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School Architecture and Education



PROF. DR. İLBER ORTAYLI
Those Who Have Been Raised in Only One Way Cannot Be Intellectuals



ARJEN WALS
Educational Investments Should Contribute to the Well-Being of the World



MICHAEL STEVENSON
How Should Technology Be Used in Educational Environments?



RORY ROBERTSHAW
The System Cannot Stay the Same While the World Is Changing

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In the eighth issue of the *International Maarif Journal*, the subject of **School Architecture and Education** is evaluated from different perspectives by international academics and expert writers.

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Those who have been raised in only one way cannot be intellectuals. The Turkish intellectual type does not come out of the foreign schools of İstanbul. The knowledge of culture simply does not suffice. A French or German school that does not teach Latin is useless. An Imam Hatip High School that does not teach Arabic well will be useless, as well. **P. 14**

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A Philosopher in the Age of Problem(s): **Şaban Teoman Duralı**

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

THE WORLD IS CHANGING, BUT WHAT ABOUT SCHOOLS?

We live in an age of constant change. With this rapid transformation, the needs of the new generation and the expectations of the new generation are also changing. Let alone keeping up with these changes, education is at the forefront of the sectors that have to develop measures by making predictions about the future. New professions and skills, and how they relate to educational processes, are issues that the education world has been discussing for a while.

Mass education in the modern sense is a result of the industrial revolution. The school is the most fundamental element in this system. Specialists, who especially think about the quality of educational environments, express that the understanding of schools organized according to the needs of this system is far from responding to today's needs with their curricula, educational tools, architecture, and environmental regulations. As Rory Robertshaw, the UNICEF Education Director of Türkiye, pointed out at the İstanbul Education Summit organized by our foundation, if we compare a classroom environment in the 1800s with today's classroom environments, we will find a small number of differences.

With the changing world and emergence of new approaches in education, the physical conditions of schools and the design of educational environments is becoming an important issue together with the question of how these schools will be designed in accordance with the new situations and the expectations of humanity in the future.

With the changing world and emergence of new approaches in education, the physical conditions of schools and the design of educational environments is becoming an important issue together with the question of how these schools will be designed in accordance with the new situations and the expectations of humanity in the future.

In many countries of the world, compulsory education is a 12-year period. When we add university education to this, the average person spends about 17 years of life in the school environment. This represents a lengthy period of human life. As such, it is inconsistent with today's understanding of education to think of a school as a place where you sit passively and only listen to lectures. Schools should be considered as environments where we prepare for life and they should have equipment that will contribute to the development of individuals in all areas.

Undoubtedly, efforts on this issue should be handled with an interdisciplinary perspective in many areas such as architecture, social psychology, environment, and culture, and solutions should be produced in different parts of the world that also consider local needs.

In this issue of our journal, we wanted to bring this field to the agenda of educators and you, our valued readers, by addressing the subject of **the design of educational environments** in light of the opinions of experts and new ideas about the concept of school in the world. I would like to thank all our friends who contributed to this issue and I wish you all a nice summer.

Boys Have More Problems Completing Their Education

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has warned that boys around the world face a higher risk of not completing their education than girls.

UNESCO has published a 147-page report that explores the reasons why boys drop out of school around the world.



In this report, it is mentioned that girls have serious problems in accessing education in some parts of the world; however, it was determined that boys face significant problems in the later stages of completing their education.

It is stated in the report that: "Although girls at primary level have more difficulties in accessing education and make up the majority of children out of school, boys face greater challenges at later stages."

In the report, which includes figures on higher education around the world, it is noted that 88 boys are educated in higher schools where an average of 100 girls are educated.

Again, according to the report, the number of female students in high school education is higher than the number of male students in 73 countries, while the opposite is observed in 48 countries.

According to the report, boys are under-represented in higher education compared to girls in all countries except the sub-Saharan African countries.

The report states that in 57 countries, boys' reading abilities lag behind those of girls in the average primary and secondary school stages, and the rate of boys leaving school is higher in East Asian, Pacific, Latin American, and Arab countries than in other regions.

Reference: https://unesdoc.unesco.org/ark:/48223/pf0000381105

Alev Alatlı Library Opened

The Alev Alatlı Library was opened in the İstanbul Erenköy Girls' High School. Speaking at the opening ceremony of the library with 20,000 books, Alev Alatlı stated that it would be good if the tradition of debating returned to schools and that comprehensive theology courses should be taught.



Alatlı also underlined that high school students should have basic knowledge of law and economics.

Minister of National Education Mahmut Özer and writer Alev Alatlı, as well as İstanbul Governor Ali Yerlikaya and İstanbul Provincial Director of National Education Levent Yazıcı, attended the opening ceremony of the library, which was put at the service of the students of Erenköy Girls' High School.

After the opening ceremony, Minister Özer and writer Alev Alatlı, who toured the library, posed for a photo in front of her portrait on the wall. Alatlı chatted with the students for a short time and the students presented her with a coffee mug with a picture of them printed on it as a gift.

Green Transformation Move in Curriculum



The green transformation move in education will be included in the curriculum in the upcoming period. In his statement, President Recep Tayyip Erdoğan said that:

"We will ensure that the green transformation move is included in the curriculum at the education levels in the future. In local governments, we take facilitating steps so that our municipalities can fulfill their responsibilities effectively. With climate ambassadors, we create new sectors and new employment areas by raising our youth as experts and including them in climate-friendly green transformation processes. We do not neglect the political perspective of all these studies with the Türkiye model vision document of combating climate change, which we have completed at our headquarters."

WE CREATED A KINDERGARTEN SUPPORT PROGRAM

President Erdoğan continued: "We have created a support program for families who enroll their children in kindergartens or similar classes affiliated with the Ministry of National Education in the next academic year. Within the framework of this program, families who have benefited from the aid of social assistance and solidarity foundations in the last year will be able to enroll their children in schools without the need for any application."

Cyber Guards of the Future Are Raised in This High School

In the new digitalizing world, the importance of cyber security is increasing day by day. The Ministry of National Education, which has embraced this perspective of the modern age, opened the Teknopark İstanbul Vocational and Technical Anatolian High School in order to train a qualified labor force in the field of cyber security and to support generations in keeping up with the new digitalized world.

Making an assessment of the subject, Minister of National Education Mahmut Özer stated: "We want to raise awareness among our youth that whoever produces the digital content manages the processes."

Minister Özer continued as follows: "Our students have the opportunity to develop themselves in the field of cyber security together with the sector at Technopark İstanbul. Our main goal is to protect our youth against all the attacks that they will be exposed to in the digital age."







Maarif Schools Are Hungry for More Success

At ISEF, the world's largest science fair, two students from PAK-TURK MAARIF first won the right to represent Pakistan and then ranked first in the world in physics in the qualifiers in the United States.

The schools of the Turkish Maarif Foundation, as the international educational institution of Türkiye, continue to be national winners in international science, art, and culture competitions. While national winners were previously from Mauritania, Sudan, the Democratic Republic of the Congo, and Pakistan, the projects of six students from Pak-Turk Maarif International Schools have recently won national prizes. The Pak-Turk Maarif students traveled after being entitled to participate in the final competitions to be held in the United States at the **International Science and Engineering Fair (ISEF),** where approximately 1800 high school students from 78 countries compete with individual research for a total prize sum of 4 million dollars each year.

PRODUCTION OF NATURE-SAFE LEATHER FROM HIMALAYAN CEDAR

According to a written statement from the Pak-Turk Maarif International Schools, 12th grade students Talia Gülsüm and Umre Gülsüm from the Karachi Gulshan-e Iqbal Girls' High School successfully produced leather that does not harm nature from Himalayan cedar wood under the guidance of their chemistry teacher, Hira Beşir.



Looking Beyond Academic Learning

For the first time, the OECD has published an international comparative assessment of the effects of picture-completing social and emotional skills on achievement. We know that employers highly value such skills and invest in training to develop certain skills. However, measuring these skills in reasonably reliable and comparable ways has always been difficult, and things that are not measured rarely improve.

The most striking result of the study is that all 15-year-old students, regardless of gender and social background, had, on average, lower social and emotional skills than their 10-year-old counterparts. Scores of parents and educators confirm the decline in social and emotional skills as students get older.

Another important finding was that the social and emotional skills of the students differed according to their social background and gender. Girls are more prone to having the higher-level skills that are important in an interconnected world, such as empathy, cooperation, and tolerance. On the other hand, boys seem to be more advanced than girls in important social skills such as assertiveness and energy, as well as having higher emotional regulation skills such as stress resilience, optimism, and emotional control. Students from advantaged backgrounds have higher social and emotional skills than their disadvantaged peers for every skill measured and in all cities surveyed.

Reference: https://www.oecd.org/education/ceri/social-emotional-skills-study/beyond-academic-learning-92a11084-en.htm

Artificial Intelligence from High School Student to Surgeons



Cağaloğlu Anatolian High School 12th grade student Emirhan Kurtuluş developed an artificial intelligence system to assist doctors in brain surgeries.

With this work, Emirhan ranked first in the world in a competition in the United States and won the right to study at Stanford University with a full scholarship next year.

Emirhan Kurtuluş produced an artificial intelligence system that takes MR images, processes them, transfers them to a 3D system, and tells the neurosurgeon which method to use while operating on the patient. The famous Stanford University opened its doors to Emirhan with a full scholarship after he won the world's first place in the field of biomedical engineering at the **Regeneron International Science and Engineering Fair** held in the United States with his new invention.

Emirhan says that he will return to Türkiye after graduating from Stanford and explains: "My reason for wanting to go there is to return to my country and provide better service. I have no intention of staying there to live in better conditions. I plan to learn there and bring not only the technology but also the capital to my country."

Inequalities Affect Educational Achievement

The gap in achievement between children from poor and wealthy families is the same as it was a century ago according to a new study. The study reveals that primary school children in England are as influenced by their family's socioeconomic backgrounds as they were in the early 1920s.

This study, conducted by the University of York, analyzed data from 92,000 people. It was observed that the difference in achievement between poor and rich children remained the same from 1921 to 2011.

According to the study data, the gap becomes sharper towards the youth years while there is an average grade difference of 0.5 in primary school.

Although the researchers did not analyze 2020 and 2021 data, they noted that the learning disruptions caused by the coronavirus pandemic will likely strengthen the link between children's academic achievement and their family's socioeconomic status.

This is because poorer families have more limited access to IT equipment and environments suitable for remote learning at home than the wealthy.

Professor Paul Wakeling, co-author of the study, said: "There has been a fair amount of public scrutiny during the pandemic about the disparities in student grades. However, our findings highlight how important it is to consider inequalities in the early years of education."



Reference: https://www.nature.com/articles/s41539-022-00120-3.pdf

İlber Ortaylı Library in Vefa High School



The İlber Ortaylı Library was opened in Vefa High School, which trained many masters of the Turkish history, art, and literature worlds. Speaking at the opening ceremony of this library, which has 22,450 books and was put into the service of students in the Tabhane section of the Şehzade Mehmet Külliye, located in the high school established in 1872, Minister Özer announced that libraries would remain open during the summer holidays, while historian, academic, and writer İlber Ortaylı said: "I studied at an Austrian high school for a while. If I had stayed in İstanbul, I would have studied at this school, but I went to Ankara. We are in one of the great high schools of the 19th century and a school that changed the face of the empire. These schools trained the students who built the Turkish Republic," and he added that he was grateful for this library that had been named for him.

The opening ceremony of the İlber Ortaylı Library was attended by Minister of National Education Mahmut Özer and historian and writer İlber Ortaylı, as well as İstanbul Governor Ali Yerlikaya and İstanbul Provincial Director of National Education Levent Yazıcı. At the ceremony, Minister Özer presented İlber Ortaylı with a memory book containing his childhood photographs and diplomas.



Talking with Your Child About Climate Change

While you may not be able to solve climate change for your children, you can help them discover the truth, understand that they are not alone, and find ways to act.

Here are some tips on how to have an honest and positive conversation about climate change without ignoring the reality and scale of the problem.

1. DO YOUR RESEARCH.

No one has all the answers to climate change, and it's okay if you don't, either. There are many reliable resources online, including talks, videos, and articles, that can help you brush up on the science (see, for example, the WWF's online resources about climate change). Talk to other parents about how they approach this topic when talking to their children. Remember, it's okay if you can't answer all your children's questions. Take this as an opportunity to explore the answers together.

2. LISTEN.

To start talking to your children about climate change, find out what they know and how they feel about it. You may be surprised at how much your children already know and can express. Use this as a chance to listen to their fears and hopes for our planet.

3. USE SIMPLE SENTENCES WHILE DESCRIBING SCIENTIFIC FACTS.

You know your children best, so make sure the information is relevant to them. Finding ways to relate climate change to their daily lives and exploring basic facts together can be a good starting point. For example: "As the planet warms, the polar glaciers melt and sea levels rise. This is a serious problem, but many scientists and many young people are working hard to find solutions and make positive changes, and there are many things that we can do, too."

Pictures, maps, and videos can help visualize the problem and make it more concrete.

4. GET OUT!

Let your children spend time in nature as much as possible. Encouraging them to play outside allows them to enjoy and respect nature. The simple act of taking the time to appreciate nature can help children develop a sense of wonder and interest in the world. Plant seeds together to see how something comes out of nothing.

5. FOCUS ON THE SOLUTION!

Try to offer a solution for every problem you discuss. Explore the examples of people working on ways to tackle climate change with your children. Discuss positive and inspiring stories that you see in the news or in your own community.

Talk about what steps you've taken as a family. Examples include reducing waste in your home, conserving water, recycling, or turning off unused lights and appliances. This helps reinforce the idea that everyone can do something to help fight climate change.

6. REINFORCE THE ACTION.

Young people around the world are taking action against climate change and bringing it to the attention of governments. Others develop new ways to use energy more efficiently, share solutions on social media, and participate in weekly climate walks. Tell your children that many young people are fighting for our planet and they can, too. If they show interest, tell them stories about climate change activists.

Encourage them to talk to you if they want to be more actively involved in the fight against climate change and emphasize the importance of tackling climate change as a global responsibility that begins with local action.

The first conversation can be difficult, but it's important to keep it up. Continuous communication is critical to the issues that shape every child's future.

Reference: www.unicef.org/turkey/hikayeler/çocuğunuzla-iklim-değişikliği-hakkında-konuşmak



Minşa Gülter

Is Education With Factory Schools Sustainable?

As traditional lines of business are disappearing one by one, new businesses are emerging that require very different responsibilities and capacities. In an ever-changing world, it may be necessary to consider a more comprehensive adult education program to adapt and develop skills to change or to work on formulas, including integrating technology into educational processes to create more personalized learning experiences.



The modern education system can be traced back 200 years from today. Before that, formal education was often a privilege within reach of only the elite. With modern education, education has become both compulsory and massive, and the concept of "pupil" (talebe), used for students in our tradition, has lost its meaning. In the modern era, education has ceased to be a demanded field; it has become a sector that needs to be involved in certain stages of life regardless of the preferences of individuals. In this way, it has lost its quality of being a source of value that the knowledge seeker accesses with intense efforts.

FACTORY SCHOOLS

As the industrial revolution changed our lifestyles and our working order, the need for a universally standardized education system arose. This is where the factory education model, or factory schools, one of the leading institutions of modern education, came into play.

Factory owners needed docile, compliant workers who would show up on time and do what their managers told them to do. Sitting in the classroom all day with a teacher was a good way to produce desired citizens. The pioneers of this work were the first industrialists. They took inspiring roles in establishing universal standards of education.

"Factory schools" as they are now called appeared in Prussia in the early 19th century. For the first time, education was provided by the state and learning was systematized. Dozens of students at a time were placed in classes according to their age and passed through successive classes as they mastered the curriculum. These schools brought an industrialized ap-



Education was systematized with Factory Schools. Dozens of students were placed in classes according to their age at a time. Education industrialized: Impersonal, efficient and standardized.



If the walls of schools could talk, they would tell a fascinating story about how we treat children. At the turn of the century, Australian students were sitting in fixed wooden benches such as the ones shown here, their eyes focused on the teacher standing next to a blackboard in front of the classroom. Children should have been seen, not heard.

proach to education: impersonal, efficient, and standardized.

However, much of that training was social and moral rather than technical. Workers, who had always spent their working days at home, had to be taught to obey orders, to respect the land and property rights of others, and to be punctual, docile, and sober. The early industrial capitalists spent a great deal of time and effort on the social conditioning of the labor force, especially in Sunday schools designed to instill middle-class values and attitudes in order to make workers more attuned to the expectations of the factory.

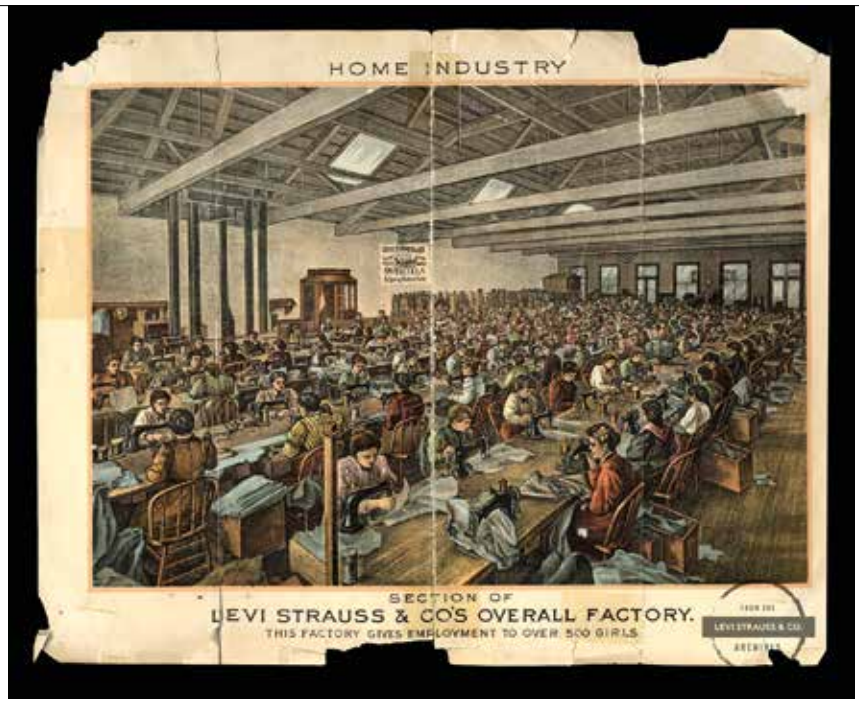
THE INDUSTRIAL REVOLUTION AND THE POPULARIZATION OF EDUCATION

The industrial revolution led to a radical transformation in the balance of production and consumption. Sectors and jobs that did not exist before have completely changed life in industrialized countries.

Joel Mokyr of Northwestern University describes this transformation in his work titled **The Rise and Fall of the Factory System: Technology, Firms, and Households Since the Industrial Revolution,** noting that in previous generations, artisans and farmers had mostly worked from home and set their own hours:

"Most pre-Industrial Revolution workers in Western Europe were, however, independent farmers or artisans, and the distinction between 'company', 'factory' and 'household' was very vague. For those who became part of larger firms, the answer was layoffs. One condition for the existence of the system of layoffs was piece-rate wages for labor, since working at home made it impossible to keep track of time. In the stylized version, then, the factory, factory towns, and an industrial wage-labor force, or proletariat, were created in the last decades of the eighteenth century and the first half of the nineteenth century. The transition was long and never fully completed, but by 1914, as far as we could tell, the majority of the workforce was no longer working from home."

The transition to factory work was unpleasant to say the least. The idea of men taking orders from a boss - not even a relative - was humiliating. Factory conditions were often terrible and completely changed the way people organized their days. Time was no longer theirs. At this point, it was necessary to establish an understanding that would adapt to the new era.



Economists Oded Galor and Omer Moav argue that Prussian factory-style schools became commonplace in the West as the spread of industrialization created a need for cohesive and literate workers. Industrialists took on the responsibility of adopting and disseminating universal education in the US, the UK, and elsewhere in Europe. Factory owners were among the biggest proponents of the Primary Education Act of 1870, which made education universally available in England.

NEW EXPECTATIONS AND SKILLS

Evidence suggests that the experience of the Western world during the various stages of the industrial revolution is consistent with this hypothesis about the link between industrial development and educational reforms. The industrialization process has been systematically characterized by the importance of human capital in the production process. In the first phase of the industrial revolution, the role of human capital in the production process was limited. Education was redesigned with various motivations such as religious education, social control, moral conformity, sociopolitical stability, social and national cohesion, military efficiency, and the Age of Enlightenment. Therefore, the prevalence of public education was not necessarily associated with industrial development and differed between countries due to political, cultural, social, historical, and institutional factors. In the second phase of the industrial revolution, educational reforms were designed primarily to meet growing needs. This was driven by the skill requirements of the industrialization process, which reflected the capitalists' interest in the formation of human capital and thus in the provision of public education.

Studies in this area show that the economic interests of capitalists in Western Europe were indeed major driving forces behind the implementation of educational reforms.

CAN EDUCATION STAY THE SAME IN THE DIGITAL ERA?

Today, however, the conditions seem to have completely changed. We are now living in a post-industrial age, and production and consumption processes are changing radically once again, depending on digitalization and technological developments. In this case, it is necessary to put forward bold ideas about the future of education.

As traditional lines of business are disappearing one by one, new businesses are emerging that require very different responsibilities and capacities. In an ever-changing world, it may be necessary to consider a more comprehensive adult education program to adapt and develop skills to change or to work on formulas, including integrating technology into educational processes to create more personalized learning experiences.

Technology is transforming our lifestyle and our way of thinking. Look at any home or business. We use technology extensively, even for our simple daily tasks.

However, it cannot be said that we are sufficiently aware of how this transformation should shape the education that students need. The defining sectors of the digital era necessitate more hands-on training. Employers complain about skills shortages, but are less willing to take on the same leadership and vested interests as their predecessors. Now that we have entered a new post-industrial era, we have to consider how our education has evolved to fit factory work and whether this model still makes sense. The world is changing, but our education system remains the same. In this regard, governments, the business world, universities, and all other relevant partners need to cooperate for the construction of a system that will meet the needs of the new era in many areas from education venues to curricula.



International Education Partners of Türkiye Met



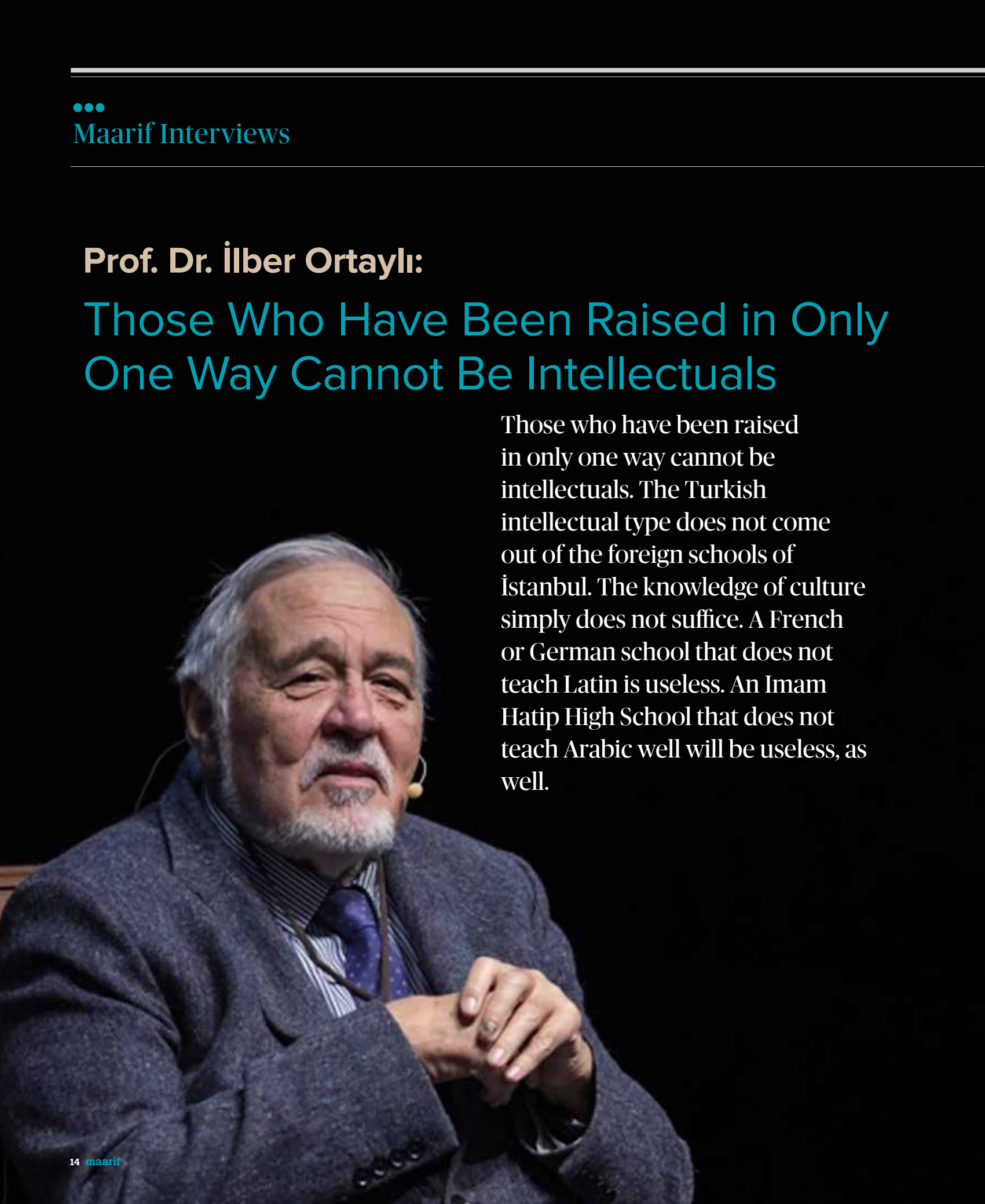
The Council of Higher Education (YÖK), the Turkish Cooperation and Coordination Agency (TİKA), the Turkish National Agency, the Ministry of National Education, the General Directorate of Higher Education and Foreign Education, the General Directorate of European Union and Foreign Relations, the Yunus Emre Institute, the Presidency for Turks Abroad and Related Communities (YTB), the Directorate of Migration Management, the Credit and Hostels Institution, the Türkiye Diyanet Foundation, and public institutions and organizations working in the international arena, as well as the rectors or vice-rectors of 79 universities, attended the Third Universities Cooperation Consultation Meeting held at the headquarters of the Turkish Maarif Foundation in the Altunizade neighborhood of İstanbul.

In meetings held to strengthen the basis of Türkiye's mission of internationalization in the field of education and to increase cooperation between institutions, new targets, strategies, solutions for problems, and areas of cooperation were discussed.

Prof. Dr. Birol Akgün, emphasizing that they are working with a large educational staff in 49 countries on six continents, stated: **"In this context, we established the Maarif Agency. The aim of the Maarif Agency is to provide information about universities in Türkiye, the education system, associate degrees, and undergraduate, graduate, and postgraduate education opportunities to international students, and especially Maarif students; to bring qualified international students to Türkiye; and to provide correct knowledge about universities and education systems abroad to the students in Türkiye and to help them choose qualified universities. In this direction, the Maarif Agency organized six international education fairs up to 2020 and 15 international education fairs in 2020."**

Prof. Dr. İlber Ortaylı:

Those Who Have Been Raised in Only One Way Cannot Be Intellectuals



Those who have been raised in only one way cannot be intellectuals. The Turkish intellectual type does not come out of the foreign schools of İstanbul. The knowledge of culture simply does not suffice. A French or German school that does not teach Latin is useless. An Imam Hatip High School that does not teach Arabic well will be useless, as well.

President of the Turkish Maarif Foundation Prof. Dr. Birol Akgün presented a plaque to Prof. Dr. İlber Ortaylı, on which the prayer for foundations of Suleiman the Magnificent was engraved together with the Maarif logo.

Dear executives and employees of the Maarif Foundation, before I begin my words, I want to express my sincere hope that you will continue with these inherited properties and institutions in a beneficial way. The work that you do is not an easy task; it has many different dimensions. While doing this service, we need to show respect to the people of the countries that we are in. We cannot approve of an attitude that ignores people.



We would react if the American and French schools in our country engaged in alienation. We should not be in the same situation. Could there be any attitude to belittle a community? That would be very wrong. The FETÖ schools were not sensitive to this issue. I got to know those schools not by their guidance, but by the praise of a woman, the Chuvashian Education Minister, whose child studied in those schools. However, I realized later that they did not teach Turkish or anything of the sort. They were teaching some children of their own choosing. As a method, they were seizing the children of the elites of the countries they went to. Thus, they thought that they could have a say in the administration of those countries. Of course, they had metaphysical dreams of world domination in the backs of their heads. When you have such dreams, this is the obvious result.

But Turks should have a say in the field of education in the world. This is needed, because the world is waiting for the Turks. This is a heavy mission, not just hot air. If you understand what I'm saying, you should feel the burden of it. There should be no need for words. Today, our clergy and religious scholars are not among the most elite of the Islamic world. While our past services to Islamic civilization are evident, we are not even at the forefront of understanding that culture today. Although the names of our Turkologists and Islamic historians are mentioned from time to time, they are not the names that are taken as references to the expected extent, especially in the Islamic world. We need to build a system that ensures people are raised at the expected scale and fulfill what is expected. Even in the republics around us, people still speak Russian - for example, in Crimea. Methods and efforts to teach Turkish are very inadequate. Young people do not know any language other than Russian. All this makes political developments meaningless.

WHAT SHOULD WE UNDERSTAND FROM ELITE EDUCATION?

First of all, we need to look at what or who we mean when we say "**elite**." When we say elite, we don't understand an elite lineage coming from blood ties. When we say elite educational institutions, we do not understand schools like **Eton College** in England where the children of **earls** close to the king, the children of true **lords** attended, or schools such as the **Smolny Institute** that the children of some capitalists or aristocratic girls attended in Tsarist Russia.

As per my age, I have known people who have graduated from the Smolny Institute. **Fevziye Sultanzade Hanım** was the peer of my mother in the Faculty of Language, History, and Geography. She was an Ossetian noble who had studied at Smolny and she was a first-class tsar admirer, monarchist, and, of course, very anti-communist. In other words, she did not even know who she was, Russian or Ossetian. She was very conservative on certain issues, such as the preservation of the Tsarist orthography. She even scolded my mother about it.

At that time, **Sokolnicki, the Polish ambassador,** who was offered work and granted citizenship by İsmet Pasha due to the Nazi occupation, said to Fevziye Hanım: "Why are you scolding her, she is a nation-conscious person, you are supposedly Ossetian, but



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you are defending Tsarist Russia. People like you support communist Russians, too; it does not matter to you. First of all, you do not have the slightest idea about nationality and culture."

YOU NEED TO KNOW YOUR CULTURE AND GEOGRAPHY

Indeed, this is a matter of structure. A primary or high school education should give people the consciousness of Turkishness and civilization. Other than that, we do not expect anything else. This is not extreme religiosity, racism, or leftism. This is to build consciousness and identity. In other words, when you look at it today, both the communists and the royalists in Hungary respected the Hungarian religion and Hungarian history and knew that culture. So did the Russians and so did the Poles. The French were the best in that regard. For example, both the Count of Paris from the royal dynasty and the French worker in the suburbs knew how to store and drink wine and respect French cuisine. This does not exist in Türkiye. The lack of this culture creates an extremely crippled social structure. In other words, Turks do not know each other. The people who are supposed to be in this society with Turkish culture and live in this geography do not know this culture at all. After that, they do not protect the values of this country. When they become hostile to Turkishness in the future, they will switch to a devastating and destructive culture instead of respectful opposition. Their demeanor reaches the level of arrogance. They despise the history, and they write books that use derogatory expressions about the conquest of İstanbul and palace life. They can generate urban legends on their own and then the children read them.

Our knowledge of geography is also extremely scarce. The type of people that I am talking about take advantage of this and start fabricating history. They say that Elamites and Medes were Kurds. That is not clear at all. For the longest time, it has been said that the Urartians were Armenian. Scientists deciphered the alphabet in the inscriptions but

did not understand what it said. In the end, despite the support of some serious scientists with vested interest, it was understood that it could not be Armenian. Some scholars have said that this language had a phonetic basis of affixes and roots. A Chechen guard who was there said "This is our language!", and it was then understood that the language of the Urartians was Chechen. **Çavuştepe**, where these inscriptions are located, is a Chechen village. Now it has been understood that the Urartian civilization belonged to the Chechens; they spoke and wrote Chechen. Interestingly, these two eras are not as far apart as Ancient Greek and New Greek. A conservative structure emerged in Chechen. Like Hebrew, the old and the new are very similar to each other.

WE NEED VERSATILE INTELLECTUALS

How will this affect high school education? Humanitarian education in Türkiye started with the Republic. Ministers such as **Hasan Âli Yücel** and **Mustafa Necati** took the initiative in this regard. False philosophers have misrepresented Hasan Âli Yücel to you. Hasan Âli Yücel was a nationalist and Turkish man, and he was respectful to Islam. He had knowledge and depth in Sufism. **İbnülemin Mahmut Kemal İnal** was one of the regulars of his inner circle. An empty man could not be in that inner circle. Understand what kind of person Hasan Âli Yücel is from this statement. Do not believe what is said about Adnan Adıvar, either, because if a man is attacked by both the right-wing and the left-wing, he is a good man. A lot of rumors are made up about him. It is said that he did not understand Islamic civilization and culture. At the time, we were also under the influence of these rumors.

Bernard Lewis was in the **École des langues orientales** in a circle of great people such as Luis Bazin, Irene Melikoff, and Andreas Tietze. I asked him, "Who is your most important master or teacher?" He replied to me: "Adnan. He even taught us Faust and Goethe." Who knows where and how Adnan Adıvar was talking in order for him to give this answer? He used the phrase **"the master of two worlds"** about Adnan Adıvar. So, he was the master of both worlds. In other words, he knew both East and West. Therefore, do not believe the biographies of gossipers in Türkiye. Dozens of rumors spread about sultans like this. These people are unaware of the schools that Sultan Abdulaziz opened, the administrative organization that he established, the navy that he founded, but they talk back and forth about his life. The man was a world-class musician and he painted, as well. They say that Abdulhamid did not speak French, and so on.



> In some cases, the plumber is better than the professor. Some craftsmen have a method. How many professors have methods, for God's sake? The elite surely exists, but according to what or how is it formed? Theories are different and they do not have to be horizontal; they can also be vertical. In this regard, it is necessary to rethink some definitions.

In order for us to get rid of these historical distortions, we need to raise people well. We need qualified people in every field.

Today there are those who say that they do not want theological or religious education. You will not find a society that does not train religious officials and does not provide religious education. You cannot give up on this, but you have to make the best of this training, because an inadequate religious education is the most dangerous one. Today, the majority of children studying at Imam Hatip High Schools do not know where to use *Elif-i maksure* and *Elif* [i.e., appropriate Arabic characters]. Kids who do this are not stupid or careless or anything like that. They have tremendous intelligence. You can understand this from the university departments that they enter. However, there is no continuity in the quality of education. For a while, the Üsküdar Imam Hatip High School was like that. A talented principal comes and creates a structure, but the system does not continue upon his leave. I asked about the French for "revelation" in a lesson at Galatasaray; no one spoke. Among the students were those from **Dame de Sion** and even from France. Then a girl raised her

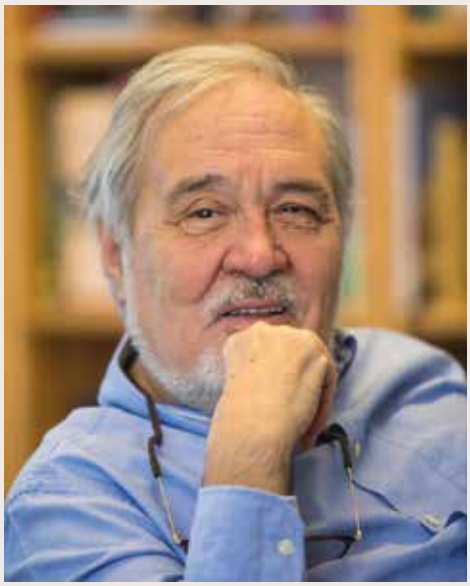
hand and said "révélation." "Are you from Dame de Sion?" I asked. She was from Antalya Anatolian High School. I understood that a talented principal took over the job at that school, but when he left, that place also collapsed. With such a structure, you cannot train people in the field of natural sciences or in the field of literature.

Social Sciences High Schools - the name sounds a bit ambitious to me - what will they teach? First of all, they need to teach children another living language besides English. You have to provide Arabic or Persian as an elective course. You are obliged to do this. For Western languages you have to offer Latin and Greek. Türkiye is a world playing between West and East.

The number of reserve officers that we lost in the first war that started in Tripoli and ended at Sakarya and Dumlupınar and lasted for ten years is unknown. As in the example of Adnan Adıvar, the generations that dominated both worlds died in that war. We made up for everything else, but we could not make up for that gap. Awareness is just now being raised. Those who have been raised in only one way cannot be intellectuals. The Turkish intellectual type does not come out of the foreign schools of İstanbul. The knowledge of culture simply does not suffice. A French or German school that does not teach Latin is useless. An Imam Hatip High School that does not teach Arabic well will be useless, as well.

WE ARE BEHIND THE MUSLIMS OF THE 10TH CENTURY

But beyond all this, not only religious scholars but also people from other branches such as lawyers, historians, literary historians, and even human geographers, who are needed in our sciences and working life, must finish a certain high school. It is called Social Sciences High School today. Unfortunately, as with anything else, it was incompletely established. They failed to implement the expected project. While the board was being established, they invited me, as well. When I suggested that ancient Greek should be taught in these schools, one of the members of the committee objected to the teaching of Greek on the grounds that it was the language of another civilization. So whose language is it? He would probably say the language of the French.



> Before middle school, we should put a one-year preparatory class and have the program be taught with ease for four years during the high school period. Serious study of the history of the world, civilization, and religion should also be imposed within it. We do not want anything else.

But he does not know that while the Germans were still living in trees, Muslims translated all works from Greek into Arabic. There is a lot of ignorance here, too. Ignorant hypocrites... Unfortunately, it is a fact that the Muslims of the 21st century are far behind the Muslims of the 10th and 12th centuries not only in terms of competency but also in terms of understanding. Salome Gauitein, an Israeli orientalist of German cultural origin, says about Shahristani's book titled ***Kitab'ul Milel Ve'l Nihal***: "Read this book and you will learn about Judaism." In other words, I am giving this example to explain the level that Muslim scholars reached in those centuries.

You have to know Bukhari, who compiled the hadiths, and **Justinian**, who was a true Christian and codified Roman law. The name of this codification was **Corpus Iuris Civilis** and it was also used in the period of the Turks. This was called **Turkokratia (or the Turkish administration period)** and was also applied by the patriarchate. This is how you should know Bukhari. That work was not published by knowing only Arabic. He already spoke Persian; besides, he learned Aramaic and Hebrew so that other fabrications would not interfere with the hadiths. Even today, the biggest problem in the knowledge of hadiths is the mixing of Jewish case law with hadiths. I do not know a single hadith scholar who knows these languages today, so we are way behind. First of all, everyone should realize this fact.

Fazlur Rahman was my professor at the University of Chicago. He did not know Turkish, but he used to tell me about Cevdet Pasha. One day, he rattled the Arab students quite badly. There is a type called "American Arab." They don't know much about the five daily prayers, but they are experts in Islam. They accused the Turks of not being Muslims because they switched to Latin letters and accepted the civil code. Fazlur Rahman said to them: **"The civil code is a very radical ijtihad, but an ijtihad."** The man sat down and explained the structure to me.

Aside from the fact that our expansion in the Abbasid and especially Central Asian eras did not continue, it is very sad that it remains sluggish. It needs further development.



ON WHAT PRINCIPLES SHOULD SOCIAL SCIENCES EDUCATION BE BASED?

The principles that we will apply in the schools are crystallized. We put a one-year preparatory class for our four-year schools. This is according to the principles. Before middle school, we should put a one-year preparatory class and have the program be taught with ease for four years during the high school period. Serious study of the **history of the world, civilization, and religion** should also be imposed within it. We do not want anything else. It is that simple to do. The rest have the basics of the program of any science or technical high school. Ahmet Emre Bilgili was also involved, and two high schools were opened. I looked and the number of them increased to 30. It's not a sock stall on a street corner. But after that, the children could be taught sloppy Ottoman Turkish and English. Let me describe this sad scene for you. In all the social sciences high schools I have visited, the will of the students, their desire, and their search for knowledge are far ahead of those of the teachers. In other words, the faith and consciousness of those children do not exist in the teachers.

We kindly ask the new Minister of National Education to take steps in this regard. What I understand is that he attaches great importance to technical high schools. Of course, that is important, too. But there is a need for institutions that provide good education in this field, which is the real need of a country. First of all, there should be classical philology in these schools. It should not be accepted as a taboo just because Atatürk brought it to this country. I would like to remind some of them that it is not possible to become an intellectual without knowing classical languages such as Latin. Islam was announced at the beginning of the 7th century AD and became a state in the Medina period. You have to know the cultures and religions before that time very well. There is no end to the language knowledge of the people who will work in this field. In other words, it is extremely sad that Muslims do not have the publications of the Jesuits, who have been working in the language field since Venice. Aside from the fact that our expansion in the Abbasid and especially Central Asian eras did not continue, it is very sad that it remains sluggish. It needs further development. People relate all these works to the European Renaissance, as if they did not exist before that. It is very wrong, of course, but unfortunately that is the perception. I hope we can handle this, too. We have to establish this structure.

QUESTIONS:

Is there a relationship between elite education and the aristocracy?

There is no such thing as the education of the aristocratic class in our society. There are examples like **Eton** in England and **the Smolny Institute** in Russia. Do not think that **the Smolny Institute** in Russia disappeared during the Soviet period. There were Soviet apparatchiks. They knew a lot of dead and living languages. I was astonished, because the Soviet Union was so closed that you could not find the old scholars who spoke so many languages. Now the Kremlin's first-class museum officers do not speak any languages. The schools of the party were the exception. The School of Political Sciences in Moscow, I call it the **Moscow Military School**. It was a kind of an elite school founded by Stalin. Administrative cadres in today's eastern republics, including **Heydar Aliyev**, were trained there. It was a school that also trained people like **Bokova**, who was once the General Director of UNESCO. In terms of structure, there is no aristocratic school in our country. Galatasaray was a school where the son of the doorman and the palace princes attended at the same time. **Armenian Patri-**



arch Arşanuri Efendi also studied there. The distinguished intellectuals of Bulgaria, Serbia, Greece, and Syria also came out of there. But **Mehmet Emin Ali Pasha**, one of the founders of the school, was a doorman at the Spice Bazaar and came from a lower class.

What should be considered in student selection?

People with broken language will not be admitted to the school, or if they are admitted, they will be subjected to a separate education. "A person with broken language" means someone who comes from Malatya, Kayseri, or Sivas and speaks with this **distorted Turkish** rather than speaking the dialect of those regions. First of all, we need to eliminate this distorted Turkish. Even announcers speak this language.

You cannot call people elite just because "this person is from our party or from our team." Elite people enter that class with their heads, or if they are good enough; otherwise, they cannot. The elite carry out elite professions, and those who are not elite stay below. They cannot reach that level. I do not think that Türkiye has a problem with this understanding, anyway. People who keep emphasizing this have other intentions. I am telling you frankly, people should not talk without knowing anything. They must know Turkish, another language that will open up the world, and another one that will open up history. Just being open to geography is not enough. As you move between places, you will also go back in time.

Shall we talk about the Enderun School [a prestigious school in the Ottoman Empire] here?

We can look at Enderun as a school established for the education of children recruited from the Balkans and the Caucasus to be statesmen. It was two-stage school. There was one stage in Galatasaray. Think of the first stage as a sergeant school. Those who were successful there or were found more capable were admitted to Enderun in Galatasaray.

In addition to Islamic knowledge, the Qur'an, hadiths, mathematics, and geography lessons, much other information was taught at Enderun. Sports were very important in these schools. The main feature of Enderun was that the princes and devshirme studied in the same place. You all know very well that **Mehmet the Conqueror** learned the Italian, Greek, Arabic, and Persian languages at Enderun. **Evliya Çelebi** also studied at Enderun. He was sent away with a certificate and was not deemed worthy of being at Enderun. But when you look at the man's ingenuity, you realize that he received a very serious education.

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Over time, this school collapsed. Schools such as the **Mekteb-i Mülkiye** [School of Civil Service] and, after a while, the Galatasaray military and civil medical schools, and the law school, were established simultaneously. However, the law school did not succeed. Instead, the mullahs established the **Kudât Madrasa**. The program of this madrasa was more European, more serious, and those who graduated from it became members of the court in the early days of the Republic.

What do you think about guiding young people to universities to such a degree?

People do not have to study. In that sense, I look at the Christian world with great admiration. For example, German society tells a woman: "You cannot go to that school, you will go to this one." In a society, the plumber and the professor should be considered equal.

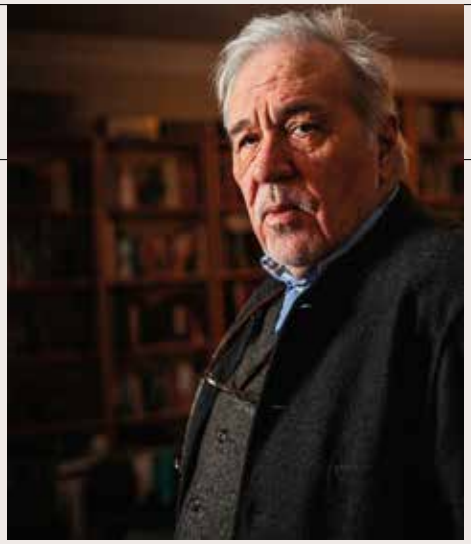
This is because, in some cases, the plumber is better than the professor. Some craftsmen have a method. How many profes-

sors have methods, for God's sake? The elite surely exists, but according to what or how is it formed? Theories are different and they do not have to be horizontal; they can also be vertical. In this regard, it is necessary to rethink some definitions. The Turkish nation is chasing after extremely wrong things. Some children do not have the ability to study, but they always try to force them. Your child does not study. Even though he or she does, it is not enough. And they are using resources that would be better utilized by others. Everyone has a talent. The important thing is to realize this.

In fact, the absence of an aristocratic class is a good thing for Türkiye, but there is such a crippled understanding. Not everyone's child has to be a scholar. Unfortunately, parents do not understand this. The whole problem comes from here; there is no industrial school, but there are countless universities. There cannot be such a thing. What good will it do when you establish a university in a remote area? There are no theaters, no museums, and not even a library in that area. Universities cannot be established everywhere. For example, a child that studied in Malatya from primary school to university comes to me for being the thesis advisor for a master's degree. No way... Look at the great people in our history. A man was born in Bukhara and died in Baghdad, in Cairo. Ibn Arabi is Andalusian, but he traveled the world. So you have to know the world. Now they are trying to achieve this with programs such as **Erasmus**. Do such people grow in towns? We are not going to discuss that here now. We need to talk about how we will implement institutions that will properly educate people in the field of spiritual sciences, that is, in social sciences.

Does Eton, one of the British elite schools, still continue with the old understanding?

It does, and it continues well. They just socialized it a little more. I am a fan of the British system. They conduct an oral interview



for admission to the school. In the oral exam, they eliminated one boy for speaking with a lower-class **Cockney accent**. People who cannot use the language properly are not admitted to the school. And they are completely right about this. In France, the French of the person who will teach at a university is listened to. Anyone who has graduated from Oxford speaks good English, whether they are a grocer's daughter like **Madame Thatcher** or a descendant of a lordship.

I understood from your speech that social sciences are very valuable for the development of the intellectual memory of societies. However, there is a perception that numerical sciences are more prestigious. What do you say to this?

We do everything to nurture such a social perception. Unfortunately, in Türkiye, as it is in all primitive societies, very intelligent children have turned to fields such as mathematics, physics, and chemistry. I used to argue about this with my late father. He objected to me learning French and wanted me to improve my German. In his time, German was an important language for scientists and engineers. I learned French and Italian. There were Latin lessons at Atatürk High School. The teacher asked our mothers to sign papers so that we could take those lessons. We were not doing this for other lessons – it was like it was a shame to learn Latin. I brought it for my mom to sign. She asked me what I would use Latin for, even though she was highly competent in literature. Another argument started. I started learning it, but the lessons did not continue. In such a careless structure, these things will not work. I had to make up for it later in other ways.

For example, there is a language such as Persian, which still has not been surpassed in the world with its literature, and it makes up 40% of the words in our language. French literature pales in comparison to Persian literature. In other words, a literature that produced men like **Ferdowsi** in the ninth and tenth centuries is not an easy thing to swallow. This is splendid.

They laugh at me when I say this. That's why, unfortunately, the people who deal with physical sciences in our country are superficial. That's why I value men like Celal Şengör very much. The man asked for the **Atlas Maior** manuscript from the Topkapı library. We said it could not be removed because it was crumbling. He allocated 50,000 euro for the restoration of the book and he found the person for the job. This man is a geologist... There are such people, as well. Adnan Adıvar, Şemsettin Günaltay were among them. Şemsettin Günaltay was originally a biologist. I care a lot about these people. How are such people raised? Halil İnalcık was about to become an engineer. In high school, he was gifted in math and physics. He studied on a teacher's scholarship due to extreme poverty. When the Faculty of Language, History, and Geography had just opened, they sent him there because he was a good student. That's how we got a great historian. Otherwise, he would have just been the engineer Halil İnalcık. I see such developments as being important. Now, the situation is like this: we started to raise good engineers, historians, philosophers. Among the children in high schools, there are those who are very talented and curious. But let me tell you, we cannot guide those children with this history education. In other words, this cannot be done with the history departments. It needs to be reformed.



DOSSIER

School Architecture and Education

The average person spends about 12 to 17 years of their life in school. This situation compels us to think of educational environments as multidimensional and complex structures according to the expectations and needs of today's people. The school should be designed considering not only the places where we learn a planned curriculum, but also some criteria that will allow us to develop socially, culturally, and physically.

Educational environments should not be considered as structures only made of concrete and bricks. In recent years, while defining the environmental conditions desired for schools, the importance of sustainable design has been emphasized. It is emphasized that schools should have thermal comfort, indoor air quality, appropriate daylight levels, acoustic comfort conditions, and spaces that allow for sufficient outdoor activities. The design of educational environments is vital for sustainable development, and the school must go beyond being a classroom space to prepare generations for life in the 21st century.

Based on this fact, in this issue of the International Maarif Journal, we bring the subject of the design of educational environments to the agenda of educators and you, our valued readers, in light of the opinions of experts and the developments in the concept of school in the world in recent years.



Yasemin Darbaz
Architect

What Can Be Expected from School Architecture?

Design is something learned from our experiences and what we design is directly proportional to what we see. Therefore, well-designed and carefully implemented buildings are a kind of legacy to the communities of the future.



School Architecture and Education

While "house" represents security, family, and the place of return, "school" turns into the home outside, and when we grow up, our minds will assign some colors and memories to school, just as we remember our childhood or home with colors and memories.

In your classroom, wooden desks for two, walls painted halfway in one color and half in another, and boards scattered along the walls catch your eyes. One wall is reserved for hanging your coats. The children sitting near the windows look at a tree, the side of the school, or the front garden. You listen to lessons here, eat your meals here, and spend free periods here. When the recess bell rings, you and the whole school rush out to the hard concrete yard like soda overflowing from a bottle. That's what your routine this year is for the most part. Next year, you will move to another classroom, on the top floor, but otherwise exactly the same.

Today, the image of school in the mind of an adult between the ages of 25 and 40 must be something similar to this.

How influential school is in the first steps of a person's life is similar to ancient knowledge passed down from generation to generation. It is said that any negativity experienced at school, such as a leaking roof, a heater that does not work or misfires in the middle of the lesson, or shabby buildings without gardens may stand in the way of success and even impact one's determination to succeed. One of the mind's tricks seems to be making us perceive unattainable opportunities as powerful driving factors by ascribing positive meanings to them,



and studies tell us that well-designed spaces have significant impact on the quality of education. A 2004 study conducted by the University of Salford and the British architecture office of Nightingale Associates revealed that well-designed school buildings and classrooms can increase the academic performance of primary school students by 25 percent. In light of this knowledge and the experience gained, in the last 20 years private schools in particular have started to evaluate school buildings as structures whose pedagogical effects are inevitable and highly effective on academic success, communication skills, and emotional development, making incredible investments.

We can easily see that in new-generation schools, all of the materials, colors, forms, building programs, plans, circulation patterns, lighting, classrooms, common areas, administrative areas, and exteriors have been examined one by one as important elements that need to be addressed.

So what do we mean when we say that a new-generation school has well-designed buildings and classrooms? Does a structure being impressive and remarkable at first glance make it a good building? Are students the only users of schools? What do different school users, such as students, teachers, parents, janitors, administrative staff, or guards, need?

I would like to seek answers to these questions using some examples from around the world and from Türkiye of schools that I think are well designed. While choosing these examples, I paid attention to the fact that they are located in different parts of the world; as I explain them here, I aim to see how a structure is designed by establishing its own cause-and-effect relationships and fulfilling its own vision of raising students within the conditions of that specific geography, and the resulting differences.





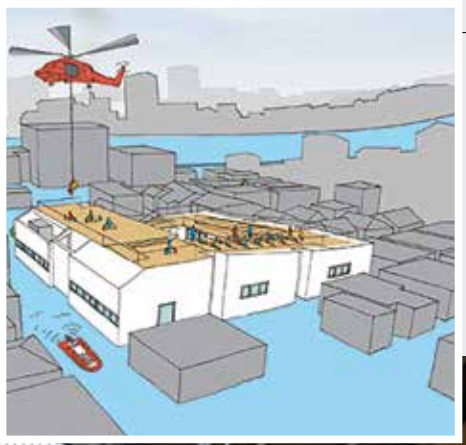
OUR FIRST EXAMPLE IS FROM IRAN:

JADGAL PRIMARY SCHOOL [1]

This school project started when people living in the Jadgal district of Seyedbar, and especially the young people, requested a school for their village from a non-governmental organization. The way the project team handled the issue began much earlier than the architectural project itself, in a sense starting with the sociological studies that were performed in advance. By targeting a participatory process, both the needs of the village and the deficiencies of the local people were determined, and the opportunities of the location were evaluated. The school, which was built with a limited budget and donations, has become both an educational structure serving the children of the village and an educational center for the villagers.







The school, where the villagers personally worked on the construction site, succeeded in offering a coherent and planned environment for children and emphasized the existence of women in particular, without breaking away dramatically from the daily physical environment in terms of materials and usage habits.

Designed by Daaz Office, the school has a design with seven different bodies of space arranged around a circular courtyard, comprising classrooms that can be combined or used individually, a library, a multifunctional hall, a conference hall, and a village community center. On the other hand, the wall surrounding this circular plan and random openings in that wall also function as multipurpose areas for children. We can say that the inner garden and these openings in the courtyard wall also form playgrounds.

In the final layer of the building, which was made with a reinforced concrete technique, it was aimed to both respect the local texture and ensure easy repair when necessary by using a semi-local material consisting of a combination of local cement and soil.

Jadgal Primary School, which was designed and built with fully participatory logic and cooperation, is a very good example of increasing the level of comfort without changing habits and lifestyles, with the sale of handcrafted products produced by women who have been trained here.



SECOND EXAMPLE:
A KINDERGARTEN IN TOKYO [2]

We can say that the Aisaka Architects' Atelier started off by addressing important issues while designing this kindergarten. While the floods caused by the Naka and Arakawa Rivers near the building and the possibility of flooding were the most important factors taken into consideration in the design, the park near the building was also a part of the project, with the aim of taking a respectful approach towards the city and the people.

It is seen that the project office attributes four main functions to the school building: it is a "house" where you can spend time safely, a playground or a "park" for physical activities, a "school" as the center of education, and a "fortress" protecting from natural disasters. For this reason, most of the spaces that make up the building have been located above the ground, on the second floor, and the ground floor was kept empty in case of flooding. The courtyard structure was designed to provide both privacy and silence, and a closed plan with an inward-facing ramp and steps in places was applied.

No matter how sheltered and serious its exterior-facing facades look with its white reinforced concrete appearance - just like a fortress - the desired natural kindergarten environment has been captured with the warm texture of wood on the floors and ceilings of the interior.

The carefully constructed structure of this project is a good example of new-generation school design due to its natural conditions and location in the city.

FENGXI PRIMARY SCHOOL[3]

This project is located in a developing area surrounded by large-scale urban infrastructures with high-density residential buildings.

Instead of using the traditional layout of the area in the project, the project team interpreted the buildings with different functions as a whole. While the project itself resembles a closed courtyard, it is seen that other courtyard structures surrounded by broken roads dominate. We can say that this situation creates a bird's-eye effect on a large scale. The project was defined as follows: "As a design move, the functions in the project are placed in a linear, uninterrupted volume, thus creating horizontally wide and continuous visual openings on both the exterior and interior facades, giving the school structure a distinctive identity and a productive logic."

The different form movements that first stand out throughout the building succeeded in creating a wide variety of communication and activity areas between different areas of the school. For example, the usual linear corridors are designed with a circular form to vertically expand the concentrated public mobility. As a result, circular corridors built on top of each other create strong circulation network combinations for the school. We can say that Fengxi Primary School offers a successful school structure that criticizes standardized architectural styles. The possibilities of the design also provide efficient education and learning experiences.

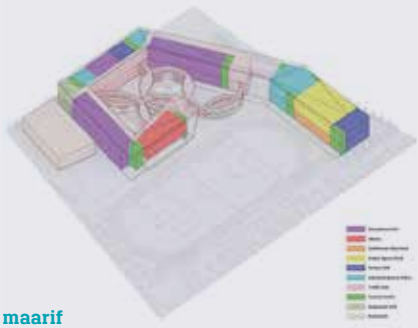














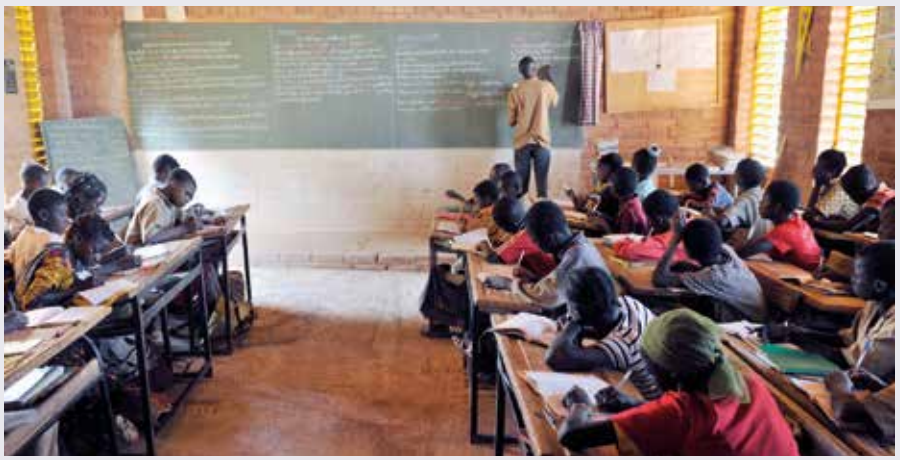
GANDO PRIMARY SCHOOL [4]

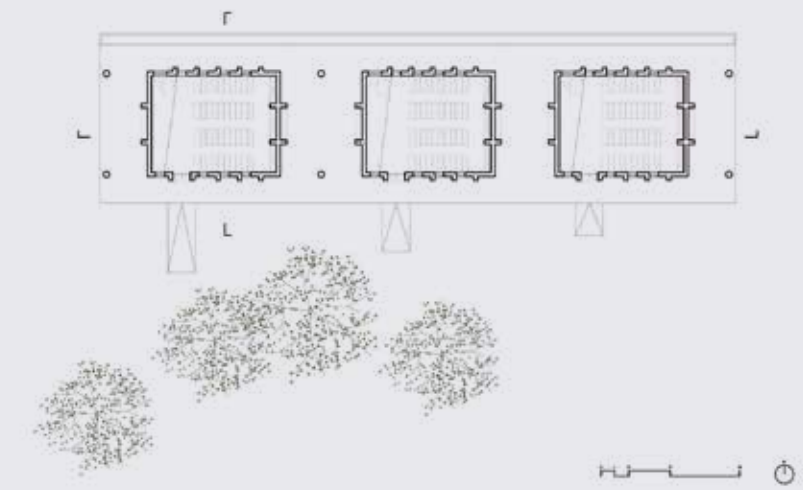
Francis Kéré, a native of Burkina Faso, is an architect who grew up facing many hardships and limited means, traveling nearly 40 kilometers to the next village as a child to attend a school with poor lighting and ventilation. His experience of trying to learn in this oppressive environment affected him so much that when he started studying architecture in Europe, he decided to mobilize his knowledge to build a new school in his hometown. After this introduction to his powerful story, we can talk about Gando Primary School, the first school building that he built with local support and funds.

A clay/mud hybrid structure was first used to maximize results with the minimal resources available. The idea, which started with the abundance of clay in the region and its use in traditional residential buildings, was modernized and modified to create a more robust construction technique using clay bricks. Although clay bricks have the advantage of being inexpensive, are easy to manufacture, and provide thermal protection against the hot climate, the walls are still protected from harmful rain by a large roof of metal eaves and air circulation was traditionally preserved by holes drilled in the secondary roof, leaving a gap for air circulation. The building, which gives the impression that it has always been there, with its colorful windows, inner courtyards, and clayey soil, and which also carries traces of today's architecture in terms of its lines, was easily accepted by the local people.

Just as in the case of Iran, the success of this project, which the villagers personally worked on, including children and women, can be attributed to the entire population. Let's not forget that the school, which was completed in 2001, received the Aga Khan Architecture Award in 2004 and took an important place in the architectural literature.









PRIVATE İAOSB (İZMIR ATATÜRK ORGANIZED INDUSTRIAL ZONE) NEDİM UYSAL VOCATIONAL AND TECHNICAL ANATOLIAN HIGH SCHOOL [5]

The Private İAOSB Nedim Uysal Vocational and Technical Anatolian High School is a school located in one of the plots within the grid plan of the İzmir Atatürk Organized Industrial Zone, on the periphery of the İzmir city center, and set out with a "training factory" approach.

Since the Organized Industrial Zone consists of similar plots and parcels, and its location on the periphery of the city center prevents pedestrian movement, the streets are only used for industrial work. For this reason, a design strategy was created to transform the educational structure into a highly interactive and energizing structure, contrary to the physical barriers of the industrial zone.

The project office, M artı D, developed two design strategies that aimed to make the educational structure stand out within the industrial zone by contrasting it with the surrounding environment. In the first design strategy, they separated the social and workshop units of the school from the educational areas and then placed five workshop blocks gathered around the inner gallery on the first two floors and the education blocks on the upper floors. As a second strategy, they separated the education block and public spaces vertically by moving green topography to the upper levels.



On the ground and the first floors, there are supporting functions, such as an indoor sports hall, a multipurpose hall, a conference hall, workshops, and socializing areas such as a canteen and dining hall. Open terraces are designed on these floors, which are formed by fragmented blocks connected by courtyards.



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M artı D, in accordance with the main function of this vocational and technical education structure, left the final product raw at the level at which the architectural technology of the building can be understood - while the material selection was extremely minimal, the structure and electrical and mechanical systems were left open. Thus, they aimed for students to better understand the structure. According to the project office, the architectural language offers continuous instruction by enabling students to understand the production and working principles of the building.

If we look for similarities in these educational buildings created with different construction techniques by groups of different skill levels, appealing to different age groups and local cultures in different geographies, we can say that all of them were designed in their own uniqueness to form a whole of meaning, and that they offer exact answers to the problems of the specific places.





Perhaps education itself will be transformed as this building vision finds wider supporters. But of course, in a more positive, fruitful, entertaining, and instructive way...



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Prof. Dr. Yavuz Erişen
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School Architecture and Its Reflections on the Quality of Education

In an age of such change and high expectations, it is unlikely that traditional education practices and the understanding of school architecture that has been going on for hundreds of years will continue. With the understanding of lifelong education, it is imperative that schools be designed to meet the needs of today and the future.

School Architecture and Education



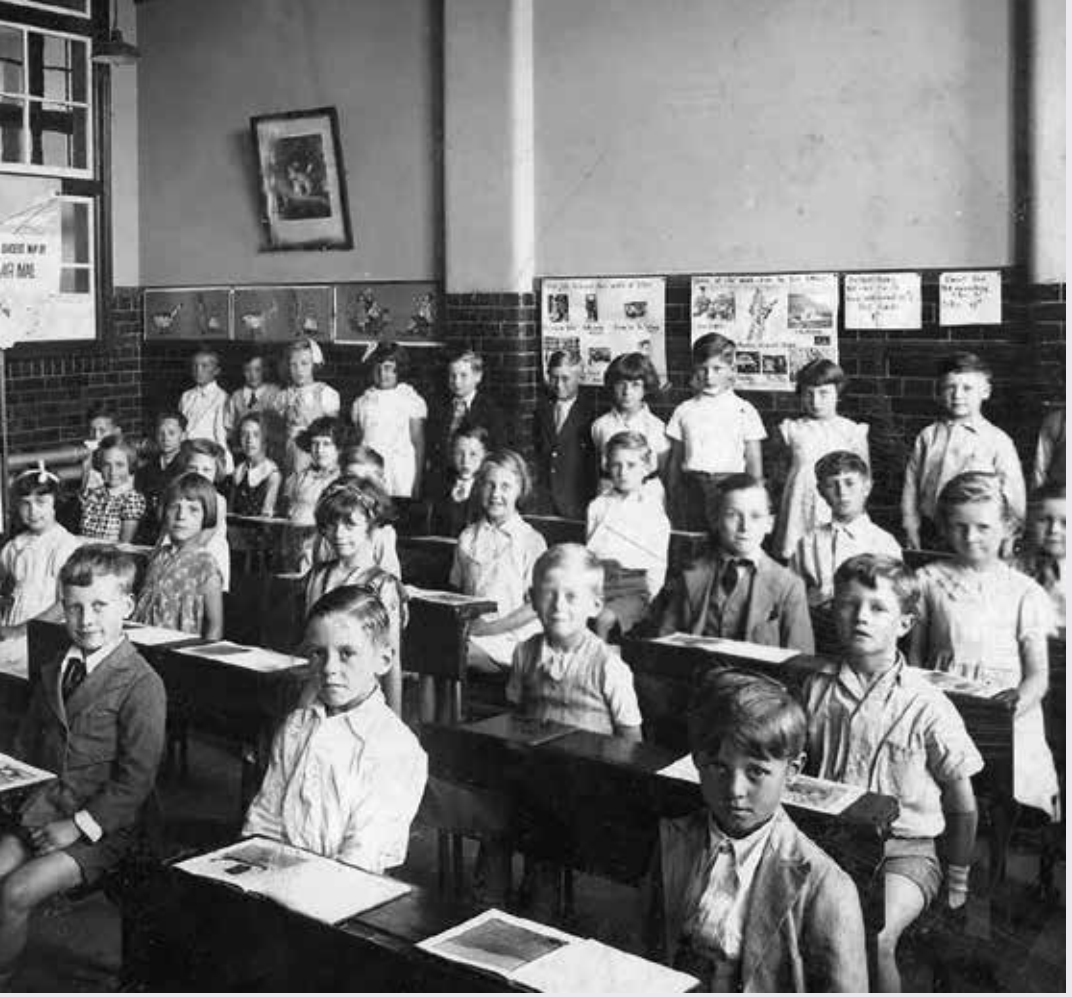
Architecture can be broadly defined as the science or art of designing buildings and other physical structures. In fact, **architecture is not only designing buildings, but also constructing living spaces that will meet the needs of today and the future with an interdisciplinary approach for individuals and societies.** Architectural structures, which were initially born out of the need for shelter, have become indicators of the development and characteristic features of individuals and societies with the cultural changes and interactions that have emerged over time. When it comes to education, the quality and architectural features of schools are of great importance in terms of their quality.

The main factors affecting the quality of education and training can be listed as follows: the budget allocated to education, students and teachers, the applied education program, the school's management approach, guidance services, social and cultural activities, the physical environment, and the technical equipment of the school. All of these elements come to life in the physical environments of schools as living spaces. Therefore, **school buildings are not only areas where certain tasks are fulfilled** and lessons are taught for the purpose of education; they are also dynamic learning spaces in which the social, emotional, mental, physical, and moral development of individuals is realized and supported, and where people constantly interact with each other and the physical environment and **spend a significant part of their lives**. Considering the practices around the world, the average education period is about 12 years, especially in developed countries. According to education index indicators of the United Nations, the average education period in Türkiye has exceeded 8 years since 2020. In light of these data, within the scope of **12-year compulsory education, a student spends 2160 days and 17,280 hours of life in school, considering that he or she is at school for approximately 180 days a year and 8 hours a day, according to the programs implemented and the academic calendar**. When preschool education and higher education institutions are included, a period of **3000 days** and **24,000 hours** is spent in schools in a period of approximately 17 years. Based on the understanding that every minute of human life is meaningful and important, it is expected that schools, where we spend thousands of days and tens of thousands of hours, will meet the needs of individuals and societies in the most effective way, provide the maximum benefits for their development, make individuals happy, and contribute to the welfare and happiness of society.

A DESIGN APPROACH THAT FORESEES THE FUTURE

When studies on education are examined, there are limited studies on school architecture and its reflections on education. However, while designing school architecture and the physical environment of a school, the general aims of countries in education and the aims of the schools and the programs implemented there according to the educational levels in particular should not be ignored, and schools should not only be institutions where culture is transferred to future generations in line with changing paradigms. They should also be institutions where culture is learned and developed by doing and living; moreover, they should not only focus on the needs of the age, but also be pioneers of social reform, seeing beyond the age and having the physical, technical, and aesthetic tools to allow the necessary experiences to be provided.

There are many criticisms of school architecture in the world and in Türkiye. Like many social institutions, schools have been shaped in line with the needs of the current age and the expectations of people accordingly. Educational experiences, which were mainly shaped by master-apprentice relations in the years before the industrial



With the increase of urbanization that emerged with the industrial revolution, factory model schools were built that would enable the masses to gain the common values required by living together. Although this model is not valid today, it still maintains its continuity.

revolution, became unable to meet individual and especially social needs with the industrial revolution. In this period, when urbanization started to increase and meeting the needs of industry was prioritized, factory model schools were built to produce people equipped with the skills required by the industrial revolution and to enable the masses to gain the common values required by living together. Although this model is not valid today, it is seen that it has maintained continuity. **Schools have become institutions that are surrounded by high walls, and for some of them, wire fences are built; they are places where strict rules are applied, being obedient is superior to being productive, disciplined work is dominant, punishments are given from time to time**, and students and teachers come to school early in the morning, as if starting a factory shift for an average of 8 hours. **Sometimes students wear uniforms, as in factories; starting and resting times are determined by a bell, programs that focus on competencies are based on the needs of industry and society rather than the interests, abilities, and expectations of the students and their social and emotional development; and the buildings are structured in an inflexible manner like a factory or almost like a prison**. When some schools are looked at physically from the outside, it cannot be understood for what purpose they are being used with their architectural styles and structures, unless we are clearly told that they are schools. This situation is seen not only in Türkiye, but also in other underdeveloped and developed countries because the industrial revolution has affected all countries and institutions.

MEETING EXPECTATIONS

In today's world, important changes and developments have occurred that deeply affect all areas of society, and educational institutions have also been affected by these changes. However, it is not possible to say that educational institutions have adequately realized both the programs implemented and the reforms expected in accordance with the age to produce people who can meet the needs of today and tomorrow. This quote by John Dewey is very meaningful at this point: **"If we teach today's students as we taught yesterday's, we rob them of tomorrow."** Programs that are not aimed at providing 21st century skills and school architectures that do not allow the realization of such programs have suffered significant losses of value. In summary, according to the "School in 2030" report prepared by the **World Education Innovation Summit (WISE)** (WISE Report, 2014):

- There will no longer be a place for traditional teachers, lectures, or forced training programs.
- From now on, the school will cease to be a place where theoretical knowledge is taught, and will provide a social environment where the students receive guidance, enabling them to interact with their peers and acquire versatile skills that will enable them to better prepare for professional life.
- Due to not only technological but also social and pedagogical innovations, tra-

ditional classrooms will turn into meeting rooms where students prepare for working life in a collaborative learning environment.

- Schools that implement innovative methods based on teaching approaches and creative processes will be transitioned to, the weight of online content will increase in schools, e-learning platforms will increase, and the number of physically existing schools will decrease.
- Competencies will be more important than academic knowledge, programs will be arranged according to individual needs, and social and emotional skills will be much more important.
- Certificates based on competencies, not diplomas, will become more important. **In an age of such change and high expectations, it is unlikely that traditional education practices and the understanding of school architecture that has been going on for hundreds of years will continue.** With the understanding of lifelong education, it is imperative that schools be designed to meet the needs of today and the future.

In this direction, the important priority issues to be considered in school architecture can be listed as follows:

- While **designing school architecture, it is necessary to approach the design process with an interdisciplinary approach**. In the design process, it is extremely important to include individuals who have expertise in fields such as architecture, engineering, city planning, economy, ecology, technology, art and design, psychology, biology, anatomy, history, security, sociology, and especially curriculum development in the fields of educational sciences, educational psychology and guidance, measurement and evaluation, educational philosophy and sociology, and computer and instructional technologies, as well as including school administrators, teachers, families, and students. Thus, many possible problems or deficiencies in the design of the school building and its surroundings will be eliminated before the construction process begins.
- **Before starting the design process, scientific studies that may affect the school architecture must be examined and analyzed in terms of guiding the design process**. The "Minimum Design Standards for Educational Buildings," reported by the Turkish Ministry of National Education in 2015, is a comprehensive guide to school architecture. Many similar national and international resources on school architecture should be examined in detail before starting the design process.
- **Schools should be designed by considering the educational levels and developmental levels of students and their development areas.** In this context, in school architecture starting from preschool education institutions and including higher education institutions, designs should be made in accordance with the individual differences, interests, and abilities of the students and their social, physical, emotional, and mental development levels.
- Educational environments should be designed in accordance with the education philosophy of the country and the human training model, and they should address the general aims and principles of

> In school architecture starting from preschool education institutions and including higher education institutions, designs should be made in accordance with the individual differences, interests, and abilities of the students and their social, physical, emotional, and mental development levels





Turkish National Education Act numbered 1739, from 1973, and the special aims of the specific programs, which will allow for the development of **21st century skills**. In general, the educational philosophy, aims, and principles, and more specifically the programs to be applied, are carried out based on the opportunities offered by the school architecture and the physical environment. Based on the principle of learning by doing and experiencing, environments that allow the theoretical knowledge covered in school to be demonstrated in practice should be prepared.

- **School buildings and their surroundings should be designed by considering the technologies of the future**. Since scientific and technological developments are ignored even in newly constructed school buildings from time to time, serious costly changes and unaesthetic additions are made to architectural structures (Aydoğan, 2012). Indeed, it is difficult to predict the speed and direction of scientific and technological developments, but it is important that schools be designed in accordance with change and flexibility, and that they be built considering the impact of digital skills as well as basic life skills in an increasingly digital world.
- **Sustainability (or eco-schooling) is becoming increasingly important in the design of educational buildings**. Today, the effects of the physical characteristics of learning spaces on children's learning processes are being discussed from many different perspectives. At this point, it becomes important that learning spaces be designed in accordance with sustainable architecture while consuming less energy, preferring the use of renewable energy, and using local and recyclable materials. The concept of sustainable architecture, which considers the life of future generations with respect to the environment and rational approaches, incorporates different concepts such as the protection of social and cultural values, increasing the quality of the environment, and protecting human health and comfort, as well as the natural environment (Yılmaz and Keskin, 2019). Sustainability entails criteria such as economic, ecological, and social components. If we are to briefly touch on the objectives of these criteria, they can be listed as follows (Kayıhan and Tönük, 2008): designing the basic education structure to make maximum use of the natural advantages of the land and solar energy; incorporating water conservation strategies, natural lighting, and energy-saving window systems into the design; developing energy-saving building envelopes; using renewable energy systems; using local materials that do not require much maintenance or repair in the building; and using the savings to be obtained by the conservation of energy for the benefit of the society and to increase the awareness of the students and society about sustainability.



As a result, it is inevitable for school architecture, which significantly affects the quality of education and training and is also seen to affect teaching and learning performance by approximately 25% (Gündüz, 2021, p. 194), to be redesigned with an interdisciplinary understanding to meet the individual and social needs of the 21st century, getting rid of the industrial school understanding created by the industrial revolution.

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Education in Space, Education with Space

Undoubtedly, all learning takes place in a space. Some of these spaces are designed for education, and some others educate people without them being aware of it, even if the aim is not education.

Bekir Bilgili

How does learning take place? What is the relationship between learning and learning space? At what level does what we learn relate to the learning space?

A street, a forest, a sea, and a city teach a lot! If we take a look at our lives, we can realize that most of our permanent learning takes place in the natural environment.

The relationship between education and space has been important throughout history. Historical data show that societies thought about and developed spaces suitable for the purpose of education programs as a result of philosophical, religious, and scientific developments in certain periods.

Kramer mentions the existence of institutions organized for educational purposes in Mesopotamia in 3000 BC. In these schools, which were established to train personnel for palaces and temples in Sumer, religion, botany, zoology, mineralogy, geography, mathematics, and grammar were taught. The famous Assyriologist Edward Chiera drew attention to such education and difficulties with clay in his work They Wrote on Clay and stated that since these schools were attached to temples, they spread to even the smallest cities.

How 24 hours passed in a Sumerian school was described from the perspective of a student as follows:

- Son of the tablet house, where are you going?

- I'm going to the tablet house.



- What are you doing in the tablet house?

- I will read my tablet and eat breakfast.

- I completed my tablet; it was written to the end.

- When the tablet house is closed, I will go home.

In ancient Greece, school was positioned differently. It is understood that schools could not gain official identities in the Greek urban structure before the Hellenistic period and they developed as special structures in every city. Gymnasiums were the earliest form of Greek educational institutions. These buildings, which were a kind of sports school where boys' physical education activities were carried out, later gained a "school" identity by including other branches of education and they turned into primary education institutions that addressed literacy, fine arts, and sports education as of the Hellenistic period.

During the Middle Ages, and especially in the Western world, education continued as an activity performed by churches and monasteries.

THE RELATIONSHIP OF SPACE AND EDUCATION IN THE TRADITION OF MADRASAS

The tradition of madrasas, which come to mind when the educational institutions of the Islamic world are mentioned, should also be considered in terms of the institutionalization of education. These structures, which made great progress especially in the Seljuk period, can be enlightening for us even today in terms of how educational environments should be arranged in the context of space, environment, and human relations. The elements of these educational spaces, such as the crowning gate, courtyard, cells, and porticoes, come across as carefully thought-out structures in terms of education and the motivation of learners due to the fact that each of them has symbolism. While the magnificence of the crowning gate emphasizes the infinity of knowledge, the human size of the gate into the madrasa invites humility in the face of knowledge. When the pools inside madrasas are evaluated together with the spacious dome windows above them, some cosmological meanings are evoked. A microcosmic



Marecollage, Leiden - Hollanda



Dome of Cacabey Madrasa

dimension is represented in the interior of the madrasas. This dimension reproduces its macrocosmic counterpart in the human-built structure. In the most general sense, the macrocosm consists of the earth, the layers of the sky, and the ninth heaven. The microcosm, on the other hand, includes the space that man can feel with his five senses, namely the underground, the earth, the air, the sky, and a sky gate that is believed to exist. The madrasas built during the Seljuk period are a reflection of the concept of that sky gate. The late Turgut Cansever stated: ***"It is difficult to find an [architectural] expression similar to Muslim modesty in any period of Western culture. Anatolian madrasas are the clearest example of this modesty. Contrary to this magnificent entrance, there is modesty in the madrasas."***

With unique architecture, the ***Cacabey Astronomy Madrasa*** attracts attention with its interior colonnades, observation well, luminous rotunda, and observation tower, which symbolizes the planets in the solar system, and it is a magnificent example in terms of the suitability of educational environments for the education that is given. In the interior of this madrasa, in the middle of the courtyard, there is an observation well where astronomical studies were carried out, and a luminous rotunda just above it. This idea, which lowers the sky to the floor of the madrasa for studying, is truly ingenious and says a lot about how to build an educational environment in accordance with its purpose.

MODERN PERIODS AND PERCEIVING SPACE AS A COMMON THING

As we know, modern educational institutions emerged after the industrial revolution. The most common type of these schools is the model also known as the **"factory school."** In this period, when learning was considered a compulsory activity by the state, dozens of students were placed in classes according to their age at the time, and they spent a significant part of their lives in classrooms that were architecturally and structurally identical throughout their educational lives. This brought along an industrialized approach to education. These were places that were designed to raise the type of people that society wanted, independently of the expectations of the individuals, at the expense of the shallowing of knowledge. The expression **"creating desired behaviors"** in the definition of education was fully in line with this understanding of education that isolates individuals from their environment. These educational institutions of the post-industrial era are still the most widespread ones around the world. Sometimes these educational institutions, with multiple floors and classrooms opening to corridors, reflect an opacity that will not allow any other activity. The regularity and standardization of people are prioritized here, and the commonality and uniformity of the space supports that purpose.

NEW SEARCHES IN EDUCATIONAL PLACES

In recent years, there has been a search for new designs of educational environments around the world. Undoubtedly, this is a pleasing development. Instead of the idea that "good teachers can teach anywhere," which was often said until recently, the idea that there is a direct relationship between the physical conditions of educational buildings and learning is now popular and educational structures are considered among the most important elements of the learning process. According to Edwards, every child should study in schools with better physical conditions, since high-quality, high-performance, well-designed, and well-maintained school structures have both direct and indirect positive effects on teaching and learning processes.

In this understanding, schools are not considered as spaces isolated from life, but rather as spaces where life is learned and integrated with the city. According to Hertzberger, one of the most important school architects of the last century, all spaces of the school should support learning. Learning should not only take place within the boundaries of the classroom; the learning process should continue in the corridors, common areas, and even school gardens. The place where he has best reflected this thought is in circulation areas, which he calls "learning streets."

Today, the design of educational spaces has become an important issue that both educators and architects contemplate. New solutions are being introduced in this area every day. It is expected of modern educational institutions that schools will have appropriate environmental and physical conditions to contribute to the development of the individual in every aspect and allow learning by experience rather than theoretical knowledge.

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Inspiring School Designs

Educational architecture is being reconstructed as perhaps the most important pillar of the education process. The contribution of school design to the quality of education cannot be denied. It may be inspiring for studies in this field to take a look at the projects that were talked about in educational architecture last year and received awards in many architectural competitions. We have compiled these structures for you.

Saniye Yalçın

Whether it is kindergarten or a university campus, educational environments directly affect our motivation to learn. School is the place where we prepare for life and where we spend most of our time, especially during our growing years. Therefore, schools should respond to our individual expectations, just like in real life, and should prepare us for the future without disconnecting us from the outside world. In recent years, in order to meet these expectations, school designers in many parts of the world have come up with architectural designs different from the classical school model.

Educational architecture is being reconstructed as perhaps the most important pillar of the education process. The contribution of school design to the quality of education cannot be denied. It may be inspiring for studies in this field to take a look at the projects that were talked about in educational architecture last year and received awards in many architectural competitions. We have compiled these structures for you.





Rajkumari Ratnavati
Girls' School



Kindergarten Am
Engelbach



Ziling Changxing Kindergarten



Rajkumari Ratnavati Girls' School



Tianjin Juilliard School



Tianjin Juilliard School

1

RAJKUMARI RATNAVATI GIRLS' SCHOOL

The Rajkumari Ratnavati Girls' School is located in the rural Thar Desert of Jaisalmer in North India. With no other buildings in sight, the new school stands like a monument, and its soft curves welcome students inside. Diana Kellogg Architects designed the building in an oval shape to pay homage to universal symbols of female power and to reflect the curved shapes of local castles. The school was built by local craftsmen using handmade local sandstone in harmony with the natural environment. Parapet walls reinterpret traditional privacy screens. The walls also feature a curved array of solar panels that power the fans and lighting. The design also incorporates ancient water storage techniques to collect rainwater and recycle brown water.

2

TIANJIN JUILLIARD SCHOOL

In 2015, The Juilliard School, New York's premier performing arts conservatory, announced plans to build a campus in Tianjin, China. Two years later, the foundation for the school was laid and, despite the pandemic, the building was opened to students in late 2020.

Tianjin Juilliard School consists of a 690-seat concert hall, a 299-seat recital hall, a 225-seat black-box theater, and four-way pavilions that house administrative, faculty, and rehearsal programs. Serving as the cornerstones of the campus, these pavilions with five windows are connected by bridges, and each of them houses two levels of educational space. Visible from the lobby below, the bridges contain 12 classrooms, 23 teaching studios, and 86 practice rooms. Where the bridges intersect, students can gather in intimate, double-high lounges with city or river views.

3

KINDERGARTEN AM ENGELBACH

Located in Lustenau, Austria, this project stands out for its warm wood material palette and delicate, perforated facade. The exterior plays an important role in the project. A large courtyard with a playground has been delicately arranged to allow children and families to spend time outside. This kindergarten overlooking the Grindel Canal offers children and residents a natural feeling that reflects the atmosphere of the countryside.

Kindergarten Am Engelbach







Startup Lions Campus, Kenya



4

STARTUP LIONS CAMPUS

Located on the shores of Lake Turkana in Kenya, the Startup Lions Campus was designed with inspiration from the high hills built by termite colonies in the region. At the top of the education building are high ventilation towers that naturally cool its interiors. The campus was built on two levels following the natural slope of the site by using local stones with a plaster coating. The Startup Lions Campus was established as an information and communication technologies (ICT) campus that responds to the urgent problem of youth unemployment in the region. The main aim of the school is to enable young entrepreneurs to develop professionally without having to leave their homeland, offering them access to high-level education and international business opportunities. Providing 100 new workstations, the project is the first step in an ambitious vision of expanding ICT networks to remote regions.

5

TERAKOYA PRIMARY SCHOOL

A human scale and a sense of openness are two of the key features of Terakoya Primary School in Nansana, Uganda, designed by land architects. Located on a gently sloping site on the outskirts of Uganda's capital, this education building consists of not only traditional classrooms but also units that support different activities such as dance and music, vocational training, and counseling for caregivers. The architects state that "instead of designing for all that might be expected, we tried to create a space that would encourage open and spontaneous use, such as 'Let's do a lesson today in the shade of a tree'."



Terakoya Primary School, Uganda



Terakoya Primary School, Uganda



Ziling Changxing Kindergarten

6

ZILING CHANGXING KINDERGARTEN

Ziling Changxing Kindergarten refers to the idea of a museum that interprets the concept of knowing by seeing. Covering 12,800 m2, the kindergarten aims to return education to its essence and tries to create a platform for children to grow naturally, independently, and freely.

With this in mind, the architects took advantage of rounded lines that describe the soft shape of clouds in space. This softness is also seen in the swimming pool and auditorium, where pastel colors create a fairy tale feeling that sparks children's imaginations.

7

NEW SCHOOL CAMPUS

The New School Campus in Shanghai, China, is built in the form of an organic constellation of thirteen unique buildings. In this design, the project owners tried to avoid the gloom of a single building where children will spend twelve years. The project marks a break from the dominant model of schools as single massive structures. Instead, it is regrouped into a village of small and unique buildings that have been reconstructed. With the landscape between them, these clustered structures form a diverse and vibrant educational campus.



New School Campus, Shanghai, China



Mahmut Balta
Director of Kartal Yakacık Special Education Vocational School

Do Special Education School Buildings

Have the Functionality to Meet the Needs?

How should school buildings be designed to serve special education? What should be considered when constructing these buildings and what features should be taken into account? Knowing the types of disabilities of special education students, identifying the areas where they are inadequate, analyzing their needs well, and knowing other relevant features will be effective in the construction of efficient school buildings.





Undoubtedly, many factors are effective in the success of educational activities. School buildings, which are the places where education is provided, have a very important role in achieving the desired success. The desired efficiency cannot be achieved when the quality of educational activities, types of physical disabilities, academic readiness levels, and planning of the content of education are evaluated independently of the physical conditions of the school buildings.

When we consider the types of schools, we see that education and training buildings are built by taking into account the age and physical characteristics of the students studying in preschools, primary schools, middle schools, high schools, universities, and other education levels, and although their interior equipment is not sufficient, they are generally designed in accordance with the physical characteristics of the student population.

Undoubtedly, the physical structure of a school has a very important role for education to take place at the desired level in all types of schools. It is vital that the physical structure of special education schools, where individuals with special needs are educated, are suitable for the types of disabilities of the students and that they have an interior architecture that will facilitate learning for them because this contributes directly to the physical, cognitive, social, and affective development of individuals with special needs.

The importance of education and training buildings and their necessity in special education will be more understandable considering that the three most important features that distinguish special education from other types of education are individualized education programs, the educational materials, and the training campus, which is designed according to the disability types of the individuals, together with expert educators to facilitate learning.

With the increasing awareness of special education in recent years, many problems in this field have been addressed and remarkable progress has been made. However, the fact that the development process in special education is still new and individual and social awareness is not at the desired level makes it necessary to focus on the physical space, the architectural structures of schools, and interior design, as well as every other detail of special education. Private education institutions, together with all their internal stakeholders and departments, need studies that can make the development in this field continuous and stable, with serious planning.

What is the physical condition of special education schools in the world and in Türkiye? Are special education school buildings at a level that can meet the needs of special education students? Are interior designs planned to facilitate learning for special education students? When we look for answers to these questions, we see that there are school buildings in the world that can be evaluated within the scope of good examples, but unfortunately, the school buildings where special education students are educated are inadequate in almost all countries; they are problematic and restrictive places that should be facilitating special education.

School Architecture and Education



How should school buildings be designed to serve special education?

What should be considered when constructing these buildings and what features should be taken into account? Knowing the types of disabilities of special education students, identifying the areas where they are inadequate, analyzing their needs well, and knowing other relevant features will be effective in the construction of efficient school buildings.

If we consider special education students as individuals who live with one type of physical disability or more than one disability, the latter case being called multiple disabilities in general, and who develop differently from their normal peers and have problems in integration with society in social environments, we can see that the







physical structures of the schools where special education students are educated should be built taking into account these features and planning processes should occur in light of this information.

How can special education school buildings become more functional? Special education school buildings can only be functional if they are designed considering the disability types and characteristics of the special education students who live their lives with different disability types; if they are planned in such a way that the students can easily reach all departments and units of the school; if they are designed so that students can participate in educational activities at school on their own or with limited help; and if they are planned to minimize the dependency of the students on others and provide them with space to move as much as possible.

Special education students studying in school buildings designed in accordance with their disability types will feel happier, their sense of belonging to their school will develop, and, as a result of loving and embracing their school to such a high degree, their success in education will increase, their knowledge acquisition processes will accelerate, their ability to acquire skills will increase significantly, and they will continue their social lives in the







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most normal way possible as socialization becomes a focal point of their lives.

Special education students whose schools are built considering both physical structures and types of disabilities will find opportunities to socialize with their normally developing peers so that their development processes will continue uninterrupted. If school buildings are designed appropriately, special education students will turn the facilities of these structures, which meet their needs as soon as they enter their schools, into opportunities, and by evaluating this positively, its effects will be reflected in their personal development and social adaptation processes, first in their school lives and then in their social lives. It is seen that the physical structures of the schools where education is received are very effective in developing these aspects of individuals with social adaptation and other adaptation problems and in helping them make progress in the necessary areas by providing positive examples.

When we look at examples in Türkiye and in the world about the physical structures of school buildings, which have such a great impact on the social, psychological, cognitive, and psychomotor development of special education students, we see that the special education schools that provide education to these students were mostly originally made for other school types, and with the increasing need for special education institutions over time, these structures have been turned into special education institutions by making a few minor physical changes. Buildings converted into special education schools through renovations in this way necessitate many other changes being made. Along with these changes, the existing functional structure of the building deteriorates, and each new renovation creates another



difference, causing the building to turn into a construction site where new

deficiencies are seen daily, rather than a place where students can benefit efficiently. This situation makes the special education student, who is already sensitive, more nervous, and effects students' educational lives negatively.

Another ongoing practice that is often applied in the provision of special education is the practice of using the same building with students with normal development. In this case, building plans are made for the students with normal development rather than the special education students, and other changes to the building are implemented later on.

WHAT SHOULD BE CONSIDERED WHEN PLANNING AND CONSTRUCTING SPECIAL EDUCATION SCHOOL BUILDINGS?

1. Individuals with the same disability types will receive education and training together and it will be beneficial to understand what individuals with these disability types need most.

2. As a part of education, it will be more beneficial for the development of individuals who need special education to have areas where they can acquire social skills and behaviors, easily participate in activities, and apply skills interactively in cooperation with their friends.

3. Since special education students have limited opportunities to spend time in nature, touch the grass, and experience and implement other natural activities, planning the school buildings where these students will receive education and training in a way that will allow them to study and function while coming into contact with natural life and nature as much as possible will yield fruitful results.

4. Since the architectural structures, shapes, paints, materials used, and other similar elements of the buildings of special education schools will have psychological effects on students with disabilities that impact their social, psychological, and motor skills, it is another important issue to be aware of the importance of this situation and make use of these variables to support the development of the students. This is due to the fact that special education students are often affected by shapes, colors, and similar objects, and knowing the degree of influence of these objects and using them appropriately in school buildings will have a positive effect on the education and social lives of these children.



Special education students are often affected by shapes, colors, and similar objects, and knowing the degree of influence of these objects and using them appropriately in school buildings will have a positive effect on the education and social lives of these children.

5. In the process of planning special education institution buildings, taking the opinions of the parents of the students into consideration will particularly produce effective results. Since the parents of special education students know the developmental stages of their children very well and have experienced their needs throughout all of these stages, analyzing and implementing their views will make special education school buildings more effective in terms of usability and efficiency.

6. It is also very important that special education institution buildings be compatible with the environment and especially that they be safe structures. It is very important that buildings in which special education students receive education are protected against dangers that may come from the outside and that the necessary precautions are taken against possible injuries and other problems that may arise with the risk of accidents, for education to be carried out in a healthy way.

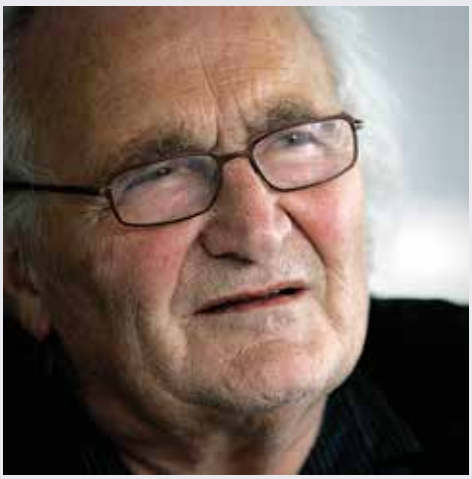
7. Designing special education schools in a way that will enable students to use technological opportunities in the most effective way, and also allowing special education teachers to use technology comfortably while teaching and special education students to use technology comfortably with arrangements designed according to their disabilities, will make a positive contribution to the education of students.

Herman Hertzberger's School Architecture

For Hertzberger, a school is like a small city. In a city, there are small and large different places with different views, areas open to different activities where one can be social or be alone away from the eyes of others, and in this environment, a child discovers life and city life through school.

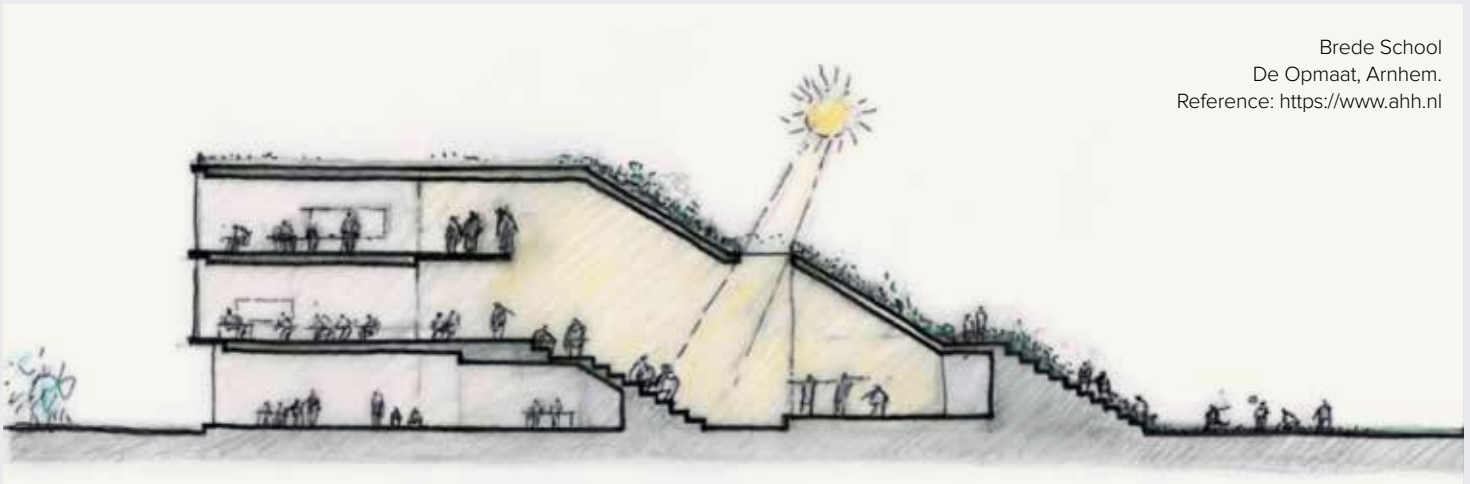
Esra Süzen

The Dutch architect Herman Hertzberger, who was born in Amsterdam in 1932, has designed various spaces such as schools, homes, workplaces, and theaters throughout his career, but he gained particular attention with his school space designs. Hertzberger, who founded his own design firm in 1960, has more than thirty built and a number of unbuilt school designs.[1] Hertzberger, who draws attention especially with his school designs that coincide with the Montessori understanding, offers an extraordinary view of school space. He founded Architectuurstudio



in 1960 and continued his design work there. Continuing his academic studies, on the other hand, Hertzberger's lectures at Delft University of Technology since 1973 on architectural design processes were compiled in a book titled *Lessons for Students in Architecture* and published in 1991. The book has also been translated into Japanese, German, Italian, Portuguese, Taiwanese, Dutch, Greek, Chinese, French, Polish, and Persian. Later, his work titled *Architecture and Structuralism: The Ordering of Space* was also published.

Explaining that he also has a Montessori background[2] in an interview in 2016, Hertz-



Brede School
De Opmaat, Arnhem.
Reference: https://www.ahh.nl



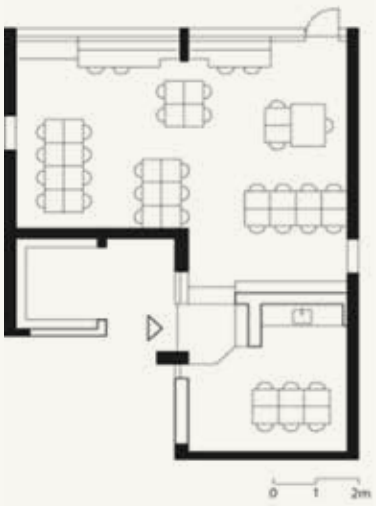
Multifunctional Centre, Arnhem. Reference: Scholen, A. (2009). *The Schools of Herman Hertzberger. p. 67.*

berger said that the Montessori understanding of education not only encourages the acquisition of cognitive knowledge such as knowing the things that need to be known, correct spelling, and correct calculation skills; it also addresses social issues such as how to live together, how to negotiate, and how to establish relationships with other people as a part of education. In this understanding that he supports, education is about how to approach everything creatively, and all kinds of things are part of education. For example, the Montessori school in Delft, which he designed in 1960, was a project that aimed to show that classroom layouts can be different. In this design, the classes are L-shaped and different zones are created inside. Considering the needs of the individuals who will use the classroom space in the design, attention was paid to addressing different needs in a way that encourages social interaction and creativity.

Hertzberger criticizes the fact that architects often leave their own experiences behind completely and he states that the main source of inspiration is what happens to us. An anecdote that he shared in this interview is important in this respect. While he was dealing with school design during his time as a lecturer at the university, he asked the people around him to tell him something about school life, and the expression of "dark corridors" was among the answers given. He explains that he is trying to build a bridge between the memories he gained from people who started to think about their own school experiences and a new school design.[3] For example,

In addition to the multi-purpose, multi-space design of classroom space suitable for individual and collective use, other areas in the school space such as stairs and corridors are considered in Hertzberger's architecture as important parts of education as they are common areas.

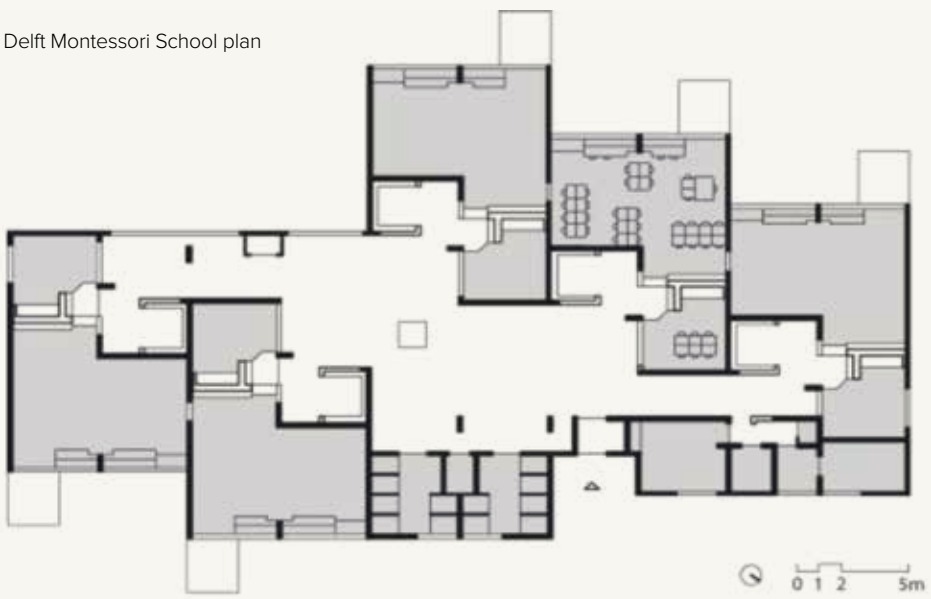
Delft Montessori School classroom plan





Delft Montessori School

Delft Montessori School plan



Hertzberger gives importance to natural lighting in the hallways in his designs.

Hertzberger says that a school is like a small city. In a city, there are small and large different places with different views, areas open to different activities where one can be social or be alone away from the eyes of others, and in this environment, a child discovers life and city life through school.[4] In Hertzberger's architecture, school is the place where we learn to take part in society and take on a social position in relation to others, and in order to experience all these things, as many opportunities should be created in the school as possible. For this reason, according to Hertzberger, the school should be thought of as a small city.[5] Based on this approach, all spaces of the

school were considered as functional learning spaces and attention was paid to the flexibility of classrooms that could be opened to the outside and inside in various ways. All classrooms were designed to be intertwined with the school's circulation areas and common areas.[6] The classrooms that interact with these areas were also designed autonomously to resemble a whole house in itself. In this sense, each classroom is suitable for different uses rather than having a fixed and static relationality and they include different sub-spaces that allow for both individual work areas and collective activities. In this design, the same space offers flexibility, making it suitable for different uses and functions. According to Hertzberger, who emphasizes the user's activities in a structure, designers should be able to suggest incomplete spaces that can be filled by the user.[7]

In addition to the multi-purpose, multi-space design of classroom space suitable for individual and collective use, other areas in the school space such as stairs and corridors are considered in Hertzberger's architecture as important parts of education as they are common areas. These areas are important social areas that are used in common and are considered as streets to which all classrooms open. In this way, corridors and stairs are designed to allow for social interactions and different activities such as rest and play or work, apart from their primary functions of allowing motion throughout the building. Hertzberger wants a building to be flexible enough to accommodate different functions in order for it to be sustainable. In this regard, in an interview in 2017, he stated that he was working on transforming a building that he had previously designed as a workplace into a residential building, and he drew attention to the fact that this building that he designed is sustainable and timeless.[8]

In addition to his different approach to the interior design of schools, Hertzberger also attaches importance to the connection of the school space with its environment. In this context, one of his design approaches is to take into account the park needs of the neighborhood.

For him, stairs are time-independent needs, and when designing stairwells, not just one single function should be pursued; rather, the conditions for multi-functionality should be evaluated. Similarly, corridors are designed as a part of education for spatial continuity. These spaces are designed in the form of an urban environment with articulated sub-spaces that encourage interactions between people. The picture below is an example of a corridor design that facilitates free activities.

Montessori Primary School, Amsterdam
Reference: https://architectureandeducation.files.wordpress.com



Reference: Scholen, A. (2009). The Schools of Herman Hertzberger. p. 81.





Brede School De Opmaat, Arnhem.
Reference: https://www.ahh.nl

It is stated that Hertzberger's designs deconstruct each hierarchy. For this purpose, Hertzberger does not particularly prefer the use of materials that express luxury and ostentatiousness, such as marble, precious metals, and gold or copper color tones. Similarly, his egalitarian understanding is reflected in the general order and spaces; for example, executive offices are not placed in such a way as to be separated from other spaces. The placement of social areas "upstairs" or "downstairs" is inevitable in vertical architecture, but care is taken not to imply any rise or descent while positioning offices.[9]

In addition to his different approach to the interior design of schools, Hertzberger also attaches importance to the connection of the school space with its environment. In this context, one of his design approaches is to take into account the park needs of the neighborhood. In this design approach, the landscape on the side of the school building facing houses has the appearance of a natural hill and the roof is designed like a park. School buildings are designed with integrated forms with their surroundings rather than as independent structures.

Hertzberger, designing both the interior and exterior of schools by prioritizing the needs of the users and how people feel in that building, has attached great importance to the flexibility and multiple functions of space. Hertzberger's school designs aim to support both the academic success and social and emotional development of the users. Herman Hertzberger, who looks at school spaces from a completely different perspective, can serve as a reference for new school designs, with his way of understanding space and his perspective on space and learning.

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1 To access some school designs, see Scholen, A. (2009). The Schools of Herman Hertzberger.

2 For the whole interview, see Dyer, E. (3 February 2016). Architecture and Education. Access link: https://architectureandeducation.org/2016/02/03/interview-with-herman-hertzberger/

3 The same interview: Dyer, E. (3 February 2016). Architecture and Education.

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5 Scholen, A. (2009). The Schools of Herman Hertzberger. p. 23.

6 http://www.mimarlikdergisi.com/index.cfm?sayfa=mimarlik&DergiSayi=404&RecID=3958

7 http://www.mimarlikdergisi.com/index.cfm?sayfa=mimarlik&DergiSayi=404&RecID=3958

8 For the whole interview, see Wood, A. (29 August 2017). Architecture and Education. Access link: https://architectureandeducation.org/2017/08/29/interview-with-herman-hertzberger-2017-architecture-as-visual-and-social-connection/ For Hertzberger's multi-use and open-plan building that was previously used as a workplace and converted into a residential building, see https://www.ahh.nl/index.php/en/projects2/12-utiliteitsbouw/85-centraal-beheer-offices-apeldoorn

9 Scholen, A. (2009). The Schools of Herman Hertzberger.

College Anatole France, Drancy. Reference: Scholen, A. (2009). The Schools of Herman Hertzberger. p. 125.



Brede School De Opmaat, Arnhem
Reference: https://www.ahh.nl





Özcan Duman
Ministry of National Education - Civil Engineering Expert

What Should Be Considered in School Design?

In addition to improving the conditions of existing school buildings, needs and priorities should be determined with comprehensive study involving all stakeholders in line with the aims of education and training in the design phase of new school buildings considering the high amount of time spent in educational buildings.



School Architecture and Education



Humankind has constantly learned new things in the process of recognizing and making sense of nature with its existence. The information learned in this process has gained a systematic order and reached today's information society. Access to information and information collection processes are now faster and richer and offer many alternatives in terms of methods.

It is clear how vital knowledge and having sufficient opportunities to access knowledge are for the development of individuals and the development of nations. We need to welcome future generations as generations that think universally, question, and produce solutions, equipped for the main purposes of creation and the necessities of the age.

Educational activities in fields such as accommodation, health, commerce, and religion have also been realized with the creation of structures suitable for their purposes. In our age, structures that we call schools with sufficient physical space have been established to support learning and teaching processes, ensure their continuity, and enable students to develop in societies that are guaranteed by constitutions where no one can be deprived of their right to education and training.

In addition to improving the conditions of existing school buildings, needs and priorities should be determined with comprehensive study involving all stakeholders in line with the aims of education and training in the design phase of new school buildings considering the high amount of time spent in educational buildings. With these data, designers should create technological and renewable areas that give peace and hope to their users, carry our values, stimulate the imagination, and take into account the social and cultural values of the society.



So, how should these places be for our students, who will spend long hours there, and what opportunities should they offer us?

Considering the rapid urbanization and population growth of our age, in order for learning to be effective, schools must be located in places that are far removed from places where bad habits can be acquired, close to health and transportation facilities, protected from natural disasters and risky facilities, and possessing sufficient area with easy access. The work done by local governments should be followed by all education stakeholders, and it should contribute to the creation of the most ideal school area within the framework of the current legislation. The best school is the one closest to home.

Our children, who leave their homes for education, should be able to reach school easily and safely, and from the moment they step through the gate of the school yard, they



should encounter an environment where they feel that every detail has been specially prepared for them. The first start and that first feeling are very important. Beautiful landscaping should welcome the children when they enter through the school campus and they should be able to rest while sitting in groups, dream while walking the paths of the school garden, learn about planting and nature experimentally, and find open spaces where they can play different games and engage in sports activities at school.

They should be able to access all the places that they will use safely and comfortably with wide and bright corridors, stairs and ramps with appropriate safety precautions, and emergency elevators. Students should be able to concentrate comfortably in their classrooms once the bell rings. For this, the details regarding the lighting, ventilation, sound, and temperature comfort of the environment should be addressed with the most innovative approaches and facilitate teacher-student interactions.

Laboratories should be created to facilitate applications that will make classroom learning more enjoyable. The theoretical knowledge provided in lessons should come to life here; children should learn by observing and experiencing life with trial-and-error methods.

Music and visual art classrooms, where they will develop their artistic skills, should be carefully created with their own decor and allow the students to have a pleasant time.



Educational buildings should have features that allow access to all kinds of disabilities: visual, auditory, and physical. The doors connecting the interior spaces and the windows connecting the exterior spaces should be created with aesthetic concerns in mind, as well as the functionality and sense of trust they add to the space.

The areas that we create for use outside of class time should offer our students new social environments. Rich libraries should be created, where they can do homework, read up-to-date documents, and do research, equipped with tools that will make students love reading.

Multi-purpose halls, where concerts, meetings, and educational activities can be held, should be created and students should be provided with education tailored to the extent of their own abilities.

Children engaged in educational activities should now have well-equipped sports halls that will contribute to their healthy growth and development, as well as to their social and personal development, through sports activities.

Clean, quiet, and relaxing places should be prepared where they can meet their religious needs.

Educational buildings should have features that allow access for all kinds of disabilities: visual, auditory, and physical.

The doors connecting the interior spaces and the windows connecting the exterior spaces should be created with aesthetic concerns in mind, as well as the functionality and sense of trust they add to the space. Quality should not be compromised in any materials to be used in the building, and all wet and dry material volumes should be calculated considering regional differences.

The buildings that we try to create in line with all these requirements should be designed as innovative, technological, energy-saving, easy-to-sustain buildings that allow future changes, and they should shine with their aesthetics within the architecture of the city as structures that provide quality services to all stakeholders and ensure equality of opportunity in the competitive world.



ARJEN WALS

Professor of Ecology, University of Wageningen and Chair of Social Learning and Sustainable Development, UNESCO

Educational Investments **Should Contribute to the Good of the World**

Not every education contributes to sustainable development. If we take a critical attitude regarding this issue and take into account the consequences of education on social, economic, cultural, and ecological development, we can get results. Otherwise, if we focus only on economic development and ignore other sides, education can also become part of the problem.

Educational investments are extremely critical investments. Needless to say, education is a fundamental right that should be offered to all people around the world. However, I do not believe that we have achieved justice in accessing education. From this point of view, educational investments can play a prominent role in improving access to education. Broadly speaking, it is clear that we need to invest in an educational understanding that really contributes to sustainable development. Cultural development, economic development, which we must also learn to develop within ecological boundaries, and social development are important issues that must be pursued in a balanced manner within this system together.

We assuredly need to take into account how we will provide the competencies to ensure social, economic, and cultural development that can allow people to live or survive within the ecological limits in our society. Our species should not overstep its boundaries. One should be sensitive about critical ecological support systems such as biodiversity and climate that are needed to ensure the well-being of people and the planet.



We need investments in education, but can we put forward a sufficiently critical attitude regarding this issue? We can start with the following question: "What kind of education will support the development of society? What are the factors in our society that prevent us from being critical of educational investments or raising our voices about them?"

Not every education contributes to sustainable development. If we take a critical attitude regarding this issue and take into account the consequences of education on social, economic, cultural, and ecological development, we can get results. Otherwise, if we focus only on economic development and ignore other sides, education can also become part of the problem.

We can help young people with these issues. As mentioned earlier, this is a question about quality education, so investments can be made that really contribute to a more sustainable world, taking into account quality, access possibilities, and ecological limits.

REDESIGNING EDUCATION IN THE DIGITAL AGE

The business world is changing, and I think this is quite necessary, because the environment is changing on a global scale, and we live in a world and a time where we need to find new methods by 2050 that ensure sustainable food production, allow us to switch from fossil fuels to renewable resources, and make it possible for us to cope with weather events and climate changes that lead to extreme droughts and heavy rainfall. At the same time, there is a migrant crisis of people migrating from their homelands to other places for reasons such as economic conditions and climatic conditions.

All of these developments require us to create new types of jobs related to the transition to sustainable and more local food systems; they also force us to think about a more circular economic model. This is not merely about growth and expansion. Therefore, we need to create a new way of thinking regarding the economy.

We need people who can succeed in transitioning from fossil fuel-based technologies to renewable sources and other types of technology. There are many innovations in these areas and universities make a great contribution to these innovations. We must see that the business world is changing and that we now need to prepare young people for new types of careers, careers that are often steadily changing and not constant. There's no job for life. That's why young people need to be agile and have skills that allow them to easily switch from one job to another. But if we consider education only as work-oriented and career-oriented, we cannot achieve this.



ARJEN WALS

Professor of Ecology, University of Wageningen and Chair of Social Learning and Sustainable Development, UNESCO

Arjen Wals is a Professor of Transformative Learning for Socio-Ecological Sustainability at Wageningen University and UNESCO Chair of Social Learning and Sustainable Development. He is a visiting professor at the Norwegian University of Life Sciences (NMBU). He holds an honorary doctorate from the University of Gothenburg, Sweden. His work focuses on activating, supporting, and evaluating learning ecologies that promote sustainable living through ethical and critical ways of thinking and being. Wals regularly publishes his writings on developments in sustainable education at www.transformativelearning.nl.





> WE MUST SEE THAT THE BUSINESS WORLD IS CHANGING AND THAT WE NOW NEED TO PREPARE YOUNG PEOPLE FOR NEW TYPES OF CAREERS, CAREERS THAT ARE OFTEN STEADILY CHANGING AND NOT CONSTANT. THERE'S NO JOB FOR LIFE. THAT'S WHY YOUNG PEOPLE NEED TO BE AGILE AND HAVE SKILLS THAT ALLOW THEM TO EASILY SWITCH FROM ONE JOB TO ANOTHER. BUT IF WE CONSIDER EDUCATION ONLY AS WORK-ORIENTED AND CAREER-ORIENTED, WE CANNOT ACHIEVE THIS.

EDUCATION CAN NOT BE ONLY A MEANS OF EMPLOYMENT

Preparing young people for the economy or employment alone cannot be the goal of education. Education is also about developing inner interests, having a sense of identity connected to the places where we live, curiosity, a culture of learning, and a passion for learning. Taking all this into account, we need to somehow redesign our existing education system.

Young people spend a lot of time on exams to settle into an institution and get a top spot in the rankings. We have created a model in our schools and universities that evaluates our young people according to their exam success. This puts a lot of pressure on teachers and prevents them from thinking in a human-centered way, and the pressure on students restricts their freedom to learn to explore on their own terms in line with their individual interests.

By looking at local issues that are important in society, we can use them as a starting point for learning. Working closely with the local community, local businesses, and NGOs, we bring young people together with different lines of business development. So, this is a complicated question, and there is no simple answer to it. However, as has been said before, I think we need to create more





space for internal learning, not just for economics. In addition, goals such as well-being, happiness, and having a meaningful life should also be a part of education.

I am aware that it is easier to implement this idea where the conditions are quite different, for instance, where I'm at here in the Netherlands today, than in rural areas in Kampala, Uganda, or in Colombia or Vietnam. I also acknowledge that the contexts in which people grow up and live are quite different, that the options of people living in poverty are limited, and I know that I am speaking from a privileged position.

Therefore, I think we should be much more effective in international development and aid programs. We need to get to a much better level of recognition of local challenges and local conditions that need to be explored.

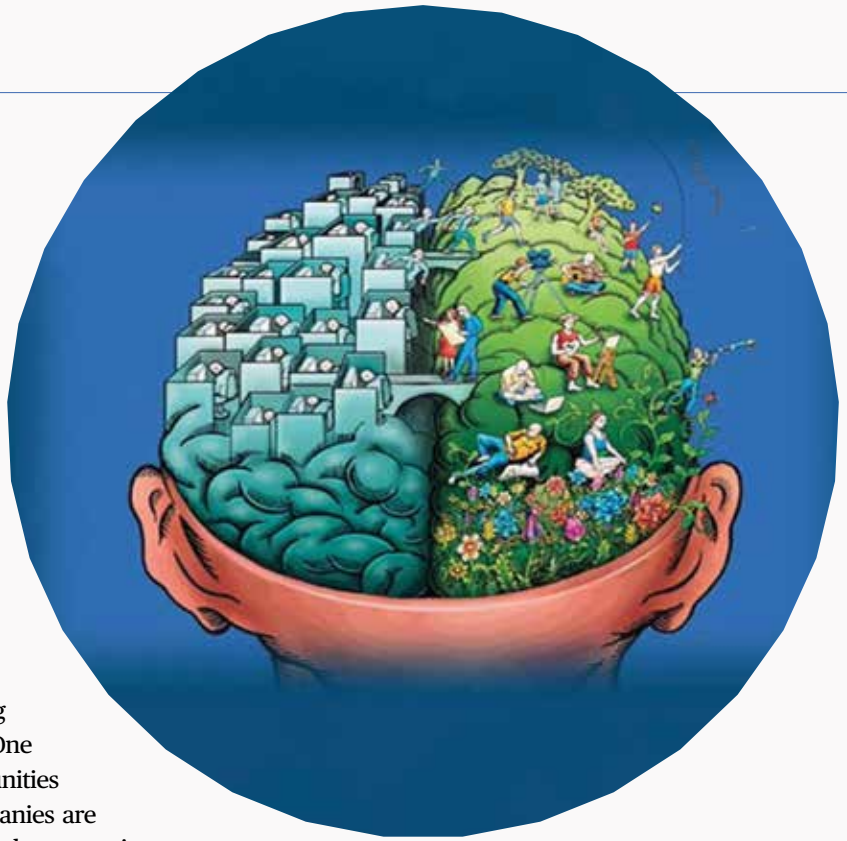
Another important issue is this: We need to devote more time to developing the capacities of teachers, who cannot only work with new technologies but must also be an important component of redesigning education. It can be beneficial from this point of view to help teachers work with the local environment, look at events from life, deal with issues of the local community, and use the problems that young people bring to the classroom as a starting point for new ways of learning and learning methods that require certain teaching capacities. Perhaps the knowledge of citizenship as a form of teaching and learning can be used for this purpose. Thus, education becomes more meaningful and its relationship with reality can be established. Such an understanding can really make a big difference and change the future. In this way, we can construct the education system in a more beneficial way.

REFLECTIONS ON THE PANDEMIC

The pandemic has raised questions about many schools and students' access to education and technology. When schools were closed, it was seen that in many countries one segment of society had more opportunities in terms of technology and access to education compared to others. No matter where they lived, young people had to stay in their homes. However, for most young people, their homes were far from providing suitable conditions. These young people are currently at a disadvantage and have fallen behind their peers.

> **YOUNG PEOPLE SPEND A LOT OF TIME ON EXAMS TO SETTLE INTO AN INSTITUTION AND GET A TOP SPOT IN THE RANKINGS. WE HAVE CREATED A MODEL IN OUR SCHOOLS AND UNIVERSITIES THAT EVALUATES OUR YOUNG PEOPLE ACCORDING TO THEIR EXAM SUCCESS. THIS PUTS A LOT OF PRESSURE ON TEACHERS AND PREVENTS THEM FROM THINKING IN A HUMAN-CENTERED WAY, AND THE PRESSURE ON STUDENTS RESTRICTS THEIR FREEDOM TO LEARN TO EXPLORE ON THEIR OWN TERMS IN LINE WITH THEIR INDIVIDUAL INTERESTS.**

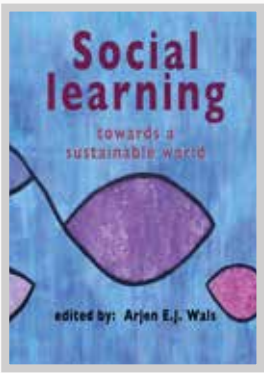
I believe that this experience contains important lessons for thinking about the way we teach and learn, for evaluating urgent problems associated with education. I think it is very important that we see the power and positive aspects of these technologies in continuing education. When it is not possible for us to physically come together, we can use these technologies as we did at this summit. Many people can follow lessons online. We don't have to travel to meet someone. This allows us to save on fossil fuels. If we do more of these meetings this way, we can reduce our carbon footprints, and I think that's a tremendous thing.



OUR DEPENDENCE ON TECHNOLOGY ELIMINATES OUR SENSE OF PLACE

On the other hand, we must also admit that these technologies have in some ways made us dependent on several large companies in the world that have monopolized this field. We should take a critical attitude towards the companies we help grow by using our iPads and laptops. One can say that the opportunities provided by these companies are good for innovation and economic growth, but when we talk about sustainable development, we should not lose sight of the fact that we are somehow being taken over by these technologies.

When we become dependent on these technologies, do we not lose our sense of place and connection with the local environment and the community we are a part of? The community we are a part of is glued to our screens, which we always keep open, and this leads to a loss of human connection with our community and each other, eliminating the possibility of deeper interaction. While these technologies can help us forge new bonds and build strategic relationships, they can also weaken our local ties and sense of belonging. They can make us desensitized to what's going on around us while we're wandering around and being so busy with the world. If we lose these ties, who will take care of our immediate surroundings? If we don't have passion or belonging, they wouldn't have any meaning, either. Having a place that you value and want to protect is also important as a part of sustainable development.



Arjen Wals, who is also the UNESCO Chair of Social Learning and Sustainable Development, considers education as an issue that needs to be addressed together with the social environment. Dr. Wals also stands out with his academic work in this field.

> **THESE TECHNOLOGIES CAN ALSO WEAKEN OUR LOCAL TIES AND SENSE OF BELONGING. THEY CAN MAKE US DESENSITIZED TO WHAT'S GOING ON AROUND US WHILE WE'RE WANDERING AROUND AND BEING SO BUSY WITH THE WORLD. IF WE DON'T HAVE PASSION OR BELONGING, THEY WOULDN'T HAVE ANY MEANING, EITHER.**

I think the pandemic has raised deeper issues that need to be questioned about equal access to education and the use of technology. I see the pandemic, as I mentioned earlier, as a crisis intertwined with climate problems with the loss of biodiversity. The pandemic is wrapped up with individualism, competition, lack of value for yourself, your family, your country, lack of compassion for other people and other living things, and lack of empathy, such as the phenomenon that manifests itself through a symbolic indicator of what I call "global systemic dysfunction."

If our entire education system is geared toward this goal of competitive survival, that would be a zero-sum game with winners and losers. When we think like this, we are actually avoiding deeper problems here. Therefore, I think our discussion of this topic is important.


Science
$E=mc^2$
H_2O

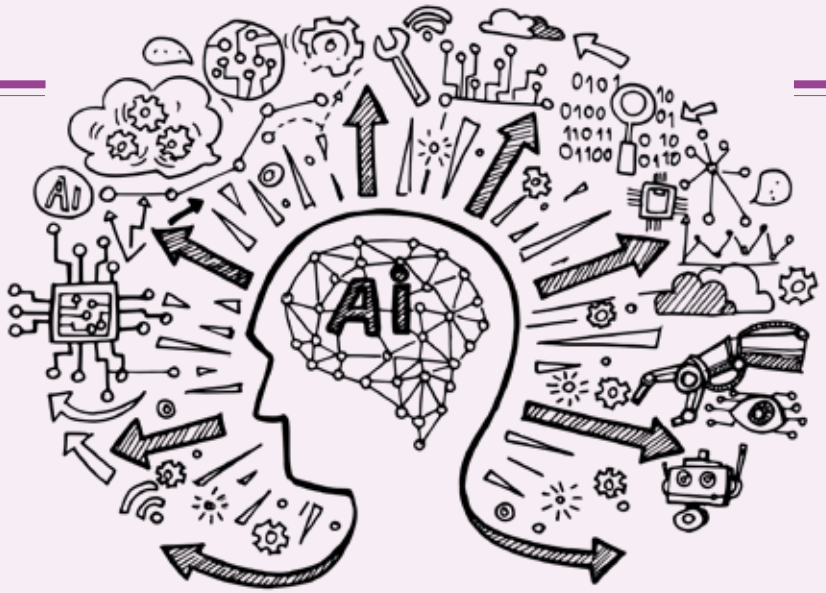
Use of Technology in Educational Environments

The conducted research has shown that there is no increase in students' performance upon merely stacking technological equipment up in classrooms. In today's traditional educational systems, teachers are offered a variety of new materials, but very few of them contain elements that support innovative pedagogies.

MICHAEL STEVENSON

PISA Senior Advisor, OECD





For several years, we have conducted research aimed at deciphering the performance of young people in mathematics, science, and reading around the world, as well as how digital technologies play a role in supporting their learning. To be honest, PISA [Programme for International Student Assessment] has not found impressive correlations between student learning outcomes at the system level and ICT [information and communication technologies] proficiency.

The importance of classroom hardware for education has always been discussed. However, it has also been observed that better student performance is not achieved upon merely stacking technological equipment up in classrooms. **In today's traditional educational systems, teachers are offered a variety of new materials, but very few of them contain elements that support innovative pedagogies.**

But I think some things have changed; there is a new generation coming through that has the ability to transform teaching and learning. We can define the system needed by this generation in many different ways. I think it is best to describe this system, which will make a huge leap forward, as an intelligent tutoring system. This should be a system in which we can involve each student in facing disciplinary and interdisciplinary concepts in mathematics, science, and humanities; direct them to problem-solving situations; give them instant feedback; and generate the next problem through an algorithm in line with the learning styles and needs of young people.

I think this idea is a leap forward with the potential for transformation, and the answer to the question of "Why hasn't technology changed education in the way it changed health in the last 100 years?" lies here.

THE ROBOTIC REVOLUTION

Technology will create a new world completely different from the current world. The robotic revolution can be mentioned in this context. No one would want teachers to disappear from the classroom. Therefore, **it is necessary to strike a balance between the roles and effects of teachers and technology in schools. At this point, intelligent education systems can come into play in supporting teachers.** The main concern in the change and transformation of educational ecosystems is the performance of global giants and regional companies. The profit-oriented projects that these companies offer to students, schools, and governments are the main source of problems. The projects offered by these institutions always create inequality. We may face serious difficulties while trying to map our route. One of them, and perhaps the most important, is setting new goals and priorities.

A very cleverly adjusted balance is possible between the role of the teacher and the role of a technological, intelligent tutoring system. In this role-sharing, the teacher can focus on areas that intelligent teaching systems and curricula do not touch, as well as the holistic development of the child.

What is worrisome here is the risk of conflict between global giants and regional elements. At this point, I think it is possible for major technology players to make proposals that exceed the power of governments, schools, and students around the world in order to profit.

MACHINE INTELLIGENCE AND HUMAN INTELLIGENCE

Machines can think like humans to some extent, but the focus should be on how humans develop their own intelligence and how they can complement and harness machine intelligence. In the framework offered for machine intelligence and human intelligence, there is a common intelligence that humans share with machines, and this type of intelligence can be called academic intelligence. This is related to the way we understand the

> **"WHAT DOES HUMAN FLOURISHING LOOK LIKE IN A WORLD OF ARTIFICIAL INTELLIGENCE?" IS A BIG QUESTION. WHAT SHOULD PEOPLE LEARN TO KEEP IMPROVING? BASED ON THESE QUESTIONS, THE FIRST IMPORTANT SKILL IS ADAPTIVE PROBLEM SOLVING. I'M TALKING ABOUT VARYING OUR UNDERSTANDING AND BEHAVIOR TOWARD PROBLEMS AND ADVERSITIES.**



TECHNOLOGY WILL CREATE A NEW WORLD COMPLETELY DIFFERENT FROM THE CURRENT WORLD. THE ROBOTIC REVOLUTION CAN BE MENTIONED IN THIS CONTEXT. NO ONE WOULD WANT TEACHERS TO DISAPPEAR FROM THE CLASSROOM. THEREFORE, IT IS NECESSARY TO STRIKE A BALANCE BETWEEN THE ROLES AND EFFECTS OF TEACHERS AND TECHNOLOGY IN SCHOOLS.

world. However, two different types of intelligence are unique to humans. One is social intelligence and the other is the intelligence of self-understanding.

"What does human flourishing look like in a world of artificial intelligence?" is a big question. What should people learn to keep improving? Based on these questions, we have found some competencies for human intelligence. The first important skill is adaptive problem solving. I'm talking about varying our understanding and behavior toward problems and adversities.

The second competency is ethical decision-making. This skill can also be described as the ability to compare your interests with others. To be more specific, this skill is actually a cognitive and intelligent way of thinking. Compared to humans, machines are quite unsuccessful in this regard.

The issues in education have not been discussed much for a long time. They have been discussed in the context of a single parameter over the past 30 years, and that parameter has been youth literacy. As can be seen, we haven't been able to achieve what we wanted in education in the fields of science, mathematics, and literature. Despite all this, can we make education the engine of the world? This is an important but still unanswered question.

MICHAEL STEVENSON

PISA Senior Advisor, OECD

Michael Stevenson is a senior advisor of the Programme for International Student Assessment (PISA) at the Organisation for Economic Co-operation and Development (OECD). He is responsible for innovation, strategy, and supporting governments. He leads the development of the long-term plan for PISA. He also leads the High Performing Systems for Tomorrow Initiative project for education in the age of artificial intelligence.

From 2007 to 2013, he was Vice President of Global Education at Cisco Systems. During this time, he founded the Global Education Leaders Partnership, of which he is now co-chair. Michael began his career at the BBC in the Current Affairs Unit, and then went on to become the BBC Secretary and Director of Education. He was also the director of the Department of Strategy, Communication, and Technology at the British Ministry of Education in London.

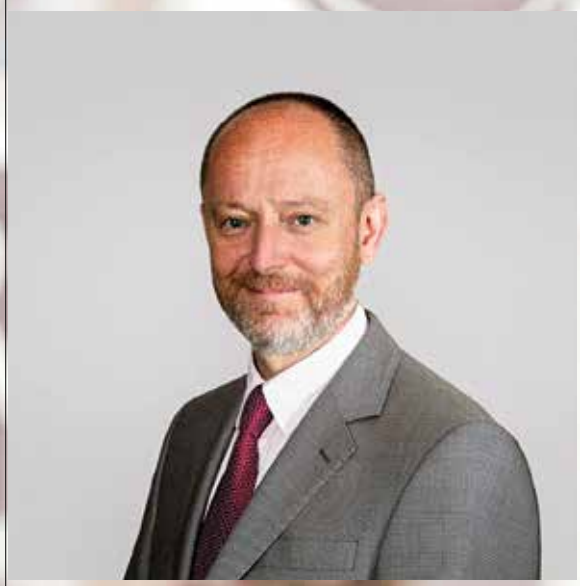
USING REASON IS A KIND OF MORAL ORIENTATION

Schools have not moved us forward in the 21st century. In particular, if we go back to the ancient world and Aristotle, we should listen to his words about the flourishing of man: "The person who is flourishing, their life is infused with reason." Using reason is a kind of moral orientation. It adds meaning and value to life. Those who use their reason are those who have consciousness of having a place in the world.

However, it is necessary to think about methods that will enable people to develop and support their learning with artificial intelligence and robotic technologies.

The System Cannot Remain The Same As The World Changes

It is really important that we start to come to terms with the fact that our education systems are no longer fit for their purposes. For decades, as education planners, we have been talking about the need to change the system, but we are not taking any steps. The pandemic has certainly accelerated this process and given us space to design a new education system.



RORY ROBERTSHAW

Chief of Education for UNICEF in Türkiye

The Sustainable Development Goals are goals framed on the basis of access and quality, and UNICEF's education goals are based on equal participation in education. I think we need to think about more than one different strategy here. Inclusivity is about reaching out to various target groups that, by their very nature, are excluded from educational processes. One of the problems with educational statistics is that an inference is drawn from the total enrollment of students. But what needs to be done is to dig into the details and try to understand the underlying patterns that tell you stories about children.

FACTORS AFFECTING ACCESS TO EDUCATION

In this context, for instance, we need to understand the plight of children from dysfunctional or poor environments. In some countries, gender is highly determinative for participation in education. You can observe the manifestations of this in various ways. Recently, we obtained interesting data in our studies in the south of Iraq. For instance, the enrollment rate of female students has been on a dramatic decline from high school.



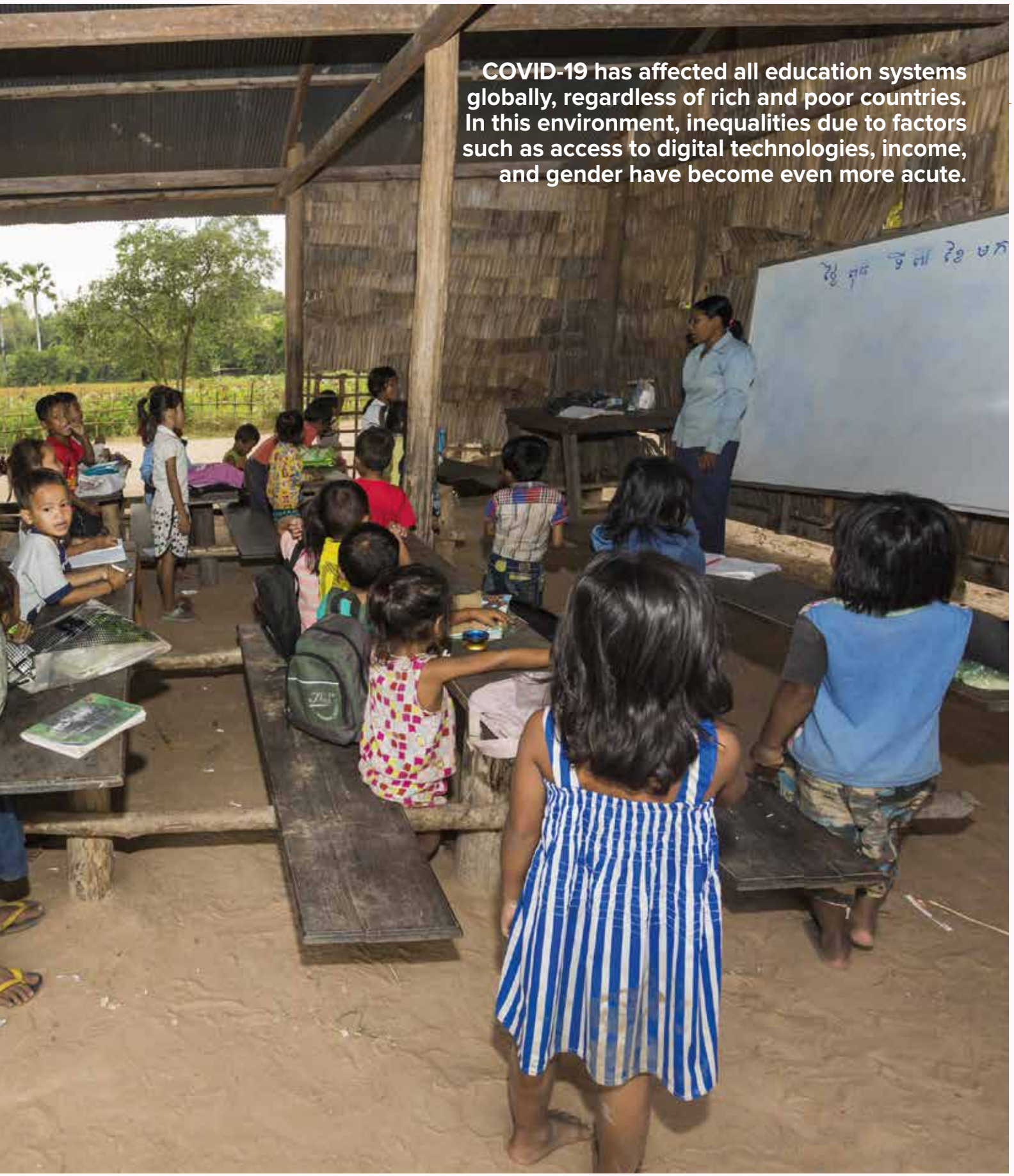
Our analyses suggest that problems such as early marriage, the burden of housework falling on women, perceptions about the value of education, road traffic safety, hygiene in school environments, and a number of complex factors that we have not encountered before lead to serious problems in participation in education.

One of the determining factors in participation in education in the group that was the subject of our study was the economic decisions made within the family. The families lacked the economic means to educate all their children. It is believed that the children who should continue their education at the time of that decision-making should be boys, and girls could be neglected.

This problem is quite extensive and can be addressed from different angles. It is also necessary to take into account such disruptive factors as COVID-19, the impact of which we have felt in recent years. COVID-19 has affected all education systems globally, regardless of rich and poor countries. Schools were shut for long periods of time, and clinging to educational technologies was seen as the solution. Globally, many children have had a strong reaction to receiving education in unorthodox environments. In these environments, we have witnessed the emergence of inequalities due to factors such as access to digital technologies, income, and gender.

Along with new industries, an economic transformation is also taking place. This also changes the nature of employment. If we pay attention to the link between education and economic participation in old societies, we see that the education system should take positions and adapt





COVID-19 has affected all education systems globally, regardless of rich and poor countries. In this environment, inequalities due to factors such as access to digital technologies, income, and gender have become even more acute.

to the new era while considering the risk of unemployment among older individuals. We need strategies and different approaches to include those who have passed through the old education system in employment processes.

THE WORLD IS CHANGING, BUT THE SYSTEM REMAINS THE SAME

The history of the modern school dates back to the days of the Industrial Revolution in my home country, the UK. At that time, people were working in factories and mills, which was driving the new economy. Schools were also shaped accordingly, and these schools naturally resembled a model of production in a factory. The teacher seemed to be a strong leader who issued unquestionable instructions. The teacher expected the students to learn the facts. In this assembly process, which resembled a production line, it was not necessary to think about how to organize the class in the most efficient way. It is really ironic, but no matter where you enter a school in the world, you almost always encounter a similar environment. It is such a familiar environment that when you compare classes from the 1800s with current classes, you will see that there are very small differences. Perhaps some of them have a smart board added; that's all. We continue through almost the same patterns. But the world is changing.

> AN ECONOMIC TRANSFORMATION IS ALSO TAKING PLACE WITH NEW INDUSTRIES. THIS ALSO CHANGES THE NATURE OF EMPLOYMENT. WE NEED STRATEGIES AND DIFFERENT APPROACHES TO INCLUDE THOSE WHO HAVE PASSED THROUGH THE OLD EDUCATION SYSTEM IN THE EMPLOYMENT PROCESSES.

It is really important that we start to come to terms with the fact that our education systems are no longer fit for their purposes, and I think the pandemic has somehow provided us with that opportunity. For decades, as education planners, we have been talking about the need to change the system, but we are not taking any steps. The pandemic has certainly accelerated this process and given us space to design a new education system.



RORY ROBERTSHAW

Chief of Education for UNICEF in Türkiye

Robertshaw is a versatile educator with over 20 years of senior executive experience through his work supporting social change. He has taken on many active roles in international organizations with his extensive management skills and works on this subject. As an expert in areas such as learning and skills in particular, Robertshaw is also an important figure on a global scale regarding issues such as local economic development, urban development, and public service.

INEQUALITY BEGINS IN EARLY CHILDHOOD

Early childhood is an extremely critical stage, and formal preschool guides children's subsequent educational lives and is important for them to stay in school. If we think enough about child development, it is a period in which inequalities also begin. But this is the area where education systems provide the least funding.

The way to provide early childhood education may not be to connect it to the main system, because it costs a lot of money for poor countries to do this on a large scale. Construction and teacher costs create a huge financial burden for these countries, but we know that it is also possible and effective to develop other models. For instance, in Türkiye, a hybrid model is being implemented that has been developed around early childhood education and



includes mainstream schools, expanding additional classes for children from 3 years to 5 years old.

In the same way, we see that municipalities are working on more informal forms of early childhood education, developing models that provide support for home-based education. I think we need to think more creatively to construct new paradigms for education. This can be possible with the participation of all constituents.

Returning to the question of technology, it is about who supports the learning. Don't forget, peers are also very important in education, as well. Children teach children, and we can facilitate and support that more. Older people, family elders play a very important role in the education of children. We can harness their energy to support children in a better way.

OUR ASSESSMENT AND EVALUATION CRITERIA ARE FAR TOO COMPETITIVELY ORIENTED

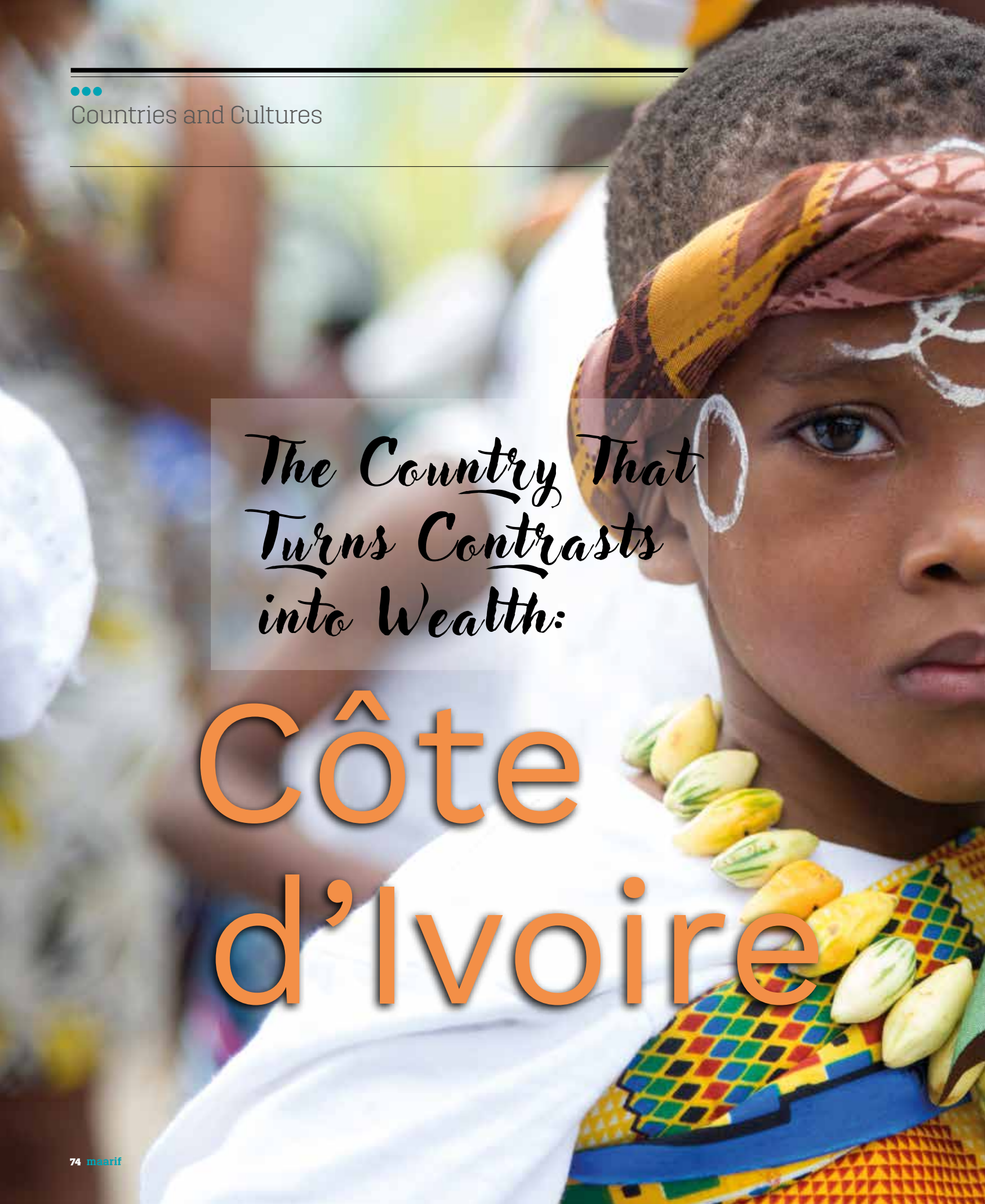
I think research often sits in the hands of important, powerful people and decision-makers. The more we multiply stakeholders in research processes, the better it will be for a number of reasons.

> WHEN YOU COMPARE CLASSES FROM THE 1800s WITH CURRENT CLASSES, YOU WILL SEE THAT THERE ARE VERY SMALL DIFFERENCES. PERHAPS SOME OF THEM HAVE A SMART BOARD ADDED; THAT'S ALL. WE CONTINUE THROUGH ALMOST THE SAME PATTERNS. BUT THE WORLD IS CHANGING.

First of all, from a technical perspective, you are more likely to obtain reliable and valid data if you include a much wider or more cooperative audience in the research process.

I think there are risks as well. One of the risks is that the more people you bring into the research process, the wider the ownership, and the more people that are engaged in it. Often, the more data become aggregated, they also become more comparative and quantitative by nature. That can be very useful. For instance, in the context of learning analysis, global surveys such as those by PISA and TIM look at progress in subject areas such as reading, mathematics, and science, and tests are conducted on an international comparative basis. It is very beneficial for a country to see how its own cohort or study group is doing compared to another country, but this doesn't tell you much about the context of the research.

Türkiye recently conducted a similar study with UNICEF and the OECD, and more recently with Cambridge Education. But sometimes data and research processes need to be localized, owned, and managed by local communities. I think that although there are difficulties in this regard, the right balance must be found. When you look at it, you definitely have stakeholders in any study or research. I work for an international agency. Do we partner with other international agencies? Do we partner with the government who runs the process? What is the role of local communities in our work? Many questions can be asked about data ownership and data security. I don't have a strong opinion, but I think this is an area where there are a lot of red flags, and we have to be very careful about being too prescriptive about these types of issues.



The Country That Turns Contrasts into Wealth:

Côte d'Ivoire



It is a country that should be visited and known for its sun that rises after a sudden rain, different street flavors, friendly people, years spent in the shadow of the civil war, its determination towards independence, and its unique culture and lifestyle.

Damla Nur Odabaş



Côte d'Ivoire, officially the Republic of Côte d'Ivoire, is a country located in the western part of the African continent. Ivory has been one of the most important export resources of the country for many years. Because of this, the country's name is Côte d'Ivoire, which means "Ivory Coast" in French.

HISTORY

Today, not much is known about the history of the places within the borders of Côte d'Ivoire. The fact that there was no political power that ruled all of these lands in old times and that many tribes with different characteristics lived in these lands complicated the history of the country.

In this country, which made its first contact with Europeans in the 15th century, Portuguese ships carried out commercial activities with local people. From the 17th century onwards, the indigenous people in the region were driven away by the arrival of Portuguese and French merchants. Towards the middle of the 19th century, France, which established its first permanent ties with the local population, began to settle in the region and officially declared Côte d'Ivoire its colony in 1893. The country gained an autonomous structure in 1956 and gained its full independence on August 7, 1960, under the name of Republic of Côte d'Ivoire.



GEOGRAPHY AND CLIMATE

Côte d'Ivoire's bordering neighbors are Mali, Burkina Faso, Ghana, Liberia, and Guinea. The south side is surrounded by the Atlantic Ocean. Due to the Atlantic Ocean, a humid tropical climate is observed in the southern parts and an arid climate prevails in the northernmost regions. Although the average temperatures in the country are around 28 °C, sharp temperature differences can be observed between the northern parts of the country and the southern parts.

POPULATION

There are about 60 different ethnic groups in Côte d'Ivoire, which has a young population. Of these, the Akans constitute 42% of the population, while the Voltaic, Northern Mandes, Kru, and Southern Mandes groups stand out as other major ethnic groups. Among ethnic groups of African origin, 77% of the people are citizens of Côte d'Ivoire, while 20% are Africans who have come to work from other African countries such as Liberia, Burkina Faso, and Guinea. Apart from groups of African origin, foreigners from different continents also live in the country. Among these communities, French citizens are in first place and Lebanese are in second place.





Republic of Côte d'Ivoire
Capital: Yamoussoukro
Total Area: 322,463 km²
Po**pulation:** 26,378,274

Official Language: French
Currency: West African CFA franc (XOF)
Government: Unitary presidential republic









Islam is the most widespread religion in the country and 45% of the population lives according to the Islamic faith. The second most common religion in the country is Christianity (17% Catholic, 11% Evangelical, 2% other) with 30%. Apart from these two religions, the remaining 25% of the population is known to have animist and other beliefs.

ECONOMY

Côte d'Ivoire is one of the 14 sub-Saharan African countries that do not have the status of "underdeveloped country." The majority of its economy is based on agricultural exports. It has been found that there are extensive reserves of nickel, phosphate, bauxite, and cobalt in the country, which has rich iron ore and copper mines. Côte d'Ivoire ranks first in the world in cocoa production and alone accounts for 45% of global production. In addition to cocoa, agricultural products with high added value such as cotton, rubber, and coffee are also produced in this country.


Taï National Park

TRAVEL GUIDE

Taï National Park

A national park located in Côte d'Ivoire, which includes one of the most important rainforest areas in West Africa. It was designated a World Heritage Site by UNESCO in 1982 due to the vastness of its flora and fauna.



Grand-Bassam

Located to the east of Abidjan, the town was the capital of the French colonial administration from 1893 to 1896. It was designated a World Heritage Site by UNESCO in 2012.



St. Paul's Cathedral

Location: Abidjan

St. Paul's Cathedral, an innovative and modern cathedral, was designed by Italian architect Aldo Spirito. The cathedral, which was completed in 1985, is one of the largest cathedrals in the world and the second largest church on the African continent.



Basilica of Our Lady of Peace

Location: Yamoussoukro

This church was built in 1985-1990 and the Guinness Book of World Records listed it as the largest church in the world. The capacity of the church, which has an area of 30,000 m^2 and height of 158 meters, is 11,000 people.



Banco National Park

Location: Abidjan

Founded in 1953 and with an area of 30 km^2, Banco National Park is the second largest forest after the Brazilian forests.



Assinie

Located in the Sud-Comoé region on the border with Ghana, Assinie is a seaside resort in Côte d'Ivoire on the edge of the Gulf of Guinea.



Museum of Civilizations

Location: Abidjan

A national museum established by the state in Abidjan in 1942, it is a public museum where you will have the opportunity to get to know the traditional structure, cultural texture, and handicrafts of the country closely.



Comoé National Park

A biosphere reserve and a UNESCO World Heritage site located in the Zanzan and Savanes regions in the northeast of Côte d'Ivoire. With an area of 11,500 km^2, it is the largest protected area in West Africa, ranging from the humid Guinea savanna to the dry Sudanian zone. Some animal and plant species have even found their last remaining sanctuaries in the forested, shrubby areas of the region.





The Kong Mosque, Kong

The Kong Mosque

Location: Kong

As a neo-Sudanese-style mosque, the Kong Mosque is the oldest symbol of the Islamization of the peoples of northern Côte d'Ivoire. The architecture, which was regularly maintained and kept intact for a long time, was destroyed in 1978 after undergoing an improper restoration.



National Museum of Costumes

Location: Grand-Bassam

This museum is included in the UNESCO World Heritage List. In the museum, which sheds light on the history of Côte d'Ivoire, you can see various costumes, ornaments, models of traditional living spaces, miniature and life-size dancing masks, and ethnological and colonial photographs.



La Cava (Centre Artisanal De La Ville)

Location: Abidjan

Reflecting African culture, this open market area has local products, handmade wooden souvenirs, and local clothing on sale.



Bingerville Botanical Garden

Location: Abidjan – Bingerville

The Bingerville Botanical Garden is a tremendous garden where you can see plants unique to different parts of the world and Africa.



Museum of Contemporary Art

Location: Abidjan – Cocody

Opened in September 2012, this art gallery aims to promote contemporary art in Africa.



Abidjan

The largest city and former capital of Côte d'Ivoire. It has become a cosmopolitan center, attracting citizens of many French-speaking and neighboring countries. With its high-rise buildings and lagoons, it is one of the most popular and crowded cities in Africa. Abidjan, a port city, contributes to the country's economy with the trade carried out here.



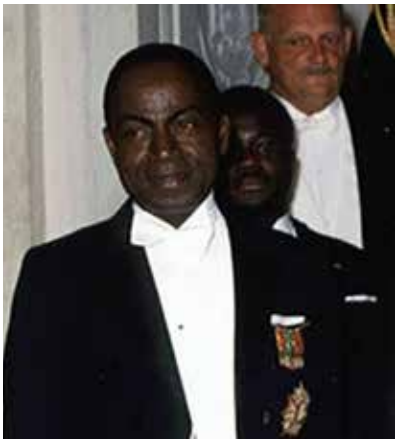
Museum of Contemporary Art



IMPORTANT PERSONALITIES

Founding President: Félix Houphouët-Boigny

An Ivorian doctor and politician, Félix Houphouët-Boigny studied medicine in Dakar and was a physician until 1940. Houphouët-Boigny, who later became actively involved in politics, played a major role in the independence of Côte d'Ivoire in 1960. He became the first head of state of the independent country by receiving the majority of the votes in the elections and served as the head of state for 33 years. He died in 1993.



STREET FOOD



ATTIÉKÉ: Attiéké is a fermented product made from the root of the cassava plant. Roasted potatoes, onions, tomatoes, and peppers are served next to it.



FOUTOU: Foutou is made by cooking bananas and cassava plants and pounding them for a long time with a pestle. This food is usually consumed with sauces such as seed sauce or eggplant sauce.



ALLOCO: Alloco is made by frying plantains. It is customary to eat this with fried fish as a snack after lunch. However, it is also eaten with meat with sauce, boiled eggs, and vegetables.



PLACALI: Placali is a fermented cassava paste. It is usually consumed with seed, okra, or kplala sauce.

Father of Ivorian Literature: Bernard Dadié

He is considered the father and pioneer of Ivorian literature. He was a prolific writer who produced works in many genres such as poetry, novels, theater, chronicles, and traditional fairy tales. Dadié, who particularly made his name with his theatrical works, played an active role in the struggle for the independence of Côte d'Ivoire. This writer, who received an estimated 14 awards, died in 2019 at the age of 103.



The Man Who Ended the Civil War: Didier Drogba

A footballer who also played for Galatasaray for a while, he made a speech calling for an end to the civil war in his country in 2005 after a match in which the Côte d'Ivoire national team defeated Sudan and qualified for the World Cup for the first time. His speech to stop the civil war in his country was broadcast live in many countries and reached a wide audience. Drogba, who later met with both the rebel forces and the country's prime minister, became an important figure in ending the civil war.

Türkiye-Côte d'Ivoire Relations



Yonca Gündüz Özçeri
Ambassador of Türkiye in Abidjan

Our diplomatic relations with Côte d'Ivoire, which gained its independence in 1960, were established in 1964. From 1964 to 2009, Côte d'Ivoire was accredited by our other embassies in the West African region; our embassy in the de facto capital of Abidjan was opened on November 15, 2009. The Côte d'Ivoire Embassy in Ankara, which was the first embassy opened abroad after President Alassane Ouattara took office, was opened in February 2013.

After the so-called "Post-Election Crisis" of 2010-2011, when President Ouattara came to power, Côte d'Ivoire began to move rapidly towards peace, stability, and development. This period marked the beginning of the rapid development of Türkiye-Côte d'Ivoire relations. First of all, President Ouattara made an official visit to our country on March 25-28, 2015. This was the first visit from Côte d'Ivoire to our country at the highest level. President Recep Tayyip Erdoğan then made an official visit to Côte d'Ivoire on February 28-29, 2016, with a large delegation of many ministers and prominent businessmen as part of his West Africa tour.

With these visits of the presidents in 2015 and 2016, a total of 18 agreements were signed between the two countries including comprehensive cooperation in different fields such as economy, education, health, tourism, security, the defense industry, urbanism, and development. Thus, the will of friendship and brotherhood on which our bilateral relations were built was given a strong legal framework with the aforementioned agreements.

Political relations between the two countries remain excellent. Meetings between the mutual ministers and especially the Ministers of Foreign Affairs are regularly held within the framework of bilateral visits and multilateral meetings. Most recently, the official visit of Côte d'Ivoire's Minister of State and Foreign Affairs Kandia Camara to our country on March 15, 2022, allowed the strengthening of the common understanding of the expansion and diversification of relations, especially in the fields of trade and investments.

Economically, our relations are developing rapidly with the pioneering contacts of our state and the dynamism of our private sector. Côte d'Ivoire, which is among the 10 largest economies in Africa, is the third largest in sub-Saharan Africa and our largest trading partner in the French-speaking parts of this region. Côte d'Ivoire, which is home to the second largest port in sub-Saharan Africa (Abidjan), attracts attention with its dynamic private sector and stable high growth rate, and it is considered as one of the priority countries on this continent by our Ministry of Trade.

Our bilateral trade volume, which was 361 million USD in 2016, reached 826 million USD in 2021. By the end of 2022, our trade is expected to exceed 1 billion USD. While products such as cement raw materials, iron and steel products, machinery parts, and tractors are exported from our country, mainly cocoa, rubber, timber, and cotton are imported from Côte d'Ivoire.

The amount of our direct investments in Côte d'Ivoire is around 250 million USD. Turkish companies employ more than 1,000 Ivorian people in this country. In terms of investments, Turkish capital, which initially concentrated on the production of construction materials (cement, concrete, briquette), is increasingly diversifying its fields of activity in sectors such as energy, furniture, and fertilizers. The current commitment amount of our construction companies has exceeded 240 million USD.

Turkish Airlines, which has been operating regular flights between İstanbul and Abidjan since July 2012, currently operates 7 flights per week. These flights play an important role in the development of contacts between the peoples and the business worlds of the two countries. These flights also contribute to the strengthening of our ties with this country in the fields of health and faith tourism, which are gradually developing.

Another important aspect of our relationship with Côte d'Ivoire is education. Since 1992, 178 Ivorian students have benefited from Turkish scholarships in higher education. It is known that many young people from Côte d'Ivoire are also receiving undergraduate and graduate education in our country by their own means. In addition, the Turkish Directorate of Religious Affairs provides scholarships to students from Côte d'Ivoire every year within the framework of a certain quota in International Imam Hatip High Schools.

The school in Abidjan undertaken by the Turkish Maarif Foundation in August 2018 is the most important face of our cooperation in the field of education in Côte d'Ivoire. In the period of 2022-2023, the school is expected to open in its new buildings. Within the framework of the protocol signed between the Turkish Maarif Foundation and Abidjan Félix Houphouët-Boigny University on November 30, 2021, it is envisaged that Turkish language education will be carried out within the aforesaid university and a Center for Türkiye-Africa Studies will be established.

Our country, through the Turkish Cooperation and Coordination Agency, the Directorate of Religious Affairs, and our NGOs, regularly provides social solidarity and development assistance to Côte d'Ivoire in various fields such as health, food, education, and access to water.



Côte d'Ivoire Maarif Schools

The Turkish Maarif Foundation makes great contributions to strengthening the ties of friendship and brotherhood between the two countries with the educational services that it started in Côte d'Ivoire in 2018.

The Turkish Maarif Foundation has been carrying out its education and teaching services at all levels from preschool to high school in its schools located in the Cocody region of the city of Abidjan in Côte d'Ivoire since 2018. The language of education in our schools, which follows the National Education Program of Côte d'Ivoire, is French. In addition to French, Turkish and English language education is provided in these schools, where our students can also receive Spanish or German language education as an elective. In addition, special days of Côte d'Ivoire's culture are celebrated in programs with the participation of all our teachers and students. With extracurricular services such as social activities, competitions, and cultural trips organized in our schools, it is aimed that our students grow up as active individuals in social and cultural fields as well as with academic success.

In April 2020, the construction of a new school campus began in the Abatta area of Abidjan, a project that belongs to the Turkish Maarif Foundation. This school construction project, which will have indoor area of approximately 5000 m^2 on a total area of 10,000 m^2, has been prepared on the basis of international education standards. Accordingly, there are 22 classrooms, an infirmary and a nurse in charge of the infirmary, an outdoor sports field, a preschool playground, a conference hall, two laboratories, two computer rooms, and six workshops (Robotics-Coding Workshop, Visual Arts Workshop, "Akıl Fikir" Debate Workshop, Music Workshop, Kitchen, and Language Workshop) on the campus. Our campus, where the entrances and exits will be controlled by security guards and students will enter and exit with the ID cards prepared for them, will be monitored by an open camera system 24/7.







The school campus of the Turkish Maarif Foundation, which is under construction in the Abatta district of Abidjan, will be opened in the 2022-2023 academic year.

On our campus, which will be put into service in the 2022-2023 academic year, it is planned to implement the International Education Program (IEP), which includes up-to-date educational approaches within the framework of 21st century skills. It is aimed to support







The signing ceremony of the cooperation agreement with Félix Houphouët-Boigny University.

our training program, which is planned to be implemented with workshops and club activities.

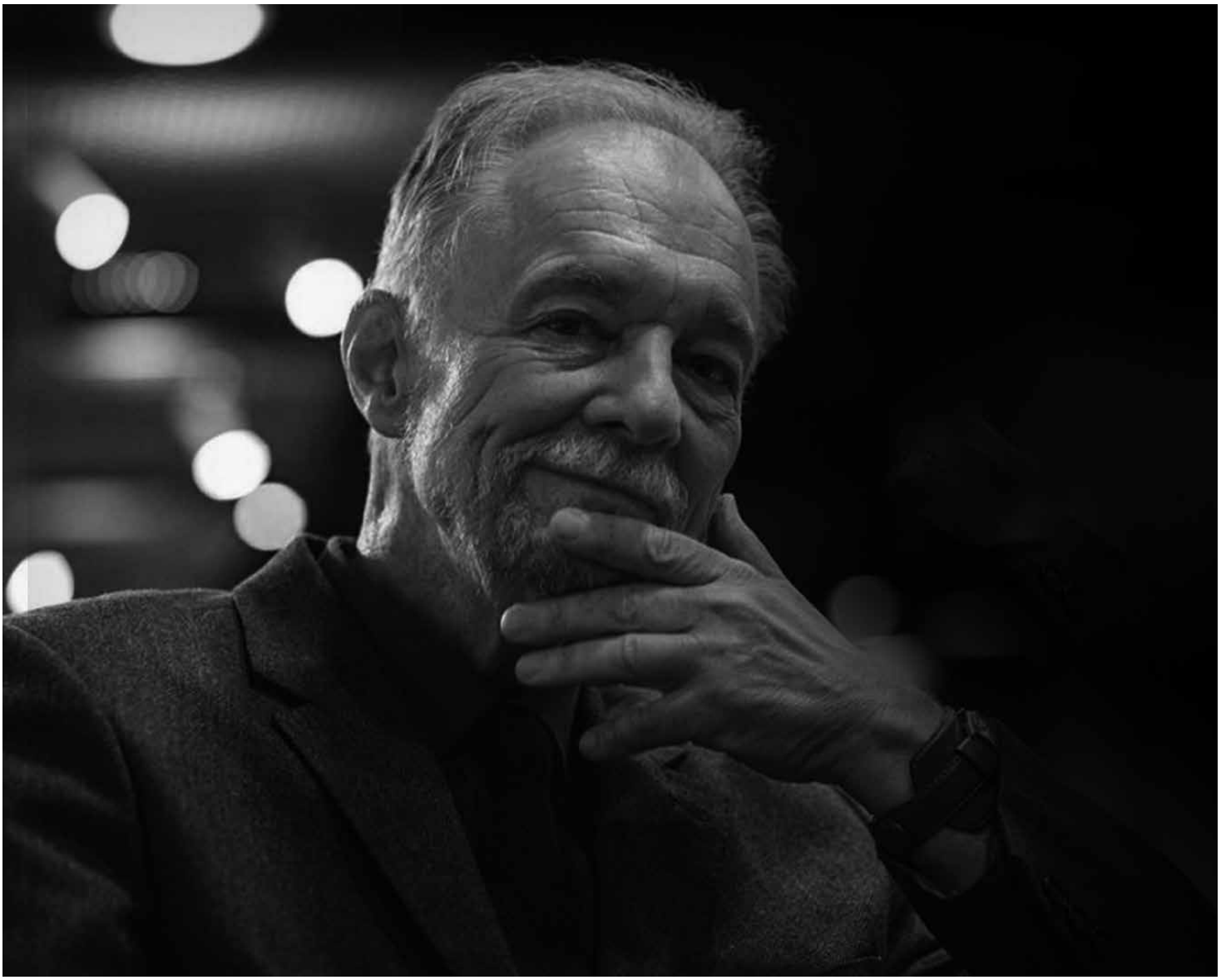
In addition to these formal education services, a cooperation agreement was signed on November 30, 2021, with Félix Houphouët-Boigny University, one of the most important universities in West Africa. With this cooperation agreement signed at a ceremony attended by the President of the Turkish Maarif Foundation, Prof. Dr. Birol Akgün, and the Félix Houphouët-Boigny University Rector, Ballo Zie, it was decided by our foundation to provide Turkish lessons to university students and staff and to establish a Center for Turkish Studies at the university. In line with this agreement, a classroom was allocated within the university for Turkish lessons by the university administration and lessons were started with approximately 30 students.

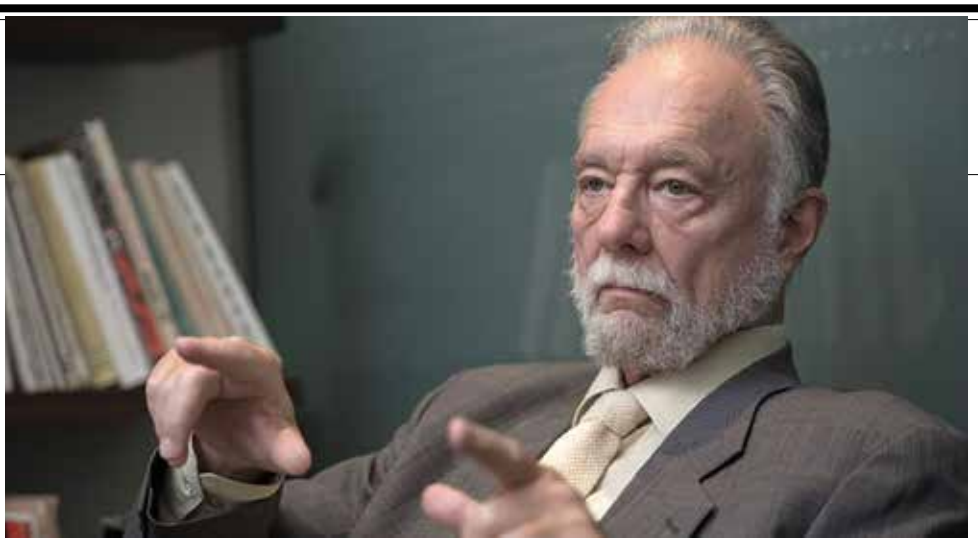
The Turkish Maarif Foundation continues its education and teaching services in Côte d'Ivoire as Türkiye's gateway to the world in international education, seeing the interaction of culture and civilization as a way to achieve the common good.

A Philosopher in the Age of Trouble(s): **Şaban Teoman Duralı**

"Only when we build the Turkish philosophical tradition will we be able to talk about our own problems. For this purpose, an education system based on seeking thought and developing a critical mindset is essential in our schools."

Hatice Sena Kardaş





Turkish philosophy professor, biologist, and thinker Şaban Teoman Duralı, who passed away last year, was born on February 7, 1947, in the Kozlu district of Zonguldak. He started his primary education in Zonguldak and continued in Ankara. He completed his high school education at TED College in Ankara. In 1973 he graduated from the Department of Philosophy of the Faculty of Arts of İstanbul University.

Duralı began working as an assistant in the Department of Philosophy at İstanbul University in 1975 at the proposal of Nermi Uygur, and in 1977 he received his PhD degree with his doctoral thesis titled "Introduction to the Problem of Living Things" *[Canlılar Sorununa Giriş]*, in which he explored the philosophy of biology by combining the branches of biology and philosophy that he had studied in his undergraduate education. In 1982, he became an associate professor with a thesis again on the philosophy of biology. He became a full professor in 1988 after his work titled "Kant's Predisposition of A Priori Knowledge" *[Kant'ın A Priori Bilgi İstidâdı]*, completed at Pennsylvania State University in the USA in 1985. In 1992 and 1993, he was a visiting professor in Kuala Lumpur, Malaysia, and in 1994 at the Department of Philosophy of Science at the University of Vienna. In 1996, he visited Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, and Turkmenistan on a research trip. He went on a tour of Bulgaria, Macedonia, and Kosovo in July 2002, and visited Pakistan in May 2006 and Bosnia in June. Duralı, who was the head of the Department of History of Philosophy at İstanbul University for many years, served as the dean of the Faculty of Arts and Sciences at Kırklareli University in 2009. With the "Philosophy Talks" *[Felsefe Söyleşileri]* program that aired on TRT 2 before his death, wider masses had the opportunity to become familiar with his ideas. Teoman Duralı passed away on December 6, 2021.

> According to Duralı, the continuity and soundness of peoples' memories can only be ensured by the continuity of the language. In this context, the transmission of the "social national heritage" accumulated over the centuries is possible with the permanence of the writings of nations over the ages – that is, with the continuity of the "written language."

HIS WORKS AND IDEAS...

Teoman Duralı was a thinker who devoted himself to knowing and assimilating the depths of the roots of the land and the society in which he lived. For this reason, in his works and speeches, he often emphasized the importance of societies having memory. In his book "Invertebrated Turkishness" *[Omurgasızlaştırılmış Türklük]*, he dealt with exactly this issue. He discussed the history of the states established by the Turks in Central Asia and Anatolia, the cultural relations they established with other nations, whether the Turks were able to form a philosophical and/or scientific system of thought over the centuries, and what the consequences were of their encounters with Western civilization. According to Duralı, "language" is the main element that keeps the "memory" of nations alive and ensures the transfer of wisdom or the "historical-national heritage" formed in the past to the future, because language is a means of thinking. The order of thinking of the past, or of lived events, is called time. Just as thinking is disrupted when this sequence is broken, so is thinking without language. Teoman Duralı expressed this in his book as follows:

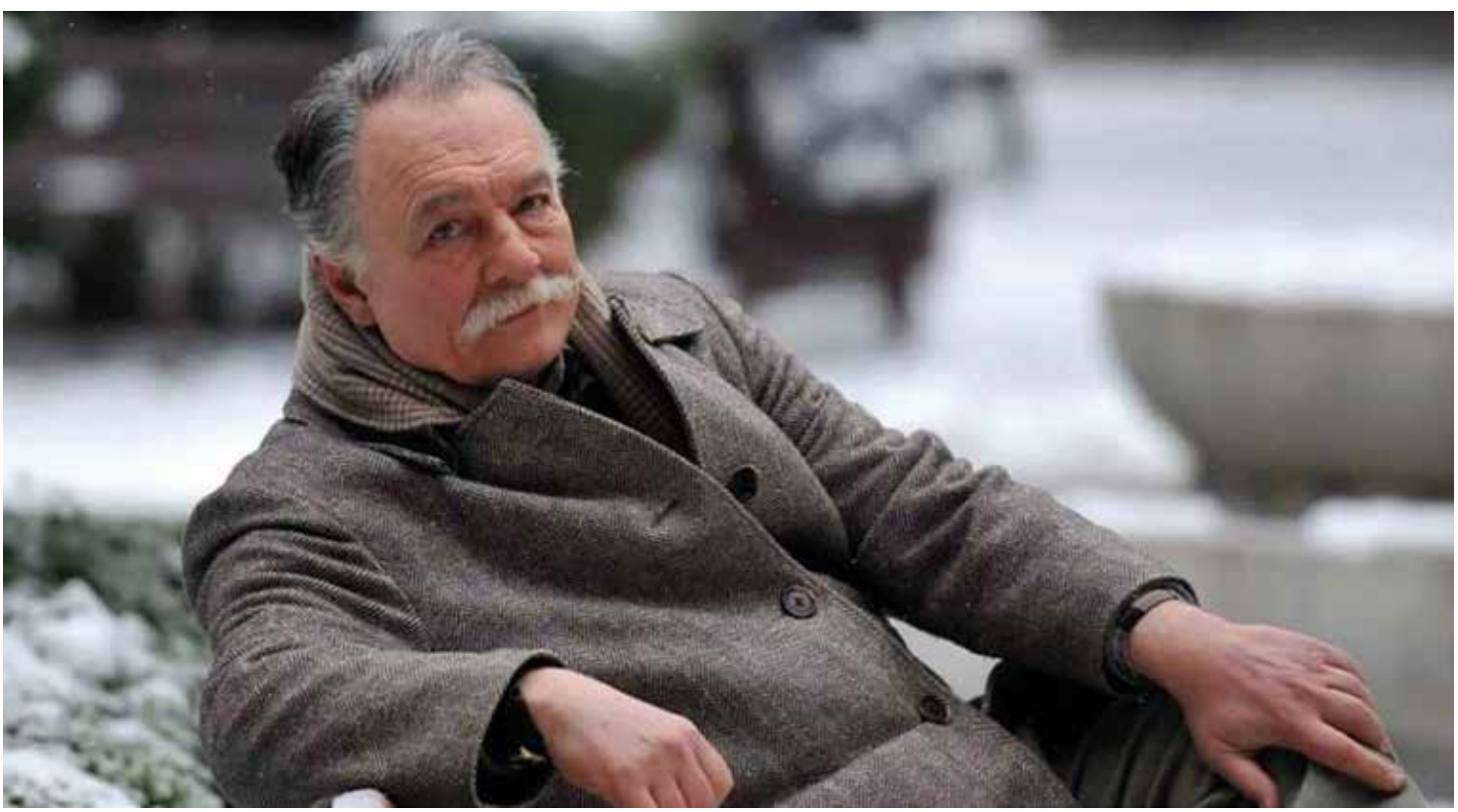
"Thinking and generating thoughts is a language phenomenon. Without language one could not think - and, of course, could not have affections. It is through language that the lives recorded in the memory by language are awakened by new encounters and put to work. Life, then, is limited by language." [1]

According to Duralı, the continuity and soundness of peoples' memories can only be ensured by the continuity of the language. In this context, the transmission of the "social national heritage" accumulated over the centuries is possible with the permanence of the writings of nations over the ages - that is, with the continuity of the "written language." Duralı states that "the cancellation of historical-national writing is the collective dementia of the individuals who make up the society." "An individual and/or a society with dementia is dead," because "the individual and/or social existence of the person whose writing is transformed has been ruined." [2]

Teoman Duralı often emphasized his sensitivity about language in his other works. In his book titled "Anatomy of the Age of Trouble - The Philosophical Presentation of Our Age" *[Sorun Çağının Anatomisi - Çağımızın Felsefece Teşrihi]*, he discussed the relationship between language, philosophy, and thought. In this work, he argued that societies can only access a developed philosophical system if they have a developed language. This is because, as mentioned before, the limits of man's imagination are related to language. A philosopher or one who does philosophy in the context of our subject also thinks in language. When language is corrupted, thinking is disrupted, and so the transmission of social memory is interrupted:

> According to Duralı, "language" is the main element that keeps the "memory" of nations alive and ensures the transfer of wisdom or the "historical-national heritage" formed in the past to the future, because language is a means of thinking, and without language one could not think.

"Our nation had reached a level where it was able to produce a unique philosophical perception and reflection as a product of the rough life it lived towards the end of the 19th century. However, the fact that the alphabet/writing has been changed has eliminated this possibility. With this writing, language was eliminated as well. The fact that today's generation does not understand Fuzûlî and Ahmet Yesevi and that we cannot provide



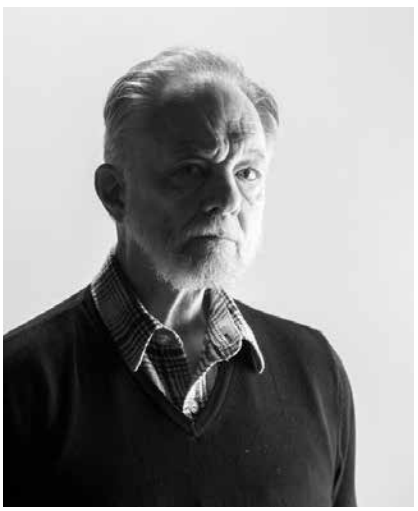


serious foreign language education is a bitter example of the aforementioned incident. This is related to the fact that a poem peculiar to us can no longer be put into words; a groundbreaking and tradition-forming philosophical feeling and reflection cannot be made. Only when we build the Turkish philosophical tradition will we be able to talk about our own problems. For this purpose, an education system based on seeking thought and developing a critical mindset is essential in our schools." [3]

In his works, Teoman Duralı emphasized the importance of trying to understand the depths of a nation's roots as well as being able to understand and interpret the age we live in. He explained the reason for writing his book "Contemporary Global Civilization" *[Çağdaş Küresel Medeniyet]* on this subject as follows:

"First of all, what is the essence of the contemporary global civilization in which we live, which surrounds all humanity and us and determines everything; what are its dimensions, where does it originate from and to where does it extend, what values does it defend? Could there be a more urgent and vital need than to find philosophically sound and grounded answers to these questions?" [4]

Duralı sought answers to these questions in his book. He stated that positivist, capitalist, and imperialist ideologies are at the center of the formation of the so-called contemporary global civilization in which we live. These ideologies, feeding on each



other, give rise to the formation of that so-called contemporary global civilization. The views espoused by these ideologies differ in many points from the Islamic faith that has been inherited over the centuries.

AN EPILOGUE...

Teoman Duralı passed away on December 6, 2021, leaving behind his many scientific studies and the students he educated. It is incumbent on us to try to understand what Teoman Duralı said both as a scientist and a philosopher about science, philosophy, and life and to make an effort to transfer his thoughts to the future by giving them a place in our memory. Let us conclude this article with his words of advice on this subject:

"'What happens when the moment of farewell to the world comes?' This is the question that constantly preoccupies the mind of every authentic traveler. The great discovery is about the land of death. Death is the horizon line along which knowledge of the world definitely ends. The only key that opens that door to us is faith. The far-flung traveler is carefully prepared in mind, body, and supplies for a long time before he travels. This is the period of preparation for the journey to death of a living, embodied life. However, unlike other travels, the moment of departure of this travel is mostly unknown to the predominant majority. And this is the summit of mercy and justice, but justice is not egalitarian nor equalizing. Those who have been prepared and those who have not will face death differently. 'He who worships as if he will die tomorrow...' is the one who works 'as if he will never die...' The two are duties that complement each other. The work you do without waiting for worldly rewards for what you have done is by its nature an unconditional imperative." [5]

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[1] Teoman Duralı, *Omurgasızlaştırılmış Türklük*, Dergâh Yayınları, İstanbul, 2020, p. 15.

[2] Teoman Duralı, ibid., p. 15.

[3] Teoman Duralı, *Sorun Çağının Anatomisi - Çağımızın Felsefece Teşrihi*, Şule Yayınları, 2009.

[4] https://www.teomandurali.com.tr/kategori/kitaplar/ (Access Date: 08.06.2022).

[5] Teoman Duralı, *Sorun Nedir?*, Dergâh Yayınları, İstanbul, 2021, p 206.



İlker Astarcı
Head of the Center for Education and Youth Programs of the European Union

Gateway to International Education: Turkish National Agency

The Turkish National Agency, which has been supporting the implementation of projects that provide significant value to our country in the field of education since 2004, appeals to a wide range of target groups such as institutions/organizations, enterprises, non-governmental organizations, education workers, students, youth, and youth workers operating in the fields of education, youth, and sports.



The Turkish National Agency promotes the personal, educational, social, civic, and professional development of young people through the **Erasmus+** Program, the grant program of the European Union in the fields of education, youth, and sports, while providing opportunities for them to volunteer, work, and engage in networking activities in projects that benefit society in their own countries or abroad. In addition, it is the public institution responsible for the implementation of the **European Solidarity Corps** (ESC) in our country, which aims to meet social needs.

The Turkish National Agency carries out services with the approach of **"cooperation in education,"** which is high on the agenda of the European Union with its objectives and fields of services. The European Union Education and Youth Programs, which are an important part of social cooperation with Europe, aim to reduce the negative consequences that may arise from differences between education systems between the member states of the European Union and candidate countries and to establish Europe-wide cooperation in the field of education.

A "national agency" has been established in each program member country







to ensure the implementation of EU Education and Youth Programs. The foundation of the Turkish National Agency, which undertakes this task in our country, was established in 2002. In 2018, the agency became the relevant institution of the Directorate for EU Affairs, which is a subsidiary of the Ministry of Foreign Affairs, by Presidential Decree No. 4. EU Education and Youth Programs have been implemented in seven-year periods and carried out by the Turkish National Agency since April 1, 2004, when our country became a full member of these programs. The Turkish National Agency has undertaken the management of the current 2021-2027 Erasmus+ and European Solidarity Programs in our country. The 27 European Union member states and 33 other countries including Türkiye, North Macedonia, Serbia, Iceland, Norway, and Liechtenstein take part in **Erasmus+ and European Solidarity Corps** as full members.

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EU Education and Youth Programs have been implemented in seven-year periods and carried out by the Turkish National Agency since April 1, 2004, when our country became a full member of these programs.





Since its establishment, the Turkish National Agency has been offering the opportunity to each of our citizens of every age to participate in education, internships, professional development, and non-formal learning-based youth services abroad within the scope of the Erasmus+ Program. It makes significant contributions to our institutions and organizations in different sectors to develop their institutional capacities by establishing international collaborations. In addition, the **European Solidarity Corps** encourages the personal, educational, social, civic, and professional development of our youth while providing opportunities for them to engage in volunteer-based work or networking services in projects that benefit society in their own countries or abroad. Accordingly, project applications are made to the Turkish National Agency in five basic sectors: higher education, vocational education, school education, adult education, and youth education.

> The projects within the scope of Erasmus+ and the European Solidarity Corps provide our citizens with opportunities to carry out education, teaching, learning, internships, professional development, non-formal learning-based youth activities, and volunteer work abroad through project partnerships.

TURKISH NATIONAL AGENCY RANKS FIRST

Since its establishment, the Turkish National Agency has allocated 1.5 billion euro in grants to nearly 37,000 projects, allowing nearly 950,000 participants to benefit from internships, education or teaching, volunteering, and cooperation services, including the mobility of more than 600,000 participants abroad. The Turkish National Agency, which receives approximately 12,000 project applications annually, ranks first among the national agencies with that figure.

Thanks to the grants allocated so far, young people all across our country have been provided with the opportunity to do internships abroad for up to a year when perhaps they have not previously ever left the city where they live, and our university students are given a chance to study abroad for up to one year. Similarly, with the Erasmus+ Program, our academics teach abroad; our teachers, qualified instructors, and educators attend courses



TÜRKİYE ULUSAL AJANSI
TURKISH NATIONAL AGENCY

12,000

The Turkish National Agency, which receives approximately **12,000 project** applications annually, ranks **first** among national agencies in this regard.

1,009
billion euro

New European Solidarity Program with special budget for the period of 2021-2027 will provide opportunities to more than **270,000** young people.

abroad; and they can all engage in on-the-job observation activities. In addition, it has been made possible for our young people to participate in projects that open the doors of interaction with the world by organizing activities such as exchanging views with their peers in Europe, joint seminars, workshops, and exhibitions.

INTERNATIONAL COLLABORATIONS

In addition to the support provided to individuals within the scope of EU Education and Youth Programs, it is ensured that our institutions and organizations take part in international cooperation partnerships. Our universities, chambers of commerce, educational institutions, NGOs, and private institutions, with the international collaborations they have established, have the opportunity to transfer knowledge in their fields of work, to develop and apply innovative pedagogical methods, and to produce solutions to the social problems that we encounter in our daily lives. Thus, they develop their institutional capacities and become internationalized.

In the current 2021-2027 implementation period, the Erasmus+ Program has three main priorities: a digital agenda, a green agenda, and inclusion and diversity. In other words, it is proposed to establish connections with the aforesaid priorities in order for projects to be eligible for grants.

While what is meant by the digital agenda is the development and use of digital technologies and innovative and open pedagogies in all areas, what is indicated by the green agenda is the raising of awareness on the environment, climate change, and sustainability issues in all areas. With the prioritization of inclusion and diversity, it is aimed to increase access to programs for disadvantaged and underprivileged individuals.

THE HIGHEST LEVEL OF SUPPORT FOR EDUCATION

In summary, the projects within the scope of Erasmus+ and the European Solidarity Corps provide our citizens with opportunities to carry out education, teaching, learning, internships, professional development, non-formal learning-based youth activities, and volunteer work abroad through project partnerships. Thus, the programs support the personal and professional development of our citizens and make significant contributions to the formation of the high-quality human resources we need at the highest levels as a country.

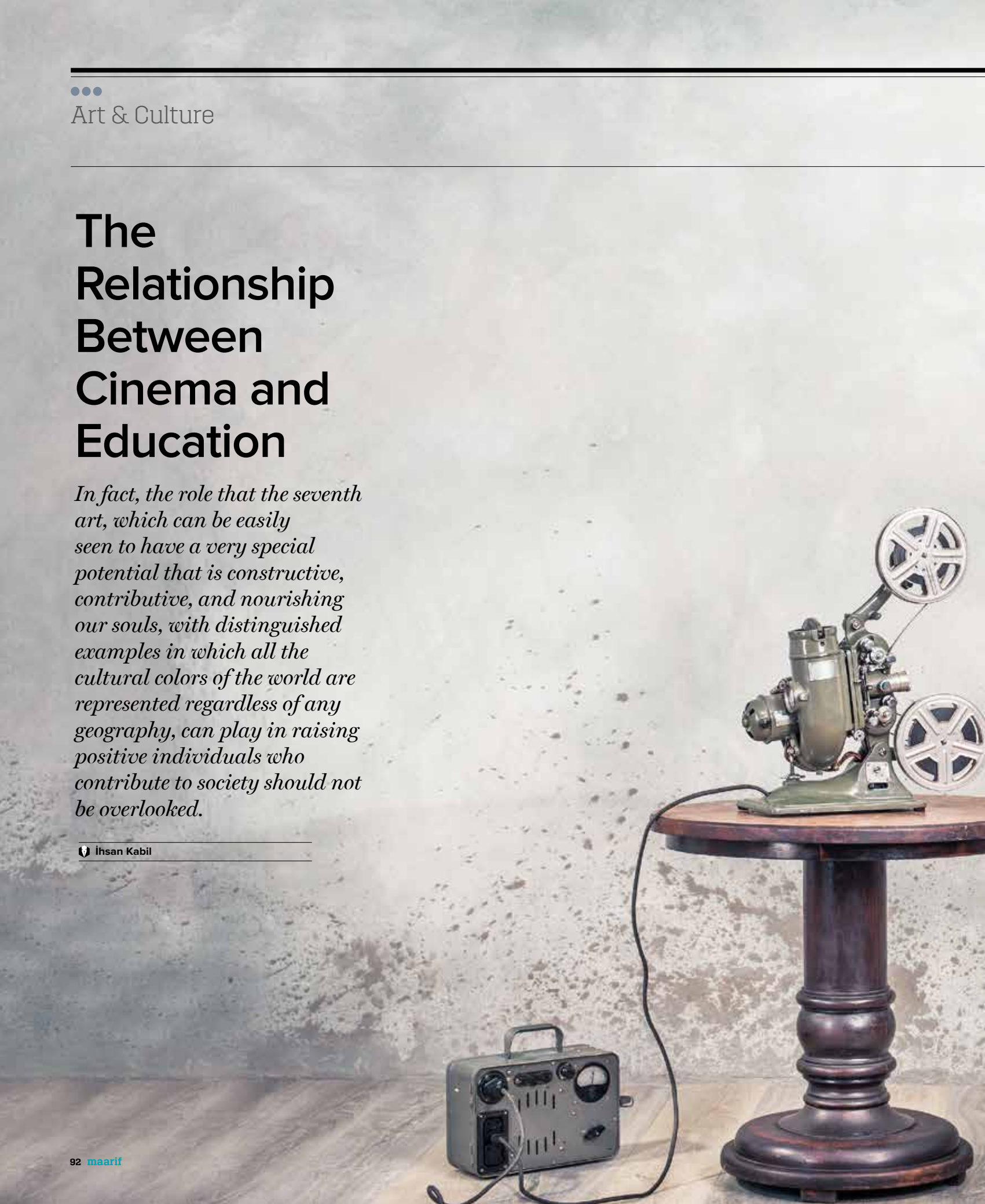
In addition, the programs increase the self-confidence of the participants and help them gain skills in areas such as foreign languages, entrepreneurship, teamwork, time management, and socialization. Thus, the intercultural communication skills of the participants increase and their capacity to work and communicate is improved in a new environment that they have never before encountered. As a result, these programs increase the employability of our young people.

As the Turkish National Agency, we aim to reach more of our citizens and institutions with the dignity and discipline given by this sense of responsibility and I invite all readers to examine the opportunities offered by the Turkish National Agency.

The Relationship Between Cinema and Education

In fact, the role that the seventh art, which can be easily seen to have a very special potential that is constructive, contributive, and nourishing our souls, with distinguished examples in which all the cultural colors of the world are represented regardless of any geography, can play in raising positive individuals who contribute to society should not be overlooked.

İhsan Kabil





Cinema is a branch of art with genres such as documentary, fiction, short movies, and animation that can play an important role in every stage of a person's educational process. Considering its functions in the world of education, we can say the priority among these genres naturally lies in the work of documentary cinema. Of course, the fact that it provides a framework and content with instructive dimensions in the sociological, anthropological, cultural, and historical fields constitutes the inevitable and necessary nature of documentary cinema. We can easily say that animation also plays a functional role in some of its applications in this sense. When we say "cinema," we should specify that we understand the world of fictional movies on a wider level. From the beginning, the performers of this seventh art, who set out to produce documentaries or documentary films and undertook it with a utilitarian initiative, very soon moved in a direction toward a storytelling attitude, as in the theater, which was the closest branch of art to them with this new art. Thus, taking its place in the form of a literary narrative art in general terms, thousands of original or adapted examples have been turned into the language of cinema throughout the history of cinema.

Many productions that have made up the history of world cinema by telling various stories and depicting different human psychologies from different geographical and historical periods have established direct communication with the audience in interactions with different parameters in the relationship between individual and society. The topics covered were didactic for people in various respects due to their nature. With images gaining motion as a higher stage of photography, cinema, which is in a sense a simulation of real life, has become part of the human education process with role models, images, symbols, different layers, and metaphorical expressions. Linguistic expression, in which the introduction, development, conclusion, and fiction are all more prominent, has been entrusted with a function that nourishes and enriches the mentality of the individual with various evocations, allusions, reminiscences, and subtexts and intertextuality. However, in this whole communication network, by taking into account the aesthetic and moral dimensions to different degrees,



Cinema, which should be regarded as a combination of all arts due to the fact that it is a product of the latest technological art, in this respect, appears as a fictional narrative in which theater, literature, painting, photography, and music as well as disciplines such as sociology, anthropology, history, philosophy, and psychology manifest themselves at different levels.

If we compare the script of a movie to a literary work, that will add a lot to our lives in different ways, and we can foresee what they could also add to our spiritual world. However, with some examples and role models, it can also be said that a specific movie may turn into a bad visual text within the framework of general education.

cinema went to the point of establishing a visual world by going back and forth between the different phases of good and evil. From this point of view, we can talk about the constructive or destructive effects of the art of cinema at different levels.

Thus, one should look at the relationship of cinema with education without disregarding it. The highly intriguing topics it deals with, the lands to which it drags the audience that cannot go and see them in a physical sense, the human conditions of existence, the psychological states that lead to a spiritual attitude, the exhibition of various networks and political and economic relations, and the very positive impressions of cinema with the structure of the script aimed at operating intelligence can be considered as gains for the audience. On the other hand, with the emotional relations that it proposes, the imagery based on the power of intuition, and the trance transitions unique to the language of cinema, a set of qualities that structure, nurture, enrich, and refine the soul and the world of imagination is revealed. In addition, what cinema presents on the basis of emotional and spiritual education, if carried out in a constructive manner, will lead to highly positive developments. Moreover, cases may also arise wherein some movies turn into stories with didactic expressions or the moral of the story that appears at the end of it becomes a parable. If we compare the script of a movie to a literary work, that will add a lot to our lives in different ways, and we can foresee what they could also add to our spiritual world. However, with some examples and role models, it can also be said that a specific movie may turn into a bad visual text within the framework of general education. In particular, some movies that emphasize violence, visually present physical intimacy, or move beyond the realm of literary slang can be seen in this classification. The kind of social culture that may emerge in an environment where a person "nurtures" his or her spiritual life with such movies is also of concern.

With the layers revealed by the language of cinema, one can witness the meaning of our existence on earth and the perception of reality in a more holistic way with the material and the physical revealing a metaphysical level, with the drawing of existence at different levels by exposing the mystical, and the manifestation of reality again in a different dimension with the depiction of the transcendent.

Cinema, which should be regarded as a combination of all arts due to the fact that it is a product of the latest technological art, in this respect, appears as a fictional narrative







> Cinema, which is in a sense a simulation of real life, has become part of the human education process with role models, images, symbols, different layers, and metaphorical expressions.

in which theater, literature, painting, photography, and music as well as disciplines such as sociology, anthropology, history, philosophy, and psychology manifest themselves at different levels. When we add the Sufi perception to these disciplines, the perceptibility beyond the visible reality opens up in front of us, the meaning of being in the essence of the content multiplies, and the imaginary meaning of the appearance is enriched ontologically. Therefore, the role that the seventh art, which can be easily seen to have a very special potential that is constructive, contributive, and nourishing our souls, with distinguished examples in which all the cultural colors of the world are represented regardless of any geography, can play in raising positive individuals who contribute to society should not be overlooked. It can be observed that there is very rich visual material for the pedagogical and psychological education of the individual in movies to be watched with a selective perception, starting with Iran, Central Asia, China, Japan, Russia, Indonesia, India, Pakistan, Palestine, Egypt, North and West Africa, Europe, North and Latin America, and Australia.

3D movies, which represent innovative opportunities of cinema, both enrich our world of thought and imagination and provide powerful data in opening doors to the depth and secrets of the universe and the meaning of our existence in the world with the special effects provided by computer-aided animation. In the same way, the possibility that the multi-layered narratives we see in Tarkovsky's movies may have different dimensions of existential and world realities that we perceive with presuppositions shows how powerful the potential of cinema is in terms of enriching perceptions. The fact that even the real places where old movies took place have become historical documents with the increase of urbanization, the increase in nostalgic feelings, the sociological transformation of human relations, and the variety of goods used and clothes worn can all be considered as cultural data. In addition, the fact that the stages that actors go through at different ages are lessons that we should all learn about the reality of life and the unity of life and death is another phenomenon that needs to be thought about. How similar the processes of the birth of a movie script and its reflection on the screen are to the adventure of our lives on earth is also an important issue to be contemplated considering the function of cinema in terms of its educational dimension.

Recent Educational Stories of Distant Times [*]

The First Turkish Educational System in the Far East

The Mahalle-i İslâmiye Cemiyeti (Muslim Neighborhood Society), founded in Tokyo, had its Mekteb-i İslâmiye (Islamic School) built in 1931 so that the Turkic Tatar community could hold meetings and worship. Not only was there a place of worship, but studies were also being carried out at the Mekteb-i İslâmiye, and the books needed by the Turkic Tatars in Japan were printed in a small printing house on the ground floor of this building.

Ekrem Saltık



Tokyo Mosque



Abdulhay Kurbanali at the *Mahalle-i İslâmiye* (Muslim Neighborhood) Printing House

The migration of the Turkic Tatars to the Far East, which began in the late 19th century due to Russian expansionism, opened a new page in Turkish history and made the Far East a place where Turkic Tatars lived until the mid-20th century. The migration of hundreds of Turkic Tatars, who were merchants, artisans, and teachers in the lands they were forced to leave, to various parts of the Far East would gradually intensify over time. Before them, Turkic Tatars had settled in cities where other Turkic Tatars who came to the Far East worked as laborers during the construction of the Trans-Siberian and East China railways in the late 19th century. In this context, at the beginning of the 1920s, thousands of Turkic families settled in the port cities in the region, especially ranging from Russia to China. At the same time, the Japanese government allowed the Turkic Tatars from Manchuria to settle in Korea, which was Japan's colony at that time. Upon the decision of the Japanese government, a group of 600 people from Manchuria would seek asylum in Japan, while another group of 200 people would settle in Korea. The Turkic Tatars, who settled in various cities of Korea over time, established close relations with the bureaucrats in the country in order to increase their cultural status while protecting their social rights. They established close ties with Japanese government officials, who controlled Korea, to protect their social rights.



Abdulhay Kurbanali with teachers and students of the Tokyo *Mekteb-i İslâmiye* (Islamic School)

FIRST TURKISH SCHOOLS IN KOREA

This process opened a new page in the context of the educational services for the Turkic Tatars in distant geographies, and the Seoul Religious and National Muslim Society *(Seul Dini ve Milli Müslüman Cemiyeti)*, which was formally opened in Seoul after the Eid prayers of 1926, was established to meet their religious and cultural needs. With the establishment of this society, it was aimed to deal with the organization of social and cultural affairs as well as Turkic national issues. In this context, *Mahalle-i İslâmiye,* or Muslim Neighborhood communities, were formed in the cities of Seoul, Taegu, and Busan. With the efforts of the Seoul *Mahalle-i İslâmiye* community and the support of the Far Eastern Turkic Tatars, a two-story building, built at today's location, was turned into the meeting center of the Turkic Tatar community in Seoul. The building, which had a prayer room and a classroom on the second floor, was also used for weddings and feasts attended collectively by the congregation. The building in question started to be used as a school as of 1928 after the Turkic Tatar

community found a new building for itself. This building, also known as the Seoul *Mekteb-i İslam* (Seoul Islamic School), would become a place where Turkic Tatar children took scientific lessons as well as religious and cultural lessons. The textbooks needed by the Turkic Tatar children in Korea during their six-year education were supplied by printing runs of the *Matbaa-i İslâmiye* (Islamic Printing House), which was founded in Tokyo in 1930 by Muhammad Abdulhay Kurbanali, a Bashkir Turk. As a result of the solidarity between the Seoul Turkish Muslim Society and the Tokyo Turkish Muslim Society, the Qur'an and Qur'anic commentaries (tafsirs) were also printed in this printing house, and the former was sent to all Far Eastern Turkic Tatars and Muslims after the printing in Arabic. The Seoul *Mahalle-i İslâmiye* community continued its activities in connection with intellectuals such as Kurbanali, Ayaz İshaki, and Abdürreşit İbrahim Efendi, the leaders of the Far East Turkic Tatar diaspora.

FIRST TURKISH SCHOOLS IN JAPAN

The appearance of Abdürreşit İbrahim Efendi, who devoted his life to the struggle for the independence of Muslim Turkic peoples, was also the turning point of the Turkic Tatar diaspora in the Far East. Abdürreşit İbrahim Efendi, who was a figure that should be emphasized in terms of Turkish history because he was an Ottoman citizen who devoted his life to the struggle for independence of the Muslim Turkic peoples in Asia, continued his struggle with the support of the Ottoman Empire for a long time after Russia increased its pressures in the region. However, due to the fact that the foreign policy of Abdulhamid II had aspects that differed from the struggle of Abdürreşit İbrahim Efendi, he had to look for new allies, and in the meantime, Japan, which had won the victory in the Russian War of 1904-1905, appeared as an alternative ally in the liberation of







Mekteb-i İslâmiye (Islamic School) students

the Russian Turkic peoples and Muslims. Japan, which gave the green light to İbrahim Efendi, aimed to establish close relations with the Muslims of Russia and the Ottoman Empire, which was the leader of the Muslims of the world, with this policy, and with that support, it was ensured that İbrahim Efendi could produce propaganda for Japan with his writings and speeches in the Turkic and Muslim world.

İbrahim Efendi, who also befriended Toyama Mitsuru, the spiritual leader of the Kokuryuukai Association and the founder of the Genyousha Society, which aimed to unite Asians under the leadership of Japan, and one of the fathers of Japanese nationalism and Asianism, founded a society called the Asian Assembly *(Ajia Gikai)* in Tokyo in 1909 with Mitsuru and some other Japanese leaders. With the participation of many high-ranking Japanese individuals who were Muslim, the Society sought to guide Asian Muslims' independence movements by finding support for them. İbrahim Efendi, who played an active role in this process, made the Japanese government move a little closer toward the Muslim Turks in Russia and accept them as potential allies, and finally he went to Japan himself in 1933 with the invitation that he received and he stayed in Tokyo until the end of his life.

After the door was opened by Abdürreşit İbrahim, the Turkic Tatars also came to Japan and settled there, forming an aspect of Turkish-Japanese relations that is not well known. In Tokyo, where Abdürreşit İbrahim's tomb is located, the sewing machine there and many others in a dusty room adjacent to the Tokyo Mosque, which was later rebuilt by the Turkish government, helped generate the Tokyo fashion of the 1930s. The Turkic Tatars also distributed the Holy Qur'an and other important books to Muslims in the Far East.

Tokyo was one of the cities where the Turkic Tatars who migrated to the Far East

The settlement of Abdürreşit İbrahim Efendi in Japan in 1934 was a turning point for Muslims. In Japan, Muslims built many institutions upon his initiative.

during the construction of the Trans-Siberian Railway or while fleeing Russian expansionism settled intensively. This city, where bureaucrats, high-ranking soldiers, and foreign representatives were concentrated, was also popular with Turkic Tatar merchants in terms of market potential. In the Tokyo Hotel, which the Turkic Tatars had been using as a meeting place since 1921, meetings were held especially on religious days and holidays, and Friday prayers were held in the halls of the hotel. After a while, the Turkic Tatars, who rented houses close to each other in the Shibuya district of Tokyo, where a small number of Muslim families lived, would gradually become dominant in this district. While some of the Turkic Tatars in Tokyo were engaged in butchery and grain merchandizing jobs, which were generally tailored to the needs of Muslim families, the majority were engaged in the trade of fabric and ready-made clothes. The peddlers of clothes and fabric, working alongside wealthy Turkic Tatar merchants, sold their goods alone or with their wives in remote villages, gradually becoming unrivaled in this market.

In the first quarter of the 20th century, the Turkic Tatars who settled in the Shibuya district called *Mahalle-i İslâmiye* (Muslim Neighborhood) were organized under the leadership of Muhammed Abdulhay Kurbanali, who came to Tokyo in 1924. The aim of the movement led by Kurbanali, who established close relations with the Japanese General Staff by explaining Islam to Japanese intelligence officers in Manchuria, was to organize the Turkic peoples of the Far East and unite the Muslim and Turkic nobility in Asia around the ideal of Greater Asianism. For this purpose, the *Mahalle-i İslâmiye Cemiyeti* (Muslim Neighborhood Society), which was established in Tokyo, had the *Mekteb-i İslâmiye* (Islamic School) built in 1931 so that the Turkic Tatar community could hold their meetings and prayers. Education was also carried out in the *Mekteb-i İslâmiye*, which was not only a place of worship, and the books needed by the Turkic Tatars in Japan were printed in the small printing house on the ground floor of this building.


Abdürreşit İbrahim Efendi





The appearance of Abdürreşit İbrahim Efendi, who devoted his life to the struggle for independence of Muslim Turkic peoples, was also the turning point of the Turkic Tatar diaspora in the Far East. Since he was an Ottoman citizen, he needs to be remembered today.

Kurbanali, as the founder of the *Matbaa-i İslâmiye* (Islamic Printing House), bought the old letter templates of a newspaper in Türkiye, which was undergoing an alphabet reform at that time, and carried out his press activities in the Far East with Arabic letters. The monthly magazine called "Japanese Informant" *(Japon Muhbiri)*, published by Kurbanali in the *Matbaa-i İslâmiye*, was effective in the Japanese government's propaganda for the Far Eastern Turkic Tatars and Muslims. In the *Mekteb-i İslâmiye*, where theater plays and various competitions were organized, children who received education in Turkish, Tatar, English, and Russian completed their courses in the primary school curriculum in Japanese.

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The Exemplary Story of the Hagia Sophia Madrasa

On April 15, 2022, the Hagia Sophia Madrasa, the reconstruction of which was already completed, was reopened by President Recep Tayyip Erdoğan. However, this was not easy at all. The debates that have been going on for years between those who want madrasas to be rebuilt and those who oppose it also reveal the intentions about Hagia Sophia and the surrounding Turkish monuments.

Mehmed Fatih Can

One day, Kemal Altan, the director of the İstanbul Museums, came to me and he was crying his eyes out. I was bewildered... There must have been a very important reason for him to cry like this. 'What is it, what happened?'

'They demolished it, they demolished it tonight! They destroyed the graceful minaret overnight,' he said, and continued in a broken voice: 'Aziz Ogan, the director of the İstanbul Archaeological Museum, called me the day before. He said that they will demolish the minarets of the Hagia Sophias, of the Great and Small Hagia Sophias. Last night until the morning, the minaret of the Small Hagia Sophia Mosque in the vicinity of Kadırga, a masterpiece of Turkish architecture, was razed to the ground. Tonight, the minarets of the Great Hagia Sophia will be demolished and it will be turned into a Byzantine church!'

I tried to soothe him. I said, 'Sit down. They cannot destroy the minarets of the Great Hagia Sophia. Let's prepare a report. I'll tell you, you write!'

The report I dictated to the now-deceased Kemal Altan was as follows:

'...Now the age of this old temple is even more advanced. The minarets are the last

buttresses on which the main dome rests. If the minarets were to be demolished, the dome would be completely knocked down. And the Christian world, which is on the alert, will cry out that the Turks have destroyed Hagia Sophia...'

The deceased Kemal Altan gave this report to the relevant people and the demolition of the minarets was abandoned" (İ. Hakkı Konyalı, "How I Saved the Hagia Sophia Minarets" [*Ayasofya Minarelerini Nasıl Kurtardım*], *Yeni İstiklal Gazetesi*, April 13, 1966).

AND SUCH A REPORT...

The minarets of the Hagia Sophia Grand Mosque were saved, but the Hagia Sophia Madrasa, the first university of Turkish



İstanbul, did not have the same chance.

On August 27, 1934, a noteworthy report was issued that started the process of turning the Hagia Sophia Mosque into a museum and then destroying the madrasa, which roughly read:

"Hagia Sophia itself is already a museum. To give it the character of a museum with a scientific form depends above all on cleanliness and restoration. For this, it is necessary to know and wait for the final shape of the mosaics that Whittemore began to uncover and the traces that this operation will leave on the building... In addition, it is imperative to demolish the ruins around it and adjacent to it, such as the 'Orphan's Dormitory' (*Kimsesizler Yurdu*), coffeehouse, and shops..."

The place referred to here as the Orphans' Dormitory was the Hagia Sophia Madrasa.

FIRST UNIVERSITY

To be brief, the Hagia Sophia Madrasa was put into operation in the monks' rooms



of Hagia Sophia, which was turned into a mosque immediately after the conquest and underwent a thorough repair. The priests' rooms of the Pantokrator Monastery in Zeyrek were arranged in the same way and became the first university (*külliye*) of İstanbul, both of which together became *Darü'l İslam* or Territory of Islam. We understand from the foundation of the complex that the main madrasa building was built later by Fatih on the northern side of the mosque instead of these rooms in Hagia Sophia, which were used temporarily. Süheyl Ünver states that İstanbul University was first established in the Hagia Sophia and Zeyrek madrasas and that education was given in these places for eighteen years until the provision of the Sahn-ı Seman Madrasas in Fatih. As a matter of fact, İstanbul University, which is our most deep-rooted academy, expresses at every opportunity that it is proud to include the year 1453 as the date of birth in its identity.

GREAT STAFF

The first professor (*müderris*) of the madrasa was Molla Hüsrev, the teacher of Fatih, who was considered the *İmam-ı Azam*, or the greatest imam of the century.

The great mathematical and astronomical scholar Ali Kuşçu also served as a professor here. The lectures he gave in this madrasa were followed even by the famous scholars of the time. Ali Tusi, also one of the famous scholars of the time, was assigned to the Zeyrek madrasa with Molla Zeyrek.

Being a professor in this madrasa was so prestigious that as the first great scientific honor of İstanbul, the title of "Hagia Sophia Professorship" (*Ayasofya Müderrisliği*) was established. Again, Hüseyin Ayvansarayı, in his famous work *Hadikatü'l-Cevami*, records that Molla Akşemseddin also had a cloister (*halvethane*) adjacent to the madrasa narthex.

From the document titled "Cetvel-i Medâris-i Asitâne" and dated 1863, available in the Konya İzzet Koyunoğlu Museum Archive, we also learn that it was the most populous madrasa in İstanbul with 198 students (Yavuz Özdemir, "There Was a Hagia Sophia Madrasa and It Was Demolished" [*Bir Ayasofya Medresesi Varmış ve Yıktırılmış*], *Tarih ve Düşünce*, February 2003).



IT SPOILS THE VIEW!

The building, which was used as the Darü'l Hilafeti'l Aliyye Madrasa until 1924, functioned as a dormitory for orphans for a short time by the order of the governorship, but it was demolished based upon demolition letter numbered 20213/353 submitted to the Ministry of Education on March 24, 1935, by Aziz Ogan, the General Director of Antiquities and Museums, who alleged the excuse that "it spoils the view and eliminates the honor of the great monument of Hagia Sophia with its condition."

The rubble of the madrasa, which was demolished with the accusation that it "spoils the view of the monument," was left in a dilapidated condition for years. Ogan went so far as to call the five-century-old madrasa a newer piece of construction. Ekrem Hakkı Ayverdi commented on this disaster as follows: "Even though the building is a more modern innovation, it was originally the first İstanbul madrasa built by Fatih. But it is necessary **to be one of us** in order to feel this in the deepest place of one's conscience. If only one wall remained, it would be left



Brought back to life after 86 years, the Hagia Sophia Fatih Madrasa, which was rebuilt by the General Directorate of Foundations, is allocated to Fatih Sultan Mehmet Vakıf University to be used in accordance with its essence as the Hagia Sophia Compound.

next to Hagia Sophia. That's it..." (Ekrem Hakkı Ayverdi, "Fatih Era in Ottoman Architecture" [*Osmanlı Mimarisinde Fatih Devri*], İstanbul Fetih Cemiyeti Yay., İstanbul, 1953).

Fortunately, before it was demolished, pictures of the building were taken with the intervention of a few prosperous people and the copies of the project drawn by the architect Nihat were sent to the Evkaf Directorate (Directorate of Foundations) and the Ministry of Culture.

Although the stages of the form and character of the madrasa until the date of its demolition are topics for another time, since we are on the topic here, we want to point out the following...

A FAKE OLD MONUMENT?

In 1982, a new repair was started for Hagia Sophia. The madrasa area, which was under piles of earth and rubble, was also cleaned and foundation drilling was carried out. Architect Alpaslan Koyunlu and archaeologist Erdem Yücel, who carried out the repairs, uncovered the remains of the madrasa, partition walls, water channels, the fountain base, and the main promenades.

In the following years, when a restoration plan was made based on the works of the aforementioned individuals, and with the help of the plans and knowledge of Süheyl Ünver, Ekrem Hakkı Ayverdi, and Gullit, reconstruction was wanted to be carried out, but people opposing it started an intense campaign.

In 1985, the "Hagia Sophia Museum" was included in the UNESCO World Heritage List, and now people made a fuss after a threat that it would be removed from that list. The Turkish National Committee of the International Council on Monuments and Sites (ICOMOS) labeled this national move as **"building fake old monuments"**...

As a result, the project, for which the restoration plans were drawn and approved by the Supreme Council of Monuments, and which was tendered by the Ministry of Culture for seven million lira, failed... Unfortunately, the aforesaid people were able to actualize their threats despite the national will...

"The statement of the ICOMOS Committee, which considered the project and latest news as 'worrying,' included threats such as 'Considering that Hagia Sophia is perhaps one of the most important structures in the history of architecture, the severity of building a new fake old monument immediately adjacent to it would be understood.' We hereby declare that we believe that insisting on the implementation of the reconstruction project, which we believe will adversely affect the 'Superior Universal Value,' will create a serious risk for İstanbul's World Heritage Sites."

Acting against this accusation, Ministry of Culture officials said: 'With ICOMOS opposing the project, independent experts at universities have been asked to prepare an Environmental Impact Assessment Report. The MM Tourism company won the tender

HAGIA SOPHIA FATİH MADRASA



Total area
11,473 m²

Indoor area
1300 m²

2 Stories
38 Rooms

History

1869-1874

It was demolished during the reign of Sultan Abdulaziz and the old madrasa was rebuilt on its foundations

The last Hagia Sophia Madrasa was used as the Dar al-Khilafat al-Aliyah Madrasa

1924-1936

It was used as an orphanage by the İstanbul Municipality

1936

It was demolished due to its dilapidation and unavailability for use

2017

The first stage of work began

2022

The madrasa, which was restored after 86 years, is allocated to Fatih Sultan Mehmet Vakıf University to be used in accordance with its essence

Centers that will be located in the madrasa:

- Hagia Sophia Research Center
- Fatih Sultan Mehmet and His Era Research Center
- Islamic Arts Implementation and Research Center
- Islamic Law Research Center
- Manuscripts Implementation and Research Center
- Foundation Research Center
- Evliya Çelebi Studies Research Center
- Visual Communication and Design Implementation and Research Center



of the madrasa project at a cost of seven million lira. Due to international conventions, the ICOMOS decisions are crucial. The museum staff needed additional buildings for their working areas and warehouse needs... Religious education is out of the question. In addition, a structure that was demolished in 1939 cannot be described as 'fake.' The madrasa was built by Fatih Sultan Mehmet after the conquest of İstanbul. The seminaries within Hagia Sophia were enlarged and turned into madrassas. The preparation of the environmental report is a sign of Türkiye's goodwill. ICOMOS does not want the Hagia Sophia Madrasa building to be revived." While ICOMOS was trying to shape public opinion with words such as these, the conservation expert (!) architect Gülsün Tanyeli stepped in and said the following in the same vein: "International contracts are clear. If the madrasa is insisted on and international committees impose sanctions, Hagia Sophia can be removed from the World Heritage List. The preparation of the Impact Assessment Report does not necessarily mean that ICOMOS and the relevant units of UNESCO will give their consent to the project. It will be examined how the report was prepared and which documents are included. In this process, NGOs and related chambers may file lawsuits against the implementation of the project. The original place of the historical building known as the Fatih Madrasa is not the courtyard of the Hagia Sophia Museum. The real location of the madrasa is just beside the Caferağa Madrasa. The architectural characteristics of the 15th century structure are also unclear..." and so on (Mert İnan, " Madrasa Crisis in Hagia Sophia" [*Ayasofya'da Medrese Krizi*], *Milliyet* Newspaper, 30.09.2014).

> Thanks be to God, with the Hagia Sophia Fatih Madrasa that we opened today, we are bringing another monument whose traces were wanted to be erased back to our city.

A HISTORICAL SHAME COMES TO AN END

All these discussions ended with the great support of our nation when Hagia Sophia was turned into a mosque again and regained its original identity. Our nation's longing for Hagia Sophia was so great that the voices of those who objected were not heard, because this demand was already the demand of the vast majority of the nation, and what was lacking was political determination.

In 2009, the madrasa area was registered as a "cultural asset that needs to be protected" because there were sufficient scientific data for the reconstruction of the building based on the projects prepared according to the existing remains, historical documents, photographs, and drawings. The first phase of the reconstruction, which started in December 2017, was completed in December 2019 with the use of original details and materials.

Finally, on April 15, 2022, the madrasa, whose reconstruction was completed, was reopened by President Recep Tayyip Erdoğan. The president's speech at the opening summed up the debates around the madrasa over the years:

"We have taken a very important step in terms of carrying our magnificent past to the present and future and bringing it together with our people. With the Hagia Sophia Fatih Madrasa that we opened today, we are bringing another monument whose traces were wanted to be erased back to our city."

"The mentality that separated Hagia Sophia from its original identity and turned it into a museum unfortunately could not tolerate this madrasa either. This historical madrasa, which was an endowment of Fatih and served as a nest of knowledge and wisdom for centuries, was destroyed without anyone seeing or hearing. However, every endowment is also a trust bequeathed to us. Today, with this opening, we are not only protecting the trust, but we are also fortunate to be removing another stain of shame that the one-party mentality placed on our history."



Firdevs Kapusızoğlu

Children's Literature - Would You Look at That!

Children's literature is a place for encounters with memories that we are familiar with in our lives, and we should journey among them without stopping. It can be said that the stop to look at the sky, which the poet points to for joy, is the very picture of a story book.





One of the debates that has been occupying the agenda for a long time when it comes to children's literature is the correctness or necessity of the inclusive naming of works prepared for children. While some of the field experts argued that it was not appropriate to reduce literature to categories with a separate naming, some of them adopted the view that this concept would make it easier to characterize the studies to be done. While these discussions were going on, the considerations that needed to be made about the quality and functions of the books were unfortunately left behind. One of the reasons for this was the belief that children's books should exist mostly with "educational" purposes. This indicated that there was no need to ponder the nature of the books. As a matter of fact, children's books have been prepared for years with the aims of preparing readers for the life that lies ahead of them by equipping them with the facts adopted by society, creating awareness about national and universal values, and facilitating adaptation to social rules. Although this situation mostly supports the production of didactic, low-interest books, for a long time the "educational" purpose continued to be the first and only expectation of books. However, instead of focusing solely on the educational aspect of children's books, we should have paid enough attention to their entertaining suitability for children's developmental characteristics while supporting their interests and needs. Another reason for our delay in going over children's literature with a fine-toothed comb was that we thought it was easy to write for children. We believed that only a value to be taught, a lesson to be learned, a few hundred words, and simple fictions would be enough to write children's books. And that's why we saw writing for children as trivial, and - there's nothing wrong with saying this - as humiliating work compared to producing full-fledged works for adults. This approach has condemned us to a lot of translated books. Fortunately, awareness of this situation arose after a while, and Turkish literature was not deprived of the pleasure of bringing thousands of high-quality children's books to children.

> The first feature we look for in children's books is that they are educational. However, we should pay enough attention to the entertaining nature of children's books, their suitability for the developmental characteristics of children, and their support for their interests and needs.

So what do you think the educators, parents, and children imagine when we say "children's literature"? The answer to this question needs to be thought about carefully so that we can accurately assess our comprehension in terms of reading comprehension skills, which we have realized through projects such as PISA and PIRLS that aim to measure the success of students at an international level. In order to demonstrate a sufficient level of success in the development of reading comprehension skills, many issues should be raised, such as the age of our children at the time of their first acquaintance with books, the relationship between parents and books, the opportunities to benefit equally from children's books, the children's publishing policies of our state, and publishers' and authors' tendencies in children's literature. In this article, we will focus on the questions of why children's literature exists and what its function is. We hope to cover the other issues in future writings.

Let us start with this question: "What is children's literature?" Is children's literature the sum of texts whose target audience is children, which is approached in line with the principles of the children's perspective, childishness, and children's reality? According to Dilidüzgün, these three concepts are the key to the pedagogical, visual, and aesthetic acceptance criteria of literature for children. It determines the theme, subject, content, form, and style, but I think it is not enough to make a definition on its own. Childishness and the reality of the child



lead us to simplicity in subject, expression, narration, and meaning. Treating this simplicity as shallowness is our illusion. The children's reality, on the other hand, encompasses the subjects, behaviors, and sensitivities specific to the children's universe. It indicates that children perceive differently from adults. Children's literature defines its framework in light of these concepts, but it has a freedom that cannot be delineated. If it is to be likened to something small with a large effect, it is just like a spider's silk. One square millimeter of spider's silk can carry a load of 178 kilograms! A tiny, thin illustrated storybook is strong enough to maintain its freshness for the long years of human life. As Katherine Rundell said, the human heart does not move in a straight line. Children's literature teaches us to look at everything with pure, natural amazement and admiration on this inclined, winding path. Children's literature prepares us for the various difficulties we will face in the curves of this path with its limitlessness and magic in its purity, placed in a colorful cover.

If we are to make an observation about what children's literature is for, the first thing we can say is "it feeds our imagination." It presents us with some things that we have lost as we move into adulthood, things that we are not even aware that we have lost. Adult life is full of forgetting. Children's literature is a place for encounters with memories that we are familiar with in our lives, and we should journey among them without stopping. It can be said that the stop to look at the sky, which the poet points to for joy, is the very picture of a story book.

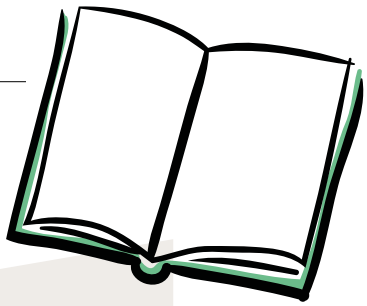
Childishness and the reality of the child lead us to simplicity in subject, expression, narration, and meaning. Treating this simplicity as shallowness is our illusion.

When we read a children's book, we have a chance to be a child again. It gives us the opportunity to return to those old days when we believed that the world was a place full of beauty and goodness, where we discovered new things every day, where our imagination has not yet been dulled or subdued. The "modern" life brings a notorious competitor with its colorful illuminated world in the face of children's literature, which we can compare to a small flashlight. The imagination of humanity, which is almost hypnotized in front of the screens that are settling into the focus of our lives at a tremendous speed, is being "put out of use" a little more every day. And children's books stand against the screens to step into an endless world that no one can track down on their own; thus, they create a space of privacy for themselves, because at the end of the day, to encounter their essence, all individuals need to find refuge in themselves. Books require creative thinking, filling in gaps with predictions, and using imagination, while screens clearly present their messages through text, images, and sound. That is why we can say that books have a unique ability of not losing their magic.

One of the functions of children's books in today's world is undoubtedly that they serve politics. The following words of Ursula Le Guin, an author of children's books, explain this situation: "Resistance and change often begin in art. Very often in our art, the art of words." Today's technological developments, consumption habits, climatic events, wars, and migrations affect our way of life and cause collective problems. Marginalized groups and social divisions have an impact on the policies of countries. Considering the role of children's books in building identity, it is one of the important functions of children's books to be able to directly scrutinize the problems of the age and to raise awareness of social issues for children. Yes, perhaps fiction does not have the strength to save the world on its own, but a seed planted in the text does not end its life before it grows in the heart of the reader.

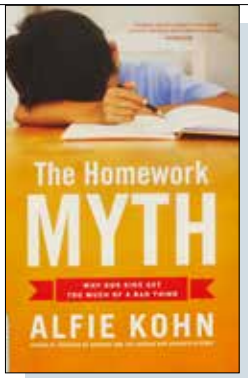
After all, children's literature should keep itself alive not only for children, but for all of humanity, right? As Rundell said: "Whenever we have to start all over again, we have to turn to children's books to remember what's left in our hands." That's why we say: would you look at these children's books!





Books That Will Change Your View of Education

The adventure of human beings from birth to death is also an educational process. We are constantly discovering new things, constantly learning new information in order to continue our lives and to be useful for ourselves and our society. Therefore, we are always interested in the 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.



THE HOMEWORK MYTH / *EV ÖDEVİ-BİR ÖĞRETİM EFSANESİ*

Author: Alfie Kohn

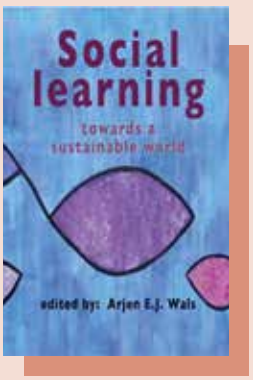
Turkish Translator: Yiğit Ataman

Publisher: Da Capo Lifelong Books / Görünmez Adam Yayıncılık

Many of us are familiar with the disappointment, frustration, and boredom of homework, but we think that it is worth doing because we suppose that it makes higher achievement possible, "reinforces learning," develops the ability to study, and strengthens the sense of responsibility. However, logic and experience, as well as research evidence, contradict these assumptions.

Current data suggest that homework doesn't offer any benefit for small children and raise serious doubts about whether it is necessary for older children or not, along with leading us to radically question the belief that homework provides qualitative study habits and independence.

So why do we still force kids to work the second shift at home when homework creates all sorts of problem? Kohn's ever-strident and detailed examination reveals how some misconceptions about learning, distrust of children, and a focus on ambiguous competition reduce free time in children's worlds and increase conflicts in family life. Through examples of parents battling with homework oppression and schools that demonstrate a high quality of teaching without homework, Kohn urges us to reassess what happens at school and after school, and then take steps to ensure our family's peace and children's love of learning.



SOCIAL LEARNING TOWARDS A SUSTAINABLE WORLD

Editor: Arjen E. J. Wals

Publisher: Wageningen Academic Publisherse

The book, which consists of 27 chapters, brings together the ideas of academics and writers from six continents. It discusses the basic principles, perspectives, and practices of social learning in the context of sustainability. In the book, social learning is examined based on areas where sustainability is at risk. Themes from the book that draw attention are as follows: organizational learning, environmental management, and institutional social responsibility; multi-stakeholder governance; education, learning, and educational psychology; and multi-purpose land use and integrated rural development. The fact that one of the chapters of the book is devoted to a series of reflective case studies about people, organizations, and communities using social learning styles to move towards sustainability also makes the study valuable.





OKUL TASARIMI VE ESTETİĞİ / **SCHOOL DESIGN AND AESTHETICS**

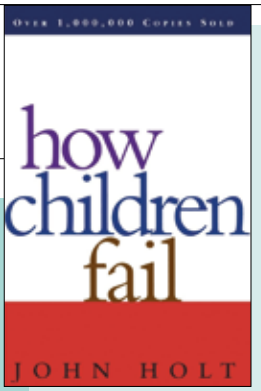
Editor: İbrahim Hakkı Karataş

Publisher: Nobel Akademik Yayıncılık

School structures are the first social or public places that the child encounters. We spend our childhood and early teenage years in school, which are the most critical periods of our lives. Despite this, unfortunately, schools have been structures whose design and aesthetics have been given little thought. We can clearly see this fact when we look at the design and aesthetics of thousands of schools and educational structures in Türkiye. On the other hand, change and transformation in all areas of life affect educational environments in many ways, forcing them to transform, and new requirements demand educational environments to have new functions.

This book was written in order to compile the knowledge and experience about the design and aesthetics of educational buildings in Türkiye and in the world. It aims to share tips that will enable educators, entrepreneurs, managers, politicians, architects, and engineers to think once again about educational structures.

This modest work, with contributions from teachers, school administrators, education administrators, academics, and architects, will open a door for those who are in search of ideas regarding school design and aesthetics.



HOW CHILDREN FAIL / *ÇOCUKLAR NEDEN BAŞARISIZ OLUR?*

Author: John Holt

Turkish Translator: Ceren Erkan

Publisher: Da Capo Lifelong Books / Beyaz Yayınları

Holt's perception of children, the clarity in his thoughts, and the love and connection he has for children made both Why Children Fail and its complementary book, How Children Learn, among the timeless classics of education.

Holt emphasizes that every child is a hidden treasure waiting to be discovered. According to him, children are treasures waiting to be met by sturdy, faithful, idealistic, and determined explorers. Students who fail to make this encounter lose interest and desire over time. They have no choice but to play the loser. We teachers give students adjectives such as "lazy" student, "disinterested" child, "intelligent" student, "failed" child, and so on. However, no child is born unsuccessful. In every child, there is something suitable for development. This principle should be the cornerstone of teachers and even of the entire education system. An adult who will learn quickly like a baby in the first trimester of development comes once in a blue moon.

ROBERT KOLEJ'İN İZİNDE / *FOLLOWING IN THE FOOTSTEPS OF ROBERT COLLEGE*

Author: Ayşe Aksu

Publisher: Dergah Yayınları



The missionary organization commonly referred to as the American Board (ABCFM) and established in Boston in 1810 in order to serve outside the United States entered a schooling process that spread rapidly from İstanbul to Anatolia, the Middle East, and the Balkans as of the 1840s. It made significant contributions to the rooting of American values and the Anglo-American worldview in these lands. Although most of these schools were officially closed during the Republic period, they pioneered and guided local Turkish schools with the education and teaching models that they were implementing for years. Robert College and the Arnavutköy American College for Girls (1890-1971), as well as the American girls' and boys' schools in Bursa, Tarsus, and İzmir, which were left open, continued to educate the children of the elite and wealthy families of our country. In this respect, American schools constitute one of the most important topics in our history of Westernization.

This book examines the first examples of the schools opened by the American Board in İstanbul, Bebek Seminary *(Bebek İlahiyat Okulu)* and Robert College, and the stages that preceded them in detail by discussing each of them in a separate section. Thus, it attempts to ensure that institutions and implementations that seem to be separate from each other are seen as a whole by referring to the past and questioning them in cause-and-effect relations.



EĞİTİM VE OKUL YÖNETİMİ / *EDUCATION AND SCHOOL MANAGEMENT*

Author: Prof. Dr. İrfan Erdoğan

Publisher: Alfa Yayınları

This book was written for administrators, staff, and teachers who work at all levels of the Turkish education system from top to bottom and who strive and seek to improve education and teaching. In the book, first of all, the Turkish education and school system is briefly described. Then the meaning of management, different management approaches, the history of the theoretical foundations of management, management and leadership, and basic management processes are discussed. In the second part of the book, education and school administration are explained. In this section, under the subtitle of instructional management and leadership, the work that needs to be done at the practical level in the school environment is presented.



Maarif Dictionary

Eyyup BOSTANCI



Raffaello's fresco, The School of Athens

Çocuk: Child

Childhood is the most innocent and purest form of man. Despite this, ever since the world has existed, wars, torture, slavery, oppression, and all kinds of cruelty have affected children the most. Oddly enough, this misfortune of children was only recognized in the 1900s. Although the Convention on the Rights of the Child was not fully implemented, it was adopted by the UN General Assembly in 1989. Situations such as the killing of unhealthy children in the Spartan City States or children as a commodity bought and sold in Babylon, which, according to Aristotle, were "catastrophes," are astounding.

One can't help but think: Does this misfortune of children have its source in the origin of the word? Ironically, children, who are the source of energy and joy in the world, have also experienced misfortune in terms of words, as well.

There has been a lot of research on the origin of the Turkish word *çocuk* (child), the change in the sound of the word, and the differences in its meaning. The word means **kildham** ("womb," "pregnant," in Gothic sources) in the Proto-Germanic language family. It is also a common view that in Old English the words **cild** and **cildhama** have the meanings "fetus, infent (infant), amborn (unborn)." There is also a prevailing opinion that this word meant unborn or newborn person and that these words have long meant uterus and uterine fruit. Also, in Arabic, **veled** means "born."

The oldest document in which the word *çocuk* is found in Old Turkish is the *Divanü Lügati't-Türk* ("Compendium of the Languages of the Turks"), from 1074. Mahmud al-Kashgari gave the meaning of the word as "piglet and the smallest of all things." It is seen that "**kuld**" in Danish means "animal offspring" as in Turkish. "**Bambino**," which means "child" in Italian, is also used to mean a cat breed. In addition, there are those who hold the view that the word *çocuk* is derived as a reflection due to the use of the words "cicik, cücük, çiçik" for "**meme"** (breast) in the Eastern Anatolia Region.

Pieter Bruegel / Children's Games



School

The title may connotate something to some of you. The meaning of the English word in ancient Greek is also very interesting. The word comes from the ancient Greek word "**schole**" (σχολē "σχολή"). That is, "to rest, to hold back from work, not having to work." How interesting, friends. I will satisfy your curiosity immediately. That word is "school." You're surprised, aren't you? We don't really have to work at a job when we go to school. We don't realize that this meaning lies behind it all when our parents say, "Just study, we want nothing more from you." According to the TDK Dictionary, this word, which is defined as "the place where all kinds of education and teaching are collectively carried out," comes from the French word **école** meaning "school, art, or movement of thought." The French word is derived from the Latin word "**schola**," meaning school. In English, the word **school** is derived from the Greek **schola** and took its final form. In Arabic, from the word كتب "**ketebe**" (to write) to "the place where one writes" the word مكتب **mekteb** (school) was created with the mef'al word root. In order to simplify the Turkish language, the name **okulağ** started to be used instead of **mektep**. The suffix -lak, which makes a place name, was added, and the "place to read" was created. In addition, the word **okuevi** was also used by combining the verb oku- (read) with the noun ev (house), but this word could not find its place in the modern language. Again, the word **okulası** was not preferred and **okul** was used, inspired by the French word **école**.

Maarif: Education

This word, which has harmony in its pronunciation and also means "knowledge, culture," is the plural of the Arabic word معارف "ma'rifet." The word also refers to sciences, skills (*marifetler*), and the Ministry of National Education in the Ottoman period. The words **arif**, **maarif**, and **marifet** reflect knowledge and skills in terms of their meanings. In Turkish, the word **eğitim** (education) was created and used in a sense close to the word **maarif**. Quite different opinions have been put forward regarding the origin of the word **eğitim** (education). Linguists have insisted that the verb eğ- (to bend, to twist) has nothing to do with education. Instead, based on the use of the igit- verb in old Turkish inscriptions, they stated that the word eğitim is used in the senses of 1) to feed, 2) to satiate animals (in terms of wild horses), 3) to protect, to develop, to feed, 4) to educate, to tame. In this respect, they emphasized that it has the meaning of educating and taming in a general sense. This word, which is education/educazione in English and other European languages, comes from the Latin verb **educare** in terms of semantics and means to build, to make someone stand up, to erect.

The word "education" in English comes from the Latin "educatum." "e" means "from inside to the outside" and "duco" means "development, progress."

Ministry of Education Building (*Maarif Vekaleti Binası*)
Ankara (1925-1947)





Kalfa: Journeyman or Overseer

This word, which refers to the stage before mastery in apprenticeship schools and vocational high schools, evolved from the Arabic word **caliph**. Since the caliphate is an office of proxy or delegacy, it was based on that meaning of the word and **kalfa** was used in the sense of "the master's deputy." The word **kalfa** appears as an example of the fact that language is alive and changing. The word also has a lot to do with art, because **kalfalık** (journeymanship) also means "assistant of an architect." It was also practiced in the Ottoman period for teachers to sometimes teach the best students in the class. These students were called **kalfa** in the sense of the assistant of the teacher. The person who takes the children to school and brings them back is called **kalfa**, as well. At the same time, the woman who was in charge of the servants in palaces and mansions was also called **kalfa**. As we have seen, the word has assumed a sense of duty, used for deputy-related affairs in terms of use from the word **caliph**. The concept is also used in English and German as qualified, qualifiziert with phonetic similarity.

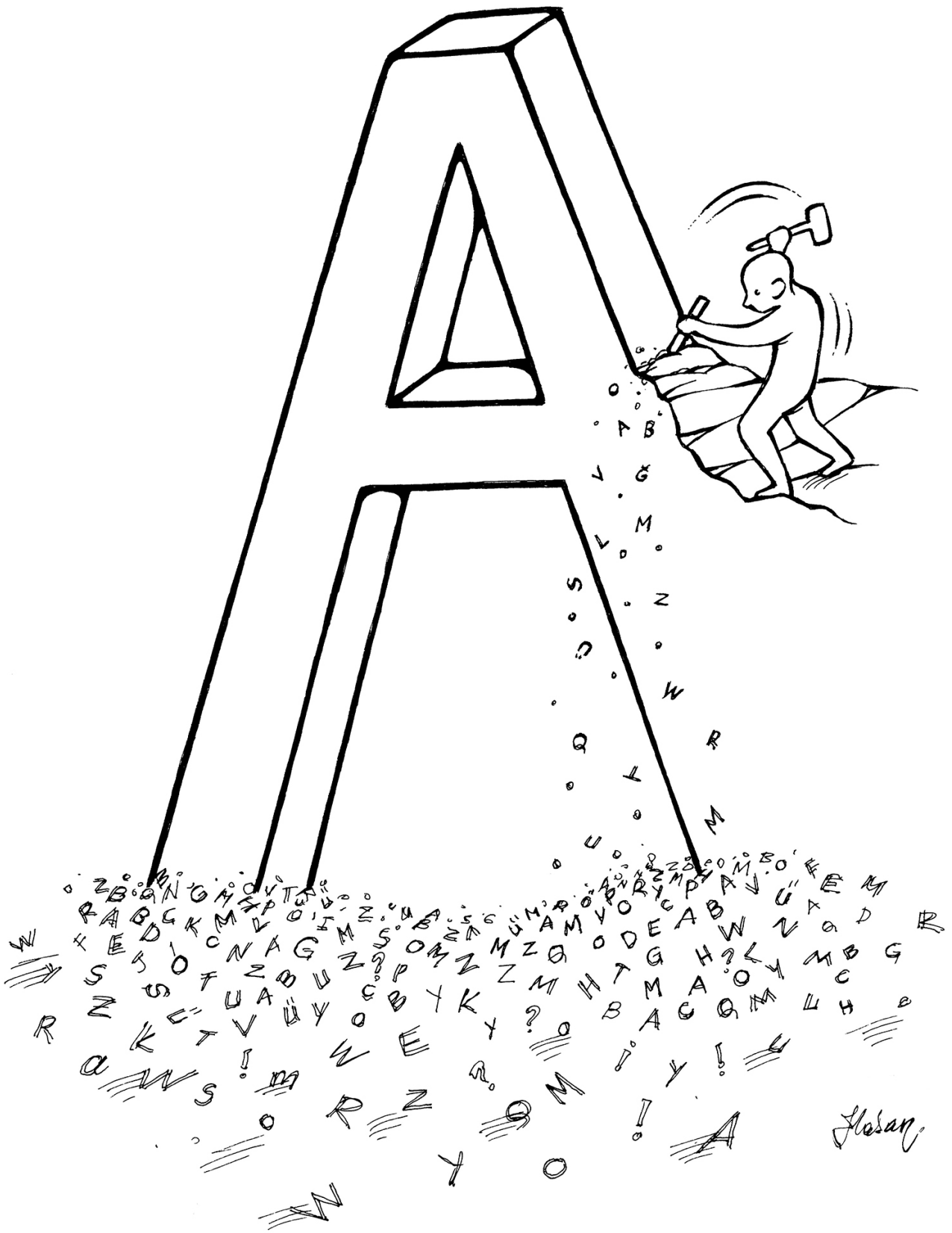


Bilgisayar: Computer

After people became acquainted with technology, it started to be used in all areas of life. The etymology of this technological wonder, which is produced nowadays to almost fit in the palm of the hand, has taken this name from its first use. In English, the word computer is derived from the verb "**compute**" with the suffix -**er**. So why is this device associated with computing? There's an answer: The first electromechanical calculator, built in 1935 by IBM, the world's largest IT company, weighed about five tons. Yes, you read correctly, the first computer weighed five tons.

This machine could perform 2200 multiplication operations per second. At the heart of this revolution was an electronic tube that allowed the alteration of electrical signals so that addition, multiplication, stocking, and benchmarking could be performed electronically. Because of these calculations, the word "computer" has been used. In our case, the Turkish word "bilgi" (knowledge/information) and the participial adjective "sayar" (say: to count + ar: suffix) were combined to form the name "bilgisayar" (knowledge/information counter - computer), which meets its exact task as one of the most beautiful words in language production.

Illustration / Hasan Aycın



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EUR	TR42 0001 5001 5804 8018 0810 70
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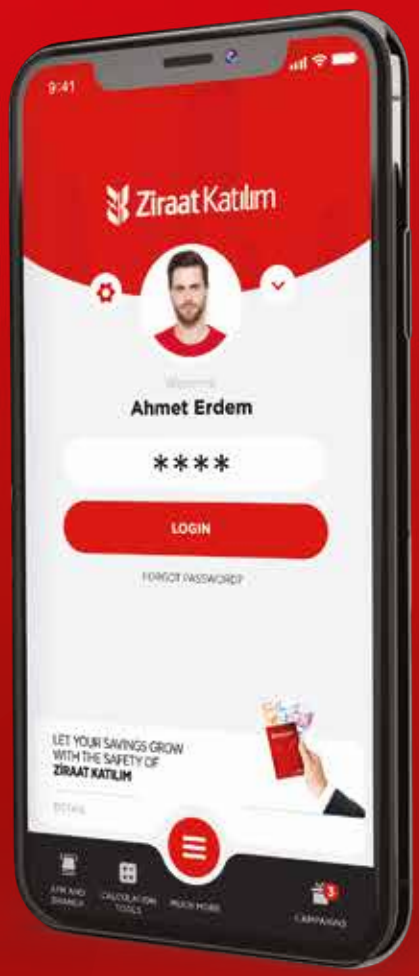
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