT OF VIEW IS THAT DISTANCE LEARNING HAS BECOME A COMPLEMENT TO FACE-TO-FACE LEARNING. DISTANCE EDUCATION IS NOT A LESS VALUABLE VERSION OF FACE-TO-FACE EDUCATION. FROM AN EDUCATIONAL POINT OF VIEW, PREPARING FOR A HYBRID WORLD BY TAKING ADVANTAGE OF WHAT WE HAVE LEARNED ABOUT DISTANCE AND ONLINE LEARNING SHOULD BE OUR MAIN CONCERN.

THE OPPORTUNITY THAT CAME WITH THE PANDEMIC

One of the things we've seen is that flipping the classroom is very valuable. Whether it's face-to-face or online, this allows you to interact outside of the classroom without time constraints. During the pandemic, students showed how much they value interaction with each other and their teachers. Indeed, online education creates opportunities for rich discussions because students are willing to take the time to pre-watch presentations.

Another thing we learned is that experts are at our fingertips because the whole world has now installed the infrastructure for online learning. This morning at 6 AM, I gave a talk in Saudi Arabia, and now I'm doing an interview in Türkiye. For me, it's just walking down the hallway and sitting in front of my computer. So I'm able to have much more of an impact than I was in a world where people weren't prepared for this kind of interac-



tion; previously, I had to physically travel in order to do such things.

Teachers can take advantage of this to bring in experts in their fields, perhaps even former students who graduated and can talk to current students about what's happening. Another thing that online education does is serve as a complement to face-to-face education and so there are very rich data streams that come out of online learning platforms including **apps and intelligent tutoring systems or social media or video conferencing**. These all collect rich sets of data second by second, data about what's going on, and that can be very valuable for diagnostic purposes. It can lead to changes in instruction methods and valuable feedback for students and teachers.

Some of my research deals with immersive environments, like internet games or virtual ecosystems, where students can wear the shoes of an ecosystem scientist and explore and conduct research. We use the data streams that come out of those programs to help students and teachers understand what they're doing well and what they're not doing well. So if you bring all these things together and have rich interactions rather than presentations, bringing together people from around the world who can serve as resources and collecting rich data streams for real-time feedback, it's transformative. It's not just doing the same thing. It's doing something different and powerful.

One of the research findings in the literature shows that students find their voices in different types of media. Some students really find their voices face to face, but other students find their voices in asynchronous interaction online, and still other students find their voices in synchronous interaction online. The more media we use, the more students really find their voices. These are all hybrid skills that are modeled by teaching online in addition to whatever you're learning, whatever the content is.



CHRISTOPHER DEDE

Senior Research Fellow, Co-Principal Investigator of the NSF-funded National Artificial Intelligence Initiative

Before becoming a Senior Research Fellow, Christopher Dede worked for 22 years as the Timothy E. Wirth Professor of Learning Technologies at the Harvard Graduate School of Educational Sciences (HGSE). Between 2001 and 2004, he was also the head of the Learning and Teaching Department at HGSE. His main interest is the development of new types of education systems that fit the skill sets that the 21st century demands. His research covers emerging technologies for learning, adapting technology to large-scale education systems, developing policies that support educational transformation, and providing leadership in educational innovation. Currently, Christopher Dede is Co-Principal Investigator in Adult Learning and Online Education for the National Artificial Intelligence Initiative, funded by the NSF. He co-founded the Silver Lining for Learning initiative and developed a widely used framework to advance innovation in education. Christopher Dede was honored as a distinguished faculty member by Harvard University in 2007 and was elected an Honorary Member of the American Educational Research Association in 2011.

A good teacher is also modeling how to be effective online, which is a major source of success now in the new world after the pandemic. Again, Silver Lining for Learning has much more detailed information about the different successes that we celebrate and good strategies for online learning that apply to classroom settings.

One of the hats that I wear is that I'm a co-principal investigator for the **US National Artificial Intelligence Initiative** for adult learning and online education. And the focus of this is really applying **AI** to help people get their first job and then upskill and rescale through a series of jobs or careers. We look at adults, especially adults 24 and up, but a lot of what we're learning also applies to younger students.

THE USE OF ARTIFICIAL INTELLIGENCE IN EDUCATION

The biggest impact of AI on education is not how it changes teaching and learning, even though I'll discuss that. It's how it changes the outcomes that we must prioritize.

Some of you may be familiar with Star Trek, and Captain Picard and Data the android who looks like a person but is really a robot. They model something called intelligence augmentation - **IA instead of AI**.

In intelligence augmentation, the machine does the thinking it does best and the person does the thinking that he or she does best, and the two together are more effective than either one could be alone. Now machines can do predictive calculations and scan huge amounts of data. There are AI assistants now, for example for cancer specialists, that can scan 1500 medical journals every morning to see what's new in cancer treatments. They can look at the patient records of people worldwide who have similar cancers and see how their treatments are going to provide advice to human beings about how to treat the patient. But you would never want the **AI giving advice** to the patient directly, because the human is doing judgements instead of calculations. Humans understand pain and death. Humans understand culture and how families might be affected by quantity of life versus quality of life. AI can't do moral or spiritual values, so the doctor is



made more effective by the AI assistant, but only if the doctor upscales to emphasize human connections with patients because the AI is doing the calculating.

So what does this mean for education? AI is going to be a partner in many kinds of jobs. In fact, the institute that I'm a part of is developing AI-based assistance for university professors. Pretty soon I'll be surrounded by different kinds of **AI assistants**, and if I don't upskill to emphasize the human connections that I can make with students I'll be deskilled by AI taking over the calculating parts of my job.

The single biggest impact is that we need to stop focusing on teaching nothing but calculations, because all of our high stakes tests that we use to measure the success of our educational systems are based on calculations. The **GAO** in China, the **PSAT** and the **ACT**, or **PISA** are all about calculations. With this shift in outcomes, how does AI help with teaching? Intelligent teaching assistants at every level, which I've already discussed, are one source of impact. Another thing is that AI can facilitate performance simulations. I mentioned earlier that I work with systems where you use technology like internet gaming to let students interact with a virtual ecosystem and learn about ecosystem sciences. There are also programs that help people experience complex interactions with virtual people. A company called Mursion is working on these programs, and you'll learn to negotiate and make all your mistakes with virtual people before you have to do it with real people.

THE MORE MEDIA WE USE, THE MORE STUDENTS REALLY FIND THEIR VOICES. THESE ARE ALL HYBRID SKILLS THAT ARE MODELED BY TEACHING ONLINE IN ADDITION TO WHATEVER YOU'RE LEARNING, WHATEVER THE CONTENT IS.

AI is doing two kinds of things. It's making it easier to present students with really deep, interesting information and experiences with AI systems and performance simulations, and then on the back end, you have the sophisticated analytics that I talked about earlier. Incoming data streams and AI systems can provide feedback to students and teachers on how they're doing in near real time.

If you put all this together, it's allowing for personalization on a large scale. And by "personalization," I don't mean just adapting to the individual and just saying "you got this one right, so here's the next one..." My point is that students have voices and choices with adaptive learning so they can shape what they experience from a learning perspective, and when and how.

This is a really exciting opportunity for education, and I'm happy to be part of a team that's working on trying to understand what AI could contribute. But we always need to keep in mind that what AI is good at is recognizing, which is only a small part of education, and teachers and educators emphasizing human judgment is crucial for having a good future with AI.





2nd Istanbul Education Summit

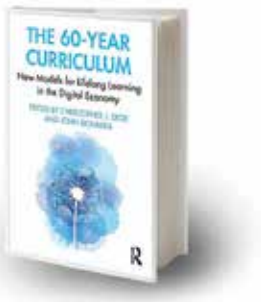
WE CAN USE THE EXPERIENCE OF THE PANDEMIC FOR TRANSFORMATION

In March 2020, when everything shut down around the world because of the pandemic, I and several other university professors in the United States from different institutions who were experts in online learning got together and we said, "This is great, and this is terrible." It's great because people are going to be doing online learning finally, after all this time we spent promoting it. And it's terrible, because they're not prepared and most of them are not going to be doing it well.

We decided we were going to start a series called **Silver Lining for Learning**, and we would just do whatever we wanted to do. There's no brand, there are no sponsors. There's no funding. Every Saturday, we decided, we were going to take an hour to do some kind of webinar and invite people who we think are doing a really nice job with online learning to share their ideas and experiences. We said to ourselves, "You know, in 5 or 10 weeks when the pandemic is over, we'll stop doing this." We called our work **Silver Lining Programming** because the pandemic was a terrible human tragedy, but the silver lining was that it was the best opportunity for educational transformation that any of us had seen in our lifetimes, because the dead hand of the past and the submissive mentality of the present were being disrupted by the pandemic.

We were obviously wrong about having 5 or 10 episodes. Last Saturday, we had episode 124, and we intend to just keep going, because we keep finding wonderful innovators around the world who are doing terrific things with online learning, many of them in countries of the Global South, and many of them working with marginalized populations. Now we have something we never expected, which is a big archive of multimedia case studies of educational innovation across the world.

I've learned a lot from co-hosting Silver Lining for Learning because most of the people whose successes we celebrate have never published in a scholarly journal. They're not coming to Ed-Tech conferences, they're not standing out. They're effectively invisible. They're just practitioners and policy-makers doing wonderful work without necessarily reaching out beyond their local setting, and what we give is the opportunity for others to see these locally successful models and say "I could adapt that, I could adapt that to my classroom, to my country." We're happy to be creating this repository.



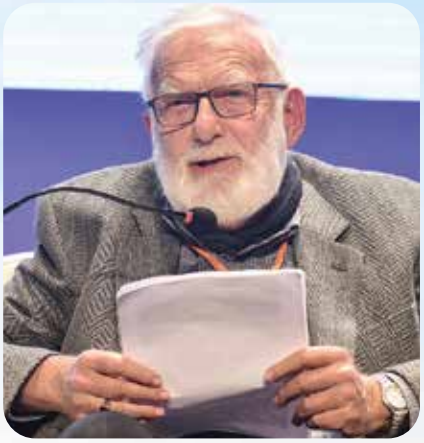
Dede is a thinker who has produced dozens of works on the future of education and digitalization. The fact that he supports his hypotheses with field studies makes his ideas even more valuable.

My biggest fear about the future is that we're going to throw away everything that we learned about online learning during the pandemic and once again education will be out of touch with the rest of society, because we'll still be doing 100-year-old industrial era teaching and learning in conventional classrooms, while the world is even farther beyond that than it was before the pandemic. My hope is that this will finally be the opportunity for education to transform in a major way. We have new technologies to help us, we have immersive media to help us, we have artificial intelligence coming in to help us, but at the end of the day, it's not a story about technology. **Technology is never the solution. It's always the catalyst.** We have a powerful catalyst, but the solution comes from people. It comes from people who say that we know much more about learning than we did 100 years ago. We have powerful technologies that we didn't have 100 years ago.

What people need for work is different than what they needed 100 years ago, and we need to change all of those things. My hope is that education will look even more different in 10 years than it has changed in the last century, parallel to what's happening in the rest of society. Conferences and events like this summit are vital for helping us all make that transformation together.

PROF. DR. SADETTIN ÖKTEN

İstanbul Sabahattin Zaim University



The Teachings of Three Teachers

Three teachers... Mahmut Celaleddin Ökten, Abdullah Mahir İz, Nurettin Topçu... According to these three teachers, knowledge, science, and wisdom show a hierarchical order. All three of these are phenomena that are reserved for man only and are endowed to man by God. In the words of the ancients, man is the only subject and addressee of these phenomena. Knowledge, science, and wisdom are the manifestations of God's name as the All-Knowing (Alim) on earth.

Mahmut Celaleddin Ökten (1882-1961)



2nd Istanbul Education Summit

Nurettin Topçu (1909-1975)



Abdullah Mahir İz (1895-1974)





Mahmut Celaleddin Ökten (1882-1961)

I would like to put forward an educational procedure based on records compiled from the experiences of three high school teachers who taught in Türkiye. The first teacher is Mahmut Celaleddin Ökten (1882-1961). He graduated from the Darülfünun, or "House of Sciences," in 1912 and started working as a teacher in 1913 in the Sultanate of İstanbul, as it was called at that time. His graduation from the madrasah was in 1918. He obtained literature and kalam certificates from the Darülfünun and specialized in hadith and tafsir at the madrasah. His high school teaching career started in İstanbul Sultanisî (İstanbul High School) and ended with his retirement from Vefa High School in 1947. The second teacher, Abdullah Mahir İz (1895-1974), graduated from İstanbul University's Faculty of Letters. He was a literary teacher who took lessons in classical Eastern culture from private teachers and came into contact with undersecretaries who came to Türkiye. He retired from Haydarpaşa High School in 1960. The third teacher is Nurettin Topçu (1909-1975), as he referred to himself, but his name is given as Osman Nuri in the population register. After graduating from İstanbul High School, he studied philosophy and art history at the University of Strasbourg, and then received his doctorate degree from Sorbonne University. And after returning to Türkiye, he was promoted to the rank of associate professor by İstanbul University with a thesis that he prepared while teaching in various high schools.



Abdullah Mahir İz (1895-1974)

According to these three teachers, knowledge, science, and wisdom show a hierarchical order. All three of these are phenomena that are reserved for man only and are endowed to man by God. In the words of the ancients, man is the only subject and addressee of these phenomena. Knowledge, science, and wisdom are the manifestations of God's name as the All-Knowing (Alim) on earth as emphasized in Islamic civilization and as expressed by these teachers. Therefore, starting from knowledge, science, and wisdom and moving toward the name of Alim is an opportunity and at the same time a belief for human beings. "Teacher" (muallim) is the name given to the one who teaches wisdom (ilim). In Islamic civilization, wisdom (ilim) is attributed to God. As mentioned above, it originates from the name Alim. Divine wisdom, or the wisdom of God, encompasses and knows the realm of the senses and the realm beyond the senses. It knows the truth and nature of all things. It knows everything and every event that is hidden, big and small, without limits of time and space, and as the interpretation of the name of Alim. God informs some of His servants as much as He wishes. The three teachers mentioned above understood knowledge, science, and wisdom within this framework. Knowledge, science, and wisdom showed a hierarchical structure, which was a path to Him. From this point of view, there is no difference between systematic knowledge, which is the work of reason, and morality, which is the knowledge of the heart. This is how these three teachers understood knowledge, science, and wisdom in their teaching practices and morals (talim ve terbiye), and they gave their students wisdom and moral teachings as a whole. As they declared, knowledge and morality, which include material and spiritual integrity, are the essence and source of existence. Man exists as much as his actions, and this includes thought and emotion. These actions are also limited to the limits of human knowledge. It is useful to recall here again that the knowledge of the mind and the heart, or systematic knowledge, and morality are included







Turkish Maarif Foundation Deputy Chairman of the Board of Trustees Prof. Dr. Ahmet Emre Bilgili and Board Member Ahmet Türkben with Sadettin Ökten.

KNOWLEDGE, SCIENCE, AND WISDOM SHOWED A HIERARCHICAL STRUCTURE, WHICH WAS A PATH TO GOD. THERE WAS NO DIFFERENCE BETWEEN SYSTEMATIC KNOWLEDGE, WHICH IS THE WORK OF THE MIND, AND MORALITY, WHICH IS THE KNOWLEDGE OF THE HEART. THIS IS HOW THESE THREE TEACHERS UNDERSTOOD KNOWLEDGE, SCIENCE, AND WISDOM IN THEIR TEACHING PRACTICES AND MORALS AND THEY GAVE THEIR STUDENTS WISDOM AND MORAL TEACHINGS AS A WHOLE.

together in the phenomenon of knowing.

For the three teachers mentioned above, teaching and learning were sacred acts. They both taught and learned throughout their lives, because these two qualities were reserved only for man and were given by God. It also formed a path to Him. They addressed the students who came before them - young, pure, and innocent minds and hearts - with this understanding and sentiment. They saw their students and course time as an entrustment granted to them. The school was a temple for them. The classroom was also a place of worship with young minds and hearts in a corner of this temple. They had the sacred duty of teaching the knowledge entrusted to them and of being a moral example. They had the responsibility and sensitivity to teach wisdom and set a moral example and convey it to young, pure, and innocent minds and hearts in a pure and decent way. With such a sacred spirit, they meticulously fulfilled whatever the prerequisites of a worship process would be before beginning their classes. During lessons, they obeyed the rules of worship with care and sensitivity. Although the young minds and hearts in front of them could not name it, they recognized this sensitivity and felt attached to their teachers wholeheartedly with great respect.

The student was entrusted to them and had to be equipped with wisdom and moral tools in a limited period of time and in a certain space. On the other hand, every student, and of course every class that consisted of those students, had a unique mentality, comprehension, and understanding. These three teachers always chose moderation in their teaching and discipline. It was the duty of the teacher to find and reveal the mental talent and the depth of the heart of each student and



Nurettin Topçu (1909-1975)





class, so much so that a student who worked with these teachers would discover the gem hidden in his own existence after a while. Like treasure seekers, they pursued these hidden gems as divine grace in the presence of every young man. From time to time, they would be very excited to see a striking brightness and they would share that finding with each other. To them, each class had an average or a medium point, and the medium point would have to be delineated. The task of the teacher was to find that medium point and determine its limit. If the teacher went below this medium point in his teaching and discipline, he would have been lazy, he would have neglected and underestimated his job. On the other hand, to ask the student for something above this medium point meant punishing or troubling him. What was important was the seriousness, diligence, and labor of the student. What these three teachers emphasized heavily was the right direction of the student. The behavior of these three teachers in teaching and discipline did not require them to use their own skills and abilities to the fullest. However, with the teaching method described here, the teacher had to be an example to students in wisdom and morality as a whole. They expected their students to be counterparts of this example or reflection. There was constant control of the student's behavior, both in and out of class. Sometimes with a simple look and sometimes with a word, they would apply caveats or warning mechanisms. However, it is necessary to say that all three teachers had a tolerance that was hidden by the veil of seriousness and dignity and was invisible from the outside at first glance.

In addition to the above-mentioned points, according to them, teachers had another very important duty. This was to discover minds and hearts above the medium point, albeit rarely, in every class, and to establish rapport with them and cultivate as many of these guiltless, pure, innocent, and powerful minds and hearts as possible. These three teachers had special care, diligence, and tenderness for rare minds and hearts. They were also very careful with time, because in general, after graduation, the relationship between the teacher and the student was over. They would express excitement and enthusiasm for the very rare connections that were not subject to this restriction. These special minds and hearts sought to be processed, educated, and equipped by these three teachers at every opportunity and occasion inside or outside the school. In fact, these three teachers extended their actions by inventing special opportunities. They could use a house, a



Muallim Abdullah Mahir İz (1895-1974) graduated from the İstanbul University Faculty of Letters. He was a literature teacher who took lessons in classical Eastern culture from private teachers and came into contact with undersecretaries who came to Türkiye. He retired from Haydarpaşa High School in 1960.



PROF. DR. SADETTIN ÖKTEN

Sabahattin Zaim University

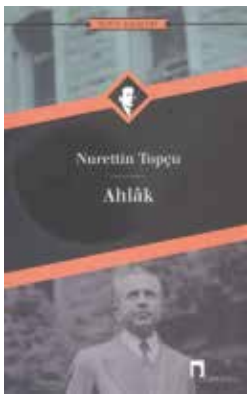
Sadettin Ökten was born in İstanbul in 1942. He graduated from Vefa High School in 1959 and from İstanbul Technical University's Faculty of Civil Engineering in 1964. In the same year, he was accepted as an assistant in the İstanbul Technical University Faculty of Architecture. In 1971-73 he was a visiting doctoral student in the US. He received the title of doctor in 1977. In the academic year of 1979-80, he conducted scientific research in Belgium. He was promoted to associate professor in 1982. In 1985, he transferred to Mimar Sinan Fine Arts University. He was promoted to full professor in 1989. He retired voluntarily in 2004. Between 2010 and 2014, he served on the Board of Trustees of Fatih Sultan Mehmet Vakıf University. Since 2015, he has been teaching at Sabahattin Zaim University.

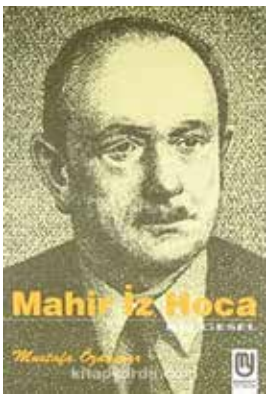
neighborhood masjid, a mosque, a library, a coffeehouse, a promenade, a tea garden, or a modest association's room. Under these roofs, special teaching and training were carried out. In terms of time, these activities continued in the suburbs of the city in every season, especially in the months when nature was generous, and in the most civilized and cultured neighborhoods of the city when cultural life was at its peak. These three teachers walked together in wisdom and morality according to the understanding and evolution of their students, just like an adult who takes a small child's hand and walks with him, increasing his knowledge and manners. In this way, they enabled the minds of students to open. That is, they allowed the evolution of thought and the deepening of the heart to open up to vast horizons in emotionality. They introduced students to works and thinkers that a young man above the medium point could not have accessed alone due to his position at that time. They considered these works together, albeit partially, and performed joint studies on these thinkers. Another activity of these three teachers was to introduce young minds to masters and elite circles that they could not reach alone. Thus, a young man who came into contact with these masters and circles would open up and rise into another realm. There were very special and seminal events in terms of civilization and culture in the city. These three teachers involved young and bright minds and hearts in these activities and even participated in some of them together.

Then, as with everything else, the process would end. The young man would graduate from school and pursue his life in another direction. The teacher and the student would no longer have a common place and time together. But in the inner worlds of both, there would remain special times and emotions that were remembered with feelings of peace and confidence. The most beautiful of these feelings for the three teachers was that the sacred trust that was granted to them was given back to its owner.

These three teachers walked together in wisdom and morality according to the understanding and evolution of their students, just like an adult who takes a small child's hand and walks with him, increasing his knowledge and manners.







Good EXAMPLES IN EDUCATION

The Good Examples in Education *mission of the Turkish Maarif Foundation is being carried out by a working group in order to increase the communication and interactions among Maarif schools, to spread successful projects between schools, and to create resources for all educators in the world by combining contents from different regions on a single platform.*





Good EXAMPLES IN EDUCATION

This platform, which facilitates learning and teaching processes with innovative programs, materials, activities, and practices developed by our teachers, contributes to academic development and strengthens the communication of all stakeholders in education, establishing a link between cultures by bringing all schools in the world closer to each other with the effects it creates. The Good Examples in Education Working Group, which was established in 2019 with this approach, has shared more than 100 good examples through various activities so far and has had the opportunity to present the works of Good Example creators.

At the First İstanbul Education Summit held in 2021, 10 Good Examples selected from among 48 Good Examples were presented to participants and shared with educators around the world via the website and other digital channels. In 2022, the number of Good Examples increased to 69 and 6 Good Examples were selected from among them for the Second İstanbul Education Summit.

GOOD EXAMPLES WE HIGHLIGHTED AT THE SECOND İSTANBUL EDUCATION SUMMIT

Science Activities for Productive Students

In order to raise awareness of science through activities in the Venezuelan schools of the Turkish Maarif Foundation, projects and activities that our students are interested in in the fields of natural sciences, engineering and technology, social sciences, and humanities are brought together in a **Science Festival**.

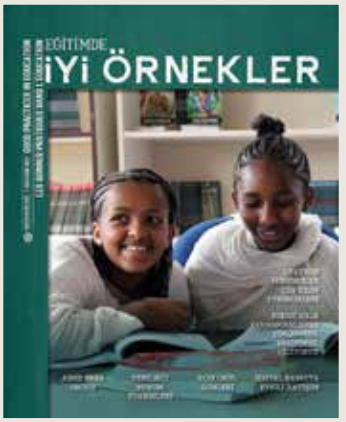


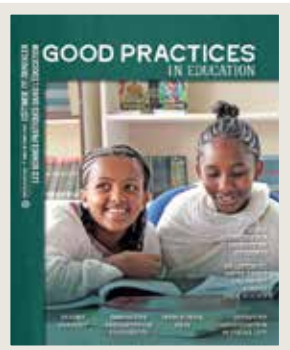
Effective Communication in Social Life

The Effective Communication in Social Life Project, organized by the Afghan-Turkish International Maarif Schools, was created within a home-color system with the coming together of students from different age groups in order to socialize students, increase their effective communication skills, and create group awareness.











Innovative Presentation Techniques

This project, based on the idea of comparing Ethiopian culture and Turkish culture, continues throughout the educational period with themes such as **food**, **literature**, and **etiquette** while teaching media literacy, which is one of the key skills of the 21st century, and learning by researching. The project proceeds with presentations prepared by students and aims to increase the awareness of students about their national culture and Turkish culture.

Parents' School

In the Pak-Türk International Maarif Schools, the **Parents' School** project was implemented to increase the communication of parents with schools by focusing on the students, to improve parenting skills in our changing world's conditions, to increase interactions between schools and parents, and to contribute to the inclusion of families in educational processes.

Maarif City

In the International Maarif Schools of Albania – Elbasan, an adaptation/role-playing event was organized to support our students' language development, location-direction skills, and building abilities together with academic and social-emotional skills by engaging in dialogue and building a model **Maarif City**.

Serdar Kılıç: We Should Remember That We Belong to Nature

The source of inspiration for man is nature (tabiat), the place where one reinforces the knowledge one has learned. You can expect neither science nor art from someone who is not aware of this. The inner world of a person who doesn't know how to approach nature is dark.



Bekir Bilgili

We know about you from the programs and nature documentaries you make. First of all, how did your passion for nature begin?

My generation's relationship with nature was a very different kind and much stronger than that of the children of today. In fact, there's a feeling in every person that they belong to nature. What's missing is that we often can't find a way to evoke this feeling in a child born and raised in the city.

Since my father was a soldier, I had the opportunity to get to know the geography of Türkiye. The places we were assigned to were usually small settlements. Even the schools we went to in the 1970s and 1980s were intertwined with nature. The school I went to was a beautiful school with a garden within walking distance. Now children are studying in buildings. They leave school, come home in a vehicle, and have to spend time indoors at home. Therefore, that love of nature, which is inherent in people, is waiting like dormant potential, like embers under ashes, waiting to be revealed. If we don't lead the way, this potential in children turns to ash before it's revealed. I was fortunate in that respect. The sense that I belong to nature has always been strong because of the environment in which I grew up. Over time, this love grew in me even more.







Turkish Maarif Foundation Board of Trustees Chairman Prof. Dr. Ahmet Emre Bilgili, who is a Karapapakh Turk himself, presented Serdar Kılıç with a book about the Meskhetian Turks.

The source of inspiration for man is nature, the place where one reinforces the knowledge one has learned. Nature is the place where one can observe, where one obtains new information while observing. You can see this in technological inventions that are human products. All kinds of tools that you use, from the wing of a plane to the principle of flying a helicopter, are tools made by taking the behaviors of animals or plants in nature as an example. You can expect neither science nor art from someone who is not aware of this. Darkness arises from a person who does not know how to approach nature. My love of nature has inspired me to reinforce this feeling that exists in everyone. The environment I was raised in as a child ensured that the fire inside me didn't just burn to ashes.

I suppose you followed this potential that you realized in your childhood?

I had a very organizational nature when I was a kid. I would organize my friends and take them out into nature. We used to go to the creek to make a raft and to the lake to fish. Sometimes we would build shelters for ourselves in a garden or in the woods.

Did you have anyone who guided you and inspired you while you were growing up?

Of course... My grandfather had a great role in this regard. My grandfather had a very strong character in terms of life in the countryside and impressed me a lot. The stories he told left deep traces in my life. The story-telling culture and knowledge that he shared was inherited from our ancestors. In our culture, the tradition of fables and folk tales is very special. I'm a Karapapakh Turk and storytellers have a distinctive place for us. When electricity hadn't yet entered homes, people passed their time with these tales on long nights. My grandfather was one of the people who continued this tradition and the stories he told were very effective in the development of my curiosity about nature.

ONE SHOULD LIVE NATURE

It seems that you have internalized nature through a natural process and even gained the awareness that you're a part of nature itself in this natural life. This is very important. Let's look at today's education systems now. Especially in big cities, we see that some private schools carry out advertising campaigns with the claim that they are intertwined with nature. Would such artificial environments be enough to give a love of nature?

I see such initiatives as purely sales and marketing tactics. You don't tell those students to go to nature, to tabiat; you claim that you are bringing nature to them. That's the problem. In fact, in Turkish, I prefer to use the word tabiat rather than doğa for nature. Doğa can be translated as nature, which is a word of Latin origin in Western languages and carries a meaning of birth. Yes, na-



ture has an aspect of constantly reproducing itself, but it is also a medium in which all living and inanimate things are subject to an order. For this reason, I find it more correct in Turkish to use tabiat in order to emphasize this system to which we are subject, of which we are a part, and to emphasize that relationship of subjection. Tabiat is untouched nature. How can you create spaces intertwined with nature by planting a few trees? I think this is an abuse of nature. There's pain, there's a void in people caused by living disconnected from nature. This pain is a kind of abuse.

You've said that all human beings have nature (tabiat) in them, but it's implicit at the level of consciousness. What can be done for an existential-level awareness of nature?

It's necessary to have a direct connection with nature. You can go to places where you can feel the beauty of nature with those around you, family, friends. You can go alone, but doing activities in nature with your loved ones allows you to have a richer experience. For instance, you could visit rural people living in the countryside, help them in their work in the fields and gardens, and try to understand that life. These activities connect you to nature. When we go into nature, it's as if we're going to a painting exhibition. In fact, one should live nature. In my opinion, peasants are the most environmentalist people living in nature. In the past, there weren't even garbage cans in those villages. A synthetic product would never have been used.

> **THAT LOVE OF NATURE, WHICH IS INHERENT IN PEOPLE, IS WAITING LIKE DORMANT POTENTIAL, LIKE EMBERS UNDER ASHES, WAITING TO BE REVEALED. IF WE DON'T LEAD THE WAY, THIS POTENTIAL IN CHILDREN TURNS TO ASH BEFORE IT'S REVEALED.**

HOW CAN I ESTABLISH A CONNECTION WITH NATURE?

Where should a person who wants to get involved with outdoor sports, and especially camping, start?

Outdoor sports are like transporters to establish a connection with nature. Outdoor sports can act as catalysts that allow you to connect with nature. Let's face it. I think the most fundamental issue is to be quiet when you're out in nature. Vehicles such as caravans and ATVs aren't suitable for really being in nature. There should be no sound there other than





> **HOW CAN YOU CREATE SPACES INTERTWINED WITH NATURE BY PLANTING A FEW TREES? I THINK THIS IS AN ABUSE OF NATURE. THERE'S PAIN, THERE'S A VOID IN PEOPLE CAUSED BY LIVING DISCONNECTED FROM NATURE. THIS PAIN IS A KIND OF ABUSE.**

the voice of nature. It's necessary to listen to nature. Vehicles such as canoes and bicycles can be used instead. You can follow a route by filling your bag with simple necessities, making a hiking plan, walking 5 or 6 km a day and camping. This activity is very useful. All of this teaches you to be organized in nature. It allows you to see your shortcomings, discover your talents, and trust your talents. It teaches you to use the time from sunrise to sunset correctly. It's very useful to do such activities to break the bonds that enslave us in city life, and especially in areas without phone reception. Then one begins to return to one's self, to one's real essence.

"Take care" in English really just means "take care of yourself," but saying "özüne yahşi bak" in Turkish has deeper meaning, like "take care of your essence!" There's a meaning to this saying that involves protecting your core, your past, your ancestors, your culture, all the values that make you who you are. Nature returns one's self to one's own true essence.



You produce programs to convey the knowledge you've learned throughout your life and your curiosity about nature to other people. How did the idea for these programs come about?

As I said at the beginning, when I was in school, I was organizing my friends and taking them out into nature. I was able to get 30 or 40 friends involved that way. I started organizing camps during my university years. The multiplier effect of this expanded to 300 or 500 people a year. Then came the idea of making television programs in order to reach a wider audience and strengthen people's broken ties with nature. We wanted the programs to be watched, we wanted to prepare programs with content that not only had an educational purpose but also showed the practical side of living in nature, aroused curiosity, and entertained. For instance, in one program we built a house using completely natural materials. In addition to the physics and mathematics principles taken into consideration during its construction, we also explained how people live in these houses, what they need, and how they find solutions, and historical, cultural, and anthropological information was also given, so it had an educational dimension. In this respect, I use television as a kind of school.



What other kinds of activities do you do besides this television program?

In Mudurnu, we have a camping area that's been in operation for 22 years. We carry out a training program on an area of 40 acres with rivers and lakes, especially for children and young people, including nature sports, survival skills in nature, first aid, and evening fireside conversations. We've provided educational opportunities to many young people there, mostly Turks. This camp carries out educational activities in the summer months.

Besides that, I carry out educational activities with companies. So far, I've given education to the senior managers of more than a thousand companies on topics such as leadership, teamwork, and dealing with stress. I've organized seminars and other events on these topics. I gave the Turkish Armed Forces survival training, sometimes by participating in their exercises. These training activities are still continuing. I go to public schools at the K-12 level all the time and I tell our children about the relationship between nature and people. I served on the TÜBİTAK Science Publications Board for many years. At the moment, I'm pursuing whatever I can do at a higher level for Türkiye, for our country.

Due to the work you do, you are constantly traveling and meeting different people. What kind of feedback do you get?

I've been making documentaries for thirteen years. We've shared the idea of nature with so many young people, it's equivalent to the whole population of Finland. A number of Turkish youth equivalent to the total population of all of Finland are equipped to consciously go out into nature, live there, and survive. No matter what they do, these people can carry on and live in connection with nature. What does that mean? The fact that a child can live in nature has a direct impact on healthy thinking and mental health. They can use their bodies correctly. This is also important to strengthen children's motor skills. The correct use of motor skills reminds us that we are natural beings.

> **ONE CAN LIVE A LIFE IN ACCORDANCE WITH ONE'S NATURE, IN NATURE AND WITH NATURE. WE CAN THINK OF USING A KNIFE OR WEAVING BASKETS AS THERAPY AT THE SAME TIME. THINK ABOUT THE IMPORTANCE OF GAINING SELF-CONFIDENCE IN BEING ABLE TO MAKE AN ITEM THAT YOU USE.**

NATURE IS A WHOLE TOGETHER WITH HUMAN BEINGS AND OTHER LIVING THINGS

What do we gain from remembering that we belong to nature?

First of all, it gives us great self-confidence. One can live a life in accordance with one's nature, in nature and with nature. We can think of using a knife or weaving baskets as therapy at the same time. Think about the importance of gaining self-confidence in being able to make an item that you use. Such a person can survive in any situation.

When we look at history, we see that good leaders and statesmen have had such skills.

You can't teach a child certain things from a book or just by telling them. Educational theorists say that only 10% of the knowledge conveyed by those methods will be permanent. Does a child living in a village learn to be a shepherd from books? Let's consider our master-apprentice method. That's what we do in our education sessions. We enable young people to learn by experiencing and applying the information.

In this way, children who learn to live with nature also increase their capacity to think healthily. This is not only an investment related to a single person; I think it's also an investment in people and society. A child who learns to live with nature thinks healthily and establishes healthy and strong families.

During the reign of Fatih Sultan Mehmet, I think the Turkish state reached its highest level. He was a political genius with extreme self-confidence who could gain territory without fighting. This shows that he knew himself well, that he was a ruler whose spirituality was strong, whose ability to interact with people was well developed, who could enter the hearts of people. I think his relationship with nature was also very strong. As a matter of fact, among his laws, it was said: "I will cut off the head of anyone who cuts down a sapling." He had a perspective that perceived nature as a whole together with human beings and other living things. Isn't that what we believe in? Don't we accept everything in nature from a spiritual perspective?

A person who is cut off from nature is a weak person. We've all seen the movie Tarzan. What was described there was not actually the power of a man living in nature, but the impotence of modern man, who made elephants and slaves carry his load and who was surprised when it all disappeared. Look at people who are in therapy, and you will see that they are usually people who live far removed from the earth.

Thank you very much.



Aust



According to the 2022 census, the population of Australia is 26,001,000. Since 1945, more than 7 million immigrants have settled in the country. Today, 28% of Australian society was born in 200 different countries and territories outside Australia.

Necmi Uzun
Turkish Maarif Foundation Australia Country Representative

THE COUNTRY THAT TURNS DIFFERENCES INTO WEALTH WITH ITS UNIQUE CULTURE, NATIVE PEOPLES, AND IMMIGRANTS

ralia



Australia, the last discovered continent of the world, consists of the mainland as well as the island of Tasmania in the south and numerous other small islands around it. With a land area of 7,617,930 km2, it is the sixth largest country in the world geographically. Contrary to popular belief, Australia is the oldest, flattest, and driest continent in the world. At the same time, Australia has the most inefficient soil structure in the world.

According to the latest census in 2022, Australia has a population of 26,001,000. It is a multicultural society and more than 7 million immigrants have settled in the country since 1945. Today, 28% of Australian society was born in 200 different countries and territories outside Australia. Most people living in Australia are of British origin (33%), followed by Australian (29.9%), Irish (9.5%), Scottish (8.6%), Chinese (5.5%), Italian (3.3%), Greek (1.4%), and Dutch (1.2%) people. Other ethnicities, including aboriginal peoples, constitute about 10% of the population.

Although there is no official language in Australia as specified in the constitution, English is used as the national language. Australian English is different from that of other English-speaking countries. Australians speak English by shortening it and with a coarser accent. Meanwhile, 23% of the country uses a language other than English at home. The most common languages are Chinese (2.7%), Arabic (1.4%), Vietnamese (1.3%), Cantonese (1.2%), and Punjabi (0.9%).

The cultures of the indigenous peoples or Aboriginal Australians are known as the oldest living traditional cultures in the world. Aboriginal Australians have very wide traditions of art, music, painting, and mystical rituals.





Painting depicting the moment British officer Lieutenant James Cook set foot in Sydney's Botany Bay on April 29, 1770.











Australia
Capital: Canberra
Area: 7,692,024 km²
Population: 25,726,900

Official Language: None designated by the constitution
Currency: Australian Dollar (AUD)





Western Australia, orange *Banksia* wildflower



The red and green kangaroo claw *(Anigozanthos manglesii)* is a plant species native to Western Australia and is the floral emblem of that state





FOOD CULTURE

BBQ

There are 75 million small livestock animals in Australia. In other words, there are 3 sheep per person. For this reason, meat and meat dishes are heavily consumed in Australia. The culture of BBQ, or barbecue, is Australia's most common food culture. In particular, lamb meat and hot dogs (sausages) on the barbecue constitute indispensable meals for almost every household on the weekends.



Vegemite

Apart from meat, one of the most important foods of Australia is Vegemite, a type of marmalade made with various vegetable and spice additives and brewer's yeast, which is eaten by spreading it on bread. It is believed that there is no Australian child who did not grow up with this product, which was developed in Australia in 1922 and is not consumed much elsewhere in the world.



Meat Pie

Meat pies are hand-sized pies that contain chopped or minced meat and sauce, sometimes with onions, mushrooms, or cheese, and are usually consumed as takeaway food. This is a very common practical food in Australia and New Zealand. Australians especially consume these as a type of fast food and meat pie is more famous and appreciated in Australia than hamburgers.



CLIMATE

Because Australia has so much land, its climate varies significantly from region to region. At the same time, one region experiences dry desert heat while residents of another region could go swimming, and in yet another region it rains constantly or people experience winter. Since Australia is located in the southern hemisphere, Christmas and New Year's Eve occur in summer weather.

In the northern tropics of Australia in the area called Queensland, there are wet and dry seasons. Half of the year is wet and the other half is dry. This region is quite hot and, due to its tropical character, it is also Australia's tropical fruit source.

The southern parts of Australia, which include the regions of Victoria and the states of South Australia and Tasmania, have a softer and cooler climate.

ECONOMY

Australia ranks 12th among the G20 countries with an economy of 1.725 trillion US dollars as of 2022. While 80% of the economy is driven by the service sector (finance, insurance, tourism, real estate, etc.), 11.5% involves the mining industry and 6% the manufacturing industry. Among the total workforce, 78% are employed in the service sector. In 2022, the per capita income was calculated as 54,907 US dollars.

Australia is a major exporter of natural resources, energy, and food. It ranks first in the world in terms of gold, iron ore, lead, zinc, uranium, and many other mineral reserves. The country's abundant and diverse natural resources offer significant opportunities for foreign investment.

Australia's main exports are metal ore, coal, natural gas, mineral fuel, oil, pearls, meat, and cereals. Australia imports most machinery and devices, mineral fuels, oil, land vehicles, and electronic products from abroad.



IMPORTANT CITIES

Although the capital of Australia is assumed to be Sydney by most people, it is not. Sydney is Australia's largest city and its business and commercial center. The capital is Canberra, which was founded as a planned city, unlike other Australian cities, 160 km from Sydney. Australia also has a capital in each of its six states. Sydney, the capital of New South Wales, the most populous state, has a population of 5,312,000. The second largest city in Australia and the country's city of sports, arts, and culture as well as agriculture, Melbourne, is the capital of the state of Victoria and it has a population of 5,078,000. Other major cities are Brisbane (2,280,000), Perth (1,985,000), Adelaide (1,306,000), Canberra (395,790), Hobart (206,097), and Darwin (132,045), where aboriginal peoples are concentrated.

HISTORY

The first people came to Australia 50,000 or 65,000 years ago from Southeast Asian areas that are now the modern countries of Indonesia, Malaysia, Timor-Leste, and the Philippines. These people, considered to be the natives of the country, spread all over the Australian continent, including the desert region in the middle. These natives, known as Aboriginal Australians, are important groups of people in terms of human history who have survived to the present day with their art, music, and mystical traditions.

Knowledge of the Australian continent by Westerners began in the 16th century when



the Portuguese and Spaniards discovered the islands off the coast of Australia. Later, in 1606 Dutch and in the 1700s Spanish sailors visited the continent many times. Indonesian fishermen also came to Australia frequently in the same years. However, in 1770, British Captain James Cook landed on the continent with his troops and claimed the lands on behalf of Great Britain. The first British naval soldiers reached the continent in January 1788 and since then it has been officially connected to Great Britain.

After Britain declared Australia as its colony, serious migration from Europe began. The British Empire seized the opportunity of the discovery of Australia to empty its overflowing prisons and transported tens of thousands of prisoners to the new country by ship. A significant proportion of migrants sent to Australia died on the way on long boat journeys. Those who survived to reach the country had to fight off serious diseases. Those who survived had been criminally condemned; they were rebellious and were not inclined to work to build a new country as the British government had hoped. In addition, attacks by the native peoples seriously disrupted their work.

Since the land of Australia had not previously been touched by mining, Europeans discovered a wealth of precious metals, and especially gold. With the discovery of gold, serious migrations began to Australia from almost all over Europe, and especially from Britain. At the same time, the killing of indigenous peoples to foil their attacks was legally allowed, and the population of Aboriginal Australians, estimated at one million, was severely reduced in the conflicts that occurred in this period.

The Australian state was formed as a federal state under Britain in the 19th century by dividing the continent into 6 states with a federal parliamentary monarchy system.


Platypus


Dingo


Koala




Tasmanian Devil

NATURAL LIFE IN AUSTRALIA

Australia is best known for its natural life. The flora and fauna of Australia are unique. There are 7 species of animals that do not live anywhere else in the world, only in Australia. The best known of these are the ***kangaroo***, ***koala***, ***Tasmanian devil***, and ***platypus***. Apart from these species, Australia has many other unique animals and plants. For instance, the ***dingo*** is a species of animal native to Australia not included among the 7 aforementioned animal species that shares a common genetic structure with wolf, fox, jackal, and dog species and lives in the desert.

Scientists who conducted research in the early years of Australian settlement particularly thought that the platypus was a joke. This animal, which resembles a duck with its beak, can swim with its webbed feet, and can live both in water and on land, is known as the only mammal in the world that lays eggs.


Uluru

TRAVEL GUIDE


Australian Beaches

Australian Beaches

Australia is famous for its endless coastline, sandy beaches, and seashores. If a person goes to just one Australian beach a day, it will take 27 years to visit all of them. Australian beaches are extremely serene and clean. The whitest beaches and clearest waters in the world are found in Australia. Therefore, in domestic tourism in Australia, sunbathing on the beaches, surfing, and boating are quite common.

Sydney Opera House

One of the important and iconic buildings of Australia and even the world is the Sydney Opera House. This building, which is considered a masterpiece of human genius, was also entered on the UNESCO World Heritage List. The opera house is considered one of the best performing arts centers in the world. The building is home to many theaters and concert halls, with over 1500 performances a year and more than 1.2 million audience members.



Uluru

Also known as Ayers Rock, this single huge piece of rock in the desert region of Australia is made of sandstone. Its color is red. Uluru is about 2 km long and 1.7 km wide with a circumference of 10 km. Its summit is 869 meters above sea level. Before its discovery by British colonizers, it was considered a sacred area where indigenous peoples performed their ceremonial rituals and preserved their histories. Some of the sacred historical items belonging to indigenous Australians in this region were stolen by colonists and taken to museums, and some of them were removed by the indigenous tribes. Uluru is an important place to visit for both domestic and foreign tourists.


Sydney Opera House

CULTURE AND ART

Culture and arts activities are part of life in Australia. In Australia, 98% of the public participates in cultural and artistic events as artists, art workers, or art lovers. In Australia, revenue from culture and arts activities, including education, was $115.2 billion AUD in 2018. Revenue from ticket sales for live shows in the same year was $2.2 billion AUD.

A Friendship That Started with a War



Korhan Karakoç
Ambassador of the Republic of Türkiye in Canberra

One of the rare examples in history of a strong and selfless friendship that emerged after a great war is Türkiye's friendship with Australia. This friendship, the foundations of which were laid in 1915 in the trenches of Çanakkale and Gallipoli, manifests itself in every dimension of our bilateral relations today and our countries can look at the world through the same lenses.

Another important element of our friendship is the existence of Australian Turks, and we will be celebrating the 55th anniversary of their arrival in Australia next year. It is a source of pride that Australian Turks, who have successfully raised their second and even third generations, have successfully integrated into Australian society while preserving their religious, national, and cultural values and they are a model for our citizens living in other countries.

As we prepare to celebrate the centennial of the Turkish Republic, we are proud to see that Australian Turks have contributed to Australia in every field of life and therefore to the cooperation of these two countries. With these qualities, Turkish society constitutes a valuable bridge between our countries.

Australia, home to approximately 150,000 Australian Turks, and Türkiye share common values and ideals. In this respect, there are favorable grounds for further developing the cooperation between these two countries in every field, which arises from historical friendship. The presence of Australian Turks and their position in the societies in which they live is one of the fundamental elements of our efforts to advance and deepen our relations. In this regard, the Turkish Maarif Foundation, which has become the 5th largest educational institution in the world with the works it has carried out since the day it was founded with educational activities designed to "raise good people," plays a very important role.

Our main goal is for our young people, who are enrolled in recognized universities with high-quality education, to reach important positions that haven't been achieved yet in Australia and for our young people to represent our flag and our country at the highest level in various branches on the continent where they live without breaking away from their core essence.

Australia is one of the most important partners of our country in the Asia-Pacific region. It is a country where we act with common goals on the basis of mutual understanding in multilateral platforms such as the United Nations, G20, and MIKTA.

Within the scope of the G20 Bali Summit held on November 15-16, 2022, the meeting of our President Recep Tayyip Erdoğan and Australian Prime Minister Anthony Albanese on the occasion of the MIKTA leaders' meeting was inspiring in terms of reviving our high-level bilateral contacts after a long break. In 2022, various meetings were also held between Turkish Minister of Foreign Affairs Mevlüt Çavuşoğlu and his Australian counterpart, Penny Wong.



Visits of the President of Türkiye and the Minister of Foreign Affairs that may be organized in the upcoming period will be instrumental in furthering the already positive bilateral relations. The visit of the Governor-General of Australia to Türkiye and the visit of our President to Australia after a long break will undoubtedly give impetus to our relations.

In an environment where the current global challenges have increasingly negative effects on national economies, it is important to develop, diversify, and deepen the trade and economic relations between Australia and Türkiye, which are members of the G20. In this respect, in order to discuss in detail the concrete steps that can be taken in the context of our commercial relations, we are working to organize a Türkiye-Australia Joint Economic Commission Meeting and a Business Forum on the margins of that meeting as soon as possible. Turkish Airlines, the flag carrier of our country, is also planning to start new flights to Australia in 2023. These steps are expected to add new dimensions to our relations in all areas.

Considering the place of the Indo-Pacific region in the international context, the revival of the "Defense Industry Cooperation" mechanism, the last meeting of which was held in 2013, is also on our agenda. We are ready to share the experience we have gained in the defense industry with friendly and allied countries such as Australia.

Naturally, the biggest investment to be made in our bilateral relations will be in the field of education. In Australia, the Maarif Foundation will play a vital role in raising new generations that are successful in the political, economic, and cultural fields of our country and providing the right education to the children of our society.

We believe that young people who graduate from Maarif schools in Australia will be instrumental in transferring the eternal friendship between our countries to future generations and maintaining the bonds of the heart, the foundations of which were laid on the shores of Gallipoli 107 years ago. We believe that this will be instrumental in the two peoples embracing each other more tightly from thousands of kilometers away.







Turkish Maarif Foundation in Australia

The Australian Turkish Maarif Foundation, which was established in Australia in 2018, started its educational activities 4 years ago in a rented school in Sydney, which has the largest population of the country, under the name of Australian International Maarif Schools. In mid-2020, after lengthy official proceedings, it moved into its own building in the Auburn district. The school's move to its own campus was greeted with great joy by residents living in the vicinity, with many parents lining up to enroll their children in the school. More than 1,000 students are expected on the school's 2023 enrollment list. The foundations of the main buildings to be built were laid last year. The groundbreaking ceremony of the project was attended by Ambassador of the Republic of Türkiye to Canberra Korhan Karakoç, Consul General in Sydney Ali Sevim, Federal Senator Kristina Keneally, Liberal Party President of the State of New South Wales Phillip Ruddock, MP representing the President of the Labour Party and Shadow Minister for Multicultural Affairs Stephen Kamper, other MPs, parents, education students, and many other guests. An investment of 50 million dollars will be made in the new building and a magnificent facility will be provided to the community with its library and cultural center. The main building of the project will be completed in April 2023. As of 2023, the school, which provides education from kindergarten to the 9th grade of high school, has increased its number of students from 45 to 500 in 4 years, becoming the fastest growing school in Australia.

The school's bilingual education is a very important element for parents whose first language is Turkish, but it also attracts families of other nationalities. The school has a learning environment that supports multiculturalism, keeping its doors open to students and parents of all nationalities. Turkish lessons are offered with effective language teaching methods by expert teaching staff. The school uses the **One Face, One Person** ***[Bir Yüz Bir İnsan]*** language learning method, meaning that no two languages are taught by one teacher at the same time. Being among the few bilingual private schools in the country, Australia International Maarif Schools also attach great importance to social and cultural activities. In addition to cultural clubs for learning traditions such as the stringed *bağlama* instrument, military music or *mehter*, religious music or *ilahi*, and Turkish folk music and folk dances, the school educates students in every regard with various clubs such as theater, chess, piano, violin, and robotics.

The school also provides educational programs during the year to help students strengthen their social and individual characteristics. Special training sessions on ways of coping with peer bullying, friendship relations, preparation for adolescence, reading, leadership, smoking prevention workshops, and informative seminars from police stations and youth liaison officers are offered to students every year.























Students can participate in cultural and social activities outside of the school curriculum during the year. Some of these activities include cultural harmony days, crazy hair days, the National Day of Action Against Bullying and Violence, breakfasts to raise money for cancer associations, graduation days, nursing home visits, national and religious holiday celebrations, road safety information days, pajama days, mayoral debate competitions with other schools in the region, museum visits, school trips, student iftars in Ramadan, Mother's Day breakfasts, Father's Day gift stands, martyrs' memorial days, sports carnivals, remembrance days for indigenous Australian peoples, international debate competitions, student bazaars, friendly matches with other schools, mental health awareness week, information seminars on elective courses for parents, parades of book characters, cooking competitions, science competitions, weekend camps...

The school also had the opportunity to participate in the Positive Behavioural Interventions and Supports Program (PBIS), part of a new initiative launched by Australian Independent Schools in 2022. As a three-year program, PBIS is a program in Sydney where only 5 or 6 schools are accepted annually and these schools receive financial support from the state. The program develops the school's capacity to design and implement effective environments conducive to high-quality teaching and learning. While trying to improve the school discipline system by holding meetings every two weeks, the school also participates in the PBIS trainings of the Independent Schools Association on a monthly basis.

In November 2022, President of the Turkish Maarif Foundation Prof. Dr. Birol Akgül visited the Australian Maarif Offices and met face-to-face with students, parents, and teachers. In the same week, a Maarif Donation Event was held with the participation of Prof. Dr. Birol Akgün and Canberra Ambassador Korhan Karakoç.

This new school, which has successfully made its name known with both academic and social and cultural studies since the first year of its opening, was also the winner of the Australian Education "Excellence Award" in 2022. To receive this award, it competed among many criteria, from the success of its students to the teamwork of its teachers and the strength of the leadership capacity of the school, and it was evaluated by the most prominent education experts of the country.



Selim Cerrah
Turkish Maarif Foundation Board of Trustees Member

An Education Based on Truth

Whether new global trends give importance to content or procedure has not been clearly revealed. We need to decide on these issues, discuss differences, and find common grounds. It is difficult to raise generations that think with rote learning, and we must take approaches that allow us to see this problem, use the mind correctly, and develop emotions.





It is necessary to work on the possibilities of building an educational environment based on the needs of each country that will also be able to meet general demands. When we start looking at things from the right point of view, it will be easier to move forward. The purpose of education is not only to impart knowledge; it is essential to ensure that lifelong learning continues. In every society there are problems related to education, but the real problems are related to the view of education. In order to overcome these problems, we must develop different methods that are unique to us and fed by the values of our societies. The methods developed in the West may be necessary and sufficient to meet the needs of their own societies or the expectations of the centers that construct educational paradigms, but no drug will cure every disease.

We must stop surrendering completely to other understandings. The West considers that man is born a sinner and puts forward an education system with this vision. We live knowing that man is born without sin. It is necessary to put forward an education system in accordance with this understanding.



It is difficult to raise generations that think with rote learning, and we must take approaches that allow us to see this problem, use the mind correctly, and develop emotions. Education systems that aim to produce educated children instead of thinking people and train employees suitable for the employment needs of capital is water for the mill of capitalism.

CONTENT OR PROCEDURE?

We need an education system that encourages generations to live to ensure their own interests and to do and share work for the benefit of humanity, not just to be ready to receive. The **constructivist** or **behaviorist method** saw man as a kind of laboratory material, and after a while it depleted wisdom by saying "sorry, we made a mistake here," and reduced what was human.

Whether new global trends give importance to content or procedure has not been clearly revealed. We need to decide on these issues, discuss differences, and find common grounds. It is difficult to raise generations that think with rote learning, and we must take approaches that allow us to see this problem, use the mind correctly, and develop emotions. Education systems that aim to produce educated children instead of thinking people and train employees suitable for the employment needs of capital are water for the mill of capitalism.

The information taught in school is forgotten in a short time, and education should be given knowing this. What needs to be permanent are principles, behaviors, feelings, and values, and investments must be made there. Let's not put information that will be abandoned tomorrow and useless into the minds of young generations. Albert Einstein said, **"Education is what remains after forgetting everything learned in school."** If students cannot use the information they learn in school to understand the problems they encounter in daily life and to solve problems, the time spent in school can be seen as lost time.

The effort to teach with the aim of giving information and success in tests makes



school no longer an attractive place. Schools should not serve a mentality that dulls talent, wastes time, and instills obedience in people. Bernard Shaw said, "I had to take a long break from my studies because of school." And Peter Ustinov said, "I spent fifteen years forgetting what I learned in school."

The elitist school mentality that separates generations and disrupts regional balances cannot ensure equality and justice in education, and the balance disappears. When the demands are only local, the results may not be satisfactory. Parents' expectations should be taken into account by considering universal understandings. Regarding how kindergarten, primary, secondary, and university education should be, models should be presented. The talents of students should be developed, new horizons should be opened to them in the fields they are interested in, and the necessary studies should be done to develop new areas in the competitive world. Models should be discussed and recommendations should be presented.

WE MUST NOT NEGLECT HUMAN BEINGS IN THE DIGITAL AGE

With the pandemic, we saw that it wasn't just students who weren't ready for distance learning; schools, governments, and teachers were also caught off guard. Some states acted quickly and adapted to the new situation, but states with fewer opportunities or poor foresight missed the train or ran late. Unfortunately, teachers were the most late, because some teachers who were reluctant to learn digital techniques or who saw themselves as

inadequate could not adapt to the system with sufficient speed and quality. The digital education model has increased dependency in students, and there is a need for more life-to-life, human-to-human touches. It would be good to use less digital data to protect generations from the spiral of addiction.

What should we base our education on so that generations are more properly educated? Starting from here, we can produce a solution to the problem. There are curriculum-based, teacher-based, and student-based education models; there are new trends such as activity-based approaches or internet-based education, and we are very confused because of all this. The student-centered approach is a trap; we must continue the teacher (*hoca*)-centered approach based on **ancient tradition**. Ideals and values that will carry us to a more livable world should be taught in school. Education that gives students the feeling that if you work hard you can be anything you want is turning generations into robots or slaves. Teachers and students should not be pressured to succeed "academically" and more attention should be paid to physical and mental health.

Schools are on their way to losing their charm, and private lessons and courses have become more important. Exam systems put the spotlight on people with strong testing skills, and we need new scales to select artists and athletes with high skills that talent scouts will recognize. Measurement systems that only produce the intelligent and talented students are not accurate. As long as parents consider test-solving skills essential, the work of administrators and teachers in schools that take students through exams is more difficult, and there is also difficulty in calling them schools.

States should not waste children's talents and should not allow FETÖ-like structures that want to turn them into robots or slaves. Kemal Sayar said, "Talents are evenly distributed around the world, but opportunities are not. After the pandemic, we are now entering a period in which opportunities are distributed equally. One of the fundamental changes in education will take place by moving towards this direction." In this statement, it is recognized that every person has the same ability, that every nation has intelligent and talented people, and this is very accurate.

Ultimately, education should be reintroduced with the dimension of behavior development. In addition to the philosophy of the issue, it should be actively maintained by taking practical consequences into account. Although success is important, children and young people should not be seen as assets that must surpass everyone else in exam marathons. Although it is necessary to teach and give information, the main thing is education whereby, above anything else, families learn to behave correctly.

IT'S NOT WHAT YOU KNOW, IT'S HOW YOU USE IT

How much you know is not a source of value; what you can do with knowledge has become more valuable. Content has always been important, but nowadays skill has become more important. Let us discuss the system of the Ahi Brotherhood that exists in our traditional understanding of education in Türkiye. Let us incorporate the master-apprentice relationship into our agenda, which is a part of that system, where the roots of what we call internship lie. Schools, other educational institutions, students, and educators should be the institutions that pave the way for virtuousness and serve the idea of a proper and simple life.

Without forgetting that life in this world is temporary, generations that can



Content has always been important, but nowadays skill has become more important. Let us discuss the system of the Ahi Brotherhood that exists in our traditional understanding of education in Türkiye. Let us incorporate the master-apprentice relationship into our agenda, which is a part of that system, where the roots of what we call internship lie.



do things for the benefit of humanity should be raised. We must take as a basis the issue of how we can carry the beliefs, civilization, and values we hold into the future more beautifully.Efforts should be made for the proper upbringing of generations that will be a monument of compassion, who will see the universe as a sacred trust, respect existence, and be afraid of hurting even an ant. Let's step into the future by asking the following question: How should we work so that the world will be a more peaceful place?

"NOT WITHOUT THE SPIRIT"

Mahir İz once told the following story: "I was teaching at the Halıcıoğlu Military High School, and there was a German language teacher from Germany. One day during our lunch break, we had dinner, and we were having a coffee, and he came to me. I said to him, 'Everything is destroyed in Germany. Your scientists, technicians, scholars were killed. What will be the fate of Germany?' He also had his coffee, and said: "Sir, yes, they destroyed Germany, but Germany will be the biggest industrial country in the world again in twenty years.' I smiled as if to say, 'You'll see that in your dreams.' This event took place in 1945. One day in 1960, the doorbell rang. I opened it, and I felt like I knew the person. He introduced himself, I let him in, it was the German teacher. We sat down, chatted, ate, and so on. As he was leaving, he said, 'Sir, I've really come to correct something. We talked at Halıcıoğlu Military High School, and you laughed. I've come today to confirm my words. Germany is one of the largest industrialized countries in the world. You can say, "you said twenty years," but Germany solved it in fifteen years.' I thought about the holidays, Germany worked through the holidays and put its development forward by five years. They killed the scientists and destroyed Germany's factories, but they could not kill the German spirit. As long as that spirit remains, it is impossible to kill Germany. The teacher is the one who gives this spirit to the student."



Dr. Psych. A. Sena Sezgin
Marmara University Faculty of Humanities
and Social Sciences

Commodification of Intelligence and **the Market/Sector for "Genius"**

Even if the children are not diagnosed, education programs and practices in this sector attract parents who think that they will contribute to the development of their children's intelligence. The created value is being disseminated as an object, a commodity with new marketing strategies.

"'Alpha children wear grey. They work much harder than we do, because they're so frightfully clever. I'm really awfully glad I'm a Beta, because I don't work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. They all wear green, and Delta children wear khaki. Oh no, I don't want to play with Delta children. And Epsilons are still worse. They're too stupid to be able to read or write. Besides they wear black, which is such a beastly colour. I'm so glad I'm a Beta.'

...

'Till at last the child's mind is these suggestions, and the sum of the suggestions is the child's mind. And not the child's mind only. The adult's mind too – all his life long. The mind that judges and desires and decides – made up of these suggestions. But all these suggestions are our suggestions!' The Director almost shouted in his triumph."
(Aldous Huxley, Brave New World, [1932] 2018)

In 1932, in his fictional dystopia, Aldous Huxley seemed to describe a reality we are witnessing today. The lines we read above depict a striking picture of what we are experiencing today. Nowadays, we don't experience anything less than this, but it's presented in a normalized way and glossed over so that we won't really feel it. Let's examine this system that we are used to that no longer seems abnormal to any of us. How many aspects of intelligence and "genius" can we recognize? What aspects of intelligence are covered? What aspects are neglected? Are there any implicit psychological burdens created by the current system? Who are the people this system comes into contact with and influences? How does the system work? What does it serve? Can it now be considered an unethical source of profit? In order to understand all this, it will be useful to start thinking by examining the features, strategies, and tools of the age we live in.

Creating a social class structure and being valued according to the class to which one belongs are tools or strategies for managing communities. These strategies have been used for a long time. In order to nurture the





values that appear among different people in every age and that are preferred in today's widespread self-fiction, validity is maintained as the structure grows and equips itself with its own values in the neoliberal era. To achieve this, it is necessary to construct class formations with some values. These values are often encountered with their economic aspects today. There are values that are also economic, but they are seen to wear different masks. Among these values are cognitive skills, intelligence, and genius, whose popularity is increasing day by day, especially in the countries that constitute the dominant source of globalization, and they spread from there to the "developing countries" that can also be called the Majority World.

If it is ensured that intelligence and cognitive skills can be evaluated only in terms of education without getting caught in the web of capitalism, if it can be done without bringing psychological burdens to children and families, if it can be realized that all individuals are a valuable part of a whole with their own skills and cognitive skills, and if we can maintain this limit and prevent abuse, of course, very productive results will emerge. Today, however, most research is pointing in the same direction and we have not been able to prevent the situation from going so far.

With the classification of intelligence, the goal of attracting many groups of people into the pleasure trajectory under the influence of that classification is very clear. The pleasure trajectory is planned as the key to managing communities today. Until the process is over, a person who falls into the web won't easily become aware of that web with the effect of pleasure.

According to a study conducted by Vannetzel (2009) at a psychological counseling center in Paris, the demand for the identification of "genius," which comes at a rate of about 11-12%, is much higher than the rates of other demands. It is seen that the concepts of genius and intelligence tests are becoming increasingly common among parents and in the educational community. Most parents, whether their children are diagnosed or not, are heavily driven toward cognitive-based activities with value attached to "being a genius." Even if the children are not diagnosed, education programs and practices in this sector attract parents who think that they will contribute to the development of their children's intelligence. The created value is being disseminated as an object, a commodity with new marketing strategies. Thus, almost every parent's goals involve an expectation that their child's cognitive side will be strong, regardless of their own strengths. This shows the prevalence and strength of the "genius" sector.

One of the groups targeted by the tools that sustain this market is parents, who are most likely to be interested in the subject and who are sensitive and likely to approach the issue emotionally. After labeling children, the system initiates an economic cycle by appealing to the parental sense for the child being labeled; that is, parents are left with an intentional burden and feel that if they don't pursue the activities they are supposed to provide for their child, they will be insufficient parents.

With unearned profit, parents are shown a way to satisfy their parental duties while feeling that they are not depriving their children of the support they think can be given and that they are fulfilling their parenting responsibilities. The attraction of children to some activities with the connotation of being a genius and the fact that parents consider participation in these activities as a sign of parenting competence can be seen as parts of the sectoral goals. Factors such as the idea that the future of children is being built with scholarship exams for the perceived satisfaction of parental duties, the fact that participation in education programs specific to geniuses is seen as an obligation, and the opening of more centers where such education will be offered may be taken as some examples (Sezgin, 2020).

The influences that guide and encourage parents toward an agenda that centers on their child's intelligence, labeling, and therefore the market for genius arise from various sources. The interest in genius increases with the invitation of each child in the same direction, even if it is not suitable for their own orientations. The following elements contribute to the continuity of the market by encouraging parents in this direction: the increase in activities focused on being a genius and the spread of the subject in society, the education system, attitudes of educational



institutions and educators, approaches of psychological experts, contributions of state policies to spread the subject, the influence of mainstream and new media and the guidance of parents among themselves, scientific publications, activities and resources produced with the name of "exam preparation," and pseudo-science and personal development books (Sezgin, 2020).

INTELLIGENCE AND FINANCIAL OPPORTUNITIES

This sector, which has developed within the scope of the value of intelligence created as an element of marketing, promotes the mobilization of financial opportunities for intelligence and the expectation of providing material opportunities from intelligence. In this context, the commodification of value is ensured. The remarkable economic cycle linking everything that the parents should do after the child is diagnosed as a genius creates a need for financial means and the child's intelligence is simultaneously thought to be a door to financial opportunity. In research, it is stated that having financial opportunities is seen as a prerequisite for being included in such programs. On the other hand, participation in such programs is also considered as a means of having financial opportunities.

Among the factors that stimulate this market are the attitudes of schools and education systems. Schools and teachers encourage parents and parents encourage schools and teachers with their expectations, developing the idea that the intelligence of a genius child should not be wasted. Schools are prone to this with sectoral concerns and even encourage parents to act accordingly. Parents who hear that their child is a genius and know that they are encouraged to do something about it will, of course, change their view of the school. This sectoral manipulation appeals to the satisfaction of the parents.

The fact that the school is advertising sectoral concerns over children is a situation that needs to be considered. The fact that the parents are pleased with the results of the child's success and that they are happy with it, that is, the pleasure of the parents, even if it is only in the short term, is a secondary gain that the school obtains with this approach.

While one of the financial opportunities that children can gain with their intelligence may be scholarships, there may also be an expectation of financial opportunity with thoughts that the child will earn higher wages working in positions where geniuses will be found in the future. Winning a scholarship is considered a way for the child to make a financial contribution to the family (Sezgin, 2020).

Another incentive is to familiarize parents with the labeling and marketing of genius by scholarships from private schools and the reputation of winning such scholarships. The fact that scholarships are effective in the choice of schools for children with high levels of success leads educational institutions to give scholarships. These scholarships draw parents to those educational institutions, creating a circular relationship that feeds itself. The purpose of schools providing scholarships is another controversial issue. While private schools usually offer "genius" and "achievement" scholarships for "normal" classes, if there is a genius education program within a private school, it requires extra payment from the parents. Both of these extremes, that is, scholarships and extra payments in schools, are incentive strategies that create a reputation for the parents, motivate enrollment, and keep parents participating in the market for genius.

Parents who think that their children can participate in intelligence-improving activities in proportion with the financial opportunities also believe that financial opportunities can be gained by being a genius. This mentality explains the success of the sector. Creating a need in society and then creating a solution to the need while ensuring that all parents, whether the children are diagnosed or not, will take their children to such activities to avoid feelings of

incomplete parenting means that there is an economic system with active participants. The market creates self-prioritizing parents, and these parents voluntarily choose to label their children. As a result of this choice, they turn their children into soldiers of the market and derive satisfaction from that. This satisfaction is the sustainer and driver of the market. For the parent, a self-image is established that gains meaning with being a genius, and in society, a value system that prioritizes intelligence is built. Intelligence, as a commodity, is transformed into an object of consumption. Zincirli (2016) states that the teachers of an education program specific to geniuses who participated in his research stated that the content of the diagnostic process began to be used by publishers for commercial purposes. For this purpose, "exam preparation" books for the diagnostic process were published in large quantities by publishers and remain in demand. Advertisements for these books can often be found on social media.

Labeling is embraced because it facilitates communication among experts with common terms and allows families to benefit from opportunities such as scholarships. At the same time, this labeling can have social effects such as social injustice, inequality of opportunity, and thus the disruption of social peace in the long run, encouraging a class structure, making it easy to apply labels for those who have opportunities with some economic necessities, making economic differences even bigger, marketing paid education, and manipulating people interested in tools such as toys, exam preparation sets, books, and scholarships with negative impacts on the school environment.

PLEASURE AND TYRANNY

From the nineteenth century onwards, as power relations and neoliberalism began to play central roles in guiding people and ideas in a relatively more comprehensive way, the pleasure of seeing oneself at the center of everything became a focus of individual people and humanity as a whole. The goal of dominating the universe and all other people on the macro and micro planes gained focus in efforts to shape the world order according to this purpose. The new class structure created by urbanization, industrialization, technology, capitalism, modernism, positivism, neoliberalism, and new paradigms with new fantasies of meaning and new value systems began shaping people for the benefit of the new global order.

The social classes that Kohn (1963) described are shaped today in line with Huxley's prediction as the work of this structure focuses on pleasure. No individual or community is forcibly included in this system; everyone participates voluntarily. As a requirement of the order that was established by modernity and is still continuing with minor changes, this strategy is regularly used today to create a supply to meet the needs of pleasure by developing value and needs for issues that attract attention. In this way, they appeal to people's pleasure so that people will voluntarily participate in the market. This creates a kind of instrument of tyranny that serves the values of the age. In fact, tyranny, or the idea of controlling the masses, nature, and even space and the universe, seems to be the main goal of humanity today. It can also be seen that a psychological burden is being created in all relevant sectors with these tools that sustain the market.

The system serves the purpose of classifying, benefiting from, and managing individuals by locking them into the pleasure that serves their own self. This generates new conformism, with elements corresponding to the values that Abrahamic religions and other spiritual traditions consider essential sins (Niedzviecki, 2011; Twenge and Campbell, 2015), so that people will voluntarily run on the wheel. Similarly to the gears of that wheel, we can see that another voluntary instrument of tyranny and pleasure is the perception of intelligence.

The opening of the path to tyranny against nature and people with the tools of capital and the consumption economy has brought pleasures and social hierarchy to the fore as tools and included them in new fantasies of meaning (Bookchin, 2014). For the dissem-



The creation of a need by a particular source and the creation of an economic market to meet that need by the same source is known as the usual strategy of capitalism. Since intelligence is a tool of capital today, the creation of a relevant sector indicates that children and parents are largely exposed to exploitation.

ination of the perception of superiority as pleasure, it can be said that sectorization and the market have given rise to the opportunity to create hierarchies, reproduce hierarchies, and thus contribute to the economic cycle.

With the classification of intelligence, the goal of attracting many groups of people into the pleasure trajectory under the influence of that classification is very clear. The pleasure trajectory is planned as the key to managing communities today. Until the process is over, a person who falls into the web won't easily become aware of that web with the effect of pleasure. When it is realized, the desired transactions have already been completed and the necessary contributions to the capitalist system have been made. Under the influence of pleasure, permanent benefit and instant pleasure are often confused, and instant pleasure is thought to entail permanent benefit. The difference between today's class structure and the management of people within it from previous centuries can be observed here. Humanity, which may have been aware that it was clearly and distinctly governed by force and pleasure in previous centuries, is not aware that it has now been controlled in this way for the last three hundred years or so, even if the system is known in general terms. The commodification of intelligence and its functioning did not happen suddenly, of course; it emerged from a long process of development with extensive background in the relevant mentality.

CREATING AND MARKETING A VALUE

Commodified intelligence and its market are governed by economic marketing processes. The new approach in marketing mentality involves the view that value can only be created by acting jointly with customers and providing them with the resources that will create value while the product is only a mechanism for service delivery (Koçak, 2012). At the core of service-dominant marketing, intangible, dynamic, and transactional resources such as knowledge and skills are seen as the most important competitive forces (Madhavaram and Hunt, 2008). Competition is one of the most important characteristics desired by neoliberalism, and when we think about it, the model of competition has unfortunately seeped into all of our relationships.

The creation of a need by a particular source and the creation of an economic market to meet that need by the same source is known as the usual strategy of capitalism. Since intelligence is a tool of capital today, the creation of a relevant sector indicates that children and parents are largely exposed to exploitation. The need created in the parents to care about the intelligence of the child and keep it on their agenda and the production of solutions by creating a sector for the satisfaction of this need are results of this strategy.

Concepts such as "special potential," "genius," "gifted," "bright," "special talent," or "brilliance" are increasingly valued in various segments of society, and the psycho-social effects of this situation on society have been the subject of research. With the value attributed to the concepts of intelligence and genius in society, it is easily observed that these concepts have become widespread and that the market for "genius" continues to increase in popularity both around the world and in Türkiye. The increase in its value and its popularization are two aspects of the system that feed each other. Various sources show interest in being a genius as a widespread value in society. This interest has evolved over time to turn into a complete sector with economic potential. Therefore, the impact of the market for intelligence and cognitive skills on both micro and macro levels is based on its spread, its transformation into a source of value, and its popularity.

The imposition of intelligence as a value, the fact that it is given higher value today, and its spread, popularization, and commercialization can be regarded as indicators that the concept has become a marketing tool and that sectorization has begun around it. It is seen that being a genius creates supply and demand in a cyclical manner and expectations emerge from this relationship, ensuring that parents and service providers are parts of an order that feed each other. This intriguing cycle has been noticed by industry creators. In recent years, it has become noteworthy that most parents think that their children are geniuses, that the issue has become commercialized, and that these two points feed each other and form a cycle.

The desire to keep intelligence at the center of children's life, its position within value systems, the importance given to it, and the fact that the main purpose of many actions is to serve and develop it are all crucial issues for the market. At the same time, it is the market itself that creates this value. In previous research, it has been understood that children who participate in the diagnosis process receive more attention and support from their families and their parents try to be more active (Belur, 2014).

This interest is a constitutive element helping to create today's post/modern human imagination and it also expresses a value that is taking shape and growing with influence from the spirit of our times. The language created for "geniuses" has become one of the most obvious indicators of the mentality that evaluates human beings on a mechanical level and through the market in which they find themselves (Öz, Yalçın, and Turan, 2014). The fact that humans gain value from their cognitive capacity instead of simply from their being, from humanity, or from labor implies the message that they are not inherently valuable themselves; they are only valuable as "capital," which is only used to advance the material existence of the world. The idea that reaches individuals through these implicit messages prevents them from making sense of themselves or knowing themselves in all aspects because it does not value them. Considering all these points, it can be clearly seen that the topic of "genius" must be examined from a different perspective outside of the current paradigm.

WHAT TO DO?

The shaping of the self with a privileged feature, such as a perception of superiority, brings with it the risk of prejudice developing between individuals on the basis of intelligence levels, performance anxiety, reduced tolerance to error, an excessive focus on results or success based on ratings and competitive culture, an understanding of achievement limited to criteria such as good grades or admission to a particular institution, excessive and variable concerns, serious unhappiness and weakness in emotion regulation in situations such as loss or errors that are encountered in routine life, reduction in initiative and thus in motivation in terms of executive functions so as to avoid any possibility of failure, a shift away from effort and discipline in work as a result of perceiving oneself as smart or successful, conditional acceptance and the subordination of inherent value to approval, valuing others for similar characteristics, anxiety about losing one's value and the need to prove oneself, negative personality traits such as learned failure or ambition and arrogance, impaired communication and coping or social development skills in those with otherwise normal development, and a tendency of not valuing gains earned through labor.

The effect of the market on family structure can be seen in familial characteristics such as communication between siblings and the psychological health of siblings, comparison-oriented parental attitudes, and the parent's dedication to the child. The necessity of finding alternative ways to protect all stakeholders in this field from the expected negative effects of the label and therefore of the market, with the manipulation and abuse of capital, is a dimension that must not be neglected.

What has been described here is only one facet and a very small portion of the process. The operation of the system is still continuing. Instead of people being dragged into dark corners of personality where the satisfaction of children and parents is foregrounded, the following proposals can be made as the most basic solutions: planning the education given to parents and education systems designed for children with awareness of this situation; supporting parents and children by providing education about topics such as willpower, the delaying of gratification, and emotion regulation; the implementation of a social structure that does not classify or discriminate; provision of appropriate education for every type of student in order to ensure social justice; and basing action on the awareness that every person is a valuable and indispensable part of the whole rather than benefiting only a small segment of the market. Finally, it can be said that there are two basic pillars to be applied for the "genius system" to avoid harming stakeholders, to ensure maximum well-being, and to prevent stakeholders from becoming instruments. The first of these is paving the way for individual deepening, whereby individuals can become aware of their pleasures and control them, and the second is recognizing the hierarchical order that capitalism has constructed.

The need is increasing day by day to find alternative paths in order to protect all stakeholders of the field, individuals, and society from the dominance of this system and the consumption economy that uses "genius" as a tool of abuse, from the negative effects of the label, and from the manipulation of individuals by capital by offering short-term pleasures.

Changing the current perspective in the fields of practice and research to look from outside the mainstream can be another way out. Such a change of being able to observe the needs and rights of each individual from the perspective of social justice instead of a hierarchical structure, recognizing that the needs of each individual in all areas of development are unique, looking at cognitive needs with profile analysis rather than categorical approaches, being able to look at the psychological health of individuals and society, and being aware of an order that "normalizes" manipulation because we encounter it every day will help us provide the will and action needed to reconstruct both ourselves as individuals and the system in which we are embedded. Being able to understand human dignity and its value in a non-categorical way and to pursue the truth instead of the values of the age will open the door to a humane life. Let's hope that this work will make a modest contribution to the efforts to control our pleasures, to our great struggles with ourselves, and to rethinking the system that has become normalized when viewed from within the framework of the current paradigm.

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The seal of Bezmiâlem Valide Sultan

Bezmiâlem Valide Sultan
A Woman Sultan Who Dedicated Her Life to Foundation Services

Bezmiâlem Valide Sultan's whole life was devoted to foundation services and charitable works. When she passed away on May 3, 1853, in Beşiktaş Palace, she left behind dozens of foundation works and her name entered history as that of a philanthropist and friend of the poor. Today, her name lives on with the countless charitable organizations, mosques, and fountains that she supported.

Dr. Ümmühan Zeynep Bilgili
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Vakıf Gureba Hospital, which is used as the administrative building of Bezmiâlem Vakıf University today.

What distinguishes Bezmiâlem Valide Sultan was undoubtedly predetermined by the name given to her when she entered the palace as a young girl. "Bezm" refers to a social gathering for conversation in Persian, and when combined with the word "alem," it means "assembly of the world." Her name upheld its meaning in the future when Bezmiâlem became a benevolent force first in the harem and then in the state.

Although the exact date and place of her birth are unknown, records indicate that Bezmiâlem was a Georgian girl who was given to the palace at a young age. Bezmiâlem, who received the title of **Kadınefendi or "Her Ladyship"** as the wife of Sultan Mahmud II, became **Valide Sultan or "Mother Sultan"** with the accession of her son Abdülmecid to the throne. Before Abdülmecid, Bezmiâlem lost two of her children, in 1820 and 1822, before she could see them grow. In 1825, with the death of 12-year-old prince Abdülhamid, Lady Bezmiâlem, who had buried three children within five years, had deeply experienced the grief of losing a child and personally understood how desperate illnesses could leave people. Her own sufferings probably lay behind her lifelong efforts to help people in desperate situations.

Bezmiâlem Valide Sultan Mosque (Dolmabahçe Mosque)



Sultan Abdülmecid's biggest supporter in the decisions he made regarding the governance of the state and the administration of the people was Valide Sultan. One of the most palpable indicators of Valide Sultan's influence on the Sultan was Vakıf Gureba Hospital.

When she became Valide Sultan, she had the Three Children's Fountain built in 1843 for the three children she had lost. In this fountain, water flows from three separate taps representing each young prince. When we examine the salary ledger of the harem from 1824, we see that she had received a wage of thirty kuruş alongside seven other women. The fact that Bezmiâlem turned to charitable works to an extent that cannot be compared to others with the same income level shows what a magnanimous character she had. Indeed, she made exemplary efforts in terms of charity and good deeds.

Bezmiâlem Valide Sultan was an intelligent, prudent, compassionate, and generous woman; she was a distinguished person who was not inclined to worldly ambition or ostentation in terms of her character. During her son's rule, she devoted the salary and other revenues allocated to her by the state to feeding the poor and meeting their needs and to many other charitable works such as mosques, bridges, fountains, and public fountains. The facts that she personally traveled among the people and helped the poor and those who were in financial need, supported orphans and helped orphaned girls marry, and provided various financial and material aid to those who could not afford to pay their debts and those who were imprisoned are all proof that she was a person with a kind spirit, compassion, and affection.

Her son, Sultan Abdülmecid, was only sixteen when he ascended the throne and he was inexperienced in state affairs. The fact that his mother played a leading and influential role in state and government affairs ensured that state affairs were carried out without any interrupti-



Two pages from the endowment document of Bezmiâlem Valide Sultan Vakıf Gureba Hospital



One of the countless fountains made possible by Bezmiâlem Valide Sultan in Nişantaşı, Şişli, İstanbul



Silivrikapı, Fatih, İstanbul



Bezmiâlem Vakıf Gureba Hospital Fountain, Fatih, İstanbul

Valide Sultan desired the construction of Vakıf Gureba Hospital with her philanthropic character. We can see that she took into account the difficulties of access to health services for the poor and she gravitated toward this area of charity in particular.

ons at that time. Bezmiâlem Sultan took care of palace and state affairs during her son's travels within the country, gave orders to state and government officials whenever necessary, and even organized official receptions and banquets. Sultan Abdülmecid's biggest supporter in the decisions he made regarding the governance of the state and the administration of the people was Valide Sultan. One of the most palpable indicators of Valide Sultan's influence on the Sultan was Vakıf Gureba Hospital. In a diplomatic document in which Sultan Abdülmecid emphasized his reproaches and remarks to statesmen, the following phrase can be found: "**A building and its construction for the poor in our Dersaadet [İstanbul].**" With this expression, we can see the influence of Bezmiâlem Valide Sultan on Sultan Abdülmecid in terms of her desire to establish such hospitals. While the state administrators to whom the document was addressed started the negotiations to fulfill the orders, Bezmiâlem Valide Sultan desired the construction of Vakıf Gureba Hospital with her philanthropic character. We can see that she took into account the difficulties of access to health services for the poor and she gravitated toward this area of charity in particular. She turned these humane and Islamic aspirations into a philosophy of life and contributed to the

Inscription on the door of Bezmiâlem Vakıf Gureba Hospital



Inscription of the mosque built next to the hospital by Bezmiâlem Valide Sultan



increasing numbers of hospitals for the poor. Even in the last years of her life, she continued her services for this purpose. Her desire to have **Gureba-i Muslim Hospital** built in Mecca is explicit proof of this.

Valide Sultan was always intertwined with the people and tried to solve their problems. The aid she provided in this way met its purpose and corresponded to a social need, so much so that the people directly addressed Valide Sultan with petitions, which were collected and arranged by the appointed chiefs. When the submitters of the petitions are examined, it is seen that they were people from all walks of life including soldiers, scholars, tradesmen, and dervishes. Sometimes collective petitions were also filed on issues concerning a community or neighborhood. Sources show us that not only Muslims but also non-Muslim citizens could easily convey their requests to Valide Sultan. From this, we understand that Bezmiâlem was seen by all Ottoman citizens as "Valide" or a mother. The fact that about one-third of these petitions were submitted by women is another noteworthy point. Valide Sultan was a reliable authority to whom women looked for solutions to their problems during her time.

Sources show us that not only Muslims but also non-Muslim citizens could easily convey their requests to Valide Sultan. From this, we understand that Bezmiâlem was seen by all Ottoman citizens as "Valide" or a mother. The fact that about one-third of these petitions were submitted by women is another noteworthy point.



Bezmiâlem Valide Sultan's grave. It is located in the tomb of Mahmud II on Divanyolu Street in the Çemberlitaş quarter of the Fatih district of İstanbul.



A page from the list of books donated by Bezmiâlem to the Darülmaarif Library.



EDUCATION

20, 1850), is located behind the tomb of Mahmud II in the Sultanahmet district of İstanbul. The institution, which initially served as the Valide Mektebi (Valide School) or Valide Rüşdiyesi (Valide Middle School), later became a school that provided higher education than the rüştiye in order to train the new types of knowledgeable civil servants needed by the bureaucracy for the implementation of the Tanzimat reforms.

Bezmiâlem also built a library there and donated many of her own books from her private library.

Valide Sultan's whole life was devoted to foundation services and charitable works. When she died on May 3, 1853, in Beşiktaş Palace, she left behind dozens of foundation works and her name entered history as that of a **philanthropist and friend of the poor**. Today, her name lives on with the countless charitable organizations, mosques, and fountains that she supported. **Vakıf Gureba Hospital**, which is the most important of her charitable institutions to survive to the present day, continues to operate under the name of Bezmiâlem Vakıf University Hospital in affiliation with the Directorate General of Foundations. Moreover, **Bezmiâlem Vakıf University** continues its activities as a world-class educational institution for the education of physicians, pharmacists, and health personnel needed by all humanity.

The position that Bezmiâlem Vakıf University has acquired in the medical world as a unique educational and health institution ensures that the services desired by Sultan Abdülmecid and his mother, or Valide, at that time continue today with a broad vision.

Bezmiâlem Vakıf University is the only institution that has an educational agreement of its kind with Johns Hopkins University, which is one of the most important institutions in the world in the field of medicine. When I personally heard "Bezmiâlem" as one of the world's leading names in its field in the United States, where I was for an internship as a result of that educational agreement, I remembered Valide Sultan's legacy dating back centuries with a smile on my face. To be able to leave a mark in this world by protecting her vision is my greatest wish as a physician educated at Bezmiâlem.

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The Bezmiâlem and Johns Hopkins Collaboration, and a Reminiscence

Ahmet Akça

Bezmiâlem Vakıf University Board of Trustees Member/Chairman Between 2010 and 2022



From time to time, I would talk about cooperation in the field of education between Bezmiâlem Vakıf University (BVU) and Johns Hopkins University (JHU), one of the best health universities in the world, with Boğaziçi University faculty member Prof. Dr. Vedat Akgiray, who later served as a BVU Board of Trustees Member for four years. It was Prof. Dr. Ahmet Gürakar, the brother-in-law of Prof. Dr. Akgiray, who was teaching at JHU, who gave us the idea that such cooperation might be possible. Turgut Özal had instructed some of the students who went abroad to come back to Türkiye after completing their education and asked some of them to stay, and Prof. Dr. Gürakar was one of those who were asked to stay. Vedat and I decided to visit JHU and meet with its officials after formulating the idea that we could concretize this concept of cooperation and put it into practice. Ahmet made an appointment with officials from the JHU Faculty of Medicine with the support of Lebanese cardiologist Dr. Heitam Hassoun.

In the first week of December 2013, JHU Medical College Vice Dean Prof. Dr. Roy Ziegelstein, his assistant Dr. Lee Zieping, Vedat, and I met. After exchanging greetings, Roy started talking in a remote and distant manner, addressing me personally with the following question: "We receive 5 or 6 cooperation requests from different parts of the world every day, so why should we cooperate with you?" This was true. JHU had collaborations in the field of hospital management around the world, but not in the field of health education. Attempting to break the ice, I said, "Please listen to us," and I started talking without a break. I remember talking for about 20 minutes. In my speech, I talked about Bezmiâlem Valide Sultan, her philanthropy, how she took care of the poor in the field of health and the purpose of establishing Vakıf Gureba Hospital and turning it into a university, the goals of our university, and that our request for cooperation was only in regard to medical education.

While we could have continued this short conversation with such an excited and emotional mental state, Roy stepped in and said, "Ahmet, I understood your purpose and your institution. In April 2014, I'll come to Türkiye with my team and visit your university, and we'll discuss together in which areas and what kinds of cooperation can be made." The meeting was completed with such a positive result. I guess the cold remoteness that occurred at the beginning was eliminated by Bezmiâlem Valide Sultan's life and actions changing Roy's perspective. In fact, this was a vital result of the Vakıf's spirit.

In April 2014, the JHU committee visited, and after detailed evaluations and negotiations, it was decided that JHU would cooperate. The content and terms of the contract were agreed upon and the first contract was signed in July 2014. After the first successful three years, we launched the second three-year process in July 2017. The second three years were even more valuable and productive.

In July 2020, the third three-year period began. Even during the pandemic, the work required for cooperation continued, sometimes online and sometimes physically. In 2022, in addition to medical education, cooperation was also established in the field of nursing education. I hope that this desire to work together continues as it is today, serving the institutional progress of both universities with the sharing of knowledge by professors, opening the horizons of our students and turning towards the academic field, just like the spirit of Vakıf Gureba.

BEZMİÂLEM VAKIF ÜNİVERSİTESİ HASTANESİ 1845

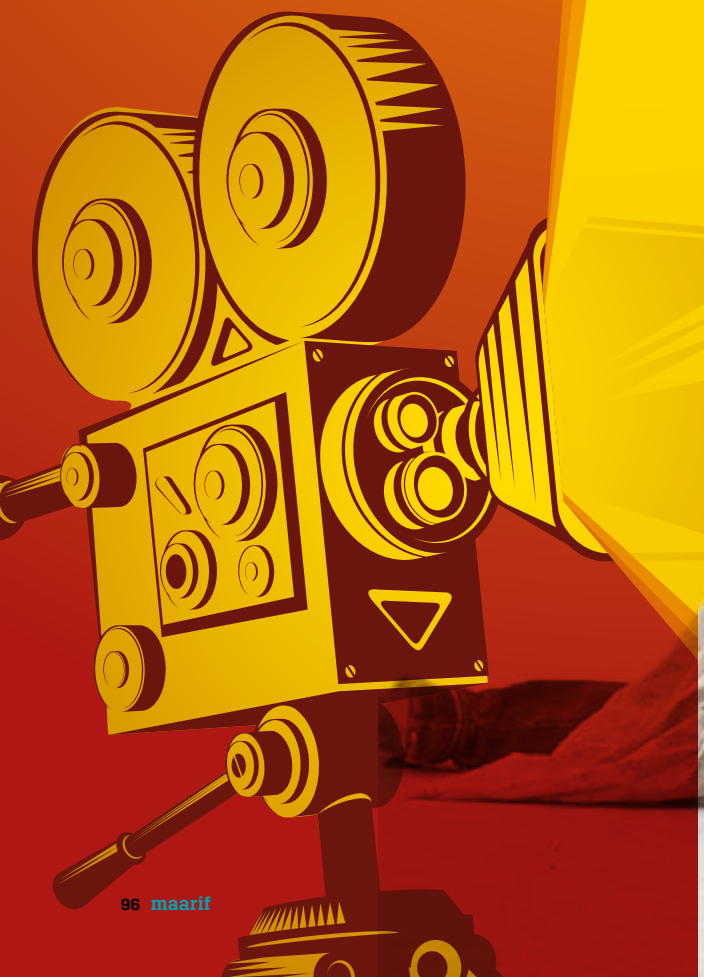
JOHNS HOPKINS UNIVERSITY

An important step for Turkish world cinemas

II. Korkut Ata Film Festival

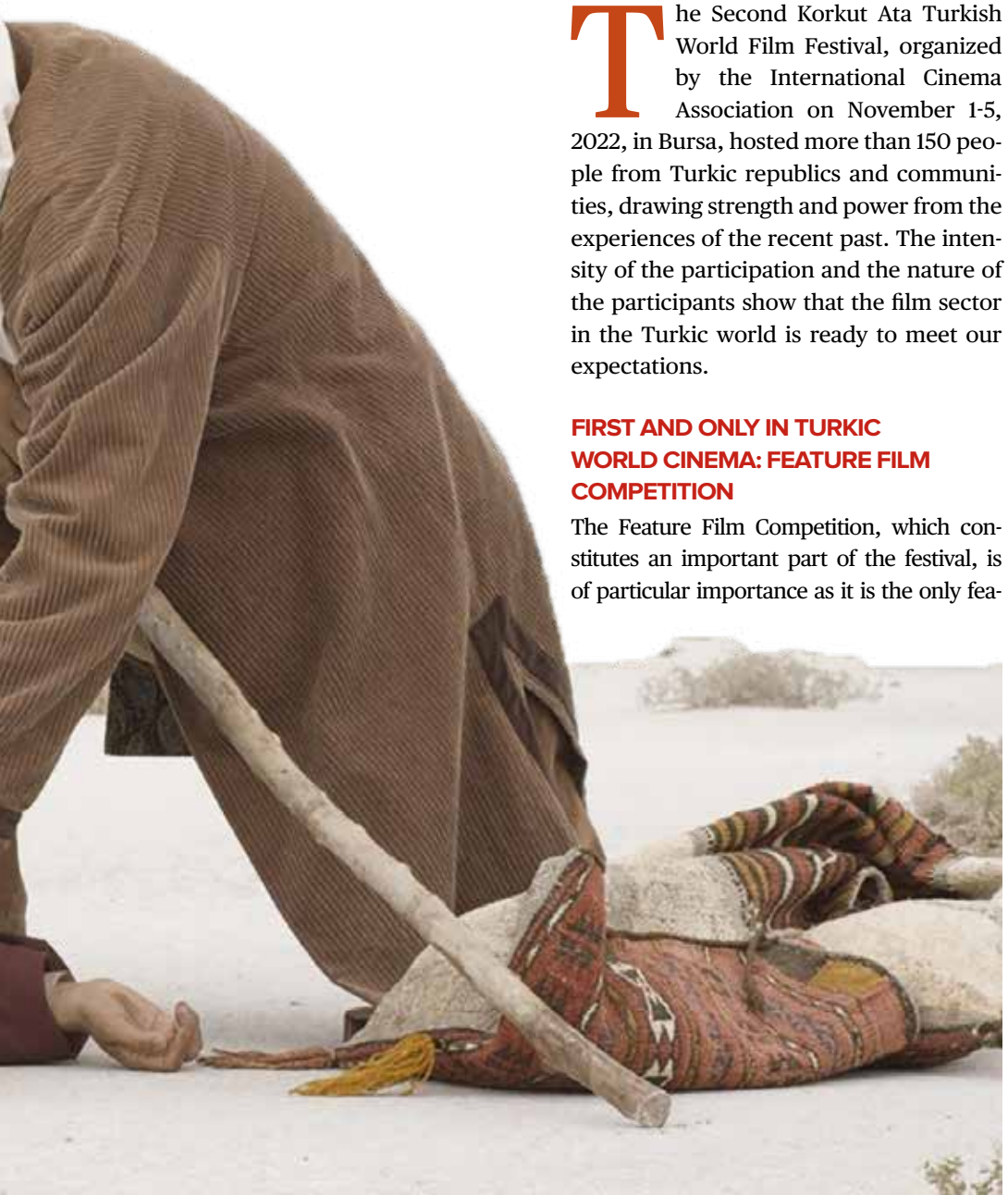
The second Korkut Ata Turkic World Film Festival, which was held in İstanbul last year, was held in Bursa in 2022 due to Bursa's declaration as that year's Cultural Capital of the Turkic World. With two competitions and other performances and events, the festival was an important step for the cinemas of the entire Turkic world.

Kâmil Engin - Researcher, Author









The Second Korkut Ata Turkish World Film Festival, organized by the International Cinema Association on November 1-5, 2022, in Bursa, hosted more than 150 people from Turkic republics and communities, drawing strength and power from the experiences of the recent past. The intensity of the participation and the nature of the participants show that the film sector in the Turkic world is ready to meet our expectations.

FIRST AND ONLY IN TURKIC WORLD CINEMA: FEATURE FILM COMPETITION

The Feature Film Competition, which constitutes an important part of the festival, is of particular importance as it is the only feature-narrative film competition that is currently being organized in the Turkic world. It is one of our main wishes that the festival, which we believe will become institutionalized by becoming a tradition, and its most important aspect, the Feature Film Competition, will continue in the future. Film competitions, like all kinds of international art competitions, are important events in which each country has the opportunity to exhibit the most successful works it has produced or can put forward in the field of cinema, which forms an important part of cultural heritage.

The successes of the films that rank in film competitions are not only the successes of the producer, director, or screenwriter; they also add to the success of the country that the film represents in the competition. What matters here is that beyond the personal success of the director or producer, film festivals have become tools of national pride and propaganda by offering a representation of the relevant countries. For this reason, the competitions of all reputable film festivals in the world and the results of those competitions are followed within the sector with great interest.

NON-COMPETITIVE CATEGORIES

In addition to the competitive categories this year, as in the previous year, the festival included categories titled “Historical Panorama,” “Contemporary Human Landscapes,” “Turquoise Documentary,” and “Animation.”

In the Historical Panorama category, productions featuring different stories from the historical past of Turkic states and communities were shown. “The Dawn of the Great Steppe” (*Büyük Bozkırın Şafağı*), directed by Akan Satayev, was about the struggle of Qasim Khan, one of the important historical figures of the Kazakh Turks. Furthermore, the film “Unfamiliar Childhood” (*Bilmediğimiz Çocukluk*), produced in the Sakha Republic of Russia and included in this category, was not only a serious study of the life of the Sakha people before the Soviet Revolution but also a visual feast that attracted our attention with its meticulously recorded natural landscapes. The film “Mukagali,” which was also presented to the audience in this category, was a remarkable historical drama portraying the life of Mukagali Makatayev, a discredited and censored poet of Kazakhstan during the Soviet era.

In the Contemporary Human Landscapes category, films dealing with contemporary human stories from Türkiye, Uzbekistan, Azerbaijan, Iran, Kyrgyzstan, and Hungary were included.

In addition to the competitive categories of the festival, the documentaries presented from various countries in the Turquoise Documentary category and four animated productions were an indication that the festival attaches importance not only to feature films but also to documentaries and animation.





In the Fiction Film Competition, the best film choice of the Selection Committee was Uzbekistan production "Ayol Qismati"







AWARDS

The “best film” choice of the Selection Committee in the Feature Film Competition was the Uzbek production “A Woman’s Destiny” (*Ayol Qısmati*). This film, which is about the disasters caused by the terrorist organization Daesh in the Middle East in the life of an Uzbek woman, must have attracted the attention of the jury because of its moving story and dynamic narrative as well as its handling of an international problem of today.

The “best director” award was given to director and screenwriter Vagif Mustafayev from Azerbaijan, who created a very interesting example of comedy with his film “Life is Probably Beautiful” (*Hayat Galiba Güzeldir*). Set during the Second Nagorno-Karabakh War, the film tells the tragicomic story of two brothers who are captured by the Azerbaijani army while fighting in the Armenian army.

For the “best screenplay” award, the jury members chose Semih Kaplanoğlu for his screenplay for the Turkish film “Commitment Hasan” (*Bağlılık Hasan*), while Kazakh actor Kayrat Kemalov was awarded the “best actor” award for his performance in the film “Lonely Yurt” (*Issız Yurt*) and the “best actress” award was awarded to Kyrgyz actress Kalipa Taştanova for her performance in the film “Home For Sale” (*Satılık Ev*).

In the documentary category, the documentary “Human” (*Inson*) from Uzbekistan was deemed worthy of first prize. This film about the lives of women who struggle after their husbands have left their homelands to join terrorist organizations in the Middle East won the appreciation of the jury members with its interesting reflec-



When Türkan Şoray took the stage to receive an honorary award by the festival's organizers, she was greeted with cheers and applauded for several minutes.









tion on a contemporary subject. Among the other winning productions in the documentary category, "Rulers of Eurasia" (*Avrasya'nın Hükümranları*) and "Turkish Memory of the Balkans" (*Balkanların Türkçe Hafızası*) directed by İsmet Arasan, representing Türkiye, were among the favorites of the competition. In particular, the work of İsmet Arasan, which deals with the recent efforts to maintain the Turkish language in the Balkans and the life struggles of Prof. Dr. Nimetullah Hafız and his wife Prof. Dr. Tacida Hafiz, who are considered living treasures of Turkology and the world of Turkish culture, education, and science in the Balkans, was a remarkable documentary.

TOWARDS THE KORKUT ATA TURKIC WORLD FILM FESTIVAL...

It is known that the art of cinema is one of the foremost tools in keeping cultures alive today. In this respect, cinema will serve to bring to light the problems of the independent and autonomous republics and communities that make up the Turkic world, which are experiencing great struggles for full development, and to produce solutions to those problems.

Film festivals bring together the educational and solidarity-enhancing features of art with large masses. Film festivals have important functions in the development of the film industry and in ensuring the participation of young generations in this industry.

This beautiful step initiated by the International Cinema Association, which we expect to become a tradition as it becomes more institutionalized, will help fill the gap of the cinemas of all Turkic republics and communities, which is of crucial importance.

On the other hand, other events besides film festivals should also be considered in order to share the harmony arising from the unity and solidarity of cultures coming from the same root and the beautiful products of the cinematic cooperation of Turkic countries with more people. New ideas to be produced in this field should be strengthened through dynamic activities and an environment of cooperation and relationship. For instance, practices such as the regular screening of films produced in Türkiye in the theaters of other Turkic republics or the commercial circulation of films shot in those republics in Türkiye every season, to be presented to audiences via television and other media platforms besides theaters, can be pursued. In addition to festivals, events such as "Film Markets" can be organized to achieve such goals.

Unfortunately, despite the increasing depth of relations day by day, the Turkic world, with which we have cultural and historical ties, still remains scattered in terms of cultural organization. However, all Turkic republics and communities have the opportunity to produce global works of art thanks to their common spiritual and cultural values.

There is still much work to be done and many new steps to be taken. Joint film festivals must be organized periodically, and film markets, competitions, co-production initiatives, joint screenplays, Turkic world cinema education programs, faculty and expert exchanges, and film archives must be established... These are just some of the steps that will increase the dialogue and cooperation between Turkic republics and communities in the field of cinema.

However, considering the promise of such new initiatives, it is also necessary to embrace and maintain the steps that have been taken to date. Therefore, in 2023, the third annual festival will be held in Shusha. The Korkut Ata Turkic World Film Festival is of great importance. We would like to remind the competent authorities and filmmakers of Azerbaijan in advance of their responsibility for overseeing this festival in a way that does not fall behind the success of the first two.

An Ottoman School in China: **Darû'l Ulûm-İl Hamidiye Madrasah Pekin Hamidiye University**

In China, schools for the education of Muslim children began to be opened in the 19th and 20th centuries. Darû'l Ulûm-İl Hamidiye Madrasah, which was established in 1908 as a result of the Ottoman Empire's increasing relations with Chinese Muslims and referred to as "Hui Ciao Şû Fan Şüe Tang" in Chinese sources, is one of the most important indicators of the Ottoman population in the country.

Mehmet Gündüz
Education Specialist, Ministry of National Education





The Ottomans, who saw education as one of the most important ways to serve humanity, established many educational institutions in different places for this purpose. One of these educational institutions was **Darû'l Ulûm-İl Hamidiye Madrasah**, also known as Pekin or Beijing Hamidiye University, which was opened in Beijing, China, during the reign of Abdülhamid II. Abdülhamid II, who made efforts for the unity of Muslims in different parts of the world during his sultanship, attached great importance to education for both the development of relations among Muslims and for further awareness of Muslims and other oppressed nations throughout the world. Therefore, he carried out many activities both inside and outside the country.



Muhammed Ali, Şangay imamı Wang Harun ile görüşerek Sultan Abdülhamit'in Çin'de yapılmasını arzu ettiği bir İslam üniversitesinden bahseder.

The **Islamic Union Policy** pursued by Abdülhamid II began to exert its influence via the Caliphate among the Muslims in China from 1890 onwards, and Muslims in that country, and especially in Beijing, began listening to sermons in the Friday prayers given on behalf of Abdülhamid II. At that time, China was under the control of Western colonization.

Toward the end of the 19th century, Chinese Muslims participated in rebellion movements against the colonizers. In order to appease the Muslims who rebelled in China, **German Emperor Wilhelm II** asked for help from Abdülhamid II. Abdülhamid II decided to send an **advisory committee** to China for this purpose. Abdülhamid II, who was sensitive in the selection of the committee that would go, chose Mirliva Enver Pasha as the chairman of the committee. Upon the



order of Abdülhamid, Senior Captain Yaver Ömer Nazım Bey also took part in the committee. Apart from these officers, Mustafa Şükrü Efendi, one of the teachers of the Beyazıt Madrasah, and Qadi Hacı Tahir Efendi, one of the officials of the institution overseeing fatwas, also took part in the committee. In addition to these four people, who were the main officials of the committee, two soldiers from the Zouave Regiment named Hamuslu Mahmut and Hasan joined as guards together with the interpreter, Viçinço Kinyoli, and his daughter, as well as Mehmet Efendi from İstanbul as a servant.

FIRST CONTACTS

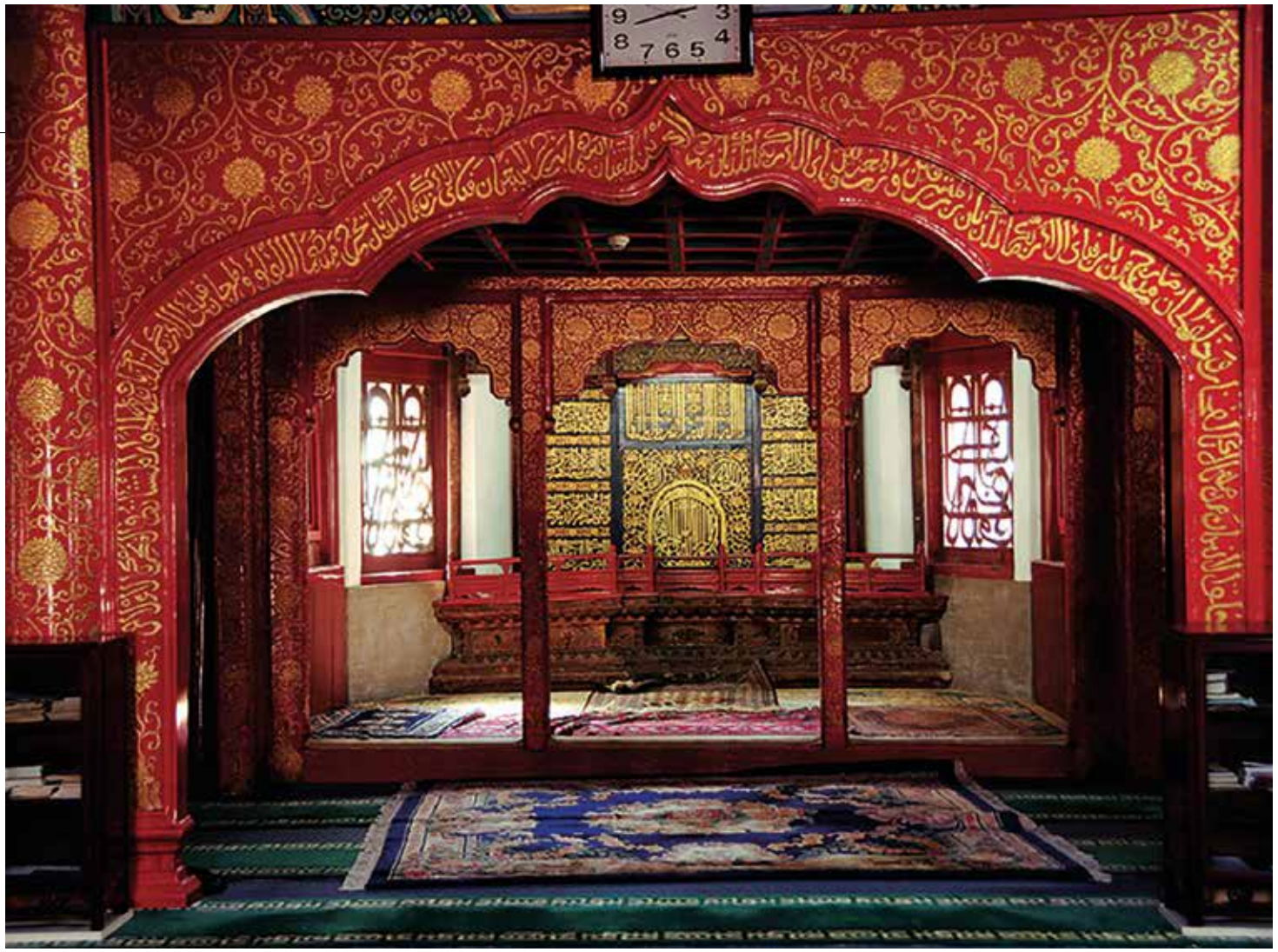
On April 18, 1901, the advisory committee departed from İstanbul on a Russian-flagged ship and arrived in Suez, from where they arrived in Colombo on May 4 and Singapore on May 10 on a German ship. The committee, which visited the places where Muslims lived along its route, reached Shanghai about a month later, on June 2. After twenty days in China, the committee left Shanghai on June 22, 1901, to return to İstanbul via Vladivostok. During this

It is obvious that Beijing Hamidiye University had an important place within the conditions of its time. The fact that it was named after the Ottoman Sultan, that the Ottoman flag was flown at its door, and that it started its operations with teachers sent from İstanbul undoubtedly had a positive effect on the awareness and prestige of the Ottoman state.



trip, the committee could not establish sufficient contact with Chinese Muslims. However, after the advisory committee returned, Ottoman interest in China increased even more. In 1902, an Ottoman citizen named Muhammad Ali was sent to China by Abdülhamid II and new contact was established with the Muslims there. Muhammad Ali was the guest of an imam named **Wang** in China and carried out his activities from there.

With the process of sending such committees, the Ottoman Empire became better known among Chinese Muslims after this period and the Caliphate gained prestige. In fact, Muslims who had been traveling directly from China to the Hejaz for Hajj for centuries now started to visit İstanbul first and then go to the Hejaz. Chinese Muslims who visited İstanbul, the center of the Caliphate, were



given attention, those in need were helped, and measures were taken to ensure that they could return home safely. One of the first Chinese Muslims to arrive in İstanbul in this way was Imam Abdurrahman (Wang Haoren), the imam of the Beijing Niujie Mosque, where Muhammad Ali was a guest when he went to China. Imam Abdurrahman, who set out at the end of 1906 to go on Hajj with his student Mating Yuan, came to İstanbul upon the invitation of Abdülhamid II.

Imam Abdurrahman demanded that wise and gifted individuals be sent by the Caliphate to preach and advise people against the activities of missionaries in China against Muslims. Imam Abdurrahman, who was well entertained in İstanbul, was sent off with books and gifts upon his return home. During his days in İstanbul, Wang studied the Ottoman





The thousand-year-old Niujie Mosque in the Xuanwu district of Beijing, which was restored within the framework of the 2008 Beijing Olympics, and Beijing Hamidiye University in its gardens are under state protection.



education system, and when he returned to China, he talked about the Ottomans, the Sultan, and Islam of the Turks in his conversations and sermons. Showing interest in the notable Chinese Muslims in İstanbul, helping Chinese pilgrims, and mentioning Abdülhamid's name in sermons given in China contributed to the development of Ottoman-Chinese relations.

A MADRASAH NEXT TO A MOSQUE

There were private schools for Muslim children in various parts of China. These schools were generally located next to mosques. In the 19th and 20th centuries, some schools were opened within the framework of modern education. Among them, one of the most important reflections of Ottoman influence in China and a result of the Ottoman Empire's increasing relations with Chinese Muslims was the **Darû'l Ulûm-İl Hamidiye Madrasah**, which was established in 1908 and is referred to as **Hui Ciao Şû Fan Şüe Tang** in Chinese sources.

Darû'l Ulûm-İl Hamidiye was founded next to the **Niou Kiai (Niujie) Mosque** in Beijing. Chinese officials participated in the opening of the school and showed their support for its establishment. In this school, which consisted of three classrooms and a main building, students of all ages were taught by Hafız Ali Rıza and Hafız Hasan Efendi, who were sent by the Ottoman Empire as state officials. An article was published in the newspaper *Tercüman-ı Hakikat* about the opening of the school. The article stated that thousands of Muslims were coming to 38 mosques in Beijing five times a day to worship and pray for the Caliphate. It was added that the sermons, which were given in Arabic on Fridays, were translated into the Chinese language by the mufti of Beijing and other clerics. It was also reported that Chinese Muslims opened schools for Muslim children in various parts of the empire. After a year at Beijing Hamidiye University, Hafız Hasan Efendi returned to İstanbul and Ali Rıza Efendi went to the city of Hankou in southern China.

THE SITUATION OF THE MADRASAH TODAY

It is obvious that Beijing Hamidiye University had an important place within the conditions of its time. The fact that it was named after the Ottoman Sultan, that the Ottoman flag was flown at its door, and that it started its operations with teachers sent from İstanbul undoubtedly had a positive effect on the awareness and prestige of the Ottoman state. Before this school, the Caliphate was not well known to Muslims in Beijing, but with this school, the Caliph's name began to be heard with affection every Friday, even in some villages beyond Beijing. After the departure of the instructors sent from İstanbul, education at Beijing Hamidiye University was continued by Chinese Muslims. However, Arabic education at the school was discontinued in 1949 with the **Maoist Revolution**. The school, which was closed due to financial troubles in the following years, continues to exist today as an institution where Islamic courses are given in a single classroom. Although the Ottoman motifs in the school were erased over time, the Islamic architecture remains as it was. One of the classrooms has been converted into a museum where the Niujie Mosque was located in the intervening years. The thousand-year-old Niujie Mosque in the Xuanwu district of Beijing, which was restored within the framework of the 2008 Beijing Olympics, and Beijing Hamidiye University in its gardens are under state protection.

Drawing / Hasan Aycın



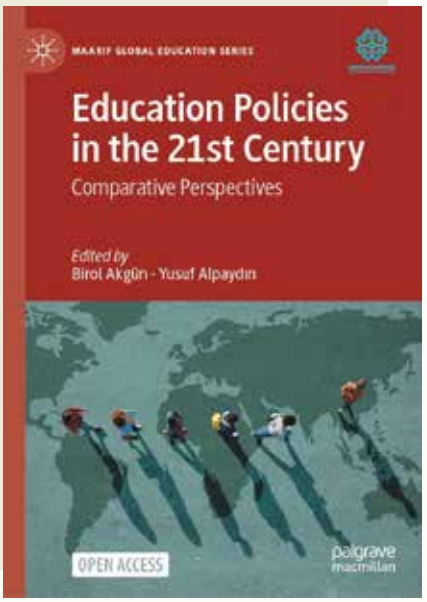
Two Important Works by the Turkish Maarif Foundation

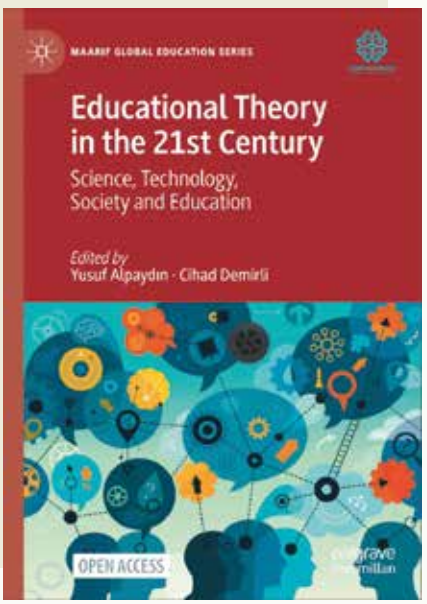
The Turkish Maarif Foundation, which stands out with its academic publications and activities in the field of education, has prepared Education Policies in the 21st Century and Educational Theory in the 21st Century. These books are available to the world in English, free of charge, by Springer and Palgrave Macmillan Publishing, a global science platform.

Education as a fundamental social institution has been transformed along with other social systems throughout world history. In particular, changes in science, philosophy, culture, and economy have deeply affected the purpose, contents, and methods of education. In the transition from the 19th to the 20th century, the pragmatic character of education became more pronounced within industrial society, turning it into a political tool more sensitive to the demands of industrial economy and nation-state politics. Since the 1970s, the transition to an information society, developments in information technologies, globalization, and postmodernity seem to have given birth to a constructivist paradigm in education. While postmodern and constructivist educational theories continue to be effective today, the first quarter of the 21st century has seen some structural transformations in education that are more evident due to the accelerating developments in information and communication technologies and global phenomena.

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These two works will also be published in Turkish in the coming days. As their names suggest, they examine the educational policies and theories of the 21st century, the first decades of which we have just left behind, and they include theoretical and political projections about the future of education.





Education Policies in the 21st Century

In the first book, *Education Policies in the 21st Century*, political actors in education, the transformation of nation-states, educational models, education policies from the World Bank, the new political economy and education in the 21st century, accountability in education, and transitions from higher education to employment are discussed.

Edited by **Prof. Dr. Birol Akgün** and **Assoc. Prof. Dr. Yusuf Alpaydın**, this book builds upon the foundation of how education is affected by political, economic, and international developments and how it affects those areas in turn. The topics in this book are discussed within three sections with a comparative approach. At the same time, the research presented here, which includes examples from Türkiye, analyzes the current educational models and processes of different countries and describes implemented policies. Political actors in education, the transformation of nation-states, educational models, education policies from the World Bank, the new political economy and education in the 21st century, accountability in education, the transition from higher education to employment, vocational education and its future, general education versus vocational education, internationalization in education and international schools, new trends and expectations in education, education and digitalization in emergencies, higher education, policies such as student mobility in higher education, international schools and training programs, and the transfer of international educational models are all analyzed.

Educational Theory in the 21st Century

The second book, *Educational Theory in the 21st Century*, examines the effects of education on instrumental components of education, learning and teaching processes, school designs, educational administration, and teacher training practices. The sections of this book deal with the main issues of education in the 21st century using a macro perspective.

Edited by **Prof. Dr. Cihad Demirli** and **Assoc. Prof. Dr. Yusuf Alpaydın**, this book aims to review the main debates of educational theory in the 21st century and make a modest contribution to the future of education. In this direction, first, it deals with how changes are reflected in science and philosophy, and then how new social understandings and cultural paradigms affect educational purpose and content. Finally, the book examines the effects of these changes on instrumental components of education such as learning and teaching processes, school designs, educational administration, and teacher training practices. The sections of this book deal with the main issues of education in the 21st century using a macro perspective. Under the headings discussed here, scientific and technological developments in the field of education, the difficulties faced by the philosophy of education, curricula, religious education, social and cultural transformations in global education, effective schools, teachers and teaching strategies, current trends in school leadership, relations between sustainable development and education, experiences in the transition to social constructivist education through the examples of Türkiye and Singapore, and distance education are explored in a wide framework with scientific paradigms. These books are expected to be reference sources for researchers, experts, and educators.

Books That Shed Light on the Future of Education

The adventure of human beings from birth to death is also an educational process. We are constantly discovering new things and constantly learning new information in order to continue our lives and be useful for ourselves and our society. Therefore, we are always interested in issues related to education and the theories put forward in this field. As the International Maarif Journal, we strive to find a balance between the theoretical dimensions and practical aspects when recommending books.



CULTURALLY RESPONSIVE TEACHING

Author: Geneva Gay

Publisher: Teachers College Press

The school success of non-white students continues to be disproportionately low at all levels of education. Geneva Gay's culturally responsive textbook is a fundamental work that addresses the needs of students with different ethnic and cultural backgrounds in today's world more than ever. In this work, Gay has included stories experienced with an understanding that combines multicultural educational theory and research. At the same time, she shows in this work that every student who is educated in the context of his or her own cultural experiences performs better according to multiple achievement criteria. This bestseller has been extensively revised and the following topics have been added to the book:

- The scope of student ethnic groups has been expanded: African American and Latin American students as well as Asian American and Native American students are all included.
- A new section on diversity and standards has been added.
- New examples of cultural diversity are included in the context of curriculum.
- Within the scope of education sensitive to cultural values, new programs and techniques are shown with examples.
- Positive and mobile possibilities are emphasized in terms of student-teacher relations.
- New materials on communication in the framework of cultural diversity, common myths about language diversity, and the teaching of "English Plus" have been added.

Geneva Gay is a professor of education and a faculty member of the Center for Multicultural Education at the University of Washington.

OKTAY SİNANOĞLU: THE TURKISH EINSTEIN / TÜRK AYNŞTAYNI OKTAY SİNANOĞLU

Author: Oktay Sinanoğlu (as interviewed by Emine Çaykara)

Publisher: Alfa Yayınları

In 1953, Oktay Sinanoğlu graduated from TED Yenişehir High School in Ankara with the highest ranking. As he was leaving for the US as a scholarship student, he made a promise to himself: "I will go and have my say there, and then I will come back and deal with those dishonest people."

Oktay Sinanoğlu's life, which started in Bari, Italy, was full of achievements with many important testimonies in both Türkiye and abroad. Sinanoğlu, who graduated in chemical engineering from the University of California, Berkeley, in 1956 with a top ranking, graduated from MIT in eight months and became a senior chemical engineer. Then he gained the honor of being the youngest professor at Yale University in the last 300 years at the age of 26.

Sinanoğlu made important discoveries by introducing mathematics into chemistry and surprised the international scientific world, being seen as a "wonderful boy" in various branches such as physics, astrophysics, nuclear physics, and molecular biology.

Throughout his life, he received many scientific awards around the world, drew attention to the importance of the Turkish language, and worked for the development of science in Türkiye. He created large-scale awareness by underlining that the mother tongue is vital for the continuity of a society.

In this new book, in which Prof. Oktay Sinanoğlu's life is narrated in his own words through questions and answers, there are many topics from his relationships with famous scientists to the theories he established and from an oral history of the period to the problems Türkiye is still experiencing.





INTERNATIONALIZATION OF EDUCATION / EĞİTİMİN ULUSLARARASILAŞMASI

Editors: Birol Akgün – Metin Çelik

Publisher: Altınbaş Üniversitesi Yayınları

In the scope of 50 questions, this book discusses the internationalization of education and Türkiye's experience of internationalization in education from different perspectives. The book consists of four sections and it examines the internationalization of education in depth in terms of its historical course, development, and institutionalization processes while shedding light on the future of education in the context of digitalization and other new trends.

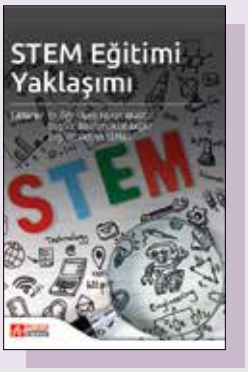
Internationalization in education, as a multidimensional fact of today's world, involves a wide range of tools, methods, policies, and practices from foreign language education to student mobility, from the exchange of academics to the execution of joint programs abroad, and from the opening of foreign language education programs in different countries to the development of common curricula and educational standards with cultural interactions between different societies.

In this book, the historical roots of the internationalization of education in the West and East are examined. Examples of the internationalization process of education in Türkiye from the Ottoman Empire to the present day are analyzed in detail in the context of different institutions from scholarships provided by the Ministry of National Education to Erasmus, the Mevlana and Orkhon exchange programs of the Council of Higher Education, the Türkiye Scholarships of the Presidency for Turks Abroad and Related Communities, and the overseas schools of the Turkish Maarif Foundation. This process should be seen as a result of Türkiye's trust in its own culture and civilizational values as well as a means of integration with the world, rising as a global power again on the centennial of its foundation.

STEM EDUCATION APPROACH / STEM EĞİTİM YAKLAŞIMI

Editors: Murat Akarsu, Nilüfer Okur Akçay, Rıdvan Elmas

Publisher: Pegem Yayınları



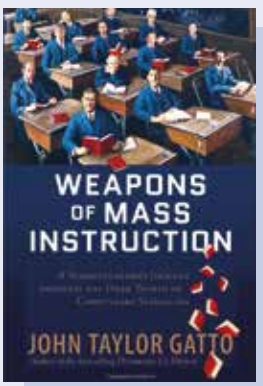
STEM education is an interdisciplinary program development approach where student-centered collaboration and peer learning are at the forefront. In Türkiye, it is mostly used as a teaching method. Correct practices are not applied in this country regarding the STEM education approach. There is a misconception that engineering design skills can be gained within the scope of science activities carried out in a limited time frame. This book consists of different sections that contain more detailed explanations of the proper approach to STEM education. This information will contribute to the development of STEM education modules of higher quality.

In this book, 17 academics discuss approaches to STEM education within different dimensions. There are also chapters on the application of STEM education approaches at different levels of teaching. For this reason, it is expected that the book will offer guidance while eliminating the deficiencies in the literature on STEM education, which has an important place in the construction of the future, and will be a source of support for teachers and researchers.

WEAPONS OF MASS INSTRUCTION: A SCHOOLTEACHER'S JOURNEY THROUGH THE DARK WORLD OF COMPULSORY SCHOOLING

Author: John Taylor Gatto

Publisher: New Society Publishers



The true point of school is not learning, but success. In school, attention is never directed toward the quality of thinking or performance; attention has turned to something completely different, to catching up with the honors of those who succeed. "Weapons of Mass Instruction" is a chilling metaphor that John Taylor Gatto adds to the criticisms developed about traditional approaches to school education...

In this work, Gatto shows that the harm that schooling does to people is rational and deliberate. The main function of modern pedagogy, according to Gatto, is to make the population manageable. This book, full of examples of people who have managed to escape the trap of compulsory education, reveals that the basic conditions for realizing personal potential become possible with a different way of upbringing and acquiring skills. Gatto calls this "open source learning." This book, which addresses urgent problems and is sure to raise some controversies, will be of interest to anyone who has doubts about the current education system.

RAISING CHILDREN / YETİŞİN ÇOCUKLAR

Author: Selçuk Şirin

Publisher: Doğan Kitap

When we look for recipes for doing everything "right" for our children, we often overwhelm ourselves with stress. Starting from this reality, Prof. Dr. Selçuk Şirin addresses parents and educators in Yetişin Çocuklar, a product of 20 years of academic studies. With this book, Şirin offers a heartwarming bedside book with a scientific and simple approach, especially for those who feel the pressure of "perfect parenting." This book will be very good for anyone who is looking for concrete, workable solutions to raising children!

How should we establish our first dialogues with babies? What should we do to support mental development at an early age?

Discipline, but to what extent? What is the ideal age to teach children a second language? How do we prevent learning loss during the holidays? How can we protect children from screen addiction? What is the formula for healthy dialogue with adolescents? What should we look for in choosing a school? What steps will take young people to the top?

Selçuk Şirin, who has carried out many scientific studies in Türkiye and abroad from preschool to adolescence and who serves on the Child Rearing Commission of the US Academy of Sciences, tells the story of this book as follows: "I shelved this book that I intended to write 20 years ago and my notes when I started raising my own children, because being a parent allowed me to clarify everything I thought I knew about child development. Now it's time to share theoretical knowledge developed with practice. In this book, I don't recommend anything to the reader that doesn't appeal to me."



Maarif Dictionary

Eyyup
BOSTANCI





İmtihan: **Test, Exam**

When you saw the words above, you frowned, didn't you? The origin of this Turkish word, which is an indispensable result of education, reveals everything. *Imtihan* إمتحان , which comes from the Arabic root *mhn*, is taken from the word *mihnet*, meaning "to suffer." It is a form of the Arabic word *mihnet* محنة , which has the same meaning, with *ifti'āl*.

I think the meanings of the word in other foreign languages are enough to show why tests are important. The English word **"test"** is derived from a verb meaning "to test, to try, assaying gold and silver." It is borrowed from the Old French word for "earthen bowl used for assaying gold and silver." It evolved from the Latin word **"testa,"** meaning "pot, bow." As you can see, this word took its place in education in light of the purpose for which it was used in the past. When we are tested, we learn what value we have in terms of knowledge.

Üniforma, *Önlük*: **Uniform, Overalls**

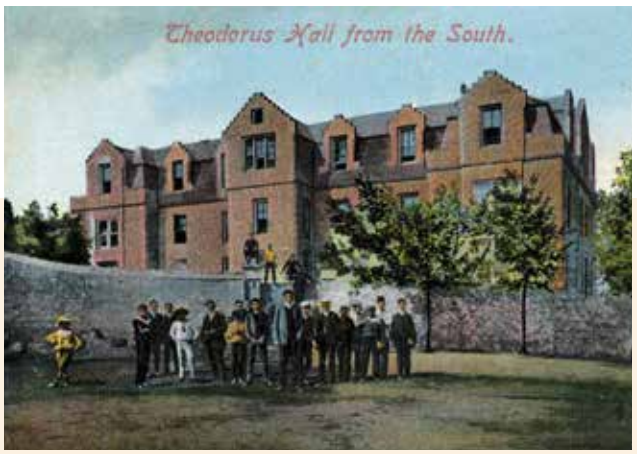
The word *unforma* entered Turkish from the Italian word "uniforma." The Latin prefix "uni-" means "single." The word "forma" means "form." Thus, we have uniform clothing. In educational life, gowns were used in the early days instead of uniforms.

A black uniform was compulsory in the school lives of many of us in Türkiye until the 1990s and it became one of the symbols of being a student. In fact, school uniforms in education were introduced in the last period of the Ottoman Empire. The black clothing with white collar was first used during the one-party period in the 1930s. The apparent goal was that the clothes should not get dirty too quickly as students wrote on chalkboards at school and played games. Another main purpose was to not reflect the varying financial situations of students in the educational environment.

With the effect of the economic crisis in the world during this period, the clothing of students was determined according to the cheapest fabric, with black outer clothing and a white collar worn around the neck. Although the adventure of the black top and white collar started with the Republican Period in Türkiye, it goes back centuries in Europe. In medieval Europe, Jesuit priests made it compulsory for students in the schools they opened to wear black clothing with white collars to distinguish them from others. In Türkiye, this practice was ended with a circular published in the 1989-90 academic year and students began wearing blue uniforms. In the following years, different colors were preferred. Today, according to decisions made jointly by school administrations and parent-teacher associations, school uniforms continue to be worn. In short, for about fifty years we went to school wearing white collars and black uniforms. By the way, the Turkish word *önlük* was taken from the English word "apron." This word, also used to described specific areas around the hangar and terminal buildings of an airport, is actually derived from the French word "naperon," again meaning "apron." The French word "nape" is derived from the word for "tablecloth." This item, which is laid on tables for purposes of cleanliness, entered our educational life as outer clothing used to provide cleanliness for students. According to the TDK Dictionary, *önlük* is defined as "a model garment worn by primary school students."







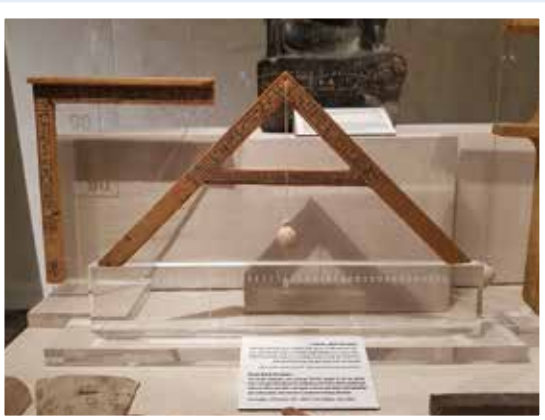
Kolej: **College**

This word, which has taken its place in today's educational world, came to Turkish from French. It is derived from the French word "college," meaning "each of the guilds that make up a university, a college," and that word evolved from the Latin word **"collegium,"** meaning "legal entity, guild, partnership." The word is also derived from the Latin verb **"collēgāre,"** meaning "to assume a common obligation." The Latin **"lēgāre"** is used with the prefix **"con-"** to form a verb meaning "to impose obligations." This word has also been used for "a community that agrees to abide by the same rules; a very different group of people with the same characteristics who are voluntarily united in a partnership of sciences, professions, and skills."

In the TDK Dictionary, *kolej* is defined as "a school that focuses on the teaching of a foreign language in the curriculum." In Ireland and the US, "college" is generally used for post-secondary higher education. In the US, "college" usually refers to an institution that issues degrees at the undergraduate level. The two pre-university years in Australia are also called college years. The use of this word in ancient times was also related to education, but it had an interesting meaning. It referred to a book or notebook not in the form of a roll, but folded and cut in today's sense of a book.

Gönye: **Miter**

This tool, which is defined in the TDK Dictionary as "a tool in the form of a right triangle for measuring and drawing right angles," was sometimes used with difficulty and sometimes with pleasure in geometry lessons. The origin of this word lies in the modern Greek word "gōniá." The ancient Greek word **"gōnía"** evolved from the word "**γωνία**," which means "corner, angle; carpenter's tool for obtaining right angles." When we consider the Turkish usage of *gönye*, we see that the word is derived from the root **"genu-,"** meaning **"knee, chin,"** which has no written example in the Indo-European language family. We use miters as tools where we put a "knee" of the tool on the ground and hold it on one side and draw the angle we want. However, the ancient Greek **"gōný, γωνύ**," English **"knee,"** German **"Knie,"** French **"genou,"** Sanskrit **"jánu,"** जानु, Persian **"zānū,"** Armenian **"tsunr"** ծունր, (knee), ancient Greek **"genýs, γενύς**," and German **"Kinn"** (chin) have also been associated with this concept.





Şönil: **Chenille Stems or Pipe Cleaners**

In our educational lives, and especially with the spread of kindergartens, this word has entered our worlds. We humans are quite adept at deriving new things inspired by the beings and events around us. In this regard, the meaning of the Turkish word *şönil* will amaze you all. This word is originally from the French **"chenille,"** meaning "caterpillar." The word is also used in English to mean **"fringe."**

As an educational material, chenille is very creative because it resembles a caterpillar in terms of its shape. Chenille fabric can be obtained as a result of the alloying of at least two raw materials such as wool, cotton, or silk. It has a rich appearance and is a durable fabric. Chenille fabric is generally used as upholstery and is frequently preferred because it is a fabric type that is very useful and long-lasting. These fabrics, which do not shed, are very easy to clean. Since it is not harmful to human health even in the comfortable shape of stems, it helps to reflect the imagination of tiny hands.





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IBAN

VakıfBank	
TL	TR61 0001 5001 5800 7306 0925 82
USD	TR84 0001 5001 5804 8018 0952 52
EUR	TR42 0001 5001 5804 8018 0810 70
Ziraat Bank	
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USD	TR69 0001 0008 2481 9873 6050 07
EUR	TR42 0001 0008 2481 9873 6050 08
Halk Bank	
TL	TR94 0001 2009 7530 0016 0000 38
USD	TR33 0001 2009 7530 0058 0003 90
EUR	TR60 0001 2009 7530 0058 0003 89
Türkiye Finans Participation Bank	
TL	TR49 0020 6003 1903 6485 7400 01
USD	TR65 0020 6003 1903 6485 7401 01
EUR	TR38 0020 6003 1903 6485 7401 02
Albaraka Türk Participation Bank	
TL	TR33 0020 3000 0398 8457 0000 01
USD	TR06 0020 3000 0398 8457 0000 02
EUR	TR76 0020 3000 0398 8457 0000 03

IBAN

Emlak Participation Bank	
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EUR	TR38 0021 1000 0005 2211 0001 02
Yapı Kredi Bank	
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EUR	TR07 0006 7010 0000 0052 5400 22
Vakıf Participation Bank	
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Ziraat Participation Bank	
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Garanti Bank	
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EUR	TR22 0006 2000 4220 0009 0599 55
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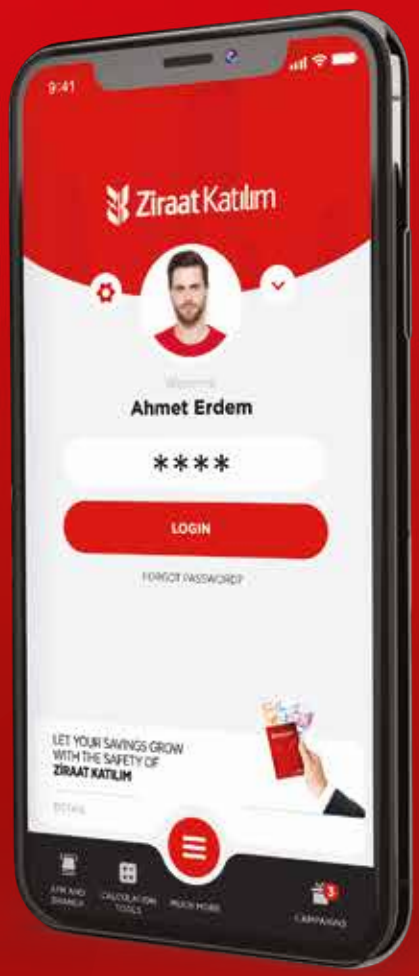
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