International
maarif
Journal

Year 3
Issue 7
April- May-June 2022

Where Is Culture in Education?



From the İstanbul Education Summit



LAVINYA STENNETT
An Educational Model That Considers Differences



MICHAEL HANSEN
Computer Science Education for Fundamental Skills



PASI SAHLBERG
Role of Stakeholders in Education Systems

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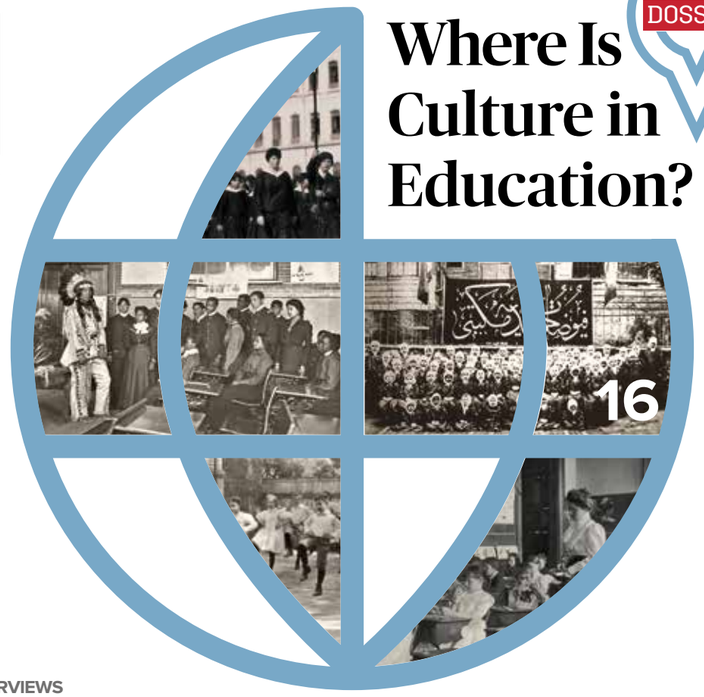
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In the seventh issue of the *International Maarif Journal*, the subject of **"Relationship of Education and Culture in the Local-Global Balance"** is explored from different perspectives by international academics and expert writers.



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When Yunus spoke, it was understood that Turkish, which had been degraded, was a language capable of expressing all opinions. What a beautiful language his Turkish was. Cemal Süreya was right in his identification: "The baby teeth of Turkish." P.10

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In Mevlevi thought, "I am complete" is never uttered; the education of the dervishes continues throughout their lives.

Saying "I am complete" is considered the most severe offense in the teachings of dervish lodges. "I am" is not accepted, and it is not possible to claim to be "complete." P.76

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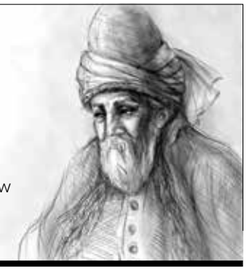




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International maarif Journal

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www.maarifdergisi.com
instagram.com/maarifdergisi
facebook.com/MaarifDergisi
twitter.com/MaarifDergisi

ISSN 2757-5624

Edition and Cover
Özlem Matbaacılık ve Reklamcılık LTD. ŞTİ.
Litros Yolu 2. Matbaacılar Sit. A Blok No:1BA11 Topkapı/İstanbul
0212 612 06 62

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

RELATIONSHIP OF EDUCATION AND CULTURE IN THE LOCAL-GLOBAL BALANCE

Technological developments and digitalization have brought people closer to each other, no matter where they live in the world. Interactions between countries and cultures and the ease of transportation have increased in an unprecedented way in history due to the possibilities of technology. Although this situation provides great advantages on the one hand, it also contains threats for local cultures in the form of globalization on the other.

Approaches and theories that are claimed to be universal in all areas of life, especially in education, and especially Western-centered approaches, are perceived as truths that should be accepted everywhere at all times. In this sense, discussions are held on the concept of ***"the global curriculum"*** in education, and the achievements to be made in education are listed under the title of ***"21st-century skills"*** and predictions about the qualities of new generations are put forward.

Indeed, with the world having shrunk so much, it is necessary to raise people who have the ability to understand this world as it is, and to think universally, for that matter. On the other hand, the preservation of local cultures is necessary to sustain different perspectives, riches that add value to humanity and treasures that make life meaningful. When this subject is approached in terms of education, it is essential to raise individuals who can express their own cultural values in a universal language, are open to exchanges with different cultures, and thus create value for humanity based on their own cultural backgrounds.

When the subject is approached from this perspective, I believe that international educational institutions can play a crucial role in helping local cultures meet the global world. The purpose of these schools should be to equip their students with the ability to use language in a way that can express their cultural richness in a universal dimension, based on respect for local values. ***Turkish Maarif Foundation*** acts in line with this principle in its educational institutions spread around the world, sees the cultural richness of countries as treasure that must be preserved for the sake of all humanity, and organizes all education curricula accordingly.

Education is also considered as an activity of cultural transfer. In this context, the relationship between education and culture and which of those two should be prioritized has long been discussed throughout the history of education. In the post-digitalization period that I have described here, with the acceleration of globalization, the future of nation-states and how local cultures will maintain their vitality have become important topics. At the ***İstanbul Education Summit*** organized by our foundation last November, some participants put forth insightful observations on globalization and its effects on local cultures. In this issue, we want to help our readers think about this subject together with us by discussing the relationship between education and culture from different angles as much as possible. I wish all our readers pleasant reading and I would like to take this opportunity to thank everyone who contributed to the preparation of our journal's seventh issue.

> In terms of education, it is essential to raise individuals who can express their own cultural values in a universal language, are open to exchanges with different cultures, and thus create value for humanity based on their own cultural backgrounds.

76%
Schooling rate target for children aged 3-5 by the end of 2022

166,447
Number of vocational high school students studying in informatics departments in Turkey

"Teacher Revolution" in Education: Teacher-Focused Education Model

The Ministry of National Education is implementing a regulation that prioritizes the vocational training of teachers in order to increase the success of students.



Teachers who complete school-based teacher training will have both their seniority and salary increased. Teachers will be mobilized to see examples of good practice across the country.

Highlights of the new model are as follows: School-based teacher training begins. Teachers will see examples of good practice at all levels. With 15-day travel assignments, they will see and analyze experiences and successes specific to different schools in all parts of Turkey and transfer them to their own schools.

The professional development of teachers will be prioritized. In this context, teachers with 10 years of experience will undergo 180 hours of vocational training. They will take the written exam and, should they pass, they will receive 1 grade of seniority and a monthly salary increase of 1,000 liras as a specialist teacher.

Ten-year specialist teachers, on the other hand, will earn an additional 1 grade of seniority and a monthly salary increase of 2,000 liras if they complete 240 hours of vocational training and pass the exam, together with the title of "head teacher."

Teachers will be encouraged to pursue master's and doctorate degrees. Currently, the number of teachers undertaking a master's program in Turkey is 117,000 and this constitutes only 10% of the total teachers. In Finland, all teachers have a master's degree.

In the Turkish education system, the tangible contribution of senior teachers to student success is clear. There is up to a 70-fold difference in success between students taught by teachers with 20 years of experience or more and students taught by teachers with 5 years of experience or less. For this reason, it will be ensured that the competence of teachers in the professional process will be increased.

Students Will Learn to Protect Their Muscles

The "Next Generation, Healthy Child" project, which is planned to protect the musculoskeletal system of children and will be implemented separately for each age group, is now underway.

With this project, jointly organized by the İstanbul Kültür University Faculty of Health Sciences and Kültür College, necessary warnings will be given to students so that they can identify any musculoskeletal problems that they may encounter during their growth period and at later ages and develop appropriate preventive approaches. Each student will be individually measured and evaluated through physical assessments and questionnaires by physiotherapists. After the evaluation, students with postural dysfunction will be offered exercises or training in order to prevent permanent posture problems that may occur at later ages.

THE PROBLEM OF POSTURAL DYSFUNCTION WILL BE SOLVED

Kültür College Schools Coordinator Biriz Kutoğlu and İstanbul Kültür University Faculty of Health Sciences Dean Prof. Dr. Ekin Akalan aim to provide information to parents with the "Next Generation, Healthy Children" project by raising awareness about postural dysfunction and nutrition and putting emphasis on students' health, which are among the biggest problems of our age. Noting that the pain due to poor posture or, in other words, postural dysfunction, has increased during the COVID-19 pandemic, experts say that postural dysfunction can lead not only to musculoskeletal diseases but also to mental disorders.



Students Will Find Their Way With the "Learning Compass"

Launched by the OECD in 2019, Learning Compass 2030 emphasizes the knowledge, skills, attitudes, and values that students need to realize their potential and contribute to the well-being of communities and the world.



The **"Future of Education and Skills 2030"** project, created within the scope of the Compass program, offers a vision and some basic principles for the future of education systems, guiding students to identify the knowledge, skills, attitudes, and values that they need to develop to shape their futures. According to this project, one of the most important requirements is for parents, peers, teachers, and the wider community to act together in **"co-agency"** so that students can have more effective study environments.



One of the focal points of the project, which was planned with the expectation that the children of today will be taking active roles in business life in 2030, is to provide students with perspectives that are challenging, thoughtful, curious, and allow them to engage in logical cooperation with others against the uncertainty of the future and sudden events such as pandemics that affect the masses.

THE LEARNING COMPASS WAS BORN FROM THE NEED TO LEARN

This project seeks answers to the questions of "What do students need to shape the future?" and "What kind of education system provides this infrastructure?" Its main goal is to ensure individual and social welfare. The report of the **OECD Future of Education and Skills 2030 Project** includes the following statement:

"The metaphor of a learning compass was adopted to emphasise the need for students to learn to navigate by themselves through unfamiliar contexts, and find their direction in a meaningful and responsible way, instead of simply receiving fixed instructions or directions from their teachers. When a student with the **OECD Learning Compass 2030** uses it with a sense of purpose and responsibility, they will influence the people, events and circumstances around them for the better. They do not think autonomously. Students are surrounded by their peers, teachers, families and communities, all of whom interact with and guide the student towards well-being."

CORE FOUNDATIONS ARE NOT ADEQUATE FOR 2030

On the other hand, the knowledge and skills needed for 2030 are defined in the report as follows:

"Core knowledge, skills, attitudes and values for 2030 will cover not only literacy and numeracy, but also data and digital literacy, physical and mental health, and social and emotional skills. All of these are increasingly recognised as essential for thriving in the 21st century, and as important facets of human intelligence." Within the project, skills are considered as "core foundations" and it is stated that what is needed is skills that allow the application of these core foundations, serve the general welfare, and make their impact on society felt.

HOW TO CHANGE THE CURRICULUM?

The report also presented the following statements: "The curricula taught in schools are traditionally designed around specific disciplines and/or learning areas. Adding new subjects or learning areas can lead to curriculum overload, while embedding them within existing subjects can prove challenging, given the conceptual complexity of some of these competencies." Some evidence suggests that learning new subjects in isolation may not be effective. For example, PISA results reveal that there is no correlation between exposure to financial literacy programs at school and scores on the PISA financial literacy test.



Schooling Rate for Age Group of 3 - 5 Increased to 48 Percent

Minister of National Education Mahmut Özer stated that work is underway to expand access to preschool education in order to increase equal opportunities in education

According to a statement issued by the Ministry of National Education, new steps continue to be taken to make preschool education more common. Planning to build 3,000 new preschools and 40,000 new kindergartens by the end of 2022, the Ministry has opened 5,500 new kindergartens so far. The Ministry increased the schooling rate among 5-year-olds from 78% to 85% in a short time. Thus, the overall schooling rate in the age group of 3-5 increased from 45% to 48%. In addition, it was decided to establish a kindergarten or nursery class in all primary schools to be built in 2022.

"THE TARGET IS 76 PERCENT AT THE END OF 2022"

In his assessment of the subject, Minister of National Education Mahmut Özer stated that the ministry wants to expand access to preschool education in order to increase the equality of opportunity in education, adding that the schooling rate of 14% in the 3-year-old group will reach 50% percent by the end of 2022, and the 35% schooling rate in the 4-year-old group will increase to 70%. He also said that they aim to increase the schooling rate from 78% in the 5-year-old group to 100%.

Minister of National Education Özer said: "Our planning towards this target is advancing successfully. We reached the target we had set for February 2022 for the 5-year-old group by the end of 2021. When we reach these targets at the end of 2022, our schooling rate for 3- to 5-year-olds will have increased from 45% to 76%."

Vocational High School Students' Favorite: Informatics

In Turkish vocational high schools, which are in great demand once again, students' favorite field is informatics. A total of 166,447 students study in the departments related to informatics, while 163,844 students study electrics and electronics and 131,425 study health services.

A total of 1,788,000 students receive education in vocational and technical Anatolian high schools, vocational education centers, open education vocational high schools, and private vocational and technical Anatolian high schools, which offer more than 100 fields of study in total.

TOP THREE CHOICES

Among the most preferred departments, the field of information technologies or informatics, which is seen as the profession of the future, leads with 166,447 students. This is followed by electric-electronic technology with 163,844 students, while 131,425 students study health services. Child development and education with 106,207 students and accounting and finance with 100,453 students are other departments that exceed enrollment of 100,000.



The Destruction of Education in the Pandemic Is Irreparable

More than 616,000,000 students continue to be affected by the total or partial closure of schools. On International Education Day, UNICEF shared the latest data on the impact of the pandemic on children's learning.



"We are facing an almost insurmountable scale of loss in children's schooling, to put it simply," said Robert Jenkins, UNICEF Chief of Education, in a report describing the consequences of two years of COVID-19 impacts on global education in March. Jenkins said in this statement, "While the disruptions in learning must end, simply reopening schools is not enough. Intensive support is needed to make up for student losses." He also said, "Schools should undertake a mission other than just being learning spaces, in order to regain the mental and physical development of children, as well as their social development and nutritional habits."

Children have lost basic numeracy and literacy skills. Globally, disruption of education has robbed millions of children of the academic learning they would have received had they been in the classroom. The effects of this situation on children in disadvantaged areas are even more dire. For example, with the closure of schools, especially in poor countries, more than 370,000,000 children were deprived of school meals, which for them means reliable nutrition.

Source: https://www.unicef.org

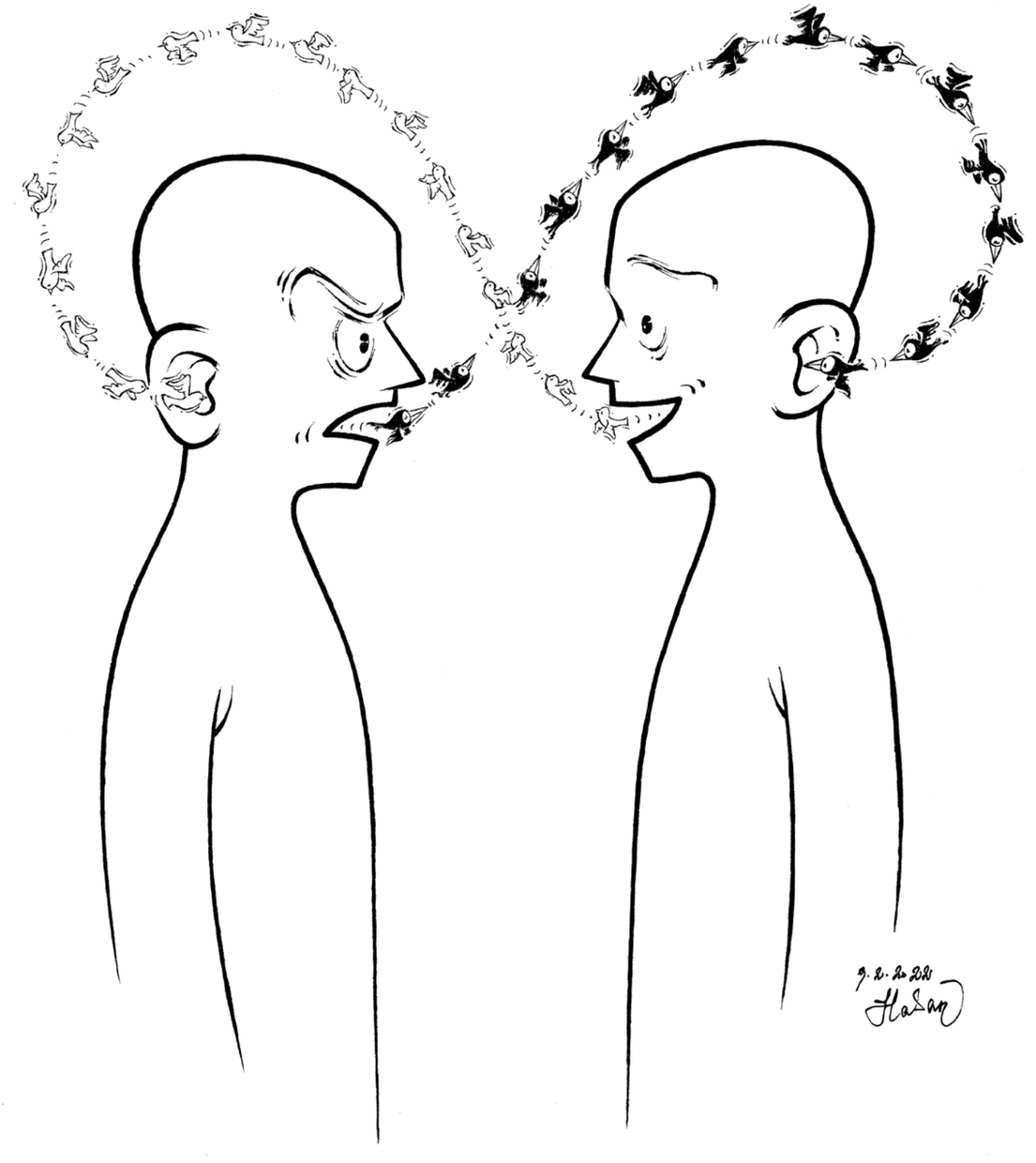
Transfer Convenience and Special Student Status Opportunities from the CoHE for University Students Who Are Turkish Citizens in Ukraine

A written statement was issued by the Council of Higher Education (CoHE) for students who are citizens of the Republic of Turkey studying at universities in Ukraine.



The statement read: "The Council of Higher Education has been working on measures that can be taken to ensure that the students, who are citizens of the Republic of Turkey and had to abandon their education to return to their country due to the war and conflict that broke out recently in Ukraine, sustain their education. The Turkish students in Ukraine **who meet the requirements for transfer to a higher education program in Turkey will be provided convenience to get transferred by taking into account their demands and preferences.** Even though the spring semester of the 2021-2022 academic year has started, the students who cannot meet the requirements for transfer will be given the opportunity to continue their education as special students at Turkish universities."

In the statement, it was stated that in order for students to benefit from this special student status, they should access the link https://ukraynabilgiformu.yok.gov.tr/ prepared by the CoHE and fill out the relevant form there.



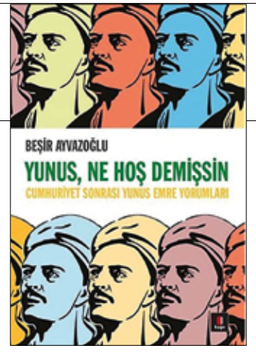
Beşir Ayvazoğlu:

“The Voice of Yunus Is a Voice That Reaches to Our Day, Defying All the Obstacles of Time”

When Yunus spoke, it was understood that Turkish, which had been degraded, was a language capable of expressing all opinions. What a beautiful language his Turkish was. Cemal Süreya was right in his identification: “The baby teeth of Turkish.”

Since UNESCO’s declaration of the “Year of Yunus Emre,” many symposiums, panels, and conferences have been held for this great poet. Many television programs have been organized and many journals have published special issues in his honor. In 1972, the same institution decided that Yunus should be commemorated in all countries that are members of UNESCO because of the 650th anniversary of his passing, while 1991 was declared to be the “International Yunus Emre Year” in honor of his 750th birthday. How these years were utilized is a subject for another conference. I will confine myself to stating that these commemoratives years were full of events and publications and that Yunus was interpreted in various ways.

In fact, Yunus Emre is an extremely important figure in our history, culture, language, and literature. We are talking about a poet, the life of whom we know absolutely nothing about, who is thought to have lived between the years of 1240 and 1320, in the second half of the 13th century and the first half of the 14th century, thanks to a record stating “Death of Yunus Emre, year 720, lifetime 82 years” that was accidentally discovered by Adnan Erzi in a manuscript. Yunus was made mythical by sagas created in the centuries after his death; the population came to consider him a reference point for self-expression because of the unique beauty of his Turkish and the meaningfulness and sincerity of his poems. He is a poet who can talk to our day from 700 years ago.



If Yunus Emre is still being read with love and if universal messages for our era can still be obtained from his poems, that signifies his greatness as a poet and that he was able to conquer time.

EVERYONE'S YUNUS

People loved and embraced Yunus Emre so much that, similarly to all witty lines being attributed to Nasreddin Hodja, it is common for all poems believed to be beautifully expressed to be attributed to Yunus Emre. In fact, many Sufi poets used the pseudonym of Yunus Emre. How else can we explain the fact that every region attributes Yunus to itself and that Yunus has multiple tombs in various places? I think this couplet of Niyazî-i Mısrî, a great Sufi of the 17th century, explains the situation quite well:

Niyazî'nin dilinden, Yunus dürür söyleyen
(From the mouth of Niyazi is Yunus who speaks)
Herkese çün can gerek Yunus dürür can bana
(Everyone needs a spirit, Yunus is the spirit of me)

Therefore, over time, the poems of Yunus Emre merged with others and it is an expertise in itself to identify the original poems of Yunus from among others. Researchers such as Burhan Toprak, Abdülbaki Gölpınarlı, Faruk Kadri Timurtaş, and Mustafa Tatçı have tried to do this. It is not possible to say that a definitive result has been achieved.

Yunus lived the majority of his 82-year life in the 13th century. The untimely death of Alâeddin Keykubad (or Kayqubad I), who had taken precautions against the looming Mongolian threat, was followed by the inefficiency and inexperience of his successor, Kaykhusraw II, turning this century into a century of troubles. The great defeat suffered at Kösedağ in 1243 ended the reign of the Seljuks. Anatolia became an earthly hell with Mongolian massacres, succession wars, and internal conflicts. The fact that the population, feeling so defenseless and hopeless in these insecure times, sought solace in the spiritual atmosphere of dervish lodges caused lodges to emerge everywhere in Anatolia and Sufis to gain significant influence. The sultans of the Seljuks and lesser rulers who became simple lords in their regions started constructing new lodges and monasteries, establishing new foundations left and right, to utilize the influences of the sheikhs. Dervishes who escaped the Mongols and brought the atmosphere of Khorasan into these lands, while fighting against Byzantium on the frontiers, also sought to establish alternative political structures. During those years, there was a great Sufi and exalted poet who tried to overcome the chaos felt from the Seljuk capital to the far corners of Anatolia with love, tolerance, and reconciliation, calling everyone to his lodge regardless of race, language, religion, or sect: Mevlânâ Celâleddin-i Rumî. Yunus Emre was among those who heeded this call and traveled to Konya. He was present in Rumi's congregation; he felt his "sublime blessing" in his heart. What did he say?

Mevlânâ Hüdavendigâr bize nazar kılalı
(The mighty Mevlana blessed us with his gaze)
Onun görklü nazarı gönlümüzün aynasıdır
(His sublime blessing is the mirror of our soul)

The poems of Yunus signal that he was greatly influenced by Rumi, so much so that the influence reached the translations of some verses from Rumi's Divan-ı Kebir. In this regard, it can be argued that Yunus was educated in the madrasa of Konya and participated in Rumi's congregations frequently. In some of his poems, he states that he prayed often in the masjid and "studied the meaning of the Four Books" in the madrasa. On the other hand, we encounter a completely different Yunus in the sagas. In the Vilâyetname written by Uzun Firdevsî, Yunus is a poor and illiterate dervish who was approved by Tapduk Emre with the permission of Hacı Bektaş-ı Velî. However, in consideration of the fact that the Bektashi sect was only formed in its full meaning in the early 16th century, it would be illogical to think that Yunus was a Bektashi. Additionally, it is not possible to encounter the name of Hacı Bektaş-ı Velî in any of his poems.

The period of the beyliks (or small principalities) was also a period of Turkification in Western Anatolia; therefore, the intellectuals of society were focusing on Turkish in one way or another. It is not correct to explain these developments with modern concepts such as "national consciousness" or "nationalism." In fact, famous lines from Âşık Paşa's *Garibnâme* shed light on the mentality of 13th-century Anatolia:

Türk diline kimse bakmaz idi (No one cared for the language of the Turk)
Türklere hergiz gönül akmaz idi (No one ever loved the Turk)
Türk dahı bilmez idi bu dilleri (Not even the Turk himself knew this language)
İnce yolı ol ulu menzilleri (These narrow paths, these sublime ranges)
Bu Garibnâme anun geldi dile (This Garibname began to talk)
Kim bu dil ehli dahı ma'na bile (In order that this men of hearth understand the meaning)
Türk dilinde dahı ma'na bulalar (Those who find genius in the language of the Turk)
Türk ü Tâcik ile yoldaş olalar (Become companions with the Tajik)

If we read these lines with special attention, we see not just the sadness felt by the author of *Garibnâme* for Turkish not being used but also the fact that he is describing his current situation. Âşık Paşa was expressing the facts that nomadic Turks were not liked by the rest of the population, the Turkish language was not reputable, and Turks were not able to understand written texts since they did not know Arabic or Persian. He was trying to express these points in Turkish so that Turks could tap into these deep meanings and understandings. In other words, in Garibnâme, Âşık Paşa is trying to show the Turks the "narrow paths" and "sublime ranges."

Now that we are talking about Âşık Paşa, I would place particular emphasis on the fact that it was claimed by Sahaf Raif Yelkenci, who was a great admirer of and expert on Yunus Emre, that Yunus Emre and Âşık Paşa were in fact the same person. Many fierce discussions were ignited by this claim. It is not true, although it can be stated that Yunus tried to express the opinions of great Sufis such as Rumi, opinions that were often written only in Persian, to the people who only spoke Turkish in the chaotic environment of the 13th century. For example, Rumi said "We are here to unite, not divide," and Yunus expressed that opinion in saying "I am weary of this conflict." These two great Sufi poets were, without a doubt, feeling the pain and suffering of the people, who were tired of the chaotic environment in Anatolia. At the same time, they were creating a social substance for the philosophy of *vahdet-i vücud*, or the unity of existence, which was systemized by Ibn Arabi, and the concept of divine love, which found its greatest meaning in this philosophy, for people who were suffering in the desperation of the 13th century.

Another thing to note is that, when Yunus spoke, it was understood that Turkish, which had been degraded, was a language capable of expressing all opinions. What a beautiful language his Turkish was. Cemal Süreya was right in his identification: "The baby teeth of Turkish".

THE TOLERANCE OF YUNUS IN THE FABRIC OF THE OTTOMANS

The philosophies of divine love and the calls for unity of Rumi and Yunus Emre would echo in the Ottoman Beylik, a small frontier beylik during their time, and in the same century, unity would be achieved in Anatolia and the suffering would end. One of the fundamental cornerstones of this Ottoman society was the love and tolerance that flourished with the poems of Rumi and Yunus. If the Ottomans established a rule of tolerance in which people from different races, religions, and sects were able to protect their languages and religions and exist together, Rumi and Yunus had great roles in it. After the Ottoman conquerors achieved political unity in Anatolia and began marching through the Balkans with an unmatched speed, they were applying Yunus's philosophy with almost every step. Through lodges, the voice of Yunus, as I stated at the beginning of this essay, would be felt in even the most distant corners of the empire for 700 years. It is possible to feel Yunus's presence in the poems of the first Divan poets. At the same time, Yunus Emre's poem starting with the line *"Sen bu cihan mülkünü Kaf'tan Kaf'a tut* (Imagine you are ruling the world from West to East)" was included in the *Da'vetü'n-nefs* of the great scholar Prince Korkud, the son of Sultan Bayezid II; in that work, he compiled Persian, Arabic, and Turkish poems that he loved. It is reasonable to argue that Korkud, caught between science and art and politics and the throne, chose this poem that describes earthly rule as temporary because it perfectly appealed to the vanity of his own dramatic succession issues:

Sen bu cihan mülkünü Kâf'tan Kâf'a tuttun tut
(Imagine you are ruling the world from West to East)
Ya bu âlem mâlını oynayıban üttün tut
(Imagine all the worldly possessions you have)
Sen Süleyman köşkünde taht kurup oturdun bil
(Imagine you are sitting on the throne of Solomon)
Dîv ü perîye düp-düz hükümler eyledin tut
(Imagine you're reigning giants and fairies)
Sen Feridun haznesin Nûşirevan genciyle
(Imagine you are young Nûşirevan with the treasures of Feridun)
Karun malını dahi sen malına kattın tut
(Imagine you add Karun's possessions to your own.)
.....
Yüz yıllar hoşluğuyla ömrün olursa Yûnus
(Yunus, if you live long enough with the comfort of the years)
Sonucu bir nefestir geç andan da öttün tut
(Finally a breath, suppose you gave it too)

Even though the Ottoman intellectual society neglected Yunus for various reasons, his voice traveled through all the regions of the empire and is now reaching us, overcoming all the obstacles of time. In fact, he was never forgotten. His collected poems were inexhaustible treasures of words for lodges. Manuscripts and lithographs of his poems traveled from person to person. Many of his poems were set to music by composers, including great masters such as Dede Efendi, Zekâî Dede, and Kazasker Mustafa İzzet Efendi. However, for the truth about the importance of Yunus concerning the Turkish language, philosophy, and literary history to be revealed, it was necessary to wait for Köprülüzâde Fuad Bey, namely Fuat Köprülü. Turkish scholars learned that Yunus Emre, whose name they knew without placing any importance on it, was in fact a great poet from two articles by Köprülüzâde published in a journal titled Türk Yurdu in 1913 and from his work titled "The First Sufis in Turkish Literature" (*Türk Edebiyatında İlk Mutasavvıflar*), which was published in 1919. Ahmed-i Yesevî was addressed in the first main chapter of the latter work and Yunus Emre was explained in the second.

It would greatly exceed the limits of this essay to talk about the opinions argued by Köprülüzâde in that book. However, I can say that, by greatly emphasizing the Turkishness of Yunus, Köprülüzâde was extending a branch to intellectuals who were bewildered by the debris of the collapsing Ottoman Empire. While the empire and a great nation were collapsing together, Yunus bore a terribly heavy burden. He was the lifebuoy of suffering intellectuals who felt the ground slipping out from under their feet. As if we had never produced anything and never raised another poet in a millennium, there was only Yunus; it was as if he hadn't been born in Sarıköy, Turkish would have ceased to exist and the Turkish identity would have been wiped off the face of the earth. An interesting point here is that none of the profiles sketched by intellectuals who were working on Yunus looked similar to any of the others. New "Yunuses" who conflicted with each other and ignored each other were born and the issue exceeded the field of literary history. Sunni, Batiniyya, Bektashi, Mevlevi, Turkist, socialist, and humanist Yunuses were fighting with each other. Even politicians were interpreting Yunus differently according to their ideologies. Hasan Ali Yücel, Chairman of Education, had his own Yunus and Hasan Celal Güzel, Minister of Education, had a different Yunus...

Regardless, there was only one truth that united all these opinions and interpretations: the love of Yunus Emre and an inflated romanticism that created smiles on the faces of everyone who read these works, which were written around a core of love...

"The philosophies of divine love and the calls for unity of Rumi and Yunus Emre would echo in the Ottoman Beylik, a small frontier beylik during their time, and in the same century, unity would be achieved in Anatolia and the suffering would end."





Following an interview held in the Maarif Foundation's conference hall, Deputy Chairman of the Board of Trustees of the Foundation Prof. Dr. Ahmet Emre Bilgili presents a gift to Beşir Ayvazoğlu.

> Regardless of which perspective we take, we should not ignore the fact that Yunus Emre was a Sufi. Otherwise, it is possible to create information pollution, within which the next generations may get lost.

A POET SURPASSING HIS OWN ERA

Each generation, with different interpretations, will contribute its own consciousness to works that succeeded in surpassing their own eras. I think this is inevitable. It is not possible to think about a historic work that managed to reach us without any consideration of the interpretations that were made of it. If Yunus Emre is still being read with love and if universal messages for our era can still be obtained from his poems, that signifies his greatness as a poet and that he was able to conquer time. It is wrong to make him appear as a representative of a certain ideology with extreme commentary. If we take a look at the past from the perspective of today, we risk reaching incorrect conclusions. Of course, each and every historical text will be reread and interpreted in every new period, but their souls must be preserved. Regardless of which perspective we take, we should not ignore the fact that Yunus Emre was a Sufi. Otherwise, it is possible to create information pollution, within which the next generations may get lost. Unfortunately, such information pollution has been produced for Yunus Emre and it requires expertise to identify the most realistic Yunus Emre among all the various versions.

While talking about Yunus, his love for humanity is often emphasized. I would like to conclude this essay by expressing my own opinions in this regard.

First of all, I must state that Yunus - contrary to European humanism - advises us to love and embrace all of humanity without any regard for race, language, or religion. How else can we explain the lines of "We do not hold grudges, all the universe is the same to us" and "If you are an artist, sacrifice yourself to all people"? European humanism is a humanism limited to its own world, not considering those of different religions, races, or colors to be human. Humanity should never forget that there were once "Human Zoos" in Europe and people were exhibited like animals. The Turkishness and the Islamic beliefs of Yunus did not prevent him from looking at "all creation from the same eye." For Yunus, who discovered the secret of reaching the entire world and all of humanity without losing his identity, the main purpose of creation was to approach God and His creations with love. The line "Let us love and be loved, this earth will be left to no one" is a sincere prescription for our chaotic era, offered to us from another chaotic era in the 13th century.

DOSSIER



Where Is Culture in Education?

The relationship between education and culture has been a subject of discussion since the beginning of systematic education activities. After the industrial revolution brought about increased urban populations, industrial societies needed individuals equipped with the necessary qualifications and so education was reformulated around the world. In the meantime, the function of education as a cultural transmitter ensuring the continuity of nations has also been maintained almost everywhere in the world.

In recent years, especially with the increase of digitalization and technological opportunities, globalization has introduced a new dimension. The world has shrunk and expectations from education have changed. At this point, the futures of nation-states, along with local and cultural differences and values and how local cultures can maintain their vitality, have become significant topics. In this seventh issue of the *International Maarif Journal*, we hope to contribute to the discussions in this field by addressing the relationship between education and culture from as many different angles as possible.





Prof. Dr. Ahmet Emre Bilgili
Deputy Chairman of the Board of Trustees
of Turkish Maarif Foundation

DOSSIER

Cultural Sensitivity in Education

The concept of "cultural sensitivity" plays a key role for progress without any problem. This state of sensitivity, which is based on respect for other cultures, and its presence or absence are main factors that determine the course of the relationship between education and culture. In short, if cultural sensitivity is not adopted, the path will lead to colonialism, impositions, or explanations of education with only materialistic elements, all of which are problems in terms of education.

Social anthropology is a science that examines with culture in its broadest definition. Therefore, many definitions have been proposed, emphasizing the different dimensions and diversity of culture. Whether it is everything created by human beings in nature, in the sense of civilization and "capital," or behavioral patterns that are socially learned and taught to new generations in the same way, we refer to many different things as **"culture."** Another point to consider is that the similarities, differences and changes of human behaviors and thoughts are also largely due to culture.

In terms of its broad scope as a concept, the most important dimensions of culture can be listed as civilization, capital, rich diversity, its relationship with daily life, its functionally conciliatory and conflicting sides, its ability to be transferred to new generations through education or based on individual gain, and the creation of a basis for resistance in terms of the relationship between social-ethnic belonging and localness.

Within this framework, the concept of "cultural sensitivity" occupies a key position, especially in terms of problem-free progression. This state of sensitivity, which is based on respect for other cultures, and its presence or absence are main factors that determine the course of the relationship between education and culture. In short, if cultural sensitivity is not adopted, the path will lead to colonialism, impositions, or explanations of education with only material elements, all of which are problems in terms of education.

As is known, education and culture are concepts that are intertwined with each other and their interactions are based on a long history. When we look at practices not only in our culture but in all societies in the course of history, we can easily see such interactions in every field. Here, we will explore the relationship between culture and education as a phenomenon, system and institution. With a "glocal" approach, we will deal with the



We can see the relationship between education and culture extensively both in measurement tools and in curricula where these interactions are blended and structured as a whole. Culture in not a subject in curriculum but it has to be embedded in many programs professionally.



subject from different perspectives because culture and education have both global and local dimensions in all countries today. this issue has sensitive importance for institutions that carry out education internally. An approach that does not take this unity into account has no chance to be successful in practice. Insistence on such an approach results in either colonialism or impositions. Progressive education is possible with the adoption of an approach based on cultural sensitivity.

THE INSEPARABILITY OF EDUCATION AND CULTURE

We know that there are relationships between the cultures of societies and educational approaches and models, and that education is systematized as a result of the existence of relationship between culture and environment. When we look at all societies and their practices throughout history, we are confronted with the intertwining and inseparability of the concepts of education and culture. The plain yet deep reason behind this is hidden in the intense interactions between them, in communications and in the function of the matter. Problems and failures always arose during periods when education was cut off from culture. The periods in which interactions of education and culture were facilitated and intensely developed were periods when an ideal system could be created. This is the why the concepts of education and culture predominantly appear together in the related literature.

Another relevant dimension is the fact that culture encompasses all of life. This encompassment necessitates the unity of education and culture. In other words, they complement each other rather than competing with each other. No matter which dimension we choose while looking at culture in the context of education, we see this complementarity.

We can see the relationship between education and culture extensively both in measurement tools and in curricula where these interactions are mixed and structured as a whole. Culture is not simply a lesson; it is a field that exists in the content of many lessons and must be mixed skillfully. As is known, cultural transfer to younger generations is carried out mostly through education. A planned transfer via a curriculum is a positive situation both in terms of cultural and educational acquisition. The continuity of the work is already ensured in this way. The combination of education and culture, skillfully blended in the curriculum, should also be masterfully modelled by the teacher. For this reason, the teacher is expected to be a person who knows this unity well and models it well. However, we can also talk about school-specific cultural curricula, which are not written but exist within the educational context of the school in realms such as school tradition or school culture, being built by schools with a long history and seen as a positive privilege.

LANGUAGE, CULTURE, AND EDUCATION

As a common and fundamental element that builds culture and education, language is actually the most basic tool of education. One of the functions of the school is to adapt the individual to society, and it can do that by establishing the correct relationship between language and culture. If this relationship is given due importance, the ways in which language and culture keep an individual alive and help him or her gain dynamism can be understood much better in a foreign cultural environment. On the other hand, the ignorance of culture and language in minority cultures may easily leads to assimilation of the individuals. The continuity of culture is provided by language. It is evident from countless examples that new generations living abroad have lost their cultural affiliations as they move away from their original languages. Language is one of the most vital tools of human and social life and plays an extremely important role in today's multicultural environment.

On the other hand, rapid globalization forces the individual to learn more than one language in terms of education and qualifications. Phenomena such as international migration, multiculturalism, intercultural communication, and multilingualism are more relevant today than ever before. Meanwhile, the fact that languages are living organisms and can both influence and be influenced by other languages must also be taken into account.

We know well from our own recent history that interference with a language can lead to the sterilization of the language, and the sterility of language has been the biggest obstacle to contemplation and deep thinking on any subject. Those who limit our vocabulary threats our thinking power and don want the improvements of our capacity to think and knowledge. We have to seriously think about Yunus Emre's simplicity and depth in language. The skills of great thinkers in using language helped advance their knowledge of subjects. It is of great importance to achieve the unity of language and culture by keeping education within the common language and cultural environment.

It is stated in linguistic theories that the mother tongue should not be confused with the official language and the former should be taught first. If there is a distinction between mother tongue and official language in a society, it is necessary for the individual to learn and develop the ethnic language of the community that he or she comes from as his or her mother tongue under any conditions. Educational institutions must help people develop their mother tongues. The task of a school is also to teach the official language and develop the rich language environment for the students.

CULTURE IN GLOBAL EDUCATION PRACTICES

It is generally accepted that culture is a fundamental element in all educational practices. In global education, it should be understood that culture should be handled with a different perspective than national and local educational practices. It is necessary to tackle this issue from both a local and a global perspective. The type of human being raised already makes this a necessity. In this context, the right thing is to care about the local culture and to open up to the world in this sense. More precisely, the state of sensitivity to culture makes it necessary to transform both situations into gains. Otherwise, it opens the door to colonial approaches, which then manifest a kind of cultural imposition.

The transfer of tangible and intangible cultural heritage also takes place within the education-culture relationship in a sense. The foundation of this transfer should include respect for the local culture, sensitivity, and achievement. If the educational approach does not have a colonial dimension, does not see itself as isolated from the local culture, does not have a condescending view, and is not in conflict with local values, there is no problem for being sensitive to the culture of the country where the education is conducted. The opposite scenario would be included in what we have already described.

The types of schools that we know as foreign schools, which are also described as international school models, can be consid-

As is known, culture also includes reconciliation and conflict in its foundations, as culture presents a structure that includes diversity and complexity together with harmony within itself. From here, creating both reconciliation and conflict is about people and politics. The educational approach is the most important factor determining this in the long term. In this respect, constructing the concept of culture in the context of civilization calls for an approach that reduces the risk of conflict and increases the possibility of reconciliation.





ered within this scope. The following sort of evaluation can be made for some of these schools: The education of these schools is basically based on the colonial mentality, which colonial victors impose on the defeated who remain under their influence, and their intention is a policy of assimilation. Those who center the subject of character education and do it purely ideologically are those who fulfill a mission in line with their own ideals and they do not have any sensitivity to local culture and cultural diversity.

PROCEEDING WITH THE CONCEPT OF CIVILIZATION

Adam's journey to becoming the perfect human being is important in terms of the concept of civilization and cultural design is at the center of it. In fact, this journey nullifies all narrow-minded approaches and protects education from conflicts and vicious debates. Further education is given as education based on thoughts, or based on philosophical grounds, carried out with a pluralistic understanding and questioned. This approach makes education remain focused on its main subject of raising people, because culture fulfills this mission if it is viewed from a conciliatory and achievement-based perspective. In fact, this is what is expected of culture. It is the right thing to proceed with a culture-based approach and construct culture with a mission in education in order to achieve this goal.

In this framework, an education-oriented cultural design in the context of civilization is possible and should be implemented. When the framework is civilization, the elements of conflict are replaced with elements of reconciliation. This is the first achievement. Being in mutual understanding and acceptance is the second achievement, as it displays a sensitive approach to national or local cultures and cooperation with them. In this way, the sensitivity that you create as an institution will be met and the encompassment of the culture will envelope the whole process.

If the culture is not viewed ideologically or in a biased way, no conflict will arise from this relationship. On the contrary, achievement, friendship, and cultural benefits are created. This is something that both sides or parts desire. There is the possibility of creating harmony through education among the rich diversity of cultures, and this is a process of construction from the individual to the society. Mixing culture with the transformativeness of education is the right direction to take.

There should be no colonialism or impositions in educational approaches and visions to be created within the context of the concept of civilization; there cannot be. Our country's historical background in this field, with its sensitivity to cultures and the absence of colonialism and imposition, makes our work in education successful. The absence of a hidden agenda while carrying out all relationships in a transparent manner are the most important factors for success.

While doing this, it is necessary to adopt an approach that gives the student the ability to develop relationships with local and global cultures and to make culture a learning tool. In this context, it is important to convey the tradition of education that we conceptualize here.

IN LIEU AS A CONCLUSION

There is a need for modeling education in a "glocal" manner within the framework of cultural sensitivity. This will increase the social acceptance of education as a phenomenon and an institution in the country where it is practiced, and it will also protect against external threats. For this, there must be trust in the system as a philosophy. The system must not incorporate a colonial approach, strict ideological education, or hidden agendas.

In the sense emphasized by Ibn Khaldun, the responsibility that geography imposes on our country is to utilize high-quality human resources. In this context, it is significant for our country, whose cultural borders extend beyond those that are geographically defined, to implement an approach based on respect for cultures and values that will educate its human resources properly on a world scale, an approach that is sensitive to the cultural tradition that it feeds off and shares its experience not only with the children of its own country but also with every country that needs it.

As is known, culture also includes reconciliation and conflict in its foundations, as culture presents a structure that includes diversity and complexity together with harmony within itself. From here, creating both reconciliation and conflict is about people and politics. The educational approach is the most important factor determining this in the long term. In this respect, constructing the concept of culture in the context of civilization calls for an approach that reduces the risk of conflict and increases the possibility of reconciliation. In any case, if there is no colonial mentality, hidden agenda, or policy of cultural or ideological imposition in the implementation of education, education does not cause conflicts, except in exceptional cases. On the contrary, it creates peace, solidarity, and friendship.

> It is generally accepted that culture is a fundamental element in all educational practices. In global education, it should be understood that culture should be handled with a different perspective than national and local educational practices.

The concept of culture to be constructed in the context of civilization should be built on basic ideas, people, and cultural heritage. Belonging and sensitivity are achieved with the appreciation of tangible and intangible cultural heritage, including historical experiences. Cultural sensitivity education based on concepts and people that will not cause controversy can be turned into an achievement. For example, concepts such as justice and tolerance can be transferred to the present day through the teachings of people such as Khoja Ahmed Yasawi, Haji Bektash Veli, Haji Bayram Veli, Yunus Emre, Rumi, Nasreddin Hodja, Mimar Sinan, and Yusuf Khass Hajib.

The experiences, methods, and approaches of our country in this field are already known. The work of the Maarif Foundation, with its educational practices that combine an educational approach with an understanding of the geography of the heart and are based on sharing with justice and solidarity, is evident as a good model and a sample of development. The Maarif Foundation, described as "an educational institution that contributes to world peace by raising good people all over the world and strengthens human and cultural ties between Turkey and all other nations of the world, on the basis of an approach that mix Anatolian wisdom based on human love and the common accumulation of humanity," has approximately 50,000 students in 46 countries today. With these students, it has become one of the few institutions that provide education in different cultural environments. The International Imam Hatip High Schools, with half of their student bodies being composed of foreign students, have also been successful in conducting education that is respectful and sensitive to cultures, far from a hegemonic approach toward different cultures of the country despite carrying out education within Turkey. The Presidency for Turks Abroad and Related Communities also successfully runs a scholarship program for foreign students.

Those who keep visions of the future on their agendas and who can establish dynamic systems by incorporating R&D into the agenda in the context of education will both be successful and serve humanity on the basis of their achievements. In the event that possible political or cultural elements cause a conflict with political pressures, they can provide the means to defuse the situation within the environment of the educational institution. The infastructue of this sustainability comes from this approach. It is only with our understanding and efforts that education can be a point of reconciliation and peace rather than a field of conflict, and it should be built on the common values of humanity, based on sensitivity to cultures.





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Education, Culture, and Social Change

Now it seems almost impossible for a completely isolated society to design education based solely on its own values. Countries have the opportunity to be successful in the international arena as long as local and national values are intertwined with values such as universality, diversity, difference, and globalization. The developments that have left their mark on our age as Industry 4.0 also form the basis of the transformation of education and training models.

The way for individuals to gain prestige, acceptance, and status (or upward mobility) in modern societies is primarily through education. On the other hand, economics-based studies indicate that education is not a magic wand that can change anyone's social class from today to tomorrow.

Although it is possible for individuals to obtain prestigious professions by working hard and developing their skills and abilities to a certain level with institutional or social support in developed societies that operate based on merit, scientific research emphasizes that the main factors determining the limits of academic and professional success are still the characteristics that an individual inherits from his or her family, such as race, ethnicity, class, and economic and cultural capital (Bourdieu & Passeron, 2014). In the context of the social state, the practices, support, and educational scholarships that developed countries in particular provide to individuals in education have been formulated in such a way as to eliminate the cultural, economic, and social capital-based inequalities inherited from the family. However, the weakening of the understanding of the social state, even in developed European countries such as Germany, has been effective in the deepening and persistence of inequalities in education since the 1970s. In this context, it can be said that cultural, economic, and social capital elements inherited from the family continue to be strong determinants of academic success, especially

in countries where social state mechanisms and institutional support in education are underdeveloped.

In a democratic society, education is at the forefront of the public services to be provided to citizens in the most comfortable way. At least, this egalitarian idea lies at the core of the public formal educational system, which covers the whole of society. However, today, even a well-functioning educational system cannot completely eliminate some of the differences and disadvantages of belonging to particular social groups and classes. For example, coming from the lower class and having a certain family background can be a very fixed situation. The educational system does not seem to have the ability to permanently change the relationship between social affiliation and success in education, despite the opportunities of upward mobility that it provides to people (Güllüpınar, 2010, p. 66). At this point, the cultural capital, economic conditions, and social capital inherited from the individual's family are the primary keys to success in education.

MASS EDUCATION: CULTURAL AND ECONOMIC REPRODUCTION

Since the 19th century, with the increase in the capacity of nation-states both technically and bureaucratically, nation-states have delivered education in mass to ensure the nation's cultural and economic reproduction. From a cultural point of view, nation-states aim to ensure the cultural continuity of the society by transferring the common language, cultural codes, traditions, past and future ideals, and narratives of the "nation" to new generations in the educational process. In this respect, education is a very powerful socialization process that builds a "nation" out of individuals. All elements of education and training processes, such as curricula, textbooks, and teachers' guides, are loyal to the said values of the nation; this serves to raise "moderate citizens" both culturally and socially. This process of mass education, approximately 150 years old, has been criticized significantly because individuals' cultural and personal differences are sacrificed to the common values of the majority of the nation. In 1970, for example, Ivan Illich criticized the homogenizing dimensions of individual differences in his work titled Deschooling Society. Therefore, especially since the 1980s, the constructivist school, which has developed a methodology for revealing the differences, original ideas, analytical views, interpretations, and creativity of the individual, has become the dominant paradigm in education. In Turkey, the understanding of constructivism has guided our education since the 2000s. However, there are some deficiencies in teacher training and the development of rich materials in this regard.



> Establishing such a direct relationship between the economy and education has paved the way for education's contributions in democratizing citizenship, cultural development, and social change to recede into the background while a purely commercial, market-oriented, and instrumental perspective has become dominant in education.



On the other hand, another main mission of nation-states in education is economic reproduction. Nation-states tend to use mass education as a powerful tool to train a qualified workforce that will be firmly integrated into capitalism and will ensure the sustainability of economic development in the society. The economic development of the society depends on the training of qualified individuals, or human capital, able to make technological and digital discoveries. In this context, improving the philosophical, methodological, and technological possibilities of economic development is only possible by strengthening and developing the constructivist understanding as mentioned above, with the individual's original ideas, creativity, feelings of discovery, and curiosity gaining value, deepening, and disseminating in the educational process.

When evaluated historically, educational services were provided within small communities such as families or villages in ancient times, while religious institutions mostly provided educational services that were not related to production. In the Middle Ages, vocational training and practice were under the authority of guilds. The state's opening of schools for vocational training started in the 19th century, after the Industrial Revolution. With the Industrial Revolution, the development of technology required the employment of people with technical knowledge. As the Industrial Revolution progressed, the state assumed responsibility for education; a public school diploma became an indicator of the ability to receive technical responsibilities, and compulsory primary education has become widespread (Mutlu, 1995: 154). When education was a means of producing moderate citizens in the construction processes of nation-states, more emphasis was placed on the state's responsibilities in this area. However, with the effect of the neoliberal policies implemented in the world for the last 30 years, it can be said that we are experiencing a transitional stage in which the responsibility for education is shifting from the state to private initiatives and the individual (Güllüpınar, 2015: 189).

PRIORITIZATION OF ECONOMIC FUNCTION

Today, education is considered a powerful tool for social changes that are desired to ensure sustainable improvement and development. In this respect, what is expected of education is primarily the ensuring of economic development and sustainable employment. With the influence of the neoliberal paradigm, especially in the 1980s as a result of private enterprises and capital turning to education as an investment tool, education has gained weight primarily in terms of its economic functions. It can be said that this

relationship was established with knowledge passed through the prism of the economic perspective and started to take shape through innovation and even the commercial value of innovation. The hierarchical placement of universities' medicine, applied sciences, and engineering departments at the top of the academic pyramid is also related to the direct relationship between education and the economy. Basic sciences such as physics, mathematics, philosophy, chemistry, biology, and social sciences, which are the drivers of humanity's important discoveries, are gradually falling out of favor in universities, and the budgets allocated to these departments are also falling dramatically. Establishing such a direct relationship between the economy and education has paved the way for education's contributions in democratizing citizenship, cultural development, and social change to recede into the background while a purely commercial, market-oriented, and instrumental perspective has become dominant in education. At this point, it should be noted that designing education completely and only as a market-indexed entity weakens the principle of the public benefit of education.

Undoubtedly, societies will continue to design education so that it remains a powerful tool of socialization. However, today, when the parameters for raising individuals differ, local cultural dynamics may be the key to social development and the building of prosperous societies, especially in terms of developing or underdeveloped countries, supporting globalization and digital culture with all its possibilities.



GLOBALIZATION AND THE FUTURE OF EDUCATION: DIGITALIZATION AND MIGRATION

First of all, the COVID-19 pandemic, which has been present in our lives for more than two years now, has made it compulsory for everyone to continue their education and working life in isolation at times. The pandemic has created an opportunity to use digital technologies more intensively, both in education and in terms of working relations. The pandemic has both accelerated and increased the diversification of digital technologies, especially for applications used in education and employment.

On the other hand, we can say that the revolutions in communication and transportation technologies have facilitated and even accelerated mass migration. In addition, ongoing civil wars, poverty, hunger, the climate crisis, and continued de-ruralization in agriculture are main factors that have caused mass migrations from the global south to the north. In addition, the very low self-renewal rate and the dramatic shrinkage of the population in developed countries can be read as signs that immigration to these countries will continue. About 3% of the world's population lives in a country other than the individual's country of birth. In light of these developments, it can be stated that migration, which ensures the demographic and cultural diversification of societies, will continue at high levels. Today, an increasing number of nation-states are putting intercultural curricula and "inclusive education" onto their agendas, including immigrant and refugee groups with different cultural backgrounds and different cultural habits.

In addition, it is believed that the departure of highly qualified people from underdeveloped countries to developed countries, which is called brain drain and occurs as a result of developments in communication and transportation technologies, may not be a complete loss and may



even provide opportunities. Examples of skilled immigrants transferring the experiences they gained in developed countries to their home countries via different platforms are becoming widespread. It can be said that engineers from China and India, skilled individuals who have immigrated to the United States, are good examples of the transfer of knowledge, skills, and technology to the home countries. In this regard, we should also mention that there are some ongoing initiatives and efforts in Turkey to build different platforms to strengthen exchanges of people who have left the country with brain drain and to encourage them to return if possible.

We can say that digitalization and digital culture have opened the door to innovation in many ways in education. First, we can say that digitalization provides a basis for new applications in terms of diversifying teaching methods and techniques. In this respect, it is important to redesign education programs and practices in line with the requirements of this digital world. Secondly, digitalization causes the values on which education is built to be reconsidered. Now it seems almost impossible for a completely isolated society to design education based solely on its own values. Countries have the opportunity to be successful in the international arena as long as local and national values are intertwined with values such as universality, diversity, difference, and globalization. The developments that have left their mark on our age as Industry 4.0

This process of mass education, approximately 150 years old, has been criticized significantly because individuals' cultural and personal differences are sacrificed to the common values of the majority of the nation. In 1970, for example, Ivan Illich criticized the homogenizing dimensions of individual differences in his work titled *Deschooling Society*.

also form the basis of the transformation of education and training models. Thirdly, digitalization, technological developments, and globalization dynamics have not only enriched the platforms where all nations can learn from each other; they have also revealed the technological equipment needed for joint collaborations. Finally, developments in communication and transportation technologies have intensified economic, cultural, political, academic, and social relationships, interactions, and exchanges between different societies in all regards. At this point, in terms of education, the world can now turn to international cooperation more intensely and more strongly. Increasing numbers of joint programs of different universities providing online education at the international level and the spread of international distance learning programs are essential steps in this process.

The world is no longer the world we once knew. Technological changes continue to alter our cultural and social lives at an unprecedented rate. The digital world into which Generation Z was born in the 2000s forms the basis of equipping those young people with different skills. Today, the primary goals of education include gaining knowledge, media and communication literacy, leadership, adaptability, flexibility, intercultural communication, self-direction, and analytical and critical thinking, referred to as **"21st-century skills."**

Undoubtedly, societies will continue to design education so that it remains a powerful tool of socialization. However, today, when the parameters for raising individuals differ, local cultural dynamics may be the key to social development and the building of prosperous societies, especially in terms of developing or underdeveloped countries, supporting globalization and digital culture with all its possibilities.

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Measurement Tools Used in Education and Psychology in the Context of Cultural Factors

Except for partially culture-independent shape tests, no measurement tool can be developed, adapted, scored, or interpreted independently of the cultural context. For this reason, it is highly inappropriate to use only translated scales in research and in practice as if they are valid. Even adaptation studies carried out for a test developed in one culture to be used in another culture must be doubted.

As in many disciplines of the social sciences, practices in education, psychological counseling, and psychology are structured based on specific models and human understandings. Philosophical, anthropological, and scientific studies on "the human" and "his or her essence" have led humanity to differences in understanding. Mentalities in "education" as an area of intervention for the present and future lives of human beings vary according to time and country.

For example, Plato considered education as the most competent method for correcting the structure of both the individual and the state (Güzey, 2002) and defined it as the art of turning the power that exists in all souls toward "good" and finding the easiest and most unfailing way for doing so (Plato, 1988). Some definitions consider education only as an "adaptation process," while by some other definitions, education means only "behavioral change." Some definitions place knowledge and value alongside behavior; in some definitions, education is also considered as a process that constitutes the "benefits" of the society (Hesapçıoğlu, 1992). Durkheim argues that there are relations between these mentalities about education and the forms of society that are suited for them.

On the other hand, the field of psychology and the interest in mankind and its essence can be extended to the earliest stages of mental inquiry. There is a broad spectrum of models and trends in psychology as in education. Külahoğlu (2002) summarizes these trends as: (a) **the understanding of human evil** (psychoanalytic models), (b) **the tabula rasa understanding (John Locke), and** (c) **the understanding of self-actualization** (humanistic models). Instead of interpreting this situation as a kind of deadlock, contradiction, paradox, or antinomic scenario, considering it as a kind of relativity would be a more reasonable approach to explain the historical times, the changes in human thought, and the resulting paradigms with the influence of the cultural environments in which people have lived. The point that should be emphasized here in the context of this article's subject is the variability of culture and environmental factors and the impossibility of understanding humans as a whole without those culture and environmental factors.

EFFORTS TO UNDERSTAND HUMANS AS INDIVIDUALS

Ultimately, humans have sought rational ways to understand human behavior and lay down its rules throughout history. The similarities of purpose in understanding and explaining human behavior have differed from fields such as phrenology[1] and astrology[2] because psychology used a different method than those to understand humans. Contrary to common sense, psychology has used systematic observation and analytical processes referred to as the scientific method (Glassman & Hadad, 2009). With the influence of German-based logical positivism, which was dominant in all of the natural sciences in the 20th century, psychology broke away from philosophy as a condition of being a science. It redefined the research object, the human being, now defining the human being in line with rules to be followed according to the chosen epistemology rather than what a human is or what psychology is curious about in humans (Arkonaç, 2008). In this way, the ontological preference of modern psychology was not the human spirit but rather human behavior, and its epistemological preference was the empirical scientific methodology of knowledge, which was fed by British empiricism. "Human" as an ontological subject and the efforts to "understand" the human still continue in the spirit of our time, and education and psychology continue their existence within the framework of "individual differences" as one of the concepts that centralize these efforts. The effort to understand the individual is carried out with objective methods and tools called scales[3] rather than in intuitive ways. The special techniques used to reveal the various characteristics of individuals or the type and level of individual differences, to identify their interests and needs or the sources and areas of their problems, and finally to provide qualified guidance and assistance to individuals in various fields are called individual recognition techniques (Otrar, 2018). Attempts are made to guide people to make the best decisions for themselves by focusing on the goals of getting to know individuals, individuals getting to know themselves, and increasing their awareness.

Although it is possible to classify the techniques used to recognize the individual in many different ways, they are generally grouped within the two categories of "non-test techniques" and "test techniques." Tests are measurement tools used to describe and evaluate individual differences with some numerical data. They are tools for observing people's behavior in the context of established standard conditions. "Standard" means that the stimuli that make up the content of the test, namely the items, the instructions, the explanations, and the amount of time defined for answering, are the same for everyone. As such, tests can also be defined as a set of standard stimuli chosen to represent a universe of qualities to measure an individual's qualities (Özgüven, 2003).

MEASUREMENT TOOLS AND CULTURAL FEATURES

Psychometrics stands out as a specialization area for the development of measurement tools and the concepts that form their basis. Psychometrics develops these tools by following adaptation and/or new scale development processes to measure various human characteristics (Güngör, 2016). It develops new models, methods, and techniques for the production of such scales (Erkuş, 2007) and presents them for the use of researchers. While the adaptation process entails the transfer of a scale within the conditions of another country or culture, scale development entails the development of a new measurement tool.

Cultural factors are among the main parameters to be considered in the preparation of measurement tools. According to Parron (1997), "culture" refers to the meanings, values, and behavioral norms that are learned and transferred in society and the social groups it hosts. It strongly influences the diagnostic process and treatment decisions as well as the individual's cognition, emotions, and self-concept. Passer and Smith (2004) stated that psychologists study different ethnic and cultural groups more and more; they also noted that the growing field of cultural psychology (sometimes called cross-cultural psychology) continues to examine how culture is transmitted to individuals and the psychological similarities and differences between people of different cultures. It is not possible to ignore this determinant of culture in measurement processes in education, counseling, and psychology. Although Chadha (2009) stated that tests can be classified as "culture-specific" and "culture-free" according to their scopes, all tests are at least somewhat culture-specific and it is not easy to find a completely culture-free test. Cronbach (1990) also emphasized that it is not possible to develop a completely culture-free test. Passer and Smith (2004) summarized this situation with the example of intelligence tests as follows:

"Special challenges await psychologists who want to assess intelligence in non-Western cultures. Traditional intelligence tests such as WAIS and Stanford-Binet draw on the cognitive skills and learning needed to succeed in predominantly Western educational and Western professional settings. These tests tend to have strong verbal content and rely on products influenced by Western education. When considered in a cultural context where intelligence is defined differently and requires other types of adaptive behavior, such tests are not promising for proper measuring of intelligence."

Similarly, in the studies of Castro et al. (2008), in which they examined racial differences in the data obtained from the MMPI-2 (Minnesota Multiphasic Personality Inventory) personality scale, it was revealed that there were clinically significant differences in some score types. Again, Pierce-Jones and Tyler (1950) stated that cultural factors affect test performance, and it is recommended to use general aptitude tests based on the knowledge of processes and objects common in various cultures to reduce that effect. According to Sternberg (2007), the act of evaluating cognitive and educational performance itself affects performance in different ways across cultures. Individuals in different cultures may think differently about concepts and problems. In conclusion, Sternberg emphasized that teaching and assessment can only be developed by taking into account the cultural context. As an exciting example, Fox and Mitchum (2012) stated that culture and intelligence test scores in many countries have clearly changed since the beginning of the 20th century; however, they noted that tests showed much smaller changes and they asked: "How is it possible for the scores to rise so fast in tests that should not measure cultural changes?" This question reveals the importance of the effect in question. According to Triandis (1983), culture affects the individual in the way that a complex reinforcement program applied over a long period can. First, the perceptual selectivity of the individual is affected. Among the myriad clues emitted by other people and social situations, particularly functional elements are noted. While perceivers specifically note **what** the other is doing in some cultures, some others focus on who the other is. Also, **who** the other is varies from culture to culture. That can be analyzed differently in terms of age, gender, race, nationality, ideology, etc.

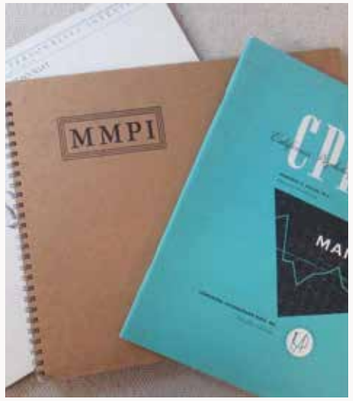
For this reason, in the preparation of measurement tools used in education and psychology, the scale should be carefully examined. The "cultural factors" affecting the scale's psychometric properties should be considered in the scale development procedure. Güven (1999) presents the most striking cultural factors as follows:

Using time: Information about the speed of using time is learned in the context of culture. For example, adherence to a specific time limit is not considered necessary in cultures of Asian-Pacific origin, while it is the opposite in US-Western cultures. This



Cultural factors are among the main parameters to be considered in the preparation of measurement tools. According to Parron, "culture" refers to the meanings, values, and behavioral norms that are learned and transferred in society and the social groups it hosts. It strongly influences the diagnostic process and treatment decisions as well as the individual's cognition, emotions, and self-concept.







situation affects the performance of the individual and, therefore, the score, especially in speed tests.

Communication: Some cultures need to use clear and fluent verbal language, and some cultures are just the opposite. This issue is very decisive in the interaction between those taking the test and those making the test, especially in tests with verbal features or measurement tools where verbal instruction has an important place.

Language and the quality of language: Understanding the items in verbal tests in accordance with the structure and purpose of the scale depends on linguistic factors. This is extremely important, especially in adapted tests, because each language makes sense of concepts and contents in its own way. Metaphors, allusions, vernaculars, and dialects can cause differences in test scores. Akbaş and Korkmaz (2007) stated that adapting a scale from one language and, therefore, from one culture to a different language and culture, although keeping the translation as appropriate as possible, brings other important issues to be considered.

Personality as a factor under the influence of cultural interactions: In developing a scale, the difference between the source culture and the target culture appears as a differentiating factor in characteristics such as personality. Although it can be said that some personality traits are universal, locality determines personality. For instance, it has been observed that Chinese people score significantly higher than Americans in MMPI applications, which is a well-known personality scale.

With these explanations, it is clearly understood that no measurement tool can be developed, adapted, scored, and interpreted independently of the cultural context, except for partially culture-free shape tests. According to Öner (1994), neither intelligence nor personality measurements and evaluations can be made validly with scales developed in another culture and the norms of those scales. For this reason, it is highly inappropriate to use only translated scales in research and in practice as if they are valid. According to Güven (1999), this situation necessitates approaching with doubt even adaptation studies carried out so that a test developed in one culture can be used in another culture.

According to Sternberg (2007), the act of evaluating cognitive and educational performance itself affects performance in different ways across cultures. Individuals in different cultures may think differently about concepts and problems. In conclusion, Sternberg emphasized that teaching and assessment can only be developed by taking into account the cultural context.

Let's make these situations concrete with some examples.4 Let's take "What is the country's capital?" as a predictor of intelligence within a general knowledge framework in an intelligence test. When "What is the capital of America?" is asked as a predictor of intelligence in the original scale, the predictability of the item is not the same as "What is the capital of Japan?" as a predictor of intelligence because the cultural geography of the two countries is not the same. The question "Why is a stamp attached to a letter's envelope?" does not have up-to-date content for 10-year-old children today. Another example of conceptual determinants of culture is that the indicators of "religiousness" measured in religiosity scales may be different for different religions. Let us also consider an item in an inventory used to guide a profession: "Do you keep letters, receipts, old school report cards, etc.?" In today's conditions, these documents are entirely electronic and are mostly stored in databanks regardless of the individual's wishes. As a final example, let us consider a well-known personality inventory item: "I like to take down a trickster with his or her own weapons." How many of us can react in a genuinely confident way about what this item means?

Along with all measurement tools, especially in adaptation studies, examining the items in terms of factor structure also requires care. Most psychological variables are culture-dependent; therefore, not "translation" but "adaptation" to cultures is made (not only to other cultures but also to different target groups within the same culture). In this case, the scale developer must also consider the cultural context in addition to the points above. If necessary, not the structure of the original scale but the emerging structure in the target culture should be taken into account, and naming and scoring should be suggested accordingly (Erkuş, 2007).

As a result, measurement tools used in psychology and education should be selected, adapted, developed, and interpreted by considering the cultural factors briefly mentioned in this article. Original scale development studies should be undertaken instead of adaptation studies for verbal scales that are more deeply affected by cultural factors. Adaptation should not be perceived as a mere "translation" job. It is also important to train more researchers who have all the necessary scale development skills, from drawing the boundaries of the conceptual structure to statistical analysis.



Soldiers take a personality test at Camp Lee, Virginia, in November 1917, when the United States entered World War I and Woodworth's test was first developed.

FOOTNOTES

[1] A field suggesting that it may be possible to determine people's abilities by examining their skulls.

[2] A field that claims the stars influence human actions.

[3] Although it is possible to use names such as "test," "inventory," etc. for this concept, "scale" and "measurement tool" are preferred for being more descriptive and inclusive.

[4] For the items given as examples, the names of the scales that include them are intentionally not given here for ethical reasons.

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The Place and Importance of the Hidden Curriculum in School Culture

Hidden or latent programs stand out as an essential concept, especially in transferring culture, acquiring the norms and values of society, and transmitting professional values. The concept of the hidden curriculum, which was first put forward in the 1930s, defined by Jackson in real terms, was adopted to convey moral and social messages to children.

In my classes, I ask my prospective teachers: "If you had never been to the Faculty of Education before and they brought you to the Faculty, could you understand that this building is the Faculty of Education by just walking around the classrooms?" The answers I get are usually negative.

The answer to this question actually reveals the function of the implicit program. Physical arrangements within the institution, celebration/commemoration events, and efforts to gain professional values are important elements of cultural transfer. It is not enough to describe the mission, culture, and importance of a profession or its value system in words. This information will only create ordinary awareness at the cognitive level and will not affect individuals' attitudes toward the profession at the desired level when it cannot be internalized and adopted by individuals.

Culture can be conceptually defined as an activity of active and dynamic creation (Ülken, 2013). In the education system, the school's culture and the value systems and beliefs that make it successful are generally shared by all education stakeholders, such as students, teachers, administrators, and families (Demirtaş, 2010). While developing school culture and creating value systems, the affective characteristics of individuals such as their interests, attitudes, emotions, and motivations should also be developed positively. On the other hand, educational programs play an important role in providing cultural transfer in this process (Forquin, 2008).

When we talk about an education program, the first thing that comes to mind is usually formal programs. Although the human profile that an education system wants to produce is handled within the scope of formal programs, as seen in Figure 1, additional programs are also applied and realized with formal programs within systems designed for this purpose (Jonnaert, Ettayebi, & Defise, 2009).

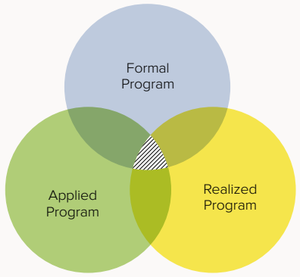


Figure 1. Program types and their intersections

As shown in Figure 1, formal programs, which are usually designed with a central understanding, differ for contextual reasons during the implementation phase. The new structure, which can be called the applied curriculum, is affected by many factors such as teacher qualifications, school management, cultural characteristics, and socioeconomic differences. The applied program may have different effects on the learners during the process, and at the end of the program, they may reach different goals and achievements, whether expected or unexpected. The type of program called a realized program reveals the effects of the education program on the learner. The more the developed formal program overlaps with practice, the wider the intersection set with the realized program level may be. Factors that cause differences between program levels are explained in Figure 2.

As seen in Figure 2, extra programs, neglected programs, and hidden programs also affect the differentiation process of programs. On the other hand, affective characteristics such as values, interests, attitudes, and motivation that students are expected to gain within the program's scope are more affected by the hidden curriculum than the formal curriculum.

PARAMETERS OF THE HIDDEN PROGRAM

Implicit or latent programs are addressed in the international literature as "hidden curriculum" in English and "curriculum caché" in French. This stands out as an essential concept, especially in transferring culture, acquiring the norms and values of society, and transmitting professional values. The concept of the hidden curriculum, which was first introduced in the 1930s, was defined by Jackson (1968) and adopted as a method to convey moral and social messages to children (Limoges & Dickin, 1992). A hidden curriculum is not written but exists in school education. It may be defined as the qualifications attained by students as a result of the knowledge, ideas, and practices that emerge in the learning-teaching process, apart from the objectives and activities structured into the official curriculum (Yüksel, 2002). The hidden curriculum, which consists of conscious and/or random elements, is affected by many factors, from the architecture of schools and classrooms or the beliefs, values, and political tendencies of teachers and school administrators to the school rules and the textbooks that are used.

While learning based on formal acquisition is at the forefront in formal programs, more permanent informal learning features based on social learning theory, such as observing, modeling, and experimenting, are dominant within the scope of the hidden curriculum. On the one hand, the hidden curriculum supports affective features that are not specified in the official curriculum but are desired to be gained. On the other hand, sociocultural differences, school environments, physical characteristics, learning-teaching processes, administrative characteristics, and teacher qualifications cause differentiation at the levels of application and realized programs.

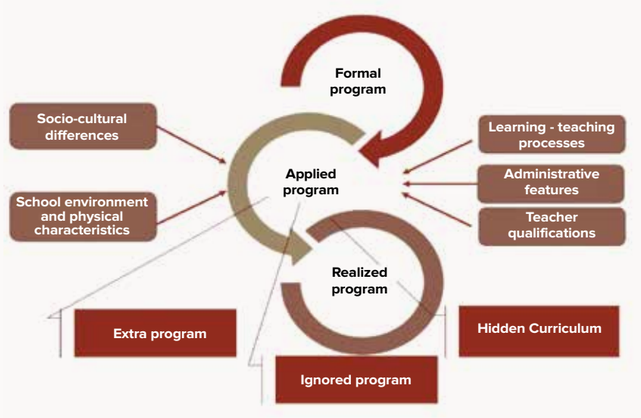


Figure 2. Classification according to program levels



THE CULTURAL CONVEYANCE FUNCTION OF HIDDEN PROGRAMS

In its broadest sense, education aims to create cognitive, affective, and social patterns in individuals with its individual, sociocultural, economic, political, and philosophical functions. Education programs designed for the targeted human profile fulfill the functions of sustaining value systems, belief styles, and traditions within the social structure and conveying them to future generations by acculturating individuals. Hidden programs have an important function in the realization of these cultural functions. It is impossible to think that children are shaped in schools only through formal programs. Their families and social environments consciously or unconsciously condition them. An important part of acculturation through school education is shaped by different factors, such as the activities in the school, the attitudes and behaviors of teachers, teachers' reactions and body language, and the arrangement of the educational environment. These elements, which are within the scope of the hidden curriculum, lead to permanent changes in children's mentalities, values, attitudes, and behaviors. In schools, it is aimed to provide children with the desired behaviors based on the structuralist functionalist approach (Akbulut, 2011). On the other hand, one should not act upon the idea that students are only passive individuals who are recipients of social norms. With the values, beliefs, attitudes, and behaviors they bring to school, students can resist the behaviors that they are desired to acquire, and they may want to act with their own value structures. Therefore, students turn these characteristics into not only passive elements of social norms but also active elements in the creation of these norms.

While learning based on formal acquisition is at the forefront in formal programs, more permanent informal learning features based on social learning theory, such as observing, modeling, and experimenting, are dominant within the scope of the hidden curriculum.

Within the scope of hidden programs, a separate note should be made for teachers regarding the development of school culture and student characteristics among education stakeholders. Within the scope of the hidden curriculum, teachers have important duties in increasing the students' academic success, developing their belonging to the school, and acquiring the aimed value systems. Teachers' value systems, beliefs, political tendencies, attitudes, and behaviors deeply affect their teaching skills and professional identity formation. Therefore, in the context of the hidden curriculum, these characteristics of teachers cannot be ignored. In addition to these features, teachers' reactions and resistance to particular situations should also be considered. Considering the importance of the hidden curriculum for students, the attitudes and behaviors of teachers that do not match the philosophy and objectives of the curriculum may cause the formation of undesirable learning patterns in students. Therefore, employment and education strategies for teachers, who play important roles in the deliberate acculturation process, also gain importance. Teachers are expected to be models for their students with their attitudes and behaviors, create a democratic and participatory learning environment, and educate students in line with the mission and vision of the institution. In order to be able to manage individual differences and cultural diversity within the school system and exhibit behaviors that are in line with the philosophy and objectives of the program, teachers' professional qualifications, affective characteristics, program literacy, and communication skills must be at high levels. For example, teachers who are implementers of curricula designed with constructivist approaches should have internalized democratic values, made these values a part of their personality, and be able to carry these values into the classroom environment. In summary, teachers are expected to adopt respect for diversity, individual differences, tolerance, cohesion, pluralism, multiculturalism, and intercultural



Long-lasting learning patterns can be implicitly provided to students by following particular approaches, such as being a role model for students, guiding community service projects within the school, including the life stories of historical personalities in the curriculum, and adopting a democratic and participatory classroom management approach.

understanding; they must integrate these within the scope of the hidden curriculum and be able to acculturate their students positively by encouraging them regarding these issues (Adıgüzel & Aslım Yetiş, 2018).

Developing school culture and affective characteristics of students in the context of the hidden curriculum is closely related to teachers' self-efficacy beliefs. Fives and Buehl (2012) revealed that teachers' self-efficacy beliefs can be explained in six dimensions: self-perception, context or environment, content or knowledge, teaching practices, teaching approach, and student characteristics. Based on this conceptual definition, it stands out that, in order to realize effective instructional designs for cultural diversity in schools, teacher education programs should enable preservice teachers to develop their self-perceptions, adapt programs for different contexts, and design and manage learning-teaching processes oriented towards active learning and cultural diversity.

When today's curricula are examined, it is noteworthy that attention is mainly on gains at the cognitive level. Although affective characteristics and social skills have a larger place in international curriculum trends and key 21st-century skills, it is not possible to see the reflection of these gains in formal curricula. In line with the philosophy and objectives of the program, the acquisitions of affective characteristics, 21st-century skills, and multiculturalism can be taught to students more effectively through the hidden curriculum during the application process. It is clear that teachers who have been exposed to the hidden curriculum, which is organized within the framework of the values and requirements of the profession, as well as the formal curriculum during their education will also positively transform school culture. Long-lasting learning patterns can be implicitly provided to students by following particular approaches, such as being a role model for students, guiding community service projects within the school, including the life stories of historical personalities in the curriculum, and adopting a democratic and participatory classroom management approach.

> The hidden curriculum, which consists of conscious and/or random elements, is affected by many factors, from the architecture of schools and classrooms or the beliefs, values, and political tendencies of teachers and school administrators to the school rules and the textbooks that are used.

STAGES OF THE HIDDEN PROGRAM

So far, we have emphasized the importance of the hidden curriculum. But what can be done in the hidden curriculum context to educate children in a school system in line with the philosophy and aims of the curriculum? The answers to this question, limited to the school level and in terms of both administrative management and organization and teacher and student characteristics, can be given as follows:

- Employ teachers who have adopted the philosophy and aims of the program.
- Establish strong positive relations between the school administration and students and teachers.
- Design the school building, architecture, classrooms, and all physical areas of the school, such as recreation areas, and arrange school rules in line with the philosophy and objectives of the education program.
- Promote positive forms of communication among school staff.
- Plan effective democratic participation and awareness activities for social problems, such as social activities, school-family cooperation, student councils, clubs, and community service projects.
- Match the curriculum's philosophy and objectives with the textbooks to be used in school.
- Ensure that managers receive training to develop conflict resolution and positive communication skills.
- Ensure that the philosophy and objectives of the program coincide with the attitudes and behaviors of the teachers and their verbal and nonverbal messages.
- Encourage teachers to communicate positively with all school stakeholders, especially students and parents.
- Ensure that teachers receive training to improve their affective characteristics and social skills.
- Make diagnoses for students' affective characteristics and cognitive skills.

As a result, it can be ensured that through the hidden curriculum, students have characteristics in line with the philosophy and objectives of the program thanks to messages about the attitudes they should take towards life, how to set their own individual goals, and how to behave in and out of school. An anecdote shared by a high school principal in the United States, which summarizes the importance of the hidden curriculum and was shared anonymously on the internet, states:

"I am a survivor of a concentration camp. My eyes saw what no man should witness: Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot and burned by high school and college graduates… So, I am suspicious of education… My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns. Reading, writing, arithmetic are important only if they serve to make our children more human."

There is no way to confirm the authenticity of this statement, but it reveals very well what the education system should provide. In today's world, where wars, economic crises, and climate change have turned human life upside down, we need good people more than ever. It is important for societies to adapt to the future while continuing to live with cultural diversity and adopt multiculturalism as well as their own unique values. Therefore, it is of great importance for future generations to raise good-willed, intelligent, conscientious, and responsible people aside from knowledgeable people through education programs.

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Prof. Dr. İrfan Erdoğan
Boğaziçi University – Dean of Faculty of Education

Culture Is Education

If the culture is not present, regardless of what we do in the name of education, it will be difficult for us to achieve our desired results. As such, it is necessary to see the school, the program, the method, the courses, the technological hardware, and even the teacher as tools for education. If they are not based on culture, we should not rely on opening new schools, appointing new teachers, or applying new methods and programs.





A group of primary school students with their teacher at a ceremony in Eminönü.

Education and culture... These two concepts are directly linked to each other. Both are conditions and results for each other; they supplement one another. In other words, education is culture and culture is education. However, we prioritized culture in "culture is education" as the title of this text, because it is. Culture is the foundation, and if culture exists, education becomes more effective and comfortable. Therefore, culture is the extensive and inclusive element.

So, what is culture? ***Culture is the foundation of our behaviors.*** It is a structure that makes us who we are and has constant influence and power over us. In other words, culture is community. Particularly, culture is the values of a community; it is the source of the character that we present to ourselves and our surroundings.

Culture is not spontaneous; it is a collection accumulated from yesterday, reaching toward the future. It changes; it develops but it always exists. In this regard, it does not spontaneously erupt out of nowhere; similarly, it does not instantly disappear. In other words, culture develops and changes over time.

Accordingly, if we claim that culture is education, we express the same idea. Education exists only if there is culture. Even if it does not meet certain criteria, it still becomes education. If there isn't any school but there is culture, whether extensively or limitedly, directly or indirectly, apparently or concealed, education exists nonetheless. On the other hand, if there isn't a culture or the culture is not developed, education becomes more difficult. Even though other elements of education such as the school, the program, the courses, and the teachers are present, education becomes more and more difficult if the culture is weak.

That is the issue here: trying to actualize education without considering the culture. Trying to perform education without considering the culture. Opening schools, finding teachers, developing programs, publishing books, trying to find and apply hardware without the foundational culture... This must be the most fundamental error regarding education. On the other hand, I would like to reiterate that it is not possible to achieve the desired education without considering the culture, but it is possible to actualize the education through the culture.

The most permanent and effective education is conducted through culture. On the other hand, if culture is not present, regardless of what we do in the name of education, it will be difficult for us to achieve our desired results. As such, it is necessary to see the school, the program, the method, the courses, the technological hardware, and even the teachers as tools for education. If the efforts are not based on culture, we should not rely on opening new schools, appointing new teachers, or applying new methods and programs. We should also not rely on the increase of the resources stipulated for education in the budget. If the culture is weak, the number of schools, teachers, and students will not have any meaning.

For a prolonged period, the mostly held belief about education was that education would be better if new schools were opened, new teachers were found, and new technologies were being used. In this regard, the field of education has been considered a field that can be developed in itself. Accordingly, education has been transferred to certain individuals or agencies to be presented, increased, and developed. For example, it has been imagined that solely through a ministry or a school, a teacher can achieve education. In other words, education has been left on the shoulders of others. However, education is neither just a ministry nor just a school or teacher.

We know that the Ministry of Culture was once the highest authority in education in Turkey. Then, at some point, two undersecretaries responsible for culture and schools were included in the structure of the Ministry of National Education, after the Minister. This image of education that was seen during the Republic's early years, was, without a doubt, a conscious effort. Subsequently, in later years, many steps were taken in publishing the Eastern and Western classics and producing artistic works that can be considered as continuations of this early step. Education was supported through agencies such as national schools and community centers.

The relationship between education and culture was once again brought to our attention after a long period, while the Ministry of National Education was being restructured. About forty years ago (1983), the name of the ministry responsible for education was changed to the Ministry of National Education, Culture, Youth, and Sports. We are not sure how conscious this naming and structuring were. However, we know that this structure was intended to emphasize the importance of imagining education together with other relevant concepts such as sports, youth, and culture, and this was a step taken in the correct direction.

In many successful and original projects regarding education in history, we observe that education was actualized by being interpreted with versatile and cultural concepts. Turkish educational history has seen many such imaginings. For example, the Ahi community that appeared in Anatolia during the rule of the Seljuks is in itself an educational process and mostly based on culture. Similarly, the Enderun School, also called the Ottoman Palace School, was implemented based on culture and environment principles.In both institutions, the fundamental principle was training the individual in a community that possessed a certain culture. Village institutions, which were founded during the early days of the Republic, can also be considered as an educational model based on culture, continuing this tradition.

In many successful and original projects regarding education in history, we observe that education was actualized by being interpreted with versatile and cultural concepts. Turkish education history has seen many such imaginings.

If education is about culture, we need to emphasize culture. Accordingly, we should always consider the realities of the culture. For example, we need to keep in mind that, similar to how culture was not developed in a single day, education will change and develop with time. We should believe that the desired and necessary education can be achieved through the value we place on culture.

In this regard, we must take into consideration that any place can be a school, anyone can be a teacher, anyone can be a student, and studentship can continue throughout one's life. It must be accepted that in addition to the Ministry of National Education, other ministries must also be involved in education. In other words, the division of responsibility in accomplishing education should not be definite and rigid.

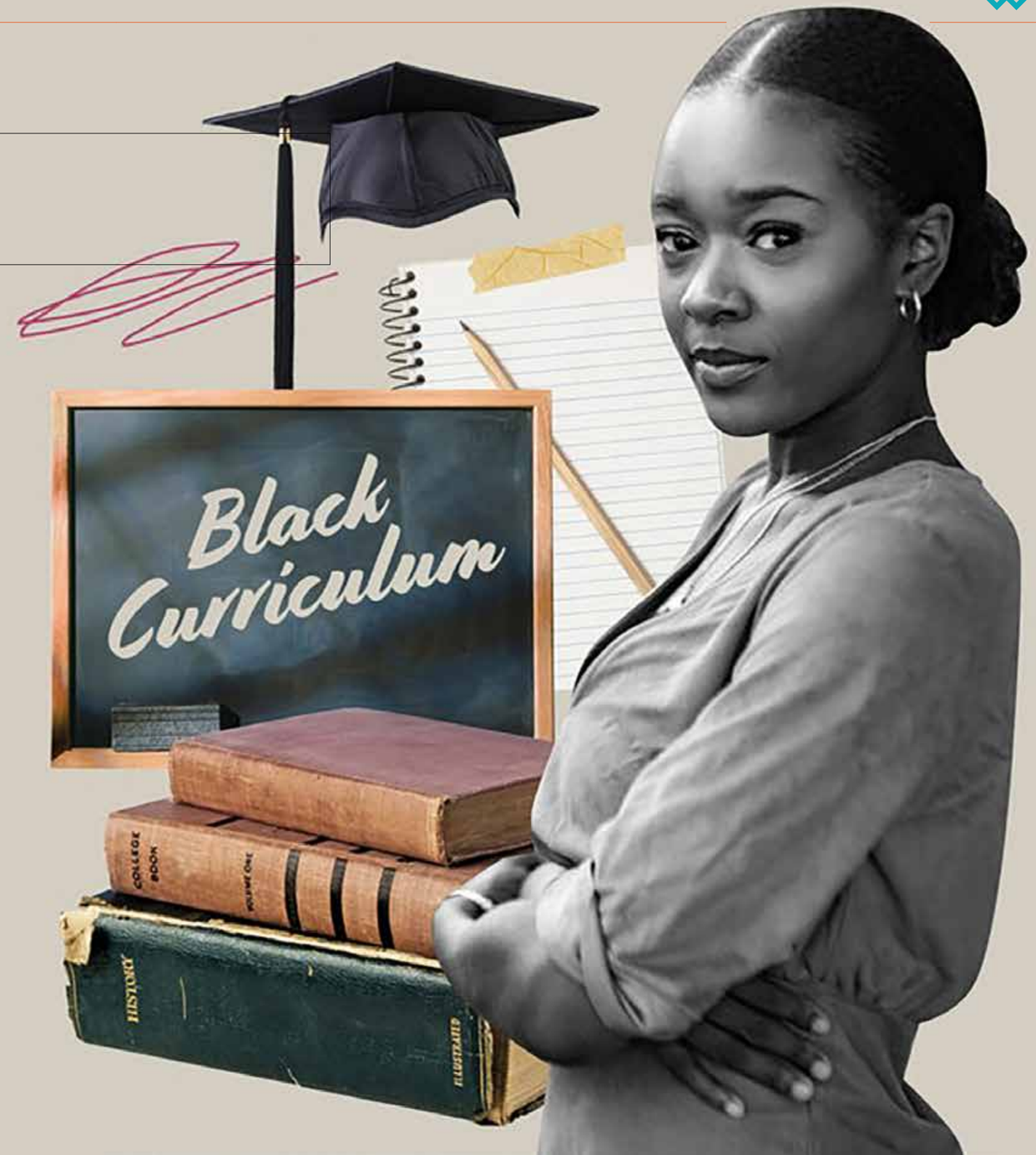
Otherwise, with a stereotyped and limited perspective, education becomes mechanical and concrete. Therefore, it is not right to design and conceptualize education while neglecting or disregarding culture. It must be known that culture must be the foundation for an ideal and functional education. Education is not a field in which only certain individuals or agencies have privilege to participate; it is a responsibility for all.

LAVINYA STENNETT

Founder and CEO, The Black Curriculum

We Must Develop an Education **Model in Consideration of Differences**

"Often in education, we have a framework that doesn't actually capture what is happening on the ground. Take, for example, young boys in the UK who are five times more likely to be excluded than their white counterparts. It's very easy for us to look from an educational point of view and say that they're disengaged, or maybe that they are causing trouble within the classroom, bu t outside of that, there are many different factors that are correlating to produce this outcome."



Ms. Stennett, how do you think The Black Curriculum makes a difference in the British education system, and have you had the effect you were hoping for?

The essential enterprise [is based on the idea that] Black history is Britain's history and every person needs an opportunity to understand the fullness of British history so that they can actively see themselves as part of the community and make a change. We offer the ability to learn our curriculum through teacher trainings, and also through direct workshops with The Black Curriculum. Over the past two years since we set up, we've been able to reach over 3500 teachers directly to train them. And also young people. Their response has been very good, because they've said that this is something they haven't learned before, and they actually want to learn more Black history issues. In school, they're not really offered the opportunity to do so, unless they have teachers who are engaged with this. So, we've had a really good response since we started, and I think what's needed is for every school to adopt The Black Curriculum, and I think until we reach that goal, the work won't stop.



ISTANBUL EDUCATION SUMMIT
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How do you assess the situation of disadvantaged groups when you observe the education systems of many countries? And what do you suggest for ensuring fairness in education?

TAKING A LOOK AT THE PROBLEMS FROM THE INSIDE

Thank you for your question. Assessing disadvantaged groups and the issues that they're having about being included in education, I think it's really important to understand the grounds and ask what those young people are saying. Often in education, we have a framework that doesn't actually capture what is happening on the ground. Take, for example, young boys in the UK who are five times more likely to be excluded than their white counterparts. It's very easy for us to look from an educational point of view and say that they're disengaged, or maybe that they are causing trouble within the classroom, but outside of that, there are many different factors that are correlating to produce this outcome. So, I think the first thing is understanding from outside of the educational system what these young people are saying and what they are doing.

Their interests might, for example, lie outside of mathematics. It might, for example, be within more community settings where they're able to express themselves. In terms of actually designing a curriculum, or designing initiatives where they can actively be engaged, it's really important to know where these young people are at first and then meet them there, I think.



LAVINYA STENNETT

Founder and CEO, The Black Curriculum

An author and activist, Lavinya Stennett is the founder and CEO of The Black Curriculum. Upon graduating at the top of her class in the School of Oriental and African Studies, she wrote an article investigating Maroon ecology in Jamaica and Brazil. She was recently chosen as one of the top 50 women of the year by the Sunday Times and was awarded the Pioneer Award of the Year by Hello Magazine. Additionally, she has been featured in Vogue and GQ for her activism. The Black Curriculum is a social initiative founded in 2019 to teach and support Black history for an entire academic year, and to empower students with feelings of identity and belonging. Stennett is currently working on her first book titled Neglected Black History, which is expected to be published in the spring of 2023.

FOCUSING ON THE ROOT CAUSES

Secondly, when we're looking at disadvantaged groups, the most important thing to understand is the outcomes. As someone who spent time in the care system, I can say that only 4% of care-leavers end up going to university. Why is that the case? I think from a research point of view, it's really important to look at the statistics and understand the different journeys that young people are taking, so that we actually look at examples that again fall outside of education alone, or outside the classroom where we see that students are just disengaging. [We need to be] actually looking at the outcomes, as well, and then drawing parallels, because what we see is happening, for example, in the north of England might not be the same thing that happens in London, because London in and of itself is its own place…

> I WOULD SAY IS THAT IT'S REALLY IMPORTANT TO LOOK AT THE OUTCOMES, UNDERSTAND WHAT YOUR PEOPLE ARE SAYING, AND ALSO ENSURE THERE ARE PARALLELS BETWEEN DIFFERENT COMMUNITIES SO THAT WE CAN GET A FULLER PICTURE AND THEN MAKE DECISIONS BASED ON THAT.

So what I would say is that it's really important to look at the outcomes, understand what your people are saying, and also ensure there are parallels between different communities so that we can get a fuller picture and then make decisions based on that. Then I'd also say, in terms of prioritizing fairness and education, again, understanding the undercurrents of the issue is key. It's not enough to say that we need diversity in education or we need inclusion. What is promoting that inclusion, or what is fueling it from a systemic point of view? I think that by bringing together conversations, bringing together people to talk about the realities of their experiences, we're actually helping to amplify the reality… We can't look at issues in isolation, and [it's necessary to] include the communities that we're serving essentially in curriculum design.

Ms. Stennett, what assumptions should be considered when creating an international teaching program and what kinds of structures would you suggest for the creation of an international program?

Thank you. I don't want to repeat what everyone else has said, but I think there's been some really valid points about sharing networks, as well as the internationalization of curricula, particularly in terms of sharing learning and also, more importantly, approaches. I think one of world is interconnected. So, for example, The Black Curriculum actually started in New Zealand when I was studying there. It was really apparent to me that they had an approach and a model, particularly in primary schools, that was focused on including Māori history, as well as speaking about issues surrounding colonialism.
That approach isn't one that is taken much, especially in primary schools, in the UK. In fact, our approach here was not to speak about race because it's too much of a sensitive topic, or the British Empire, for example, isn't a topic that we really delve into until later in education, for example, in universities.

A UNIVERSAL EDUCATION PERSPECTIVE

Therefore, I think it's really important that we understand how the world is interconnected, not only through these systems such as empires, but thinking about climate change and how these things will really interact. I think it's important that our approach starts there, meaning, for example, that countries in the Caribbean are connected to issues that are happening in Africa, as well as Europe and the rest of the world.

> I THINK THE TWO CAN'T BE SEEN AS SEPARATE; EDUCATION IS A MICROCOSM OF SOCIETY, AND I THINK IT'S REALLY KEY THAT WE HAVE AN APPROACH THAT REALLY THINKS ABOUT BRINGING IN LIFE EXPERIENCES AND ANECDOTAL EXPERIENCES THAT AREN'T ALWAYS THEORETICAL.

So it's thinking from the perspective of building a program where we connect all these threads and feed it into a framework where we're really thinking about the universality of education. I think, secondly, the legacy of these systems needs to be approached within education, as well. In terms of creating a teaching program, it's really important that we don't divorce our theories and the topics that we're teaching from the realities that many people are experiencing, and have experienced. I think the two can't be seen as separate; education is a microcosm of society, and I think it's really key that we have an approach that really thinks about bringing in life experiences and anecdotal experiences that aren't always theoretical.

I'd say the systems can't be divorced from what we're doing, and that leads into my third point of having an education system where the teachers are not the only teachers: we also have parents, we have community actors who are also very key in terms of young people's learning, and a teaching program that is centered on the community and brings in a range of actors is very key, not only to share the burden as we've seen during the pandemic, but also, more importantly, to bring in a range of assessors that can actually help to draw out and also extend the learning, because learning doesn't just happen in schools.

SOCIAL MEDIA MUST BE INCLUDED IN EDUCATION

This is my last point, but I think it's a very crucial point that I don't want anyone to miss, because social media is the biggest teacher right now: young people come from education, or their classrooms, and go straight to their phones and learn there. I think in terms of building a teaching program, we have to be able to understand how to use social media. Not only influencing, but also understanding what young people are actually learning. Those pages that they're following, what are they doing to engage with your students? And how can that really connect to what parents can do at home? I think we can't just center this around what happens within the four walls of the classroom; it has to extend online because, again, we're all very interconnected. And if one thing has come out of the pandemic that's a benefit it's that we've all understood what's happening globally. I think it's key that we engage with social media in terms of building a program and making sure that it's relevant to those young people.



Computer Science Education for Fundamental Skills

When taught interactively, computer science may help the development of life skills. Acquiring these fundamental skills is not only about programming; it is also about understanding how the internet works and keeping yourself safe in a digital world.

MICHAEL HANSEN

Senior Fellow, Brown Center on Education Policy, Brookings Institute



Mr. Hansen, how should the school ecosystem be structured to develop digital competencies, increase the quality of teachers and students, and support their positive participation in teaching?

This is a great question. Thank you for inviting me to participate today. What we should be doing is to start focusing more and more on computer science education. At least, we have a new report that we've recently been looking at about the global landscape of computer science education across the world, and we're looking at how different countries are making progress. Of course, for all of us, the reason why we're here is because we know that computer science education or computers and technology are going to be a part of the 21st century. They're going to be part of our economy moving forward, and it's not just for employment opportunities.

Technology has integrated itself in many ways into our daily lives, into how governments interact with citizens, and with learning skills, not just for computer literacy but also for basics and the fundamentals of computer science education. We argue this as a priority that every country should be taking on. The reason for this is that by doing so we are able to mitigate gaps that are occurring between rich and poor countries and also gaps that occur within countries to reduce opportunity gaps and to support young people, particularly those who have historically been excluded from advancing in the economy and from employment opportunities. There are important ways that we can go about doing this. Of course, we could have a much broader discussion, and that's what this panel is about. But at a very high level, let me summarize several of our findings from our work. First, we found that having a national initiative to expand tech-based jobs was a very powerful lever for expanding computer science education within these countries across the world.



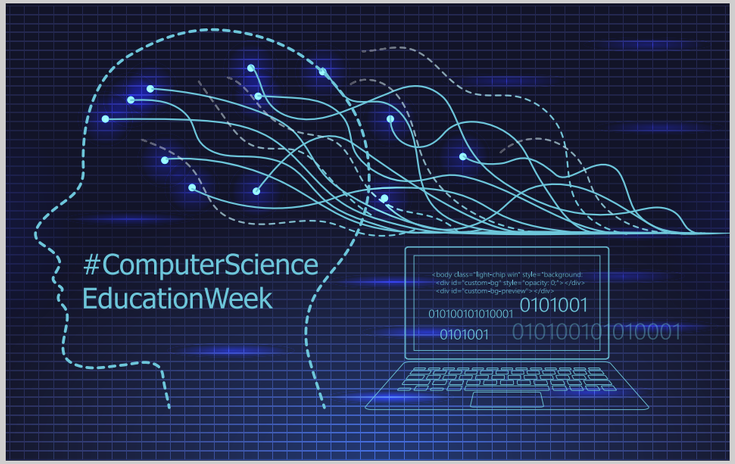
Also, whenever basic computer literacy or information and computing technology courses are taught, those courses provide a foundation to then further expand computer science education, sort of in a stepwise incremental fashion.

Third, developing qualified teachers should be a necessary and top priority for expanding science education across the world, and all countries face the same challenge.

Fourth, we argue that exposing students to computer science early helps to foster demand, especially among underserved students who currently have low representations within these fields.

Fifth, we argue that engaging key stakeholders can help address bottlenecks. Key stakeholders could include teachers and school leaders to ensure that they buy into any technology or computer science education initiatives. This also includes technology companies, those in the private sector, or foundations that are supportive of promoting greater access to technology within individual countries.

And sixth, when we teach in an interactive way, computer science education can build skills for life. Just as I mentioned a moment ago, having these foundational skills isn't just about programming; it's about understanding how the internet works. It's about keeping yourself safe in a digital world. It's about being able to provide and access government services. It's about being able to fully engage in the 21st century economy. And it's not just for programmers, it's not just for people who are in these high-end tech engineering jobs. It's for everyone.



What is the importance of interdisciplinary education in the process of remodeling education? And how do you assess the increasing need for holistic perspectives due to the complex nature of global problems?

This is a great question, and, frankly, from my perspective, I don't know that we have a lot of great models of really doing interdisciplinary education very well at scale. So, let me preface this by saying that I fully agree about the way the world is changing with technologies. It is becoming more and more imperative that we approach these problems with an interdisciplinary lens.

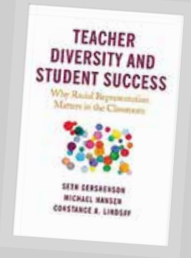
Now, the question that I think is worth asking is whether we should require every individual to have all of those interdisciplinary skills to approach everything at once, or rather should we encourage everyone to become specialists in the disciplines that they want, that they have a strategic advantage in, that they are motivated by, and then they work on teams to achieve those things, solve those problems? They need to address whether it's for employment or for their lives. I would argue for that instead of trying to create an education system to be interdisciplinary itself, and the reason why I am skeptical about this is because I feel like we have not done it very well even though for the last 20 or 30 years we've had calls for integrating STEM fields, for example. STEM is science, technology, engineering, mathematics. I feel like, at least in the US, there are some innovative schools that are held up as models for great innovation, but by and large, instruction is still very much siloed within specific disciplines, like science versus math...

> "IT IS BECOMING MORE AND MORE IMPERATIVE THAT WE APPROACH THESE PROBLEMS WITH AN INTERDISCIPLINARY LENS. NOW, THE QUESTION THAT I THINK IS WORTH ASKING IS WHETHER WE SHOULD REQUIRE EVERY INDIVIDUAL TO HAVE ALL OF THOSE INTERDISCIPLINARY SKILLS TO APPROACH EVERYTHING AT ONCE, OR RATHER SHOULD WE ENCOURAGE EVERYONE TO BECOME SPECIALISTS IN THE DISCIPLINES THAT THEY WANT, THAT THEY HAVE A STRATEGIC ADVANTAGE IN, THAT THEY ARE MOTIVATED BY?"

I'm not very convinced that the solution is that we should be transforming even more of our instruction to be even more interdisciplinary than it is now. Rather, I would argue for leaning forward with the specialized instruction approach, and then encouraging the development of teams to work together to solve these problems, to build on each other's strengths. I would argue that that's more important. As a consequence of this, what I'm saying is that I do agree that interdisciplinary skills are important, and the best way that I believe education systems can support that is through the use of team-building exercises in education, through developing social and emotional skills so that students can work together, so that they can identify problems and productively work on teams with team members who contribute their own various strengths to the project. And then, of course, we need to be able to organize and plan larger projects, and this requires executive functioning skills. One of the interesting things that we found in our recent report about computer science education is that computer science is quite uniquely poised to offer many of these skills, and we encourage the adoption of computer science education at a universal level precisely because it helps students with these executive functioning skills, with planning skills, working on teams, bringing different components together. I would argue that the solution for problems of an interdisciplinary nature worldwide is to maintain our somewhat siloed approach to education, but also preparing students to work in an interdisciplinary economy and society.



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MICHAEL HANSEN

Senior Fellow, Brown Center on Education Policy, Brookings Institute

Dr. Michael Hansen is a Senior Fellow of the Brookings Institute Brown Center on Education Policy and the Herman and George R. Brown Chair in Governance Studies. He has expertise in teacher policies and the responsibility of schools for accountability, and he has conducted various studies in the field of education policies. His works have been published in various academic journals and books, and the findings of his research have been examined by international media outlets. Dr. Hansen is the co-author of a book titled Teacher Diversity and Student Success: Why Racial Representation Matters in the Classroom (Harvard Education Press, 2021).

> "EXPERTISE IN CERTAIN FIELDS PROVIDES STRATEGIC ADVANTAGES FOR INDIVIDUALS; THEY BECOME MOTIVATED IN A FIELD AND WORK IN TEAMS TO SOLVE PROBLEMS. BUT DO THESE PEOPLE NEED AN INTERDISCIPLINARY PERSPECTIVE FOR THEIR EMPLOYMENT OR FOR THEIR LIVES? THE REASON WHY I'M SKEPTICAL REGARDING THE CREATION OF EDUCATIONAL SYSTEMS WITH INTERDISCIPLINARY APPROACHES IS THAT I FEEL WE HAVE NOT BEEN VERY GOOD AT IT SO FAR."



PASI SAHLBERG

New South Wales University Professor of Education Policies and Senior Education Expert of the World Bank

Role of Stakeholders in Education Systems

"I think that education has immense power to strengthen our social bonds and revitalize our societies. I would like to see the rights and roles to design and organize their schools be returned to communities again, as was the case in many countries once."

I would like to ask you who the most critical stakeholders are for the holistic development of a country's education policies. What different and new roles can these stakeholders play to make the country's education policies more successful?
Thank you for your question. I think the young people, the students and children who were speaking before we started, actually had a lot of wisdom and many of the answers right there. We could have listened to them much longer than we did. It goes without saying that, of course, the key stakeholders in any education system have been and continue to be the governments that are responsible for education, the teachers in the profession, and the organizations that are providing the education, and then, of course, the economy and industry, which are taking a lot of the benefits of what the education systems are doing. But my answer will be focusing towards the future a little bit in terms of what I would like to see actually happening. At the top of these key stakeholders are the following three.

Firstly, just like the students and children speaking here in that video, I think we need to think much more carefully in the future about the role of students and children, even in the policy-making process. We often listen to students about topics in school, but I think, as we heard, that they still have much to say about how schools could be organized and even what type of things should be in the curriculum. I would like to see students given more of a voice in the future, engaging them more in co-designing education and, through that, education policies. Then the next one, of course, is the role of teachers and principals, the educators in our communities.

teachers and school leaders are already included in the policymaking dialogue in many countries. That's true. Some countries do it much better than others. But I would like to see if we are really thinking about the holistic development of education... [In the future we must have] clearer roles of educators, teachers, and principals having agency in many other things rather than just those that are directly related to what they do in the schools. This is about teacher leadership, principal leadership.

I believe that much of the quality concerns that we have in many education systems, concerns of teaching quality and leadership quality, could also be much improved by engaging educators directly in the policy, not just the policy dialogue, and by co-designing and recording, and also reforming, the education policies in different countries.

WE NEED TO ESTABLISH A SYSTEM BASED ON THE ACTIVE PARTICIPATION OF ALL STAKEHOLDERS

Thirdly, I think education has huge power to engage and vitalize our communities. I would like to see communities given this role back, which they used to have in many countries, as owners and designers having their own schools. For example, I live in Australia, and we are having less of this type of community-owned education here. Children here in Sydney go to schools all around the city and sometimes travel long distances, and they're not really engaged anymore in their own communities where they live. I would like to kind of return this ownership of the communities and families and everybody who lives in these places, for them to have a say in education. Education policies that do this will enhance and bring back this belonging where people and particularly children feel that they belong to the community. And that will probably also be good for the social cohesion and the safety...

What kinds of changes and transformations do you envision in education systems in the upcoming years? What would be the role of educational technologies in the education of the future?

My colleagues before me have already said many things that I also see. Of course, technology is such an important thing, but if I continue what I said earlier in this



PASI SAHLBERG

Professor of Educational Policies at New South Wales University and Senior Educational Consultant of the World Bank

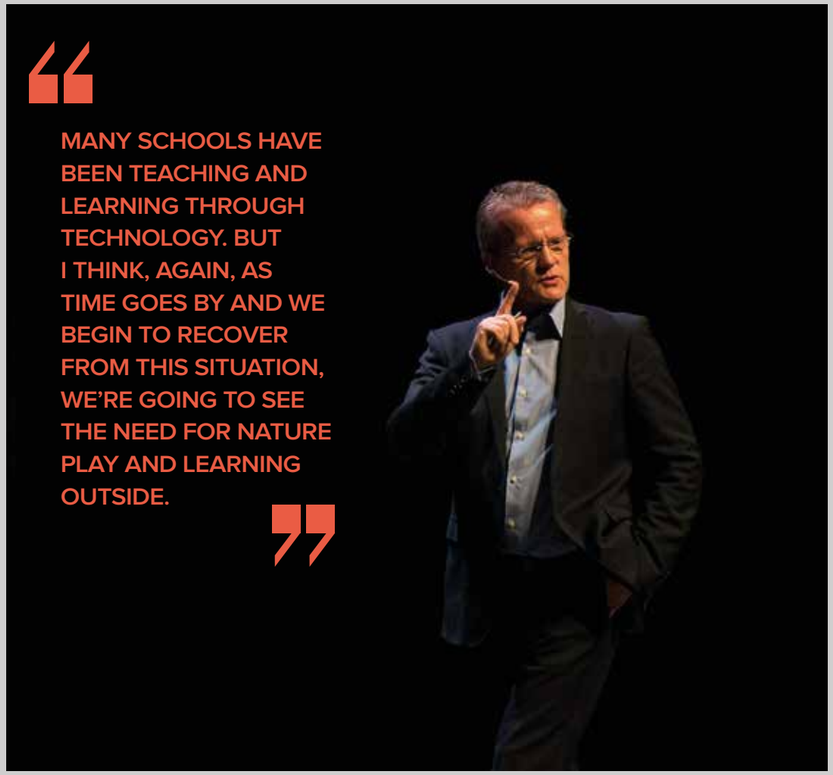
Pasi Sahlberg is a professor of educational policies at New South Wales University. He is a Finnish educator who has served as a policymaker and consultant for various governments around the globe. He served as a senior education expert at the World Bank in Washington, the European Commission, and the government of Finland. Sahlberg was awarded the Grawemeyer Prize (2013-USA), Robert Owen Prize (2014-Scotland), Lego Prize (2016-Denmark), Rockefeller Foundation Bellagio Resident Fellowship, Academic Writing Expertise (2017-Italy), and Dr. Paul Brock Memorial Medal (2021-Australia). His most current works include books titled Let the Children Play, In Teachers We Trust, and Finnish Lessons 3.0. He was a visiting scholar at Harvard University between 2014 and 2016. Currently, he is also a part-time professor at the University of Helsinki and the University of Oulu.



regard, about giving more voice and agency to students and children and educators and communities, there's one thing that I really would like to see. It's already happening in many places, including here in Australia, and it's to have more student- and teacher-led schools where the children are becoming part of the goal designing as targets of consultation, or we are asking their opinions, but really deciding what learning is and what the schools and teachers as well are doing... Systems and situations where teachers really also have an important role would allow for a much faster move into more personalized learning and customized schooling as well. That is a very important thing.

WE SHOULD NOT IGNORE SKILLS OF HEALTH AND WELL-BEING

For the second thing that I envision, the pandemic that we are still kind of traveling through makes it not clear what is going to come out of this and when this is going to end. But whatever is going to happen, I think we're going to see much more policy-level conversation in different parts of the world regarding the role of education and health. These are the two key public services almost everywhere, and they are traditionally still provided very much in separation from one another. If you have a need for healthcare or something, you have to go to a particular place. If you go to school, then you go to the place where education is offered. But a kind of almost merging of education and health as core public services is something that I envision. Somebody mentioned the 21st-century skills earlier. I think one important skill that is missing in this 21st century skill collection is health and well-being as I see it, and this is what the pandemic is probably also teaching us, is that health should actually be seen as a skill. It's not only something that we do for children if they happen to need some help.



QUALITY OR EQUALITY?

Finally...I use the term "a kind of shift" towards systems of excellence, which is a kind of transition at the system level from the debates on whether equality or equity is the kind of primary thing that we have.

We still have many education systems, like those here in Australia, and there is not a shared kind of understanding about whether quality or equity should be a kind of primary drive. I think in the future, again as a result of this pandemic, we're probably going to see much more understanding and a deeper realization that equity is and can be a kind of significant driver, and also of the quality and excellence in education systems. I want to give credit to the important work that the OECD has been doing during the last 15 years in this regard, helping system leaders and educators to understand what equity is in education, then what it means and how important it actually can be in driving the whole system's achievement of excellence. I think those education systems that have a strong focus on equity and quality of education will be perfectly fine at the end of the day. It's easier then to travel through this horrible pandemic that we've had.

What do you think about the influence of the pandemic on the future of education? Do you think distance education will be permanent or will we be able to go back to school?

I think almost anything is possible, and I think somebody said earlier that this might happen. Some of those children [are being] homeschooled now; homeschooling numbers have been increasing in many countries, not everywhere, but in many places. But I think that over the course of time most of those kids will actually return to school.

I'm a former teacher. I used to teach mathematics and science for many years in Finland, and one thing I've learned during this pandemic is that it's much easier to teach other parents' children than your own. My kids have been at home now because of a lockdown for the last six months and it's horrible, it's extremely difficult to try to teach anything to your own kids. We hadn't really learned to value the role of the schools and what the teachers are doing. Anything is possible, but my view is that, again referring to what my colleagues were saying about the need for social and emotional well-being, this is very difficult. It's very difficult to teach at home if you realize that your children need other children and other adults to develop a healthy mind and healthy body.

WE NEED TO ESTABLISH A STRUCTURE THAT IS READY FOR EXTRAORDINARY CONDITIONS

We don't have scores for doing that. I think technology has been a great savior for many adults while they have been working from home, but also for many children. And many schools have been teaching and learning through technology. But I think, again, as time goes by and we begin to recover from this situation, we're going to see the need for nature play and learning outside. The school building also has health and well-being aspects.



Pasi Sahlberg, in addition to being an influential academic, is also the author of many books that have broken sales records in various countries and contributed to the education field with different perspectives.

Finally, I want to say that when I look at some of the education systems I've been following very closely, in different parts of Australia but also the Nordic countries and a little bit of North America, some of those education systems were already in the state of having an ethos of self-directiveness before the pandemic rather than just responding to change. This will probably be a little bit more successful... I think in the future that the focus will be on making sure that systems and schools are not just only able to respond when things change but can proactively kind of create the future and be ready to react and change very quickly when things happen. But, as I said, it's impossible to say how this whole thing is going to play out.

Can you please tell us your expectations about the future of education?

I would really like to see something happening soon after this pandemic. I mean, as adults, whether teachers or parents, we should understand that young people and children have much more potential to do wonderful things than we often give them credit for. I was speaking earlier about empowering children to co-design education and think about reimagining schooling together. This is something that I really would like to see happening in the future. We have seen Youth Power in the climate change campaigns around the world during the last few years sort of having the same capacity to design and lead their own learning... If I can have one expectation for the future of education, I would like to see much more student engagement, voice, and agency regarding what they will learn and what they want to learn, and how they want to change the world.

"AGAIN REFERRING TO WHAT MY COLLEAGUES WERE SAYING ABOUT THE NEED FOR SOCIAL AND EMOTIONAL WELL-BEING, I THINK THAT DISTANCE EDUCATION IS EXTREMELY HARD. OUR CHILDREN NEED THE HELP OF THEIR PEERS AND OTHER ADULTS TO HAVE HEALTHY MINDS AND BODIES. IT IS EXTREMELY HARD TO MEET THESE NEEDS AT HOME."



Little Venice

VENEZUELA

Venezuela, with its colorful nature with unique vegetation and biological diversity on the one hand and its cities that are constantly expanding with colorful slums (los barrios) clustering around city centers on the other hand, is described as the "country of extremes."

Kemal Çavlan

Turkish Maarif Foundation Country Representative of Venezuela





Bolivarian Republic of Venezuela
Capital: Caracas
Surface area: 916,445 km²

Population: 28,515,829
Official language: Spanish
Currency: Venezuelan bolivar

This Latin American country, the official name of which is Bolivarian Republic of Venezuela, is accepted as one of the countries with the most growth potential in the region with its rich natural resources, despite its chronic problems.

With its unique nature, rich cuisine, and carefully preserved historical architecture, it is one of the most interesting countries in South America. It is located in the northern part of South America. At the same time, Venezuela is a Caribbean, Atlantic, and Amazonian country.

Venezuela, located in the tropical belt in the northern part of South America, extends to the rainforests of the Amazon Basin in the south, the Caribbean Sea in the north, and through the Orinoco into the Atlantic in the east. Neighboring Colombia in the west, Guyana in the east, and Brazil, the biggest country in Latin America, in the south and southeast, Venezuela is known for its baseball players and its beautiful models who often achieve great success in international competitions.

Venezuela, with its colorful nature with unique vegetation and biological diversity on the one hand and its cities that are constantly expanding with colorful slums *(los barrios)* clustering around city centers on the other hand, is described as the "country of extremes."

CLIMATE

Since the country is located in the tropical belt, its climate is generally rainy and warm. Throughout the year, temperatures vary between **24** and **27 °C.**







SPANISH COLONIZATION

According to archaeological evidence, the first inhabitants of Venezuela, where the first human settlement has been traced back to 15,000 years ago, were Native American tribes such as the Carib, Arawak, Mariche, Caquetio, and Timoto-Cuica. The Spanish colonization of the country started with the arrival of Genoese sailor ***Christopher Columbus*** to the Orinoco Basin in 1498 on his third voyage. The Spanish took their first step in continental South America here, after the Caribbean islands. Columbus was charmed by the beauty of the Orinoco. In a letter he wrote to the Catholic rulers of Spain, Isabella and Ferdinand, who were funding his voyages, he used the phrase ***"heaven on earth"*** for the region.

The Italian sailor Amerigo Vespucci was reminded of the Italian city of Venice upon seeing structures called palafitos built on stilts over bodies of water during his expedition in the Maracaibo Lake region in 1499, and so he named the lands ***"Veneziola,"*** meaning ***"Little Venice."*** In time, Veneziola was transformed into Venezuela in Spanish.

Even though the history of Venezuela, which was a Spanish colony until the 19th century, is full of ups and downs, it achieved independence thanks to ***Simón Bolívar,*** who was the political and military leader of the independence movement.

POPULATION

In Venezuela, which experienced immense urban migration from the rural regions during the Cold War, 93% of the population lives in cities today, a rate higher than those of many other Latin American countries. It is stated that more than half of the population of 29 million are mixed-race individuals. Mixed-race individuals, like in other Latin American countries, are referred to as ***"Mestizo"*** (Natives and Whites), ***"Mulatto"*** (Africans and Whites), or ***"Zambo"*** (Natives and Africans). The numbers of Africans who were brought to the country as slaves during the colonial period and did not mix with other ethnic groups in the country are quite low when compared to neighbors of Venezuela such as Colombia and Brazil.

The main administrative units of the country, which inherited a federal administration structure from Spanish colonialism, are states. Venezuela consists of 23 states and 10 administrative regions, including 1 capital and 72 islands, and it is governed by a presidential system. While 96% of the population are Catholic Christians, 2% of the population are members of various Protestant sects and the remaining individuals have various religious beliefs. The languages of several native tribes are spoken in Venezuela, where the official language is Spanish.

Petroleum is not the only rich resource in Venezuela. Its most important richness is its "human richness."

Venezuela is a country that provided independence leaders for various other Latin American countries. ***Francisco de Miranda*** and ***Simón Bolívar*** are two important names in this regard. It is also the home of ***Andrés Bello***, known as the educator of the whole continent. The works of Andrés Bello shaped the philosophical perspective of the whole continent. Universities, education centers, and schools have been founded in his name.

Venezuela, a South American country with the largest petroleum reserves in the world, ranks seventh in the world with its natural gas reserves. Gold mining is also an important source of income for Venezuela.









TYPICAL DISHES

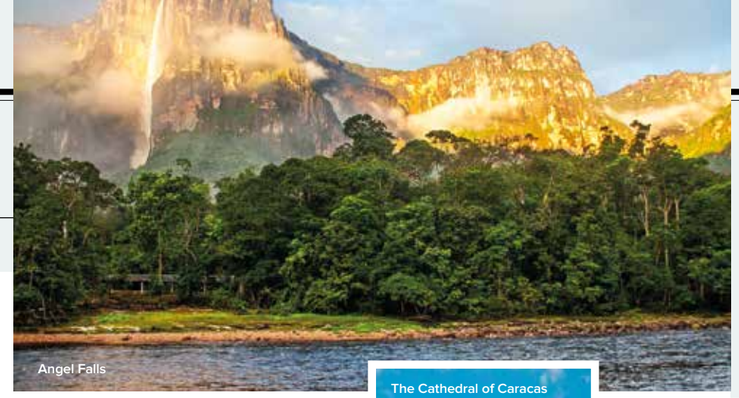
AREPA: Made of corn flour and used as an alternative to bread in Venezuela.

HALLACA: A typical Venezuelan dish only made during the Christmas season with corn flour and meat, wrapped into plantain leaves and cooked.

PABELLÓN CRIOLLO: A traditional dish made with meat, rice, black beans, and potatoes.

TOURISM

In Venezuela, a Caribbean country with high potential for tourism from mountain sports to sea tourism, it is possible to visit touristic places from **Angel Falls**, the highest waterfall in the world, to the islands of **Los Roques** and **Margarita**, tropical islands of the Caribbean Sea.


Angel Falls


Los Roques

Angel Falls

Angel Falls, located in Canaima National Park in the east of Venezuela, is included in the UNESCO World Heritage list. It is the highest uninterrupted waterfall in the world with a height of 979 meters.

Los Roques

Los Roques is an archipelago of Venezuela located in the Caribbean Sea. It was declared a national park in 1972 for its beauty and ecological importance. The things that make Los Roques most remarkable are its extremely calm sea, bays, white sandy beaches, and the unbelievable crystal clearness of its waters.

El Ávila National Park

The park, which is considered the lungs of the city of Caracas, was declared a national park in 1958. There are many roads and paths to El Ávila National Park by vehicles or walking. Additionally, it is possible to climb Ávila Hill, with a height of 2100 meters, in a cable car while watching the scenery of the city.

Morrocoy National Park

Morrocoy National Park is located in the state of Falcón in Venezuela, between the towns of Tucacas and Chichiriviche. This park, which includes both land and sea areas, hosts various tropical plants, has 266 bird species including flamingos and pelicans, and offers various beaches that are magnificent for divers with their coral reefs and fishes.


Morrocoy National Park


El Ávila National Park


The Cathedral of Caracas


The Teresa Carreño Culture Complex

HISTORICAL BUILDINGS

The Teresa Carreño Culture Complex

This center was named after a world-famous Venezuelan pianist and is the home of the second-largest theater hall in all of South America.

The Cathedral of Caracas

This Catholic cathedral, which was constructed in the 17th century in Bolívar Square, is one of the most significant structures in the city of Caracas.

The Mausoleum of Simón Bolívar

(Panteón Nacional de Venezuela)

This large burial place includes the tomb


The Mausoleum of Simón Bolívar

Some words in Spanish

Hello: ***Hola***
Good morning: ***Buenos días***
Good day: ***Feliz día***
Goodbye: ***Chao***
How are you?: ***Cómo Está ?***
School: ***Escuela***
Student: ***Estudiante***
Teacher: ***Maestra***
To speak: ***Hablar***
Yes: ***Si***
Education: ***Educación***

Venezuelan -Turkish Relations in Their 72nd Year

THE HEART OF LATIN AMERICA: VENEZUELA

Venezuela is located in a region where Mesoamerica, South America, and the Caribbean intersect and the Atlantic Ocean and the Caribbean Sea merge; its location is strategically quite important. Venezuela was a founding member of the Organization of Petroleum Exporting Countries (OPEC) and ranks first in the world with its proven petrol reserves of 303 billion barrels. It has a surface area of 916,445 km^2, various natural resources, educated human resources, cultural and artistic wealth, and a cosmopolitan society; it is a large, rich country with great potential.

Venezuela endured a period of instability and trouble caused by the political, social, and economic problems of the country, military and civil interventions, and great challenges in its economy with unilateral sanctions and coercive measures, in addition to the COVID-19 pandemic, but it has started to develop solutions to its problems in isolation. As such, the parliamentary elections held in December 2020 and local and regional elections held in November 2021 were key factors in achieving political stability in the country. The positive influences of this stability present themselves as recovery in various fields, primarily in economic and social realms.

VENEZUELAN-TURKISH RELATIONS

The first contact between Venezuela and Turkey occurred in the 19th century. During this period, intense migration of the Arab population to Venezuela was seen, primarily from Syria, Palestine, and Lebanon, which were then Ottoman states. These migrants, because of the Ottoman passports they held, were called ***"Los Turcos"*** in Venezuela. Even today, the grandchildren of those migrants are still referred to with the same name.

Our diplomatic relations with Venezuela were established on December 29, 1950. Our embassy in Caracas was opened in 1957. From that date, even in the most troubled times that the country had to endure, our embassy has conducted its work without any interruptions.

The turning point for our well-established relations with Venezuela for 72 years came on July 15, 2016, during the treacherous coup attempt of FETÖ, when Venezuelan President Nicolás Maduro and his government swiftly stated that they supported the legal regime of our country. Therefore, Venezuela was one of the first countries that supported the democracy and independence of Turkey.



Şevki Mütevellioğlu
Bolivarian Republic of Venezuela
Ambassador of the Republic of Turkey

Subsequently, our bilateral relations gained significant momentum with mutual high-level visits. President Maduro visited our country in 2017, and then our President, Recep Tayyip Erdoğan, visited Venezuela in 2018. This was an important step as the first visitation conducted from our country to Venezuela at the level of the presidency. With mutual visitations also held at the levels of Vice President, Foreign Ministers, and other ministers, the momentum in bilateral relations was allowed to flourish.

The agreements signed and topics addressed during these visits have allowed our countries to improve their relations in various fields, primarily regarding political, economic, commercial, cultural, and educational issues.

The relationship of friendship and brotherhood between Presidents Erdoğan and Maduro allows us to have hope for the future of Venezuelan-Turkish relations. We are continuously working with the awareness of the responsibilities we bear.

In 2021, despite the COVID-19 pandemic and the drastic unilateral sanctions enacted against Venezuela, our bilateral trade volume increased to $851 million. We estimate that this volume will approach $2 billion in 2022. We are pleased that the mutual interest and cooperation between Turkish and Venezuelan businesspeople and investors are increasing day by day.

With its seven regularly scheduled flights between İstanbul and Caracas, Turkish Airlines is the only airline company that connects Venezuela to the rest of the world every day of the week.

Through TİKA (the Turkish International Cooperation and Development Agency), we have been conducting 13 projects since 2018 for help and solidarity in social, cultural, and health areas, allowing the Turkish and Venezuelan people to become closer and strengthen their bonds.

Under the scope of the agreement that we signed with Venezuela concerning the establishment of cultural centers, I believe that the Yunus Emre Turkish Cultural Center, which will be opened soon in Caracas, will empower our bilateral relations even further.

THE COOPERATION THAT FAMILIARIZED THE TURKISH AND VENEZUELAN PEOPLE: EDUCATION

Our cooperation with Venezuela regarding education will help both peoples familiarize themselves with each other and establish stronger and long-lasting bonds.

The foundation of this cooperation was enabled by the swift return of two schools in Caracas previously related to FETÖ to Turkish Maarif Foundation in an exemplary and cooperative manner. Turkish Maarif Foundation, with its exemplary schools in Caracas, enables Venezuelan children and youth to receive education in accordance with world standards. I would like to thank the Maarif Foundation and our esteemed teachers who have turned the Turkish schools in Venezuela into reputable institutions in a swift manner. I think that we can now crown our cooperation in the field of education with a new university.

Similar to the Maarif Foundation, Turkish scholarships also play an important role in the country. As of now, about 60 Venezuelan young people are benefiting from Turkish scholarships. For a high-quality university education that will prepare young people for the competitive conditions of the future, we are pleased that the scholarships provided by our country are increasing in popularity with each passing year.

We see that students, both those in the Turkish schools in Caracas and Venezuelan students currently enrolled in universities in our country, are transforming themselves into volunteer ambassadors for Turkey. Our cooperation in the field of education enables Turkey to be represented better and appreciated in Venezuela even more.

I believe that in their 72nd year, our relations will improve even further in every field; that Venezuela, as an important actor in Latin America, will prove to be an important country for Turkey; and that our bilateral relations possess even greater potential.

Reflection of a Friendship That Surpasses Continents:

Turkish Maarif Foundation's Venezuela Schools

Our foundation, which started its operations with five schools in Venezuela after the agreement signed on November 28, 2018, between Turkish Maarif Foundation and the Ministry of Education of Venezuela, continues its operations with nine schools and three campuses as of 2022.







The activities of our foundation in Venezuela were first discussed before our President's visit to Venezuela in 2018. Our foundation, which started its operations with five schools in Venezuela after the agreement signed on November 28, 2018, between Turkish Maarif Foundation and the Ministry of Education of Venezuela, continues its operations with nine schools and three campuses as of 2022. In these schools, 460 students are being educated and 80 personnel are employed. Thanks to our positive bilateral relations with Venezuela, interest in the schools of Turkish Maarif Foundation is increasing day by day.

Following the educational cooperation agreement signed with Venezuela, the school buildings were redesigned in accordance with the requirements of modern education standards and were equipped with every possible tool required for quality education.

Our schools are providing Turkish language education from kindergarten to high school. Additionally, courses in the Turkish language are being offered for Venezuelans who request them. In a short period of time, improvements have been made regarding Turkish language education.





In this country, in which the educational language is Spanish, intense English and elective French lessons are also being provided in addition to Turkish.

Our foundation puts significant emphasis on the in-service training provided for our teachers in Venezuela, as well as workshops and teachers' adaptation to educational processes.

In this country, in which the educational language is Spanish, intense English and elective French lessons are also being provided in addition to Turkish. The curriculum is further enriched with additional courses such as music and traditional dances.

Following the commencement of the activities of our schools, we established excellent relations with both State Education Directorates and the educational institutions that we are in contact with, and the foundations for strong cooperation with local stakeholders were established.

Turkish Maarif Foundation in Venezuela, with the awareness of the fact that investments made in people are investments made in the future of a country, will continue to contribute to the establishment of friendship and bonds of trust between Venezuela and Turkey.

"I can't focus on art very much, because I see a reality beyond arts. I want humanity to move toward it. However, I observe that these artists are following a different world. If you do not wish for the same world, they really won't get close to you. So, I am trapped in the faith of opposing them, instead of siding with them."



Now Is the Time to "Sing Those Lines, Aspire to That Song"

Sezai Karakoç believes that Western existential philosophy and literature are insufficient to understand the metaphysical realm. He presents an understanding of the metaphysical realm and the afterlife. According to him, this understanding shows that metaphysics flows strongly through our veins with faith in God and the afterlife.

Galip GENÇ

Sezai Karakoç was born in 1933 in the district of Ergani in Diyarbakır. His educational life, which he experienced across various cities, continued in Ankara, a city that he described as ***"the great construction site, the city of sadness."*** Although he was interested in the fields of philosophy and theology, he graduated from the only department of Ankara University offering room and board, the Department of Public Finance, and completed his education. Subsequently, Karakoç, who was working in the Ministry of Public Finance, was appointed to İstanbul, which he described as the "crystallized sculpture of the Islamic soul" in his poem titled "The Hour of Destiny" (*Alınyazısı Saati*). As part of his duties, he traveled through Anatolia and familiarized himself with it. Following his discharge from the military after he completed his service in 1960 and 1961 as a reserve officer, he started his duties again in public finance in İstanbul. Karakoç resigned multiple times from public finance from 1965 to 1973 and would not be employed in a formal position again after 1973.

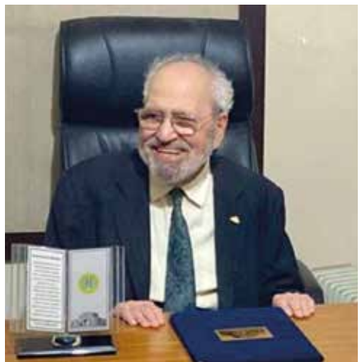
The 1950s, the years in which he started his university education, were quite important for Karakoç. He often visited Necip Fazıl. This would prove important for his poetry in the future and shaped the soul of the concept of revival inspired by the Great East. During these years, in which his interest in sociology and philosophy grew, Sezai Karakoç published poems titled "Wind" (*Rüzgâr*), "Sign (*İşaret*)" and "Monna Rosa" (*Monna Rosa*) in the journal *Mülkiye*. The journal titled *Şiir Sanatı*, or "The Art of Poetry," which claimed to seek new inspiration in literature, would be Karakoç's first experience as a publisher.

The last years of the 1950s were marked by the productivity of the *İkinci Yeni* or Second New Movement in poetry and yielded some of the most remembered works. In the same year, Sezai Karakoç's poem "Balcony" (*Balkon*) was published in the İkinci Yeni media outlet, *The Sunday Post* (*Pazar Postası*), with the approval of Cemal Süreya. Even though Karakoç was angry at Süreya because of this unapproved publishing of his poem, in a short time, Karakoç became one of the regular writers of The Sunday Post. This intersection was a first in Turkey as a representative of the Islamic world, which was discriminated against after 1930, was working together with the leftist poets of the İkinci Yeni movement (Armağan, 2017)

"Çocuk düşerse ölür çünkü balkon (If the child falls, he dies since the balconies)
Ölümün cesur körfezidir evlerde (are brave ports in homes, towards death)
Yüzünde son gülümseme kaybolurken (While the last of the smiles are vanishing)
Çocukların (from the faces of the children)

Sezai Karakoç, who completed his high school education in a boarding school in Gaziantep in 1944, read Shakespeare, Andre Gide, Duhamel, and other Western authors and poets while he was a student. In the same years, he examined literature and cultural journals. His first poem was published in "The Great East" ("Büyük Doğu"). He graduated from high school at the age of 17. His literature teacher never gave him an oral exam. He states in his memoir that, during his graduation exams, his literature teacher said to him: "Sezai, you know I never put you through an oral exam, but other teachers want to listen to you."





The booklet titled “Rising After Death” (Ölümden Sonra Kalkış), which Karakoç would publish in 1970, was the first text in which he would explain the concept of revival. In this work, Karakoç examines and thinks about the works of Sartre and Camus. These authors also focus on the “suffering of humans” but tragic deprivation is the common point of their works.



Anneler anneler elleri balkonların demirlerinde (mothers, mothers are grabbing the rails of the balconies)

.....

(...) Bana sormayın böyle nereye (Do not ask me where to in such a hurry)

Koşa koşa gidiyorum (Running as I am)

Alnından öpmeye gidiyorum (to kiss the foreheads)

Evleri balkonsuz yapan mimarların (of architects who build houses without balconies)

Sezai Karakoç, who completed his high school education in a boarding school in Gaziantep in 1944, read Shakespeare, Andre Gide, Duhamel, and other Western authors and poets while he was a student. In the same years, he examined literature and cultural journals. His first poem was published in “The Great East” (“Büyük Doğu”). He graduated from high school at the age of 17. His literature teacher never gave him an oral exam. He states in his memoir that, during his graduation exams, his literature teacher said to him: “Sezai, you know I never put you through an oral exam, but other teachers want to listen to you.”

This partnership of images and language with the poets of the İkinci Yeni Movement, however, did not last long. Karakoç’s article titled “A Materialist Poem” (Bir Materyalist Şiir) was written as a criticism of Edip Cansever’s poetry book titled Gravitational Carnation (Yerçekimli Karanfil) and was published in The Sunday Post, causing an uproar among İkinci Yeni poets and driving Karakoç away from the group. Karakoç’s personal autonomy within the context of his aesthetical autonomy would differentiate his work from other poets with time and cause an intellectual clash.

“I can’t focus on art very much, because I see a reality beyond arts. I want humanity to move toward it. However, I observe that these artists are following a different world. If you do not wish for the same world, they really won’t get close to you. So, I am trapped in the faith of opposing them, instead of siding with them.”



Sezai Karakoç had a different ideological position compared to the *İkinci Yeni* poets. In his articles and poems, he focused on the revival of tradition and the Islamic religion. His commonality with the *İkinci Yeni* poets lay in the new language of his poems with which he expressed his ideas.

Sezai Karakoç had a different ideological position compared to the İkinci Yeni poets. In his articles and poems, he focused on the revival of tradition and the Islamic religion. His commonality with the İkinci Yeni poets lay in the new language of his poems with which he expressed his ideas. Karakoç emphasized utilizing tradition instead of rejecting it and did so with an autonomous aesthetical perspective.

(...) Biz yangında koşuyu kaybeden atlarız (We are horses that lost a race during a fire)

Biz kirli ve temiz çamaşırları (We fold dirty and clean clothes)

Aynı zaman aynı minval üzere katlarız (At the same time and with the same method)

Biz koşu bittikten sonra da koşan atlarız (We are the horses that run after the race has ended)

Siz kalbe hançer gibi giren (You, stuck in the heart like a dagger)

Siz kalpten ağaç gibi çıkan (You rose from the heart like a tree)

Siz bize şahdamarımızdan yakın (You, closer to us than our aorta)

Siz yüzükler içindeki kan (You, blood among rings)

Siz inançların sedef kabuğunu (You broke the pearled shells of faith)

Ebabil kuşlarının gagalarıyla kıran (With the beaks of swifts)

Bununla beraber üzülmediğinizi biliyoruz (Though we know you are not upset)

Gün gelecek toprağın altına uzanacağız (One day, we will reach beneath the ground)

Her gece saat beş sularında size (Around five in the morning each day)

Toplardamarlarınızın içinde bekleyeceğiz (We will wait for you within your veins)

(Karakoç, 2011)

“Aorta” (*Şahdamar*) was the first poem by Karakoç that drew the attention of Necip Fazıl and received the blessing of the master of poetry. Necip Fazıl, in his own manner, would go on to say: “Even though I am a vocal artist, I was never interested in this aspect of him. Today, after exactly ten years have passed, I can listen to one of his works (Şahdamar) from the beginning to the end.” Sezai Karakoç could now present the traditions that he saw in Mehmet Akif Ersoy, Yahya Kemal, and Necip Fazıl to the public with the abstract, harsh, and original language of his new poetry. He would return to tradition and explain it to the public. Now it was time to “sing those lines, aspire to that song.”

The booklet titled “Rising After Death” (*Ölümden Sonra Kalkış*), which Karakoç would publish in 1970, was the first text in which he would explain the concept of revival. In this work, Karakoç examines and thinks about the works of Sartre and Camus. These authors also focus on the “suffering of humans” but tragic deprivation is the common point of their works. Karakoç believes that Western existential philosophy and literature are insufficient to understand the metaphysical realm. He presents an understanding of the metaphysical realm and the afterlife. According to him, this understanding shows that metaphysics flows strongly through our veins with faith in God and the afterlife: “The concept of revival is a vast concept. We can say that the whole of the personal, social, historical, and metaphysical incidents and events, regardless of their types, starting from the most metaphysical foundation and reaching to the deepest corners of human life, can be called ‘revival,’ embracing society as a whole, attentively examining history, directing the path of history, and leading it to different avenues and turns.”

For Karakoç, “revival” was a concept that bore fruit after resistance. According to him, this resistance was started by Yahya Kemal in modern Turkish poetry and Mehmet Akif continued it. After a while, Necip Fazıl became a seed that was thrown into the barren soil of poetry. As such, the concept of revival includes all fields of culture and civilization, from metaphysics to history and philosophy to aesthetics. This civilization, of course, is within the scope of Islamic civilization.

In literature articles, Karakoç clearly expressed his own poetics and made remarks about poets who tried to embrace the tradition of previous poets in their own poems. In his article titled “Mehmet Akif, Yahya Kemal, and Necip Fazıl” (*Mehmet Âkif, Yahya Kemal ve Necip Fazıl*), he explains and discusses how these poets are a continuation of each other and the similar and differentiating aspects of them. These people were pioneering forces who resisted and paved the way for revival. Mehmet Akif, in addition to İstanbul and Ankara, wrote about the poorest coffeehouses in the far reaches of Anatolia and explained our own people to us. With characters from our own souls and a sincere and honest narrative, he utilized these people for the truth. According to Karakoç, Akif reached the contemporary era and stopped time. He tried to save the empire from its own days.

On the other hand, Yahya Kemal thought that the empire was long gone and memorialized the treasure and greatness left behind by the empire. In other words, Yahya Kemal “mummified that (golden) period in marble.” When the official ideology of 1930 did not allow original and autonomous ideas, or “when all hope was lost,” Necip Fazıl brought new excitement to the search for the truth with literature and poetry. According to Sezai Karakoç, the endless joy and great pain in Necip Fazıl’s poetry gave birth to the work titled *Çile* (“Tribulation”).

In short, different eras, periods, and movements cover all the representatives of original and autonomous ideas in our literary history like soil, but some names could not be confined to their own eras and have surpassed their own times and movements. Today, we are not able to place Mehmet Akif Ersoy, Yahya Kemal, or Necip Fazıl into any movement. Sezai Karakoç, too, with his own language and manner cannot be confined to the artificial categories of literary history. He is placed among these masters of poetry, among the important figures of civilization. Let the literary historians think about the rest.

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Fatih Çıtlak:

In Mevlevi thought, **“I am complete”** is never uttered; the education of the dervishes continues throughout their lives.

Saying **“I am complete”** is considered the most severe offense in the teachings of dervish lodges. **“I am”** is not accepted, and it is not possible to claim to be **“complete.”**



Mevleviyeh, or the teachings of the Mevlevi Sufi order, is a lifestyle that encompasses the entire life of a dervish. For this reason, the dervishes' path is a journey of education, starting from the very beginning with themselves. There is serious discipline involved in this education. The interpretation of this world and its things by dervishes who educate their souls and know themselves in this way will be in accordance with divine wisdom. We had a fruitful conversation with M. Fatih Çıtlak, Chairman of the Board of Trustees of the Human and Irfan Foundation (İRFA), who is known for his research and work in the field of the relationship between Mevleviyeh and education.



> In the relationship between the student and the teacher in the madrasa education in the Seljuk and Ottoman Empires, we observe this: There was no general curriculum that everyone was subjected to. First of all, students turned to the field they were curious about, then found their teachers and joined the lesson circles. This indicates sincerity in the desire and it is something that makes learning easier.

Since this is an education journal, I think it would be appropriate to begin by talking about the education processes of dervishes in Mevleviyeh. Can you tell us about the stages that a dervish goes through during his journey from the time he is accepted to the dervish lodge?

SUFI TEACHING IS A DISCIPLINED PATH

Education in Mevleviyeh and how people get this education is an important issue that has to be discussed, because Mevleviyeh and similar schools of Sufism are not institutions that appeal only to the senses, provide some progress with mystical experience and depth, and cause people to drift into reveries or utopian dreams. Sufi education is a very disciplined path. Being a dervish is a process that must be taken very seriously.

As an introduction, we can also say the following. The first eighteen couplets of the Masnavi are thought to be couplets that were written by Rumi himself. Here he commands the following: "When I talk to you about this love, I am not talking about a dream, but a bloody road. Therefore, if you can afford to take this road, enter it." This is a phrase that draws attention to the seriousness of this path by taking into account the characteristics of all sects and dispositions.

Culture and belief can only become civilization if they are transferred to the next generations with a certain discipline and if they present a system that is understandable, implementable with its attitude and style, and even measurable. Civilizations are built on previous civilizations. Since this is relevant to our subject, we can consider the relationship between the student and the teacher in the madrasa education in the Seljuk and Ottoman Empires. There was no general curriculum that everyone was subjected to. First of all, students turned to the field they were curious about, then found their teachers and joined the lesson circles. This indicates sincerity in the desire and it is something that makes learning easier.

In other words, you're talking about a system that allows students to develop themselves in the fields they are interested in.

Precisely. The person enters the path that he or she wants to enter with love and desire, and after entering this path, goes through a very serious education process. In Mevleviyeh and other schools, the dervish's sleeping, waking, prayer times, entering and exiting a place, and even the clothes he wears are within the scope of this education. This is an educational model. There is a harmony even between one's appearance and dress and one's education. These things are not done just for fun.

THE FIRST CONDITION FOR ACCEPTANCE INTO THE LODGE IS TO HAVE A PROFESSION

If we talk about the education processes of the Mevlevi dervishes, we should definitely know the following. The Mevlevi dervish must have a profession and must belong to a class, either through madrasa education from outside or through a master-apprentice relationship.

Is it a condition for a person to have a profession or craft before being accepted into a Mevlevi lodge?

Yes, when a person intends to embark on the path of Mevleviyeh without any qualifications in their professional, social, and family life, they are told to first have a profession, and to bring someone who can vouch for them. The positive testimony of a person who is revered in society is required for the applicant.

Isn't the general perception the opposite? Isn't there a perception that being a dervish is a path for people who have no jobs to do? Where does this view come from?

That perception is completely wrong. You can see that 90% of the people who excelled in architecture, art, and science in the heyday of our civilization belonged to certain Sufi sects. For example, Mimar Sinan was a Khalwati dervish. This provides an education that breathes life into an artist's works and enriches the artist spiritually.

So, in which period and how did the perception that we just mentioned come about?

To answer this, it is necessary to look at other fields as well. We have to address the deterioration of the military order, the state authority, and the madrasas together with the deterioration of the lodges. After all, lodges continue to exist as a reflection of the existing social structure. Lodges have never been separate structures from society. Dervish lodges and madrasas are institutions integrated with the public in the cities and regions where they are located. These places cannot be closed or isolated spaces.

The fundamental conditions for being a postnişin or sheikh in a lodge in Konya are important in terms of understanding this subject. The postnişin should first of all have a command of Arabic and Persian. As can be understood from records from 500 years ago, knowing Armenian or Greek was also among the conditions for being a postnişin then. Can you imagine? Since Armenian and Greek populations lived in Konya, this criterion was put into place. What could a postnişin do if he did not possess these skills to communicate with the people in his region? Sultan Veled, the son of Rumi, wrote poems in Greek. For comparison, imagine a lodge's sheikh writing poetry in English today. Note that I'm not talking about just speaking or understanding; think about writing poetry.

The existence of that aforementioned perception is a manifestation of social deterioration. The perception that

"The dervish's awakening, sleeping, and all his movements are set within an order. He does not lie down with his feet stretched out while sleeping. He exercises limitations on bodily pleasures. It is accepted that the more the pleasures of the body are withdrawn, the more the beauties of the spirit that actually moves the body will be revealed."

dervishes constantly sleep in the dervish lodge and eat and drink there is also wrong. There are 1001 days of ordeal (*çile*) in Mevleviyeh. The Mevlevi dervish begins his journey with that ordeal.

Then he is taken to the kitchen to continue the journey by serving people. A person who enters the lodge should first learn to serve people. Shah Bahauddin Naqshband stated that he took care of only the animals for 3 or 4 years before he started serving people. "I refined myself by looking after the animals, and after that I served people," he said.

During the initial ordeal, the dervish opens his shop as usual, but gives away what he earns to the poor and goes to eat soup at the lodge. There is no such thing as a free ride in the lodge in the Mevlevi order.

The commonly used term *"Miskinler Tekkesi,"* (Lodge of the Leprous) may have served to strengthen this perception but this is due to false information. Leprous patients used to be gathered in a lodge and assigned a sheikh who had overcome the disease in order to rehabilitate them and reintegrate them into society.

Can we move on now to discuss a dervish's acceptance process and training stages?

NOT EVERYONE CAN WALK THE PATH TO BECOME A DERVISH

Although yours is not a Sufism journal, it is really important for the values of our civilization that you, as an education journal, wonder about this and bring these issues up.

When a dervish candidate comes to the lodge, it is first checked whether he pays attention to his hygiene, whether he knows the religious teachings, and whether there is someone from his family or neighborhood, a master, teacher, or friend, who is accepted by the lodge and will vouch for him. Upon affirmatory testimony, he is allowed to enter and exit the lodge. His demeanor and behaviors are observed within the lodge. He is taken to the kitchen. There, it is observed how he conducts the tasks.

Is the person who serves in the matbah (or kitchen) considered a dervish then?

The person who goes into the matbah (or kitchen) is 99% a dervish.



The matbah is a fundamental step then, right?

Yes, it means acknowledging that you are now on a path. This person now serves by delivering the sustenance that will feed the people. Aşçı Dede (or the head cook) "cooks" the dervish in the matbah. For this reason, these people are also called sertarik, or the head of the lodge. Aşçı Dede is one of the three highest ranks in the lodge, being one of two people who come after the postnişin.

Why is that?

It's because he molds people. Think of it this way: Children get their first education from their mother. That's why you say "mother tongue" or "motherland." The father's intervention in the child's upbringing comes only at critical stages. The father, rather, is in a decision-making position. The lodge has a similar approach. The mürşit, or the mentor, is the father, and Aşçı Dede is the mother. Offering guidance is mostly the responsibility of Aşçı Dede. He is the one who guides the dervishes; just like a mother raising her child, Aşçı Dede also raises the dervishes while keeping them busy with serving food. If we can't understand what a mother gives to her child in the family, we can't have an idea about the functioning of the lodges, which present a similar approach. The essence of the lodges is love and one-on-one attention.

Today, when the subject of education is discussed, the concept of "lifelong learning" often comes to the fore. In this context, is the education of the dervish a lifelong process or is there an end to this education?

The fundamental conditions for being a postnişin or sheikh in a lodge in Konya are important in terms of understanding this subject. The postnişin should first of all have a command of Arabic and Persian. As can be understood from records from 500 years ago, knowing Armenian or Greek was also among the conditions for being a postnişin then. Can you imagine? Since Armenian and Greek populations lived in Konya, this criterion was put into place. What could a postnişin do if he did not possess these skills to communicate with the people in his region?

SAYING "I AM COMPLETE" WOULD BE REGARDED AS AN OFFENSE

Saying **"I am complete"** is considered the most severe offense in the teachings of dervish lodges. **"I am"** is not accepted, and it is not possible to claim to be **"complete."**

The dervish's awakening, sleeping, and all his movements are set within an order. He does not lie down with his feet stretched out while sleeping. He exercises limitations on bodily pleasures. It is accepted that the more the pleasures of the body are withdrawn, the more the beauties of the spirit that actually moves the body will be revealed. Fasting, night prayers, abstinence, worship, and other prayers that the dervish must perform in the first 1001 days are all done accordingly. A dervish who does not go through the ordeal for 1001 days cannot become a "dede."

Is the 40-day ordeal included in the 1001 days?

The 40-day ordeal is a practice done for specialization after the 1001 days. The ordeal is a journey of the dervish into himself. I want to draw attention to one particular issue here. Especially in the drawings of orientalists, even in our (İRFA) museum, grave mistakes are made about the seclusion room, or the halvet. There is no Qur'an, no prayer beads, no special clothing in the seclusion room. The reasoning behind the absence of such items is to enable the dervish to internally digest what he has learned through contemplation, without any intermediaries. There is no element other than himself that can distract the dervish. The aim here is to allow the dervish to reveal what he has within himself, to open the door to self-knowledge by moving away from bodily pleasures.

We can liken the ordeal to the retreat of the Prophet Muhammad to Hira. This is not about getting away from people; it is withdrawing to a space free from the interference of others, even of oneself, for the purpose of self-discovery. This is part of an educational process.

There is a phrase in the ijaza, or license of authority, of the sheikhs: *"Hadimü'l-fukara,"* meaning the servant of the poor and those who seek only Allah and expect service on this path. This is the rank of the sheikh.



Being a sheikh is not about making people kiss one's hands and feet. Sheikhs are experts in educating people. You would want your child to receive education from an experienced teacher. In Sufism, one's completion of the journey *(seyr-i sülûk)* means that one has gotten all he can from the school. After that comes the stage of serving people. Education continues in Mevleviyeh until one's last breath. Saying that a person's education is over indicates that said person has either died or strayed from the path.

During the sema (or whirling) ritual, we witness many symbolic expressions. Can you explain to us what these symbols mean?

THE SEMA IS THE EMBODIMENT OF THIS EDUCATION

Even the sema ritual of the Mevlevis is actually included in this education. The dervishes who take part in the sema ritual are people chosen as representations of the perfection of the path. During the whirling, every element, from the head movements of the dervish on the stage to the clothes he wears and the flow that is followed, serves to reveal our understanding of a whole civilization in a set period of time.

The dervishes take their places on the stage silently, without speaking. This state of silence reflects the pre-creation state. At that time, there was nothing earthly, but in the knowledge of the Creator, there was knowledge of us and of other creatures, and a decision was made. That decision came into being with the order *"kün,"* or "be." This first moment of the sema depicts what existed before that command. It is the divine light that was first created by the *"kün"* command. Then the first sound is heard. This first voice is called *Na't-ı Mevlâna*: "Praise be to the Messenger of Allah." The *Na't-ı Mevlana* is a sign of the creation of light. Since Allah says "be" to the light, it finds the meaning of "La ilaha illallah" (or *"there is no God but God"*). If Allah had said that non-existence should be, non-existence would be in existence. After the *Na't-ı Mevlâna*, we hear the sound of the kudüm, a small drum. This symbolizes the command of *"kün."* After that, we hear the process moving from inanimate beings to the creation of man with the ney (another musical instrument). The ney makes the sound of *"Hû,"* referring to God. The last perfect creation is man. Man is the last, because man is the ultimate being. The last to come is the one who is intended. That's why man is the *ahsen-i takvim*, or the most beautiful creation.

In this part, the ney represents the divine breath. When this part is over, Mevlevis say "Allah" while slamming their hands on the ground in accordance with the meaning of the verse and then they stand up. That is, we exist with Allah; Allah created us. This is also a representation of the creation of the universe. Then they bring before our eyes the education that will be needed in this worldly life. An education in this world of creation and annihilation that will give knowledge of Allah's essence, and one's own attributes and own self is represented, along with the turning while learning our human qualities, noticing the beauties in the universe, recirculating our knowledge of our own self three times, with the symbolic clothing. An education, while the interior has not yet emerged, to train the vessel, or the body and mind.

First, the postnişin descends from his position, and the dervishes follow him. What this means is that man's discipline is through man. This is the reason why the first man was also the first prophet. After a part that describes this scholarly education, the stage of reflecting this education on one's self begins. The sheikh puts his hand out and the dervishes kiss it. Thus, they show that they aspire to receive this education. The sheikh kisses the headpiece (or *sikke*) of the dervish who kisses his hand. This shows acceptance. The sema begins with the first greeting, which represents revealing the beauties of the soul by applying to a person who has completed the journey, greeting him with open arms. This is the *nafs-ul ammarah*, or, in other words, the first stage of recognizing one's own self. In this stage, the dervish turns in a circle around himself saying "Allah." While doing so, he does not look at the few or the many blessings that Allah has given him. He raises his right hand to praise everyone, but he does not look into the palm of his hand. He turns his other hand toward living creatures but he does not look at that hand to see who takes it. He whirls between his two hands, his mind occupied only by his heart. They begin to flow along a hypothetical line, both along an axis of their own, as if they are planets following an unmistakable orbit. The dhikr of the dervishes is not heard, but the voice coming from outside is heard, just like the cosmic realm. The second greeting represents levvame – it represents a more inner purification.

In all Mevlevi rituals, the third greeting puts a person in a state of mind where one simply cannot stand still. This is the station of *mülhime*, referring to a soul inspired by Allah. The enthusiasm of the servant who is the subject of inspiration is also reflected in the rhythm. Here the dervishes pick up speed like propellers.



Even the sema ritual of the Mevlevis is actually included in this education. The dervishes who take part in the sema ritual are people chosen as representations of the perfection of the path. During the whirling, every element, from the head movements of the dervish on the stage to the clothes he wears and the flow that is followed, serves to reveal our understanding of a whole civilization in a set period of time.

The fourth greeting represents the station of *mutmainne,* or satisfaction. What is said here is: "Don't be spoiled by this inspiration. Be still now in the knowledge you have acquired." Reflecting this, the dervishes no longer whirl across the stage; they begin to whirl where they stand. Right then, the mentor who represents this station comes onto the stage. The mentor whirls slowly, doing half turns, then comes toward the middle, and when the stage is viewed from above, an array like planets revolving around the sun emerges.

When do you discover the heart? When you arrive at *mutmainne*, or satisfaction and serenity. When you arrive at *mutmainne*, you are brought closer to your source of guidance. The veil is then lifted. Now you discover with your heart. The postnişin shows his chest here, slightly parting

his black robes. This symbolic motion represents the fact that the secret of education is heart-to-heart. The whole universe, from the smallest speck to the largest sphere, revolves around this discipline.

The music and the movement come to a complete stop as the postnişin turns back and steps up to his original position. Then the reading of the Qur'an begins. This means that all of the beauties described here are present in the verses of the Qur'an. The key to feeling the love of Allah that you need and the key to finding your own self are in this book. It is now advised to learn to read the Qur'an from this perspective. At the end, the Surah Al-Fatiha is recited and the ritual ends.

So, today, can we say that people still have the ability to comprehend life and existence so profoundly?

We can make an analogy. Fifty years ago, was a doctor more knowledgeable about medicine than today? Looking at this, the knowledge about medicine increased, but the seriousness of medical education did not increase at a similar rate. The claim to know everything is the greatest disaster that can happen to man. You can't make contact with what you claim you know. That's why the Masnavi begins with "Listen!" Even as medical technology develops, medicine is declining in terms of qualified physicians. Specialization areas have been formed and doctors do not know anything other than their own specialty. However, in the past, there were doctors who could diagnose a disease in a patient just by looking at his face, saliva, or the light in his eyes.

For example, has the rate of reading the Qur'an increased or decreased? Of course, it has increased, but can we reach the depths of its meaning at the same rate?

How can people understand Mevleviyeh in this shallowness, where common murderers who say "Allah-u Akbar" and behead people are accepted as Muslims today? The more Islam is understood, the more Mevleviyeh will be understood.

IT IS ONE THING TO BE INFLUENCED BY MEVLEVIYEH AND ANOTHER TO BE A MEVLEVI

If the perception of a religious alternative to Islam comes to mind when Mevleviyeh is mentioned today, it is because we have lost sight of the profoundness of Islam and the Qur'an. People who will explain the depth of Mevleviyeh must first be Muslims. That is, they must understand Islam correctly. If anyone is talking about Mevleviyeh without understanding Islam correctly, it is necessary to check for an ulterior motive. Mevleviyeh is a subject of specialization and it is not possible to specialize on it without learning Islam, which is the main science here. Those who pontificate about Mevleviyeh without knowing Islam fall into the position of a person who claims to be a surgeon without any medical education.

Clarification of these issues is only possible if people from within Mevleviyeh focus on the subject. There are those who claim that there is no need to perform prayers or even be a member of a religion to be a Mevlevi. We witness that such people are accepted even in academic circles. In our opinion, efforts to equate Mevleviyeh with other mystical movements and to create a perception that Mevleviyeh is more tolerant in carrying out the orders of Islam are related to losing sight of the profoundness. Those who claim to be Mevlevi themselves also serve to strengthen this perception.

When you look at the main sources of Mevleviyeh, you will see that Rumi encouraged science, working, service to humanity, and willingly fulfilling every order of Allah. He commands the following in one of his verses: "Do not desire the Paradise of the Most Merciful until you fulfill your religious duties." When we see the kind of love that Rumi felt in connection to our Prophet, it can be understood that he was a guardian of this field.

A few months ago, unfortunately, I heard Rumi mentioned as "The Most Famous Anatolian Humanist" in a radio program. It was sad to hear this on a channel that broadcasts religious information. If we define our civilization's values according to the concepts of others, we cannot avoid wrong perceptions of Mevleviyeh.

Well, there are people who are influenced by Rumi and reflect this in their art and music, even though they are not Muslims. Is there a distinction here, where being influenced by Rumi is one thing but being a Mevlevi is another?

You can find people all over the world who are influenced by Rumi's ideas. This is natural. One cannot say to a person that if you are influenced by Mevleviyeh, first become a Muslim. Faith actually unites people. The problem is that people use faith as a mask and follow their egos. The first problem of the believer is with himself.

When Rumi passed away, non-Muslims also wanted to attend his funeral. They were told that the funeral prayer was for Muslims. Sipehsâlâr Ferîdûn Bin Ahmed recorded that about 1,000 people became Muslims to attend Rumi's funeral as a historical event.



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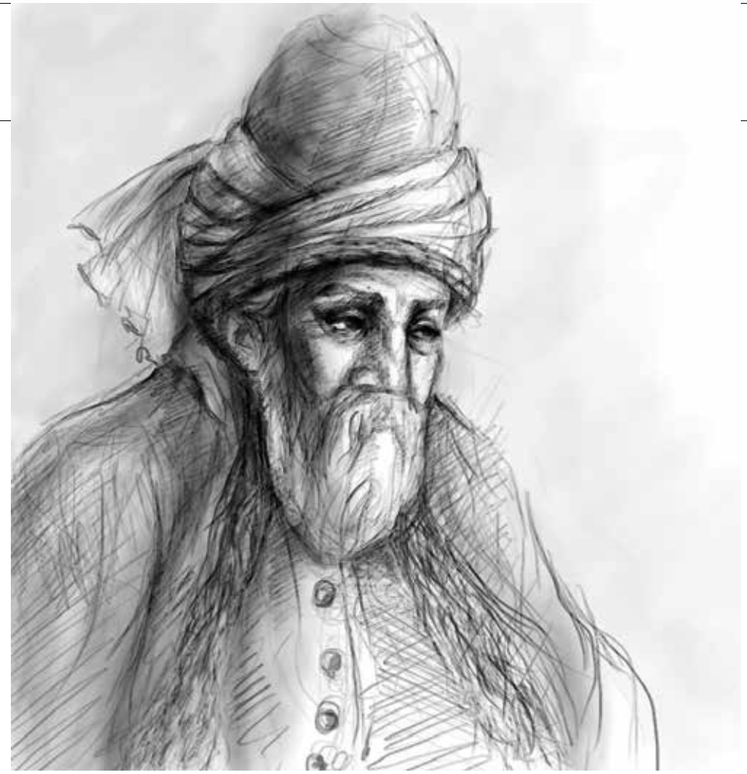


Dilara Aydın

“Let there be love, fellow souls”:

BASIC CONCEPTS IN MEVLEVI EDUCATION

Those who joined the Mevlevi order were called “muhib,” which means “lover.” Muhibs made up the majority of Mevlevis. They had not yet professed to being a dervish. If one wanted to become a muhib, he would first go to a Mevlevi sheikh, and if his application was accepted, he would get a sikke and take it to that sheikh. Thus, his educational journey would begin.



A *nevniyâz*, or newcomer, who took the cells of the dedes as schools of this path, would be engaged in religious conversations, and would learn the Masnavi and its exegesis. According to the individual talents of the nevniyâz, music or literature lessons were given and his writings were examined. In this way, the cells also served as an artistic environment.

There is a subject that is called by many different names depending on the context: **duality**. Some say that “everything exists with its opposite,” and some say that “black cannot be understood without white”... This duality is encountered in many subjects in Sufi thought. The most well-known examples are **the fear of Allah (mahâfetullah)** and **the love of Allah (muhabbetullah)**, unity and abundance, existence and non-existence, and love and reason. With brief contemplation, it is understood that all these dualities really exist with each other. One is not afraid of what he does not love; love brings fear. To cease to exist, you must first exist. In order to reach the whole, it is necessary to observe the parts. In order to reach love, it is necessary to use the mind first. Sufism aims to bring these dualities to unity. Fear must cease to exist in love, multiplicity in unity, existence in absence, and reason in love. In order to be able to do these things, it is believed that a person should start the journey (or *seyr-i sülûk*) by setting out on the Sufistic path, thus educating his or her soul, which leads people away from **unity** by getting them lost in dualities. What is unity? Unity means that Allah is the one and only in existence; there is no other such being in all creation. What is nonexistence? It is the elimination of one’s own existence; that is, it is getting rid of human weaknesses and surrendering to the universal will of Allah in all of one’s actions and behaviors. Rumi poetically expressed this situation as follows:

“Do not say ‘two,’ do not know ‘two,’ do not call ‘two’. Know that the servant is effaced in his master!”

MEVLÂNÂ CELÂLEDDÎN-İ RÛMÎ’S JOURNEY OF ANNIHILATION

Known as a scholar, Sufi, and poet, Rumi’s father, Bahaeddin Veled, is said to have been a disciple of the Kubraviyya sect. Ahmed Eflâkî, in his book titled ***Menâḳıbü’l-‘ârifîn***, wrote that Bahaeddin Veled taught courses in madrasas built in his name in Akşehir and Larende (Karaman), and that the family settled in Konya upon the invitation of Sultan Ala ad-Din Kayqubad. Eflâkî’s account thus suggests that Rumi’s father was a famous scholar. According to this information, it can be said that Rumi was born into a scientific environment and grew up in harmony with science. The fact that Rumi’s wife, Gevher Hatun, was the daughter of the scholar Şerefeddin Lâlâ from Samarkand supports this idea. In the ***Devletşah Tezkiresi***, which is one of the important sources of the period, it is recorded that the famous Sufi Ferîdüddin Attar gifted his Sufistic writings, titled ***Esrârnâme***, to Rumi. According to the information provided in that source, Ferîdüddin Attar told Bahaeddin Veled the following about Rumi: “In no time, this son of yours will set fire to the hearts of



those whose hearts are burned in the world." These words of the famous Sufi were taken as a spiritual sign that Rumi would become a great person from a young age.

Rumi, who received his first Sufi education from his father, continued his education in Aleppo and Damascus, which were the centers of Sufi advancement in his time. Seyyid Burhaneddin Muhakkık-ı Tirmidhi, known as **Sayyid-i Sırdan**, then became Rumi's guide on the path of Sufism, because everyone knew what was in his heart and Shams Tabrizi had announced his coming. It is understood that Seyyid Burhaneddin, who is additionally known as **Fahrü'l-meczûbîn**, was an enthusiastic Sufi. After Seyyid Burhaneddin's death, Rumi's meeting with Shams Tabrizi was the main turning point of his life. In the period when Rumi lived, there was a deep-rooted madrasa tradition within the Seljuk state in Anatolia. Of course, these madrasas were subsequently inherited by the Ottoman Empire. As an example of duality in the political and literary sources of the Ottoman period, we have the relationship between the madrasa and the dervish lodge, or between **zâhid** and **rind**. Classical works employ an allegory of rind and zâhid. When the word **zâhid** is used, madrasas, reason, knowledge, fear of Allah, and sometimes hypocrisy are understood. When rind is used, dervish lodges, love, wisdom, love of God, and people who control their egos are understood. When these two concepts are examined, it is clearly perceived that **rind** represents a Sufi person. Although these typologies do not represent the whole, they are clearly intended to tell us about duality. According to literary works, a person represented by **zâhid** has much knowledge, but no wisdom. He does what he does out of fear of hell. Considering that faith should exist between fear and hope *(havf u recâ)*, it is believed that fear alone will not lead a person to God. A person represented by **rind**, on the other hand, does what he does out of love for God and controls his desires. Don't you think the distinction between zâhid and rind is similar to Rumi before Shams and Rumi after Shams?



Respectful Greetings

According to Mevlevis, everything has a soul. That's why humans should respect everything. As a sign of respect, Mevlevis used to greet an item before using it. They would greet the prayer rug when getting up for prayer, greet a pillow while lying down, and greet a glass when drinking something by kissing the edge of it. In addition, greetings were performed when Mevlevis kissed each other's hands at the same time. This respectful greeting was considered as a celebration of two souls, regardless of rank or age.

In his own words, Rum was **"raw"** before Shams but started to **"cook"** upon being influenced by Shams's Sufistic thoughts, and it is said that he made efforts to be with God through reclusion. These efforts were seen as the basis for the future ordeals of Mevlevi dedes.

When Rumi, who was ecstatic with divine love, began to "burn," he began the sema. The sema ritual includes the state of ecstasy, the theory of turning, and the state of whirling like a moth around a candle. As it is known, the candle represents the love of God, and the moth that turns around the candle and eventually burns out represents the Sufi. A Sufi is a person who has effaced himself in the presence of Allah and contemplates only Allah's oneness among creatures. When viewed from this perspective, Rumi's saying **"I was raw, I was cooked, I was burnt"** is a summary of his journey. Rumi frequently expresses the journey of the annihilation of his self in his poems:

Wherever I lay my head, it is He who is worshipped.
Far and wide His grace is spread, it is He who is worshipped.
No garden, no fair, not a flower nor nightingale,
Pointless all, and bare; it is only He that matters.

ESTABLISHMENT OF THE MEVLEVI SECT

Rumi's conversations with his friends, his dhikr, and his sema inspired people to join his circle. However, while it is known that Rumi set some rules for conversations, he did not establish a sect. The views of Rumi, who wrote his Masnavi after losing Shams, spread with the activities of his son, Sultan Veled, and his grandson, Ulu Arif Çelebi. Sultan Veled is accepted as the founder of Mevleviyeh. After Sultan Veled became postnişin, a dervish lodge was built in Konya, and the Qur'an and Masnavi began to be read there. With the efforts of Ulu Arif Çelebi, the son of Sultan Veled, Mevlevi-

Sayings of the Mevlevis

- **Agâh ol (Be aware):** Mevlevis used this phrase, which means "collect your mind, come to your senses, think and understand," when waking up a sleeping person.
- **Allah derdini arttırsın (May Allah increase your troubles):** A Mevlevi's trouble is love. If a nevniyâz became overwhelmed and cried or whined, the dede or sheikh would pray for him with these words.
- **Aşk olsun (Let there be love, i.e., the giving and receiving of love):** There was a belief among Mevlevis that everything was achieved through love, as in many Sufi orders. The proverb **"Aşk olmayınca, meşk olmaz"** ("without love, there is no practice") was the motto of Mevlevis. They used to say "aşk olsun" to anyone who was drinking or eating, and hosts would say it to their guests in welcoming them. The one who said "aşk olsun" would be answered with "aşkın cemâl olsun" ("may your love be beautiful").
- **Aşk u niyâz (Call upon love):** This was used as an expression of greeting and said to those who asked how things were going. "We call upon love" would be the answer.
- **Can (Fellow soul):** Mevlevis used to call each other simply "can" or, for example, "Ali Can" or "Galip Can," adding "can" after someone's name.
- **Dinlendirmek (To rest):** Mevlevis, who believed that everything had a spirit, did not use the word "blow out" for a candle as they thought it was ugly. Instead, they used the word "rest," such as saying "I rested the candle."
- **Ganî (Plenty):** The Mevlevis used this word, which means to be rich and not in need, when something was offered, saying **"ganisiyim"** ("I have plenty").
- **Hakta, hak vere (It is with God, may God give it):** This phrase, used instead of phrases such as "run out" or "finished," is remarkable for showing the mindset of Mevlevis. For example, instead of saying "the water ran out," they would say **"the water is with God**."
- **Hâmuşân:** This word, which means "those who are quiet," was used in the sense of a graveyard, as well as for the deceased.
- **Kadem:** This word, which means "foot," was used instead of "good luck," and guests were welcomed by saying **"demler, kademler getirdiniz"** ("you brought good luck and fortune").
- **Kanını içine akıt (Keep your blood in yourself):** This phrase of advice was given by dedes to a nevniyâz who expressed ecstasy. In Sufism, ecstasy is not tolerated because it may lead to hypocrisy.
- **Kapıdan geçmek (Passing through the door):** This expression was used for the act of a nevniyâz who had completed his 1001 days of service and entered the cell.
- **Sırlamak (To seal):** This word, which is used in a similar manner to "resting" a candle instead of blowing it out, was used in the sense of hiding something. The burial of the deceased, for example, would be called **"sealing**."
- **Soyunmak (To undress):** This is the act of the nevniyâz who decides to become a dervish, taking off his worldly clothing and wearing the ***tennure*** and ***arâkıyye***, the clothes of service, and then wearing the Mevlevi sikke after performing the sema.
- **Uyandırmak, uyarmak, uyanmak (To wake up, warn):** Versions of this word, used as the opposite of "dinlendirmek" or "to rest," were used in the sense of guiding someone, as well as in the sense of lighting a candle or a stove.
- **Züvvâr (Visitor):** This word was used to refer to people who came to watch the Mevlevi sema ritual and listen to Mevlevi music.





yeh completed its establishment process in terms of rituals, practices, and dress. These matters took their final shape with continued inspiration during the reign of Pir Âdil Çelebi II (1421-1460), who was the "Çelebi of Konya."

JOURNEY OF THE MEVLEVI DERVISH

Those who joined the Mevlevi order were called **"muhib,"** which means "lover." Muhibs made up the majority of Mevlevis. They had not yet professed to being a dervish. If one wanted to become a muhib, he would first go to a Mevlevi sheikh, and if his application was accepted, he would get a *sikke* (or ceremonial hat) and take it to that sheikh. The muhib would be seated to the left of the sheikh, facing the qibla and having performed the ritual ablution, and he would repent. There were also rumors that some sheikhs put those who wanted to be muhibs into lucid dreams or put them to various tests. After the muhib repented, the sheikh would recite the Ikhlas surah of the Qur'an to the left, right, and front of the sikke, and would whisper eighteen beautiful names of Allah *(İsm-i Celâl)* into it. Then the sheikh would kiss three sides of the sikke, have the muhib-to-be kiss the sikke, and put the sikke on his head. After the sheikh put his hands on the sikke and uttered the takbir *("Allah-u Akbar")*, he would meet with the muhib. Dedes were responsible for the muhibs whose sikkes had received the takbir. The dede would take the muhib to his cell and start the sema practice. The muhib who started the sema would be a considered a *nevniyâz*.

A nevniyâz, or newcomer, who took the cells of the dedes as schools of this path, would be engaged in religious conversations, and would learn the Masnavi and its exegesis. According to the individual talents of the nevniyâz, music or literature lessons were given and his writings were examined. In this way, the cells also served as an artistic environment. The deep preoccupation of Mevlevis with art enabled the composition of Rumi's works, the writing of many Masnavi exegeses, and the training of famous poets such as Esrar Dede and Sheikh Galib in classical literature. The interest of the public and the palace in art enabled the spread of Mevleviyeh as significant individuals became Mevlevi devotees.

If a muhib who had decided to become a dede (or dervish) would sit in one spot for three days and show persistence in his decision, he would go on to serve in many ways. The muhibs who continued their service for 1001 days and completed the ordeal would stay in a cell for eighteen days and become a **hücre-nişîn** or cell-holder. The three days of this ordeal spent by the hücre-nişîn in the halvet were described with the verb "*sırrolmak*," meaning "to vanish." This was necessary for the **hücre-nişîn** to destroy his ego or **nafs** and become a **dede**. The hücre-nişîn, after completing this ordeal, would kneel before the sheikh and give his right hand to the sheikh's right hand. The sheikh would then read the 10th verse of the Al-Fath surah, cut a few pieces of hair from the middle of the eyebrows and mustache of the hücre-nişîn with scissors, and put a ceremonial coat (or *hırka*) over him with the takbir.



Sturdy nails and loose nails (Çivisi sağlam/Çivisi çıkmak)

For the practice of the sema, nails were hammered into the ground to keep the left foot firmly on the ground. The nail would be firmly pressed between the big toe and the adjacent toe. For this reason, they used to say **"çivisi sağlam"** or **"sturdy nail"** to those who never left their place while whirling with their left foot grasping the nail. Today, the expression **"çivisi çıkmak,"** which means **"to be in disorder or to be in turmoil,"** must also come from a nevniyâz losing balance by losing his grip on the nail.

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April 23rd Celebrations with Children of the Maarif Foundation

The students of Turkish Maarif Foundation, the only institution authorized to open schools abroad on behalf of Turkey, will liven up the April 23rd Children's Day events organized by TRT. The festivities that could not be held for two years due to the pandemic will set the stage for magnificent celebrations this year. Turkish Maarif Foundation will take part in the events with students from seven countries representing all continents.

Celebrated as Children's Day and with different activities in Maarif schools in different regions of the world, April 23rd is celebrated by the students of the Maarif Foundation with local cultures reflected in the TRT International April 23rd Children's Festival, attended by children who will travel to Turkey. This year, an intensive preparation process is underway for the April 23rd celebrations in the schools of the Maarif Foundation. A painting and photography exhibition to be held at the İstanbul Atatürk Cultural Center, news presented by children from different regions and countries, and the sending of letters and greetings are all included in this year's events.

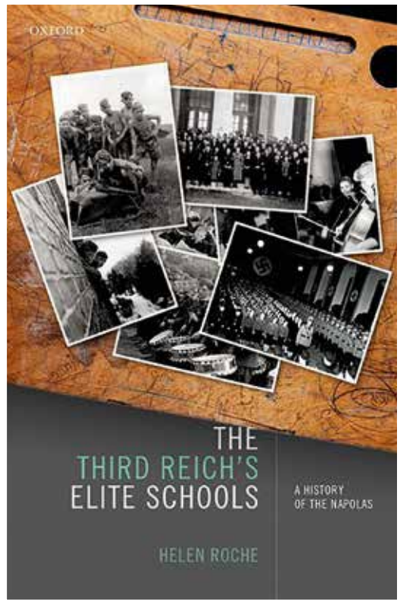
Within the framework of the celebration, students of the Maarif Foundation will have the opportunity to get to know Turkey better through excursions, official contacts, and other activities, as well as demonstrations.

Nazi Schools in the Shadows of Elite British Educational Institutions

Helen Roche's book titled The Third Reich's Elite Schools, which was recently published by Oxford University Press, states that the elite schools founded to raise the future leaders of Nazi Germany and the Third Reich were modeled after British private schools such as Eton and Harrow.

Bekir Bilgili

This research published by Oxford University Press makes important arguments about the foundational purposes of the National Political Institutes of Education, or Napolas, which were ideological boarding schools of Nazi Germany, and presents the fact that they were modeled after elite British schools.



According to the author of this book, historian Helen Roche, the schools of Eton and Harrow were greatly admired by German educators in the 1930s and 1940s for their ability to create character.

This study by Roche is the most expansive work conducted about the elite schools of the Nazis, also known as Napolas. The author used documents and findings obtained as a result of research conducted in 80 archives in six countries as sources for this book, as well as the testimonies of more than 100 former students. Roche emphasizes the fact that the educational system of the British, which "created character," was greatly admired by the Nazis. There was an exchange program for male students between the most prestigious private schools of Britain and the Napolas between the years of 1934 and 1939, and Roche argues that the Nazi authorities wanted to learn things from the British system and hoped to create a superior model for their own schools. The Napola students included in these exchanges were seen as "cultural ambassadors" for the "New Germany."

While British private schools were training the "administrators of the centuries-old British empire," according to Roche, it was planned to train the administrators of the "thousand-year-long Reich" in the Napolas.

The first three Napolas were constructed as a birthday gift to Hitler by Bernhard Rust, then the Cultural Minister of Prussia, in 1933 and started their operations. By the end of the war, there were 40 Napolas, four of which were for girls. According to Roche, the Napolas had a greater role in brainwashing students with Nazi ideology than, for example, the stories of the Hitler Youth. The reason for this is that the children were incorporated into this educational system at much younger ages and were subjected to indoctrination in much more isolated environments.

Students were accepted into these schools after they provided some kind of medical certificate stating that they had remarkable "Aryan" racial and physical features. Applicants also had to show their courage and ambition in athletic contests.

In addition to archival documents, the book also includes the testimony of witnesses. People who received their education in such schools shared striking details with the author about the conditions in these schools. One of these witnesses who was educated in the Napola in Putbus on Rügen Island stated that these schools were extremely strict institutions. The details shared by these witnesses regarding the terrible procedures during the acceptance exams will freeze one's blood. A witness stated that in one such examination, 10-year-old children who did not know how to swim were walked down a pier of 80 meters and required to jump into the Baltic Sea from a 3-meter-long high board:

"Older children like us pulled them out of the sea. There was no room for hesitation. Those who did not know how to swim were forced to jump onto a blanket from a window on the third story. Children who hesitated were sent home."

It is important that there were intense exchanges between the British schools and Napolas during these years. For example, between 1935 and 1938, the Oranienstein Napola and the Westminster, St. Paul's, Tonbridge, Dauntsey, and Bingley schools were included in such exchange programs. Within the scope of the program, school principals made mutual visits and teachers were exchanged from

HARROW SCHOOL

HARROW SCHOOL

Although it was established in 1243 according to some stories, Harrow School is officially accepted as having been established in 1572. It is a boarding school in which elite members of British society have received education. Names such as Winston Churchill and Lord Byron are among the famous graduates of Harrow School, which is located northwest of London on a field of 125 hectares.





Shrewsbury, Dauntsey, and Bolton. Additionally, there were sports tournaments between the Eton, Harrow, Westminster, Winchester, Shrewsbury, Bradfield, and Bryanston schools and Napolas.

Roche, who studied the Napolas for more than ten years, concluded the following: The ideal result of the program was for Napola students and employees to learn how it was done in England and to use that information to develop their own methods.

ETON COLLEGE

Eton College is one of the oldest elite private schools in England. The school was founded in 1441 by King Henry VI and only accepts boys aged 13-19 as a boarding school. This school has accepted children of the most elite families of England for centuries and provides higher standards for its students compared to other schools in England. There are many famous prime ministers, aristocrats, princes, scientists, and authors among the graduates of the school. Graduates of the school are known as "Old Etonians."

ETON COLLEGE



Students in the Napola on Rügen Island salute the flag, circa 1942
Photo: *Dietrich Schulz*

What August Heissmeyer said about the British private education system summarizes the focal point of the book. August Heissmeyer, who worked as a superintendent in the Napola schools, praised the British private education system as it perfectly utilized the educational concept of "character creation."

Regarding the benefits of the exchange programs conducted with British schools, Heissmeyer explained: "After such trips, the perspective of the young man toward Germany will change; it will broaden his perspective. He will identify problems in his own country and will learn to love his country more deeply."

Roche argues that the greatly autonomous roles of the principals of the elite schools created with this system and modeled after British elite schools are a concrete example of the "leader principle" (*Führerprinzip*) in Germany.

Children from the Napolas who participated in these exchanges were seen as cultural ambassadors of the "New Germany." Roche states that many male British students and educators were impressed by the things they saw in Germany, but in time, as relations deteriorated, they changed their attitudes.

According to Roche's conclusions, this exchange program was providing a microcosmos for the more general attitudes of the middle and higher class British public regarding the National Socialist regime.

Additionally, since Nazi Germany lacked quality teachers, the quality of education in schools was not high, and the quality dropped even further with the SS paramilitary organization seizing full power.

To summarize, this research conducted by Roche provides an extensive outlook on the daily life in Napolas through the use of unique testimonies and newly discovered documents, in addition to presenting the political and historical backgrounds of the schools. The schools are considered both politically and personally. In this research, what kind of people the leaders of the Third Reich and educational authorities imagined being in accordance with the Nazi ideology and what kinds of educational programs were applied for such purposes are explained in great detail.



The elite schools of Nazi Germany established contact with British boarding schools in the 1930s and they modeled themselves after schools such as Eton, Harrow, and Winchester. Above, the students and staff of a Napola located in northeastern Germany, in Ballensted, are preparing for a football match against a school team from England. Spring 1937.



The reading room of the Napola on Rügen Island, 1943
Photo: *Dietrich Schulz*

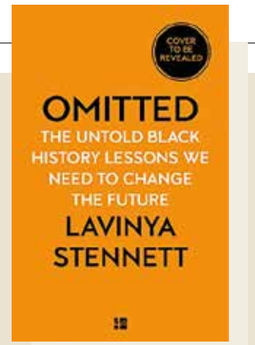


Biology and chemistry lessons in the Napola on Rügen Island in the early 1940s
Photo: *Dietrich Schulz*



Books That Will Change Your Perspective on Education

From birth to death, humankind's life journey is also a journey of education. We constantly explore new things and learn new information to continue living our lives and to become beneficial for ourselves and our societies. Therefore, issues regarding education and theories concerning the same are always attractive to us. As the ***International Maarif Journal,*** *while making book suggestions for you, we aim to balance theoretical perspectives of these issues with practical approaches.*



OMITTED: THE UNTOLD BLACK HISTORY LESSONS

Author: Lavinya Stenette

Publishing House: Fourth Estate

If we don't understand the past, how can we understand today?

Why was the history of Black people not taught sufficiently in the United Kingdom and other countries, and why is it still not taught? Most of us have blank spots in our minds regarding Black history. This makes us think that we are incorrectly guided on purpose or even lied to. Our educational system is insufficient to equip us with the necessary knowledge to adapt, humanize, and socialize. Therefore, our world perspectives are generally limited and biased. So, how can we do better in the future?

This book, which was inspired by the work conducted by Lavinya Stennett and The Black Curriculum, provides a set of accessible social lessons that allow the reader to understand beyond what can be seen; with suggestions that we can use in our daily lives, it aspires to provide answers to important questions.

Stennett seeks to disprove the popular misconceptions and the archaic – yet still existing and damaging – myths about Black history and to understand why education is not changing, not even in schools. By utilizing her own experiences while shedding light on important people, incidents, and periods, she aims to repair and resolve the blanks we have in our historical knowledge.



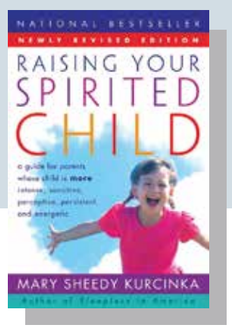
RISING YOUR SPIRITED CHILD

Author: Mary Sheedy Kurcinka

Publishing House: William Morrow

Turkish Translation: Zor Değil Sıra Dışı Çocuk; Publishing House: Altın Kitaplar

Generally, the children described as "difficult" or "stubborn" have features that we find valuable in adults but dislike in children. Research suggests that extraordinary children aspire to become "even more." These children, according to their nature, are more intense, more sensitive, more perceptive, more insistent, and slower to adapt than other children. In *Raising Your Spirited Child*, which was chosen as one of the best books for parents and has sold more than a million copies around the globe, Mary Sheedy Kurcinka provides a positive perspective while utilizing real-life experiences. This book will help you understand your extraordinary child while raising him or her to be free of negative labels, to plan ahead to solve problems, and to gain a deeper understanding of parenthood.





JAPONYA'DA EĞİTİM KÜLTÜR MODERNLEŞME
("EDUCATION, CULTURE, AND MODERNIZATION IN JAPAN")

Author: Assoc. Prof. Dr. Ahmet Cihan

Publishing House: Ark Kitapları

Economically speaking, Japan's location always attracted the attention of individuals who were members of different intellectual movements in Turkey. In addition to conservatives and modernist Islamic circles, progressives of the Second Meşrutiyet Era were greatly impressed by the successes of the Japanese. "The Japanese Miracle" continued to impress various circles in Turkey into the Republic Era.

The thesis that argues that economic development can be achieved by every society in the world by following the example of Japan was not only popular in Turkey; it was utilized in many countries throughout the 20th century. Japan was used as a propaganda tool for countries outside of the West to embrace a new system against the West's order and interests and to oppose the West.

This book aims to provide answers with historical evidence to questions such as which steps Japan had to follow for Westernization and modernization, how it developed its educational system, and how education contributed to change and transformation.



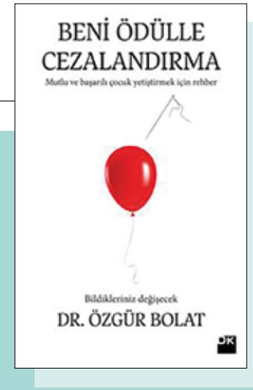
BENİ ÖDÜLLE CEZALANDIRMA
("DO NOT PUNISH ME WITH REWARDS")

Author: Dr. Özgür Bolat

Publishing House: Doğan Kitap

- Why do rewards decrease motivation?
- Why can't values be taught with rewards?
- How can rewards negatively impact creativity?
- Are rewards reflections of artificial love?
- What kind of dangers can be expected when children are raised with rewards?
- How can a happy and successful child be raised?

Educational scientist Dr. Özgür Bolat provides answers to many questions such as these with scientific research and real experiences accumulated over the course of 70 years.



Dr. Özgür Bolat not only explains the concealed and hidden dangers of rewards, but also suggests practical solutions and applications.

When you read this book with its guiding features, you will take a step toward raising a responsible, happy, confident, and successful child and ensure meaningful changes in your relationship with your child.

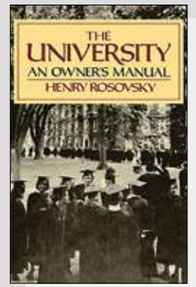
THE UNIVERSITY: AN OWNER'S MANUAL

Author: Henry Rosovsky

Publishing House: W.W. Norton & Company

Turkish Translation: Üniversite (Bir Dekan Anlatıyor); Publishing House: TÜBİTAK Yayınları

For eleven years, Henry Rosovsky was the dean of Harvard University's Faculty of Arts and Sciences, the largest faculty of what is considered to be one of the best universities in the world, and he is an expert in his field. In this book, he explains the concealed identity of American universities, the quality of their education, and the conditions for standing out both as a student and an academic in a clear and joyful manner. Everyone who has had some experience with universities, whether as a student, academic, or administrative personnel, will find similarities between their experiences and those described in this book.



Most of the things mentioned in this book are not limited to American universities. If we are to generalize, it is possible to say that all universities have common points; however, even though the problems are the same at the foundation, the solutions and approaches may differ.



EĞİTİM FELSEFESİ
("EDUCATIONAL PHILOSOPHY")

Author: Ahmet Cevizci

Publishing House: Say Yayınları

"Philosophy of education," which emerged as an independent philosophical discipline in the 20th century, is rooted in the most important concept of humankind. There has probably never been a society that failed to ask the question of "What kind of people do we want to raise?" This question is frequently asked in our contemporary era with many attempts to answer it, reflecting the importance of education with all of its problems and seeing education as the solution to problems.

This book was written with the aim of extensively and philosophically addressing the questions of what education is, what kind of person we must raise, and others. In the first chapter, educational perspectives of philosophical schools such as idealism, realism, spiritualism, naturalism, romanticism, pragmatism, and existentialism are presented with explanations of great philosophers of the past from Plato to Aristotle, Gazali to Rousseau, and Nietzsche to Dewey and Buber. This book questions the foundational concepts of education in the same light as the philosophy of analytical education and furthermore examines alternative educational perspectives developed as a reaction against the educational system supported by capitalism and positivism within the scope of critical educational philosophy.

Approaching education systematically and from a normative perspective, this is a sourcebook that explores the ontological, epistemological, ethical, and political aspects of education.



Maarif Dictionary

Eyyup BOSTANCI

Mentor

Humankind always requires someone else's support to make progress in work and to reach a goal. At this point, people who have accumulated experience by working in different positions can help those who consult them to reach their goals. These people, by sharing their experiences, contribute to the progress of the consulting party.

As is narrated in Homer's Odyssey, Ulysses, king of Ithaca, entrusts his son Telemachus to his close friend Mentor before going to war, to raise him with his experience and knowledge and to protect him. It takes a while for the king to return from the war. During this period, Mentor trains and raises the prince with all the knowledge and experience that he will require while the king is absent.

Today, our mentorship system is a reference to this mythological incident. The main purpose of the mentorship system is to create more effective human resources not only academically but also professionally, and to develop human potential and transfer corporate culture.

It should not be assumed that the mentorship system was only utilized in the West. In Turkish political history, Atabey and Lala were government officials who trained princes (Shahzadeh). Such people also tried to train the sons of padishahs and other rulers by transferring their knowledge and experience to them. After all, it was Akşemseddin who encouraged Mehmet the Conqueror to conquer İstanbul.



Telemachus and Mentor in the Odyssey

Rib (Eğe)

This word is quite hard to pronounce in Turkish, but we are lucky that our language has the articulation that it does. The "soft g" replicates the vowels before it. Otherwise, we would need to talk like in French, tearing our throats. But that's enough banter; let's talk about what this word means. There are essential cornerstones of education. These are, as you know, the teacher, student, and parental guardians. The word **"eğe"** was used instead of **"veli"** in the 1940s in Turkish for guardians but it was not able to secure a permanent position and yielded its place later to "veli."

We inquired as to why this word was used in that way. However, we were unable to find an answer. We then tried to search in Turkish dictionaries. This word also refers to the rib bones that create the rib cage, reaching to the spine on the back and connecting to the chest bone in the front. Thus, maybe it was used to describe parental guardians by making an anatomical connection to the birth of a child. Sounds logical to us...





Carl Spitzweg, The Bookworm, 1850

Bibliophile

Books grab you and take you to other places. You can travel to places you have never seen. You can feel a character right beside you, even if they do not really exist at all. You will get upset over their troubles and cheer with their joys. Books allow us to travel the world. Of course, there are those who allow themselves to travel in this way excessively. One of my friends is a great bibliophile. What an interesting word that is! In French, **"biblio"** means book and **"phile"** means a fan, a person who loves something excessively, and so this word was thus created, meaning "booklover."

However, there is a second meaning to this word. Unfortunately, most of us don't really know about the first meaning of this word and we use it with its second meaning: a person who collects rare and valuable books. By the way, there are people who take this to the extreme and those people are said to have "bibliomania." Bibliomania is created from Greek with **"biblion,"** or book, and **"mania,"** or disease, and it is used to describe a person who is **"sick about books."** These people, when they see a book they like, try to buy it no matter what. They collect what they bought and they prefer to read the books in a precise order.



Strategy

This word is the combination of the ancient Greek words **"stratos"** (army) and **"ago"** (to lead, manage). Strategy, as a word, means "to lead, to direct, to send, to bring, to herd." It is thought that the word was used to refer to the wisdom and art of the ancient Greek general Strategos.

However, some sources claim that **"strategy"** is derived from the Latin word **"stratum,"** meaning path, line, or river bed. This word, which started to be used in the business world in the 19th century, was originally a military concept. In the military, it means the "art of managing and designing the operations and activities of an army in a war." Accordingly, we also take a military stance while defining a strategy for an issue.

Bag (Çanta)

The bags that we use in every area of our daily lives were first pots carved from the wood of particular trees and utilized for many things over time. This object, which is used as a handbag, shopping bag, backpack, or lunch bag, is also used as a school bag and accompanies children on their educational journey. According to the Turkish Language Association, **"çanta"** refers to a container made out of light materials such as fabrics that is used to carry items such as money, documents, or food, according to its size. This word is of Turkish origin. In dialects of Turkish, it may be **şontay**, **çontoy**, **çöntük**, or **çuntak**, finalizing the form with vocal changes. This word was loaned to other languages from Turkish. It is used as **çente** in Persian, **čanta** in Bulgarian and Serbian, and **şanta** in Arabic.





Rosette

When we were students, especially in primary school, those who learned how to read and write were awarded a ribbon, or a rosette. This was a great source of happiness for the student. A teacher would attach the ribbon to the collar of the student in a ceremony. Today, this application is still alive in different forms. The ribbon is often now replaced by metallic pins. Pins often contain funny phrases or words and are attached by students to their bags. According to the Turkish Language Association's dictionary, pins are generally small metal objects that can be considered as symbols of an establishment, designed in various forms to be attached to collars.

It All Started After The Diagnosis

Everything started on that day when our sibling was diagnosed with autism. This diagnosis, which may be common for us now, shook our parents. For the first time, they heard of something called "autism" and the uncertainty was torturing them. In those days, we couldn't understand how this would create radical changes in our lives, but we would have to face and even battle with this reality in the future.

Ayşe Büşra Sözkesen, Gönül Erdemir, Müberra Şeker



We have a very small age gap among ourselves as siblings and one of us received the diagnosis at a young age. When our parents realized that our sibling was not hearing them most of the time, was not reacting to the events that were happening around them, and started speaking later than other kids, they started to travel from doctor to doctor. With this hopelessness, they tried every therapy - horse therapy, gluten/casein diets, purification from heavy metals, and so on - without a second thought and this situation started to damage them, both spiritually and economically. However, education is the only way out in autism, especially with early diagnosis followed by special education. All other so-called therapies, treatments (!), or balms (!) are traps set by merchants of hope. While our parents were experiencing these problems, we were not aware of anything, because our "normal" was the behavior of our sibling. While everything seemed natural to us, the chaos in the home started to affect us after a while. Our parents were trying to come up with answers but we were neglected in the meantime and we thought we were unimportant. Actually, we understood that our parents were not neglecting us and that they too were lost in uncertainty, but that took us many years. We were all at a dead end together and we had no idea how to get out of it. We were not able to find any support during that time. It was as if everyone had turned their backs on us. We wish there were support programs that would have supported us and our parents. Then the process would have taken a positive turn and we wouldn't have been so emotionally damaged.

Even though there are many studies in the field regarding autism spectrum disorder, we know that there are limited studies conducted on individuals with siblings with special needs. This also means that, just like families and society, experts are also neglecting the siblings of individuals with special needs and it almost makes us invisible.

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PERIOD OF ACCEPTANCE

Okay, but what was our acceptance period like regarding this condition? In the relevant field studies, it is stated that parents with special-needs children usually go through the stages of shock, denial, depression, confusion, guilt, anger, negotiation, acceptance, and compliance and that, while it is not always exactly consecutive, these stages are experienced by almost every parent in the world.

We experienced these processes when we were primary school students, more or less. When we noticed how our classmates talked about our sibling, we started to realize that our sibling was different. When our parents came to school with our sibling, we couldn't understand the weird looks and attitudes of other students and their families. While we were experiencing these looks and attitudes, there were times at which we said "Why isn't our sibling like other children?" and cried. Therefore, the first of the stages that we experienced was denial. The fact that our parents were not able to come to parents' meetings, school contests that we participated in, or fairs and other important events that we took part in because they were too busy caring for our sibling extended our denial period and left us stuck in denial for a long time. After that, we experienced other stages. Of course, it is not possible for us to say we experienced all these emotions in a certain order. On the





contrary, these stages are more complex than stated in the literature. At least, we experienced them like this. Even though we are in the stages of acceptance and compliance now, we still experience depression, guilt, and anger from time to time. We think about the potential differences in our lives if we had the chance to go back. Sometimes we make up scenarios and imagine how they would affect our lives, for better or worst. This may cause us to get stuck in the past and not be able to live in the moment.

HAVING A SIBLING WITH AUTISM

Our sibling has a lot of positive and negative influences on our lives. For example, while some people are planning ahead for months, our lives are shaped by the daily moods of our sibling. We are required to plan in consideration of questions such as "Is my sibling angry?", "Are they affected by seasonal changes?", "Did they have an epileptic seizure last night?", or "Are their behaviors signaling a fit of rage?" This situation also affects our friendships. We can't invite our friends into the home and there are a lot of meetings and activities that we have had to cancel at the last moment or miss completely. Even though we have friends that support us during these periods, there are also friends who stopped contacting us. While this situation makes one of us siblings more social, it has made two of us more isolated from society. When we encounter a problem with our sibling with autism, there may be pressure on us from our social circles to be more understanding and take it easy and control our emotions. Of course, this has created some psychological problems. After all, we are human too, and just like everybody else, we thought that having problems with our sibling and sharing them with our social circle was normal.

THE FACT THAT OUR SIBLING IS GETTING OLDER CAUSES ANXIETIES ABOUT THE FUTURE. WE CANNOT GET RID OF MANY QUESTIONS SUCH AS "WHAT KIND OF PROBLEMS WILL THEY HAVE ONCE THEY ARE AN ADULT?", "HOW CAN THEY LIVE INDEPENDENTLY?", OR "HOW ARE WE GOING TO HANDLE PERSONAL HYGIENE?" SOMETIMES, WE THINK ABOUT THESE THINGS SO MUCH THAT WE HAVE NOTHING ELSE TO THINK ABOUT.

As elder sisters with a sibling with autism, it is an undeniable truth that we have had to endure many hardships. Even though it is hard for us to verbalize our experiences, the fact that we have a lot of responsibilities tires us greatly. While our peers are living completely different lives, we have the role of second mothers. Sometimes, we even think that we are not the main actors in our lives, but only stunt doubles, because our lives are not shaped by our own desires, but rather by the condition of our sibling. If we are going to do something, we need to think of every possibility. Additionally, since our parents are also very tired and we are being trained in this field (all three of us are studying to become special education teachers), they expect more support from us. Even though the troubles experienced in our family have been somewhat resolved, the experiences we have in our social environments damage us greatly. The facts that our sibling is being stared at wherever we go, that people are saying mean things and offering us unnecessary advice (like "Take this kid to a doctor" or "There's a great spiritual healer, he can deal with it"), and other parents are trying to keep their children away from our sibling forces us to isolate ourselves and our sibling from society. When someone learns that our sibling is disabled, they usually say things like "What a shame, I am sorry for you, God grant you patience, this is your test, you will earn a spot in heaven..." Instead of supporting us, such sentences demoralize us even more. We don't understand what the shame is exactly. Additionally, when they say "I am so sorry," we think that this is not something that will pass in time. This is not a disease. The very thing you are talking about is what makes our sibling "them." We think that similar to eye or hair colors, autism is a personal feature. But, come to think of it, we can't really blame them, because this awareness, which can only be achieved through education, is not provided in our society from a young age.

WORRIES GROWING WITH EACH YEAR

Another topic that challenges us is that, as our sibling grows older, our parents are getting more desperate about their condition. Our parents, who have had to endure this for twenty years, are very tired. Since we cannot access adequate institutional and social support, we too fall into desperation and feel that we are sinking.

> Throughout the years, we have learned not to give up and we try to access our sibling's world. Since we had to take care of ourselves since we were children, we became much more responsible individuals compared to our peers.

The fact that our sibling is getting older causes anxieties about the future. We cannot get rid of many questions such as "What kind of problems will they have once they are an adult?", "How can they live independently?", or "How are we going to handle personal hygiene?" Sometimes, we think about these things so much that we have nothing else to think about. This also negatively affects our own responsibilities. Our future makes us worry. The attitudes of the families of our potential spouses... Whether or not our kids will have special needs and how they will behave around our sibling... These worries force us into escapism most of the time and make us dislike the idea of having children.

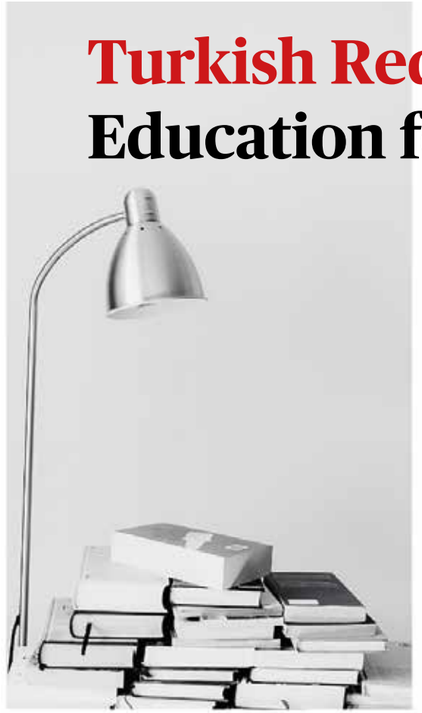
SO GLAD WE HAVE YOU!

In addition to all the negativity, of course we have experienced some good things. We are pushing boundaries and moving along the path of becoming completely different people. Throughout the years, we have learned not to give up and we try to access our sibling's world. Since we had to take care of ourselves since we were children, we became much more responsible individuals compared to our peers. Of course, this awareness of responsibility helped us in our lives. Additionally, we can attribute the fact that we are patient no matter what to having our sibling in our lives. Our observation skills increased while we were trying to figure out what was going on since our sibling is not able to talk. We learned how to look at life differently. It allowed us to be more sensitive about the world and people. It empowered our respect for differences and our ambitions to work in this field. These were all influential in our decisions to become special education teachers. By applying everything we learned at school at home, we improved our sibling and ourselves. We made a promise to work in this field and do whatever we can for this field to progress and to become responsible teachers.

In short, this journey has allowed us to find what makes us ourselves. We would like to thank our sibling: we couldn't have done this without you.

We would also like to thank our esteemed readers who, by reading this article, accompanied us through this journey. We hope for a world in which all differences are accepted.

Turkish Red Crescent Academy: Education for Goodness





TÜRK KIZILAY | AKADEMİ







The Turkish Red Crescent organization, which has been conducting important works in its field for more than 100 years with the Nursing School it established in the 1900s, its first aid efforts, and public health education programs, is structuring its educational work with a new approach under the title of Turkish Red Crescent Academy.

The duties and activity fields of humanitarian assistance institutions have varied over the years and this situation has made them key actors in issues such as the relations between countries, development policies, and education. Humanitarian aid, which has particularly been highlighted in recent years with its interdisciplinary nature and its influences by fostering rich academic environments and shaping policies and narratives regarding those who require aid, is a topic of great importance.

The local, national, and international human resources of the Turkish Red Crescent organization, or Türk Kızılay, which is the oldest humanitarian aid foundation in Turkey, together with its experience and knowledge, make it an institution capable of not only providing aid but also identifying standards according to its own principles, creating literature, and conducting research and educational work. Türk Kızılay has institutionalized its educational, research, and publishing works conducted in the field of humanitarian studies under the roof of the Red Crescent Academy, or Türk Kızılay Akademi.

Türk Kızılay, which has been conducting important works in its field for more than 100 years with the Nursing School it established in the 1900s, its first aid efforts, and public health education programs, is structuring its educational work with a new approach under the title of Türk Kızılay Akademi. Within this scope, it conducts in-person and online educational work directed toward all sections of society with more than 50 programs concerning natural disasters, safety, and resilience.

Türk Kızılay Akademi considers its educational efforts, which it developed in accordance with scientific, social, and universal values and standards, as means for its humanitarian aid work and it aspires to serve the population with its educational and training programs. For this purpose, an educational system consisting of the two main components of in-person and online instruction, which ensures healthy interactions among the factors of the program, materials, educators, and students, has been developed.

Türk Kızılay Akademi applies this training program in Türk Kızılay branches throughout the year. Additionally, it is also developing and applying customized training programs at the specific request of various institutions.

Türk Kızılay Akademi aspires to provide accessible education to all sections of society at all times with the distance education system and it has provided its educational contents to various social groups for the benefit of humanity. These contents, which are accessible online via lms.kizilayakademi.org.tr, are intended to provide insight regarding efficiency in education, effectiveness, and equality of opportunity.

Türk Kızılay Akademi continues its operations with the motto of "thinking good, thinking goodness" (iyi düşünür iyilik düşünür) and, as stated in its educational policies, considers its educational activities to be means for humanitarian aid and aspires to serve the population with its training and education programs.

In accordance with these purposes, Turkish Maarif Foundation, which was founded to conduct active operations in every country, from kindergarten to university, at every step of education, considers the interactions of cultures and civilizations to offer a path leading us toward the "common good." It is the global pathway of Turkey for international education, and it is coming together with Türk Kızılay Akademi for cooperation regarding international education programs.

"Just Different"

If we take a step back and observe, this movie is about being the "other" in every aspect of life and it aims to create awareness of the fact that even in the smallest units of society, namely families, the pain of discrimination is still felt.

Ahmet Sönmez / Producer, Scriptwriter, and Director





We all have encountered lives to which we can only say "what a shame," when we think there is nothing we can do. This film, however, is a story that reminds us that even in such desperate situations there is always something to be done.

Sadece Farklı, meaning "Just Different" in English, is the story of a father and son, where the father needs to be the son and the son needs to be the father. It is a story that tries to provide a different description of love…

Our protagonist, Fikret, is a "weird" person. He is a man who has a job, a degree, a family, a home, and a car but is forever trapped to be the "weird" person in social life. Despite all of his weirdness, he is able to continue his routine life with help first provided by his father and then by his spouse. But what if that routine is interrupted?

"Just Different" is a story of a father who does not know what his problem is and a son who knows nothing about autism but struggles to keep his father going. The purpose of this movie is to share faith in the possibility that what no one could do for the father could be achieved by the son.

If we take a step back and observe, this movie is about being the "other" in every aspect of life and it aims to create awareness of the fact that even in the smallest units of society, namely families, the pain of discrimination is still felt.

If the issue is not even resolved in the family, how can we change the mentality that encourages discrimination and intolerance all around the globe and does not appreciate the right of others to live just because they are different?

High-functioning autism is a quite common condition but it is not very well known in the world. Since these people have normal or even superior intelligence, their problematic behaviors are often thought to be caprice, waywardness, or behavioral disorders. For those with high-functioning autism, who are often accused of stubbornness and doing things on purpose, life can be hard sometimes. As their intellectual intelligence grows, their emotional intelligence stays the same. Since they cannot empathize, they cannot socialize. They suffer because they are sentenced to loneliness. They live among us like ghosts. We touch them, but we are not truly aware of them, even if we live in the same house and share the same bed…

Maybe all the things that we cannot do can be achieved by the pure and sincere love of a child for his father; maybe he can overcome obstacles with his father. "Just Different" aspires to share this discrimination and lack of empathy with its audience with great intensity.



Ömer Akgüllü, Vildan Atasever, and Aybars Kartal Özson offer extraordinary performances in **"Just Different,"** directed and produced by **Ahmet Sönmez** and written by **Nalan Merter Savaş**. Sönmez, the director of the movie, participated in many national and international contests, and he states that the movie was created by reversing his own story with his son. In this issue, we would like to share a review of the movie in the words of its director.

Drill School

A Practical School Founded Under the Teacher's School in the Second Meşrutiyet Era

Since it was considered to be crucial for the professional capabilities of candidate teachers, Drill School was thought of as one of the most important factors of teacher education. In this school, candidate teachers acquired professional capabilities first by "listening" to lessons and then "lecturing." Candidate teachers were able to complete their theoretical studies and pedagogical knowledge by applying them in Drill School. In fact, this school was truly an internship program.

Dr. Kurtuluş Öztürk
İstanbul Sabahattin Zaim University

The Teacher's School, as the first school for teachers in the Ottoman Empire in a modern sense, was founded in 1848. The aim was to train the teachers required for the secondary schools that were opened in 1839. Similar to other modern educational institutions, the Teacher's School also had to undergo changes and developments. The need to manage and organize other schools that were increasing in number was the reason for the establishment of the Education Ministry in 1857. This new education system, which was built in pieces in accordance with the needs of the time, received a structure including primary schools, middle schools, high schools, and universities with the Regulations for Public Teachers enacted in 1869. This categorization based on the French educational system became the foundation of our contemporary school system. In parallel, the Teacher's School was structured to train teachers for primary schools, secondary schools, and girls' schools. However, the real innovations regarding schools for teachers occurred in the Second Meşrutiyet Era (1908-1923). According to the founding principal of the new Teacher's School, since the old Teacher's School could not be modernized, the school was essentially re-founded from scratch in this period.

NEW APPROACHES TO TEACHER TRAINING IN THE SECOND MEŞRUTIYET ERA

The most essential change in the new Teacher's School regarded the perspective toward the profession of teaching. The old Teacher's School lacked a curriculum that would ensure that candidate teachers gained adequate skills for the profession. In this regard, the curriculum of the new school was enriched with courses such as music, physical education, and handiwork. Additionally, for candidate teachers in the Teacher's School to acquire more than just theoretical knowledge, a new system was developed that allowed senior students to have alternating practical and theoretical education every other week.

DRILL SCHOOL: A PRACTICAL SCHOOL

For this purpose, in order to increase the professional sufficiency of candidate primary school teachers in the Teacher's School, a new application called Drill School was developed. The purpose of this school, for which İhsan Bey was appointed principal, was to provide theoretical and practical education to teachers. According to Satı Bey, the founder of the school, which was established within the body of the Teacher's School, the reason for conducting such activities was the fact that the teachers who were being educated in Ottoman schools lacked a common educational method. According to him, rote learning was deeply embedded in the schools, which were deficient in both education and administration. Even teachers who claimed that they were against rote learning were not able to systematically avoid it in these schools. According to Satı Bey, the courses were soulless and all practical and methodological aspects of the courses were neglected. Concerning the methodology, each teacher and each school was acting independently of the others. Satı Bey explained why there was a need for such a school in the following words:



Bursa Tatbikat Mektebi Heyet-i Ta'limiyyesi ve H. 1330 mezunları



Satı Bey

> According to Satı Bey, the founder of the school, which was established within the body of the Teacher's School, the reason for conducting such activities was the fact that the teachers who were being educated in Ottoman schools lacked a common educational method. According to him, rote learning was deeply embedded in the schools, which were deficient in both education and administration. Even teachers who claimed that they were against rote learning were not able to systematically avoid it in these schools.

"The ethical methodology of the schools was not actualized at all in some places and, in others, it was actualized incorrectly. While the administration of some schools was like an oppressive government, some had no administrative structure at all. We had not yet started our initiatives to support innovative tendencies, support the idea of responsibility, and increase the accountability of our schools. Therefore, it was required to make a radical





THE CURRICULUM FOR THE FIRST THREE YEARS OF DRILL SCHOOL

	1ST YEAR	2ND YEAR	3RD YEAR
Introduction to Ethics and Civilization	3	2	2
Mathematics and Geometry	6	4	4
The Ottoman Language [Arabic Alphabet – Reading – Grammar – Composition]	12	12	9
Objects and Words	6	4	3
History	-	2	2
Geography	-	1	2
Religious Knowledge and Qur'an	1	3	3
Music	2	2	2
Physical Education	2	2	2
Handiwork and Painting	3	3	3
French	-	-	2
Calligraphy	-	1	2

Source: *Tedrisât-ı İbtidâiye Mecmuası* (1911, 17, p. 162)

change in the existing educational system and establish a fully complete pilot school. We wanted to achieve this through the Drill School. While establishing that school, we were trying to create a real pilot school."

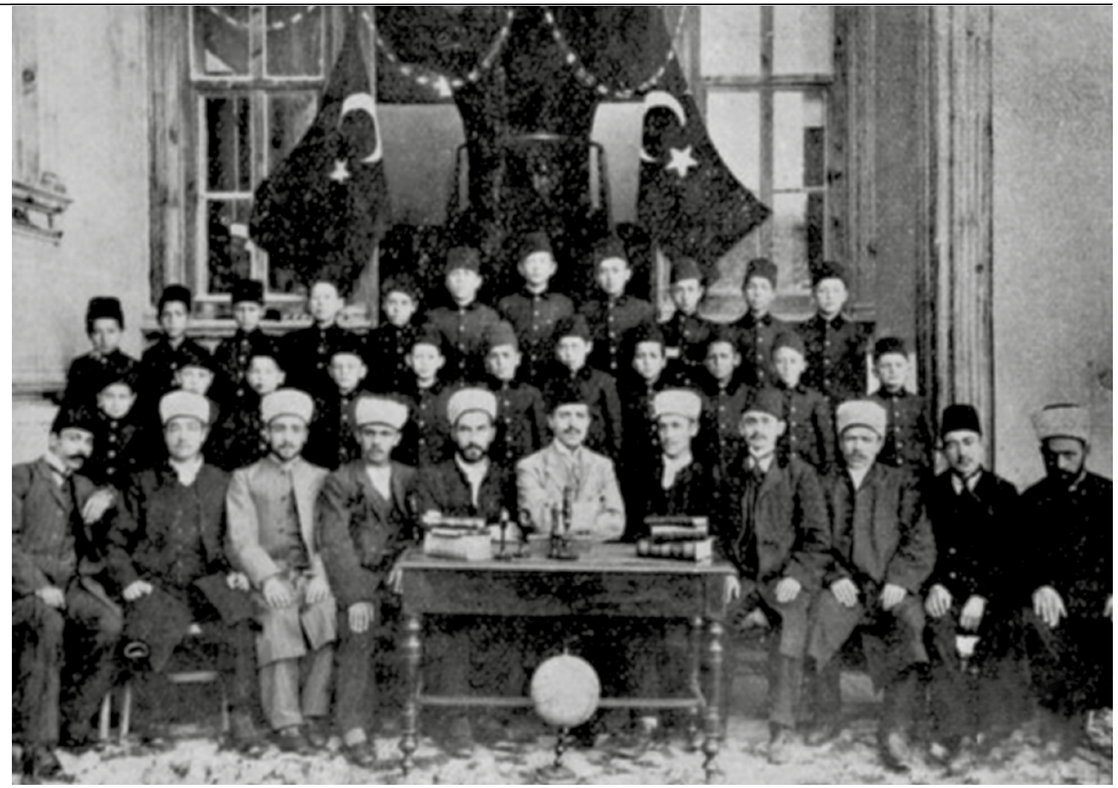
Since it was considered to be crucial for the professional capabilities of candidate teachers, Drill School was thought of as one of the most important factors of teacher education. In this school, candidate teachers acquired professional capabilities first by "listening" to lessons and then "lecturing." Candidate teachers were able to complete their theoretical studies and pedagogical knowledge by applying them in Drill School. In fact, this school was truly an internship program. According to Satı Bey, there were many goals desired to be achieved with Drill School and all of them were pursued. The school was utilized "both as an application school and, to some extent, a school for experience in methodology" and it achieved greater results than expected. In the prepared program, it was stipulated that candidate teachers were to continue through education starting with the first grade. Therefore, it was aimed for candidate teachers to familiarize themselves with various types and ages of children and to observe different educational methods. The general approach of Satı Bey was that, as the number of classes increased, the candidate teachers would spend more and more time in schools. The most important contribution of these applications was that candidate teachers, while they were still studying, had the chance to prepare themselves as lecturers.

Different methods and applications such as making courses interesting by keeping the attention of the children, using games and physical activities efficiently, utilizing visual materials, evaluating the children in accordance with scientific research, and actualizing new applications were all suggested and applied.

DRILL SCHOOL AND NEW TYPES OF EDUCATIONAL METHODS

With Drill School, new methods in education were being applied. The classical method of explaining was replaced by the method of learning through invention. In this case, dialogues were held with questions and answers, and it was aimed for students to understand the topics from different perspectives according to their own learning. The teacher was like a guide who ensured that, with appropriate questions, students could reach conclusions.

Bursa
Darülmuallimin
Tatbikat mektebi
1910



Different methods and applications such as making courses interesting by keeping the attention of the children, using games and physical activities efficiently, utilizing visual materials, evaluating the children in accordance with scientific research, and actualizing new applications were all suggested and applied. In particular, the method of understanding rather than memorizing and allowing children to learn while discovering was one of the methods frequently used in Drill School.

HOW INTERNSHIPS WERE CONDUCTED IN DRILL SCHOOL

The design of the application class of Drill School was intended to allow candidate teachers to follow the course. While the students, seated toward the blackboard, were being lectured by their teachers, interns were seated on chairs from which they could observe the classroom. Similar to the main courses themselves, the internship courses were also organized in accordance with the education journal (Tedrisât Mecmuası) published by the administration of the Teacher's School and sent to schools. In one issue of that journal in 1911, an example of a course conducted on "saws and hammers" was shared.

The teacher, with questions directed to the students, encouraged the students to tell him the names of the objects, the materials from which they were produced, and what kind of work they were used for. While doing so, students were encouraged to construct sentences to fully express themselves. When the teacher pointed to the hammer and asked what material it was made of and received the answer of "iron," he would not find that answer adequate and would ask "What about iron?" The answer needed to be expressed in a full sentence. The student would then revise the answer and state "The hammer is made out of iron." The teacher was constantly asking new questions for the students to answer.

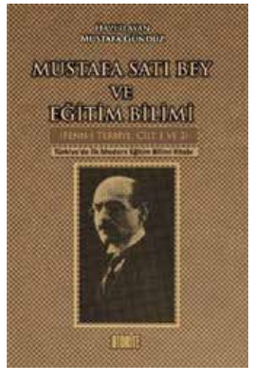
The first of the candidate teachers who participated in this particular course stated

that the most interesting part of it was that it utilized tangible objects. According to them, this method ensured that the course would be loved by the students, who would remain engaged. The teachers also stated that for young children, it was better to learn through concrete objects than abstract notions: "They are always interested in things that appeal to their five senses, their eyes, ears, noses, hands..."

According to the teacher, regardless of how well known it was, the children had to learn it, and it needed to be shown and used in the course. In order to assess the effect of this method, it was suggested that the same course be applied in another class without using the objects. According to the teacher, when this was done, the answers that would be received from the children would be shallow and limited. In response to questions about what could be done for objects that the teacher could not bring to class, the candidate teachers suggested that pictures could be used instead. It was also emphasized that the materials used during these courses would improve the attention of the students.

In application courses, the teacher would expand on the answers provided by students with complementary questions such as "Who did it? How did they do it? Why? For what purpose?" Therefore, they ensured that their questions were answered in a more expansive and expressive manner. In this regard, the course was utilized for the correct usage of the language. One of the important goals targeted with these complementary questions was to provide the children with the skills to express themselves strongly and freely.

Another of the applications involved letting the children answer questions by raising their hands. When questions were directed to the whole class instead of a single student, the teacher explained that all students would be attentive to the topic and, therefore, everyone would engage in the lesson. The teacher would be able to notice hesitant students among those who did or did not raise



The general approach of Satı Bey was that, as the number of classes increased, the candidate teachers would spend more and more time in schools. The most important contribution of these applications was that candidate teachers, while they were still studying, had the chance to prepare themselves as lecturers.

their hands and could state that others must be allowed to speak. On the other hand, allowing children to raise their hands even if they did not have the answer and experience a little embarrassment was necessary for students to change their ways, as the teacher explained after the lesson. However, the teacher, by asking extremely easy questions, could ensure the participation of all students. By making all of the students repeat some answers, teachers could create possibilities for those who had courage to raise their hands but did not get a chance to speak.

The methods applied in such courses and observed by candidate teachers were quite similar to the practical applications we use in today's education to ensure the active participation of the students. Observing courses together and commenting on them with the teacher ensures that candidate teachers are not limited to their own observations and experiences but are trained with much more experience. The course examples and the innovative internship method of Drill School provide insight about the levels reached in the field of teacher training.

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