International
maarif
Journal
Year 3
Number 6
Jan-Feb-Mar 2022

NEW TRENDS AND TRANSFORMATION IN EDUCATION









THE FUTURE OF EDUCATION

INTERNATIONALIZATION OF CURRICULUM

EFFECT OF DIGITALIZATION ON EDUCATION

EDUCATION AND DEVELOPMENT

REMODELING OF EDUCATION

EDUCATION AND SOCIAL JUSTICE

ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

More than 72,000 companies have INVESTED IN TÜRKİYE



how about you?

5.3% average annual real GDP growth rate

2003 - 2019

13th largest economy in the world

GDP at PPP prices, 2019

more than **800,000** university graduates per year

$222 billion FDI inflows into Turkey

2002 - 2020 July

$754 billion of GDP at current prices

2019

83.15 million of population with half under the age of 32.4

2019

PRESIDENCY OF THE REPUBLIC OF TURKEY
INVESTMENT OFFICE

The Presidency of the Republic of Türkiye Investment Office, the official investment advisory body of Türkiye, is a knowledge center for foreign direct investments and a solution partner for the global business community at all stages of investments. It provides customized guidance and qualified consulting before, during, and after entry into Türkiye.



TÜRKİYE MAARİF VAKFI
TURKISH MAARIF FOUNDATION

Valuing education!

Turkish Maarif Foundation
Email: iletisim@turkiyemaarif.org | **Phone:** +90 216 323 35 35
www.turkiyemaarif.org tmaarifvakfi

DOSSIER

New Trends *and* Transformation *in* EDUCATION

ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION



In the sixth issue of the *International Maarif Journal*, the topic of "**New Trends and Transformation in Education**" is evaluated from different perspectives by international academics and expert writers.

FERNANDO REIMERS
A NEW GLOBAL EDUCATION CONTRACT FOR THE COMMON GOOD





ANDREAS SCHLEICHER
WE CAN TURN THIS CRISIS INTO AN OPPORTUNITY

TONY WAGNER
It's Not What You Know That's Important,
IT'S WHAT YOU CAN DO WITH WHAT YOU KNOW





ADEEL MALIK
WE CAN'T EDUCATE THE MIND WITHOUT EDUCATING THE HEART

CAROLINE JENNER
VOCATIONAL EDUCATION IN THE DIGITAL AGE

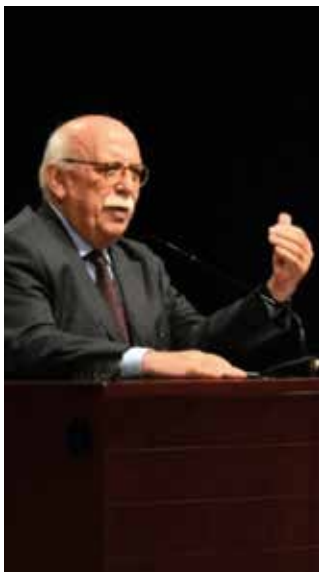




ANTHONY SELDON
WE SHOULD BE PIONEERS OF CHANGE

RUPERT WEGERIF
WE MUST DEVELOP A GLOBAL INTERNET-BASED EDUCATION SYSTEM





MAARIF INTERVIEWS
Prof. Dr. Nabi Avcı

The era of informatics ignorance has long passed. Now we are in the "utter ignorance" era.

Information spread rapidly through information technologies and social media, and became shallow as it spread. We have reached the point we call "utter ignorance" today. This shallowness will now have reflections in language, culture, education... In short, in every field. **P. 20**

PRESENTATION

04 / NEW TRENDS AND TRANSFORMATION IN EDUCATION
Prof. Dr. Birol Akgün

EDUCATION AGENDA

05 / Arts and Sports Increase Social Skills
05 / Turkic Council Ministers of Education Met in İstanbul
07 / Education Under Threat in West and Central Africa
07 / Technical Staff Is Ready Before TOGG Leaves the Production Line
08 / Robot Teachers on the Way
08 / Great Contribution to the Economy from Vocational High Schools

FROM THE WORLD OF EDUCATION

10 / An Important Stage in Child Development: 3-Year-Old Syndrome
11 / President Erdoğan: "I am proud of the achievements of the Maarif Foundation on behalf of our country and people"
12 / Should Education Leaders Be Listening to Children?
14 / UN Convention on the Rights of the Child and Education

INFOGRAPHIC

16 / Turkish Maarif Foundation Around the World

BOOK

18 / Books That Will Change Your View on Education



The Gate of the Turkish Language That Opens to the World: Maarif Turkish Book Sets

Maarif Turkish Book Sets have been structured in accordance with the principles of progressivity and spirality with an action-focused approach within the framework of the Teaching Turkish as a Foreign Language Program by considering approaches and methods that bring new perspectives to language teaching. **P.108**

CONTENTS

Year: 3, Issue: 6
January-February-March 2022



COUNTRIES AND CULTURES

Timeless Home of Traditions: The Kyrgyz Republic

The Kyrgyz Republic: A Central Asian country rich in culture and history that attracts attention with its natural beauty and ancient heritage, and that, as soon as its name is mentioned, reminds all citizens of the world of the common history of Turks and makes them imagine wide, high steppes and majestic mountains **P.68**

74 / The Turkish Maarif Foundation in the Kyrgyz Republic

EDUCATION THEORIES

62 / Techno-Organic Education
Prof. Dr. Mehmet TURAN

ANALYSIS

76 / 30th Letter of the Alphabet: The Generation That Doesn't Comply With What's Desired!
Dr. Ayhan Öztürk





INTERVIEW
TRT Kids Channel Coordinator M. Bora Durmuşoğlu

"We bring our children together with high-quality and educational productions"

Children spend a significant part of their time out of school playing games and watching television. Therefore, content specifically prepared for children is very important. TRT Kids is the most watched channel by children in Turkey... **P. 80**

HISTORY OF EDUCATION

94 / A Cornerstone in Our Modern Educational History: Vefa High School
Prof. Dr. Fatih Demirel

SPECIAL EDUCATION

96 / Learning Disabilities
Mahir Kılıçoğlu

EDUCATIONAL APPROACHES

102 / International Music Education Approaches: About the Kodaly, Orff, Dalcroze, and Suzuki Methods **Yusuf İhsan Tökel**



PORTRAIT *Neşet Ertaş*

May I Take Off My Jacket?

While the human is working the soil, he is unaware that the soil is working him at the same time. Abundant crops grow on fertile soils. On the steppe, however, the situation is a bit different. On the steppe, Allah has taken the fertility from the soil and given it to humans. Otherwise, how could we explain that all these ashiks, or Anatolian minstrels, grew on the steppes? **P.84**

CULTURE AND ART

106 / My Life as a Courgette
Minşa Gülter



International maarif Journal

Publisher
On Behalf of Turkish Maarif Foundation
Prof. Dr. Birol Akgün

Chief Editor
Prof. Dr. Cihad Demirli

Advisory Board
Zekeriya Akçam
Prof. Dr. Aşkın Asan
Prof. Dr. Ahmet Emre Bilgili
Selim Cerrah
Tuğba Işık Ercan
Prof. Dr. Ayşen Gürcan
Assoc. Prof. Dr. Mehmet Özkan
Prof. Dr. Semih Aktekin
Prof. Dr. M. Akif Kireççi
Prof. Dr. Zarife Seçer

Editorial Board
Dr. Hasan Taşçı
Mahmut Mustafa Özdil
Mustafa Çaltılı
Ahmet Türkben
İpek Coşkun
Assoc. Prof. Dr. Yusuf Alpaydın
Dr. Metin Çelik
Ali Çiçek
Sait Karahasan
Ahmet Yavuz

Managing Editor
Bekir Bilgili
bbilgili@turkiyemaarif.org

Editor
Menekşe Olgun

Reporters
Esra,atice Demirhan

Photography
Zekeriya Güneş

Design
Ahmet Said Çelik

Management Address
Altunizade Mah.
Ord. Prof. Dr. Fahrettin Kerim Gökay Cad. Erdem Sk. No: 5
Üsküdar - İstanbul
0 216 323 35 35

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

ISSN 2717-9222

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

The full responsibility for the articles published in this journal belongs to their authors. The publication rights and all types of copyrights for these articles belong to the International Maarif Journal. Authors who submit articles are considered to have accepted this in advance. The articles published in this journal may not be quoted without a full citation.



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

NEW TRENDS AND TRANSFORMATION IN EDUCATION

We are excited to meet our readers again in the sixth issue of our journal after successfully completing the İstanbul Education Summit held this year for the first time with the theme of **New Trends and Transformation in Education**.

In the **İstanbul Education Summit**, education ministers of various countries from around the world and distinguished academics and experts from home and abroad gave valuable presentations that were eye-opening and contributed to the field regarding new trends in education, the future of education, the internationalization of curricula, the effect of digitalization on education, the relationship between education and development, the remodeling of education, and the relationship between education and social justice. We, the Turkish Maarif Foundation, were proud to host an educational summit at this scale.

Education is a global issue. For the sake of the world, it is vital that people who think about preparing education for the future and about the education of the future come together and share their experiences and ideas. We believe that, in time, the **İstanbul Education Summit** will turn into a productive platform where global education problems are discussed by political actors, intellectuals, and academics who have not lost their goodwill, hope, and courage for the future of humanity. In an environment where everyone was preoccupied with industry 4.0, digitalization, and dazzling developments in artificial intelligence, the pandemic reminded us of being human, of sharing and solidarity. Now we must think harder to raise the strong and resilient generations of tomorrow in fluid, uncertain times.

The biggest challenge for contemporary education systems is to raise children who are resistant to uncertainties and protect their human virtues in fluid times. The period we live in is full of uncertainties and rapid changes, as sociologist Zygmunt Bauman says. As educators, the ways and methods that we use to increase the resilience of our children in the current circumstances will determine the roadmap of new trends and transformation in education. We live in the "age of anxiety," which everyone feels in their bones. We will find the way to resolve these concerns by talking and discussing together. What we need is the development of a culture of peaceful coexistence, and simply being at peace with other people is not enough for this. Coexisting with other living beings and nature and respecting their rights to life should be the most fundamental human values for us. We should educate our children in line with this principle. We believe in the necessity and the value of this and I am sure that we will succeed together.

In this issue of our journal, as our case subject we deal with the topic of **New Trends and Transformation in Education**, which was also the theme of the İstanbul Education Summit. I think that the experiences and ideas presented by the valuable ministers of education, academics, experts, and sector representatives attending the summit contain vital observations regarding the future of education in the world and will bring new perspectives to the debates on education in our country and in the world.

> We believe that, in time, the İstanbul Education Summit will turn into a productive platform where global education problems are discussed by political actors, intellectuals, and academics who have not lost their goodwill, hope, and courage for the future of humanity.

67,125
Total number of schools offering formal education in Turkey

732,381
Total number of classrooms in formal education in Turkey

Source: sgb.meb.gov.tr

Arts and Sports Increase Social Skills

The results of the Survey on Social and Emotional Skills that was conducted by the OECD were shared with the public.



In this survey, social and emotional skills were categorized within five groups as "engaging with others," "open-mindedness," "collaboration," "emotional regulation," and "task performance" and the effects of these skills on students' academic success as well as their ability to adapt to society and be successful in professional life were investigated. The most important result reflected in the research findings was that the relationships between measured skills and school success were weak while curiosity, persistence, and confidence had stronger relationships with student success. It was stated that carrying out the education process in a way that will increase students' curiosity and in an environment where they can maintain trust increases success; interactions between students and teachers can be increased to develop confidence; and elements that contribute to a positive school climate can be used.

NEGATIVE EFFECT OF ADOLESCENCE

It was determined that 10-year-old students had higher scores than the 15-year-old group for almost all skills. The biggest differences were seen in confidence, energy, sociability, and perseverance. The decline in skills at the age of 15 was interpreted as the effect of adolescence.

Turkic Council Ministers of Education Met in İstanbul

The 6th Meeting of the Turkic Council Ministers of Education and the 4th Meeting of the International Turkic Academy Council of Science were held in İstanbul, hosted by Mahmut Özer, the Minister of National Education of Turkey.



Minister of Education and Science of Kazakhstan Askhat Aimagambetov, Minister of Education of Azerbaijan Emin Amrullayev, Minister of Education and Science of Kyrgyzstan Bolotbek Kupeshev, Deputy Minister of Public Education of Uzbekistan Temurjon Komilov, Turkic Council Secretary General Baghdad Amreyev, President of the International Turkic Academy Darkhan Kydyrali, and Hungarian Consul General in İstanbul Laszlo Keller attended the meeting.

Minister Özer gave a speech at the meeting and said that the foremost conditions for sustainable development are access to quality education and the continuous increasing of the quality of human capital. Stating that quality education is also necessary for social peace and security, Özer said, "We must work to train our youth in the best way, equip them with qualities that will help them adapt to the developing technology and the changing demands of the business world, and provide them with our common values and culture in addition to sharing our knowledge and experience with them. Accordingly, we attach great importance to cooperation among council members in the field of education, as in other fields." Stating that the number of members of the Turkic University Union, established in 2013, has increased to 30, Özer drew attention to the need to introduce a common culture to primary school students and preschool children.

53,620
Total number of public schools offering formal education in Turkey

13,501
Total number of private schools offering formal education in Turkey

Source: sgb.meb.gov.tr

1,150 Turkish Academics in the List of Most Influential Scientists

1,150 scientists from Turkey, 50 of whom were from İTÜ, were included in the list of the world's most influential scientists. Fırat University came in second with 42 academics and Koç University came in third with 38 academics.

The World's Most Influential Scientists List, created by Prof. Dr. John P.A. Ioannidis and his team at Stanford University in the United States, was published by Dutch-based publishing company **Elsevier**.

In this list, created with the two categories of **Career-Long Impact** and **Annual Impact**, international criteria such as the number of high-quality publications, impact factors of the journals in which publications were made, number of patents, articles, number of article citations, h-index, and hm-index were used. A total of 190,063 scientists were evaluated in the Annual Impact category, which included successful scientists who were in the top 2% in 2020 in 22 departments and 176 sub-disciplines.

A total of 1,150 scientists from Turkey, including 50 scientists from İstanbul Technical University, were included in the list of the world's most influential scientists. Fırat University came in second with 42 academics and Koç University came in third with 38 academics. In the ranking, these top three Turkish universities were followed by Hacettepe University with 35 academics, METU with 34 academics, Erciyes University with 30 academics, Gazi University with 29 academics, and Bilkent University with 26 academics.





In Harran, Part of the UNESCO Heritage List, First Madrasah Structure Was Unearthed



In Harran, which was once the scientific center of its time and where more than 300 scientists were located, the remains of the first of the five madrasahs included in the notes of travelers were found.

In the ruins of Harran, one of the oldest settlements in the world and also a part of the UNESCO World Heritage Tentative List, the remains of a 12th century madrasah were unearthed. Harran Ruins Excavation Head Prof. Dr. Mehmet Önal of the Harran University Archeology Department stated that they have been carrying out excavations for 8 years with the financing of the Ministry of Culture and Tourism and the support of the Presidency of the Turkish Historical Society, Şanlıurfa Metropolitan Municipality, Harran University, and Harran District Governorship via the coordination of the Şanlıurfa Governorship and Şanlıurfa Museum Directorate. Önal stated that since Harran is one of the oldest settlements in the world, it is frequently mentioned in history books and new unknown aspects of the district are being revealed day by day. He added that during this year's excavations, they found important remains such as a street, a monumental gate, and the madrasah.

Student from Karaman received first place in the world in international mathematics competition

Kemal Arslan, a 4th grade student living in Karaman, finished first in the world in the Canada-based International Caribou Mathematics Competition held online.



Arslan, whose father is a truck driver and whose mother is a housewife, was entitled to receive education at the Karaman Science and Arts Center (BİLSEM) when he was still a first-grade student. In this competition among 11,742 students around the world, he received first place by answering all the questions in his category correctly.

Making both his family and his teachers proud, Arslan said that he achieved this success by working hard. Emphasizing that he was happy to finish first, Arslan said, "I almost didn't get first place. I looked back to see if I made any mistakes. I corrected a question and then completed it and came in first. If I had gotten that question wrong, maybe I would have been the hundredth. Since I'm good at math, I did the questions quickly. I want to be a scientist when I grow up."

Education Under Threat in West and Central Africa

In the West and Central African regions, the rise in gun violence in Burkina Faso, Cameroon, the Central African Republic, Mali, Niger, and Nigeria is having a devastating impact on the lives, education, protection, and development of children. In addition to the general insecurity and increased violence leading to mass displacement, deliberate attacks and threats against teachers and students are becoming more common, putting children's futures at risk. The Safe Schools Declaration (SSD), endorsed by almost all West and Central African states, calls on countries to protect education from attacks in times of armed conflict. Meeting in Abuja for the Fourth International Conference on the Safe Schools Declaration, African leaders pledged to work on opportunities for cooperation to protect schools, students, and teachers. At the meeting, it was emphasized that if concrete solutions are not implemented to ensure the education of children, there will be devastating consequences for the socioeconomic development of the region and hopes for peace now and in the years to come, and the danger of sacrificing an entire generation will present itself.



Source: UN Office for the Coordination of Humanitarian Affairs, https://www.unocha.org



Technical Staff Is Ready Before TOGG Leaves The Production Line

This year, Bursa Uludağ University, which previously took action with the announcement that a domestic automobile factory will be established in Bursa, will have its first graduates of the **hybrid and electric vehicle technology** program that opened last term. Uludağ University will meet the staff needs for TOGG, or Turkey's



Automobile Joint Venture Group, which is expected to have vehicles off the production line in 2022.

Uludağ University Technical Sciences Vocational School Director Prof. Dr. Mehmet Karahan said in his statement on this subject, "We opened the program in 2019-2020 and accepted our first students. Last year, we started the program with 30 students, and this year we increased our capacity to 40. We decided to open the program after we decided to invest in TOGG's domestic vehicle production in Bursa. At that time, with the strong demand and the support of our rectorate, we quickly put together our teaching staff and reached the stage of student admission in 2019-2020."

540 million
Revenue from the production of vocational high schools in the first 10 months of 2021

Great Contribution to the Economy from Vocational High Schools

The Ministry of National Education stated that vocational high schools continue to increase their contributions to the country's economy with their production.



In a statement on this subject, Minister of National Education Mahmut Özer underlined that steps taken to increase the production capacity of vocational high schools within the scope of working capital have come to fruition, saying: "In 2020, the income from production of vocational high schools had increased by 100 percent in the last 2 years, reaching 503,197,847 lira. In 10 months in 2021, we increased the revenue from production by 61 percent compared to the same period of 2020, reaching 540 million liras. Revenue in 10 months of this year exceeded the revenue in 2020. We aim to increase at a greater rate by the end of 2021."

Stating that the top three provinces with the highest income from production in the first 10 months of the year were İstanbul, Ankara, and İzmir, Özer added, "Of the productions made by vocational and technical education schools and institutions in this period, 72,361,000 lira came from İstanbul, 53,000,000 lira from Ankara, and 28,195,000 lira from İzmir."

Robot Teachers on the Way

Thanks to the rapid progress in artificial intelligence research in recent years, learning with chatbots and augmented reality in education is no longer a dream.



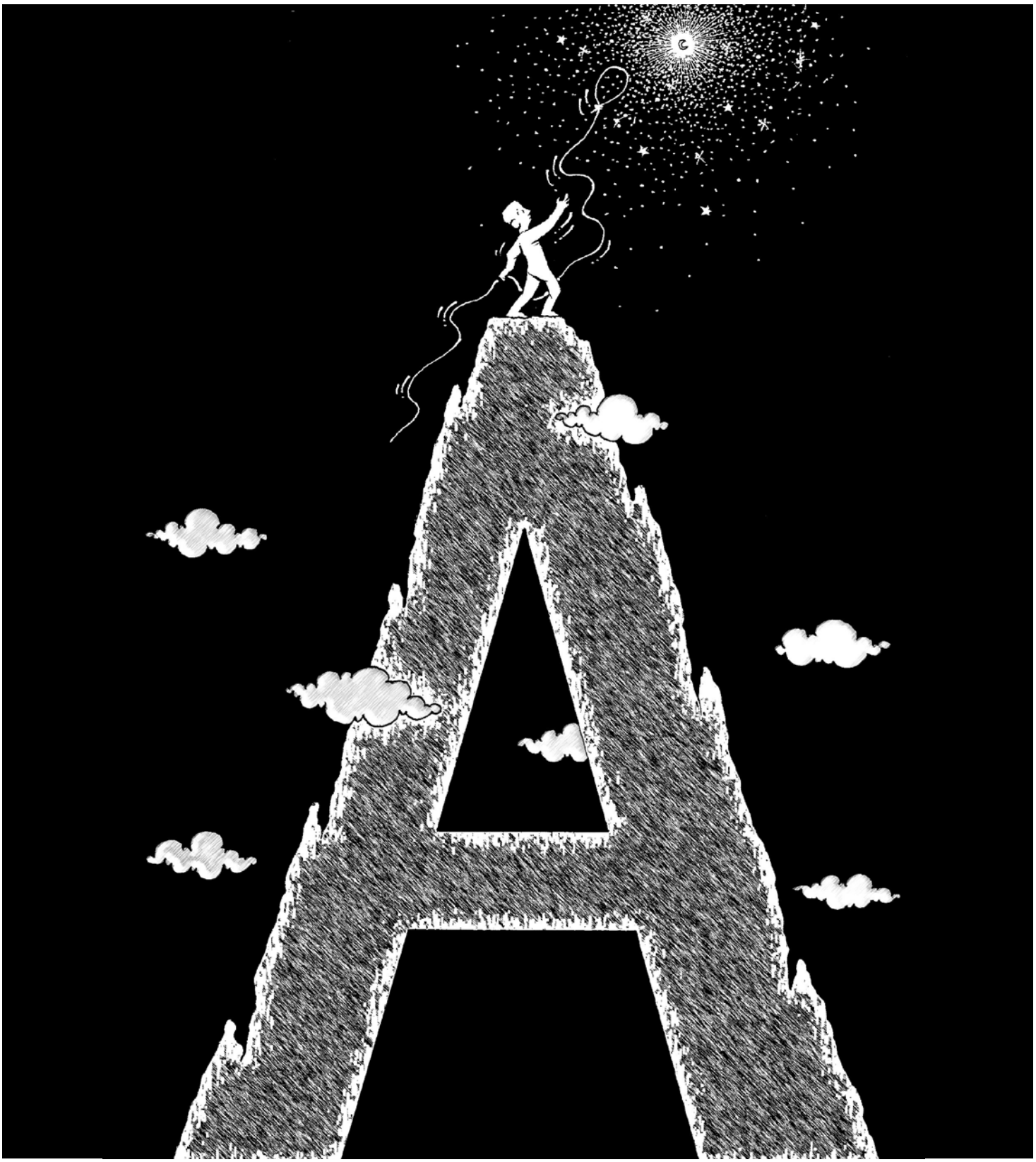
Prof. Dr. Emin Erkan Korkmaz from the Yeditepe University Computer Engineering Department stated that learning with chatbots and augmented reality in education is no longer a dream: "It is highly possible in the future to use systems in education that are customized for each student that can follow that particular student's tendencies or successful and unsuccessful topics, and optimize the process in order to ensure that the student learns in the most efficient way."

Noting that rapid progress has been made in artificial intelligence research in recent years, Korkmaz stated that by using artificial intelligence methods and technologies, fairly successful applications have been developed in different fields such as medicine, pharmacy, and finance, as well as engineering.

Pointing out that these technologies and applications have become important parts of our daily lives, Korkmaz stated that the significance of artificial intelligence technologies in the field of education will increase even further.

Explaining that learning with chatbots and augmented reality in education is not just a dream today, Korkmaz said, "It is highly possible in the future to use systems in education that are customized for each student that can follow that particular student's tendencies or successful and unsuccessful topics, and optimize the process in order to ensure that the student learns in the most efficient way."

LINE
HASAN AYCIN





An Important Stage in Child Development: 3-YEAR-OLD SYNDROME

One of the most challenging periods for parents among the developmental stages of children is the period called "3-year-old syndrome" or the "terrible threes." The most distinctive feature of this period, in which signs of transition from infancy to childhood are seen, is that children are curious and eager to learn.

Although many definitions are made regarding 3-year-old syndrome, the most valid definition is that this period is the stage of children finding themselves.

This is the period when parents communicate with their children with the awareness that they are individuals. Although it may seem frightening for parents at first, since children at this age constantly ask questions and talk non-stop, this is a phase that should come to pass. During this period, many emotional changes can be observed in children.

SYMPTOMS OF 3-YEAR-OLD SYNDROME

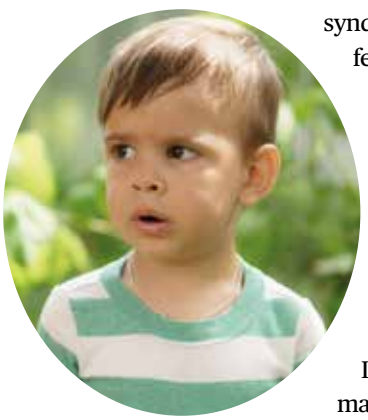
In this period, significant emotional and behavioral reactions are observed in children:

- Loss of appetite and disordered eating
- Overreactions and stubbornness on certain issues
- Sleeping problems
- Constant crying crises
- Embracing tasks assigned to them and enjoying being successful

If your child has these symptoms, you can conclude that he or she has 3-year-old syndrome.

WHAT SHOULD BE DONE IN THIS PERIOD?

It would not be wrong to say that parents are asking many questions such as what should be done about 3-year-old syndrome or if there is any solution. This syndrome, which manifests itself as children enter the process of development, requires families to pay attention to many things, especially when they communicate with their children.



It is necessary to manage the crises that children experience from time to time very well. Families should be patient in such situations and try to understand their children. At the same time, it is necessary to make sure that the children receive enough attention. That way, this feared syndrome will be a thing of the past for your child in a short time and a more peaceful development process will take its place instead.

HOW TO COPE WITH 3-YEAR-OLD SYNDROME?

Three-year-old syndrome, which occurs when children turn 3 years old, is among the periods that families fear most. Several different behaviors such as crying fits, tantrums, constant questioning, and attention-seeking occur in this period. Parents who want to manage this process in the best way are looking for answers on how to overcome 3-year-old syndrome.

- Children should be allowed to think.
- The child should be directed to creative activities.
- Behavior charts that support development should be posted.
- Consistent behavior should be exhibited towards the child.
- The child should be cared for and hugged often.

If you pay attention to these behaviors, you can help your children overcome 3-year-old syndrome and at the same time continue to support their development.



PRESIDENT ERDOĞAN: "I am proud of the achievements of Maarif Foundation on behalf of our country and people"

In his opening speech at the İstanbul Education Summit organized by the Turkish Maarif Foundation, President Recep Tayyip Erdoğan mentioned the work of the Turkish Maarif Foundation and said, "The Maarif schools play an important role in the development of friendship and the development and transformation of the world by implementing international education systems as well as the local curriculum."

President Erdoğan attended the İstanbul Education Summit organized by the Turkish Maarif Foundation and gave a speech via video conference. At the beginning of his speech, President Erdoğan said, "I believe that the summit, organized under the theme of New Trends and Transformation in Education, will become an international platform where approaches and practices related to education will be discussed."

President Erdoğan continued his speech as follows:

"WE ARE SERVING 50,000 STUDENTS IN 47 COUNTRIES"

"We are pleased to follow the work carried out by the Turkish Maarif Foundation in line with this mission since its establishment. Today, the foundation serves approximately 50,000 students with 414 educational institutions opened in 47 countries across 6 different continents.

With these efforts, Turkey also contributes to the quality education goals for sustainable development announced in the United Nations' 2030 Agenda. Schools affiliated with our foundation have continued their education and training services uninterruptedly during the pandemic by taking advantage of technological opportunities. Through this determined attitude in a critical period, our foundation has also demonstrated its quality in its educational mission."

"I BELIEVE THAT THE TURKISH MAARIF FOUNDATION WILL PIONEER THE STRENGTHENING OF EDUCATIONAL VISION"

"We expect you to increase your pace even more with the awareness that you are members of a great country and a great nation. Undoubtedly, the way to accomplish this is to work, to follow the innovations in education, to embrace the universal without drifting away from the local. While competing in the global arena, we need to promote an understanding that will respect local needs and local values. As Turkey is a country without the stain of colonialism in its past, I believe that the Turkish Maarif Foundation will lead the way in strengthening the educational vision that puts people and nature at the center. I hope that the İstanbul Education Summit will be a turning point in determining the roadmap of our foundation and increasing its success. I wish for the summit to be successful and I thank everyone who has had a part in its realization."

Should Education Leaders Be Listening to Children?

Rowena Phair, Deputy Head of the OECD Education and Skills Division, evaluated the results of the OECD's Early Learning and Child Well-Being Study. Focusing on what children want, Phair's observations contain important warnings for preschool educators.



The OECD's International Early Learning and Child Well-Being Study asked more than 4,500 five-year-old children what they liked most about kindergarten or school. These children were very clear in their responses. Almost all of them were happy about being in kindergarten or school, and they liked it there.

The children tell us that playing and learning are not things that can be preferred over each other. In fact, they like both. They also like being creative and building things, as well as being with their friends and teachers, being physically active, and having time for eating, rest, and unstructured activities.

The report highlights the need to give children the opportunity to choose what to do, at least some of the time, and shows the positive impact of that on early skill development.

WHAT DO FIVE-YEAR-OLD CHILDREN LIKE MOST?

Providing children with lots of opportunities to play supports their early development and their overall well-being. While play is certainly fun for children, it also helps build social connections with other children and it assists in early language development. Four out of 10 five-year-olds prefer playing to any other activity. The report notes that creating an environment where they can play in kindergarten or school can provide a positive view on formal learning environments and motivation for the later stages of early education.

Four out of 10 five-year-olds prefer playing to any other activity. The report notes that creating an environment where they can play in kindergarten or school can provide a positive view on formal learning environments and motivation for the later stages of early education.

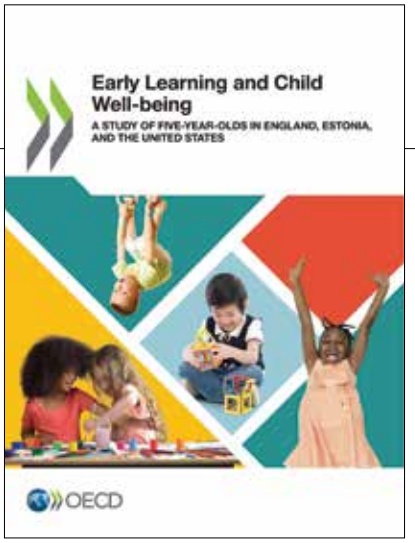
Making and creating things is also fun for children, allowing them to do things that will help develop creative problem-solving skills.

According to the report, children's attitudes toward learning are generally positive. They describe it as fun, interesting, and satisfying. They like learning language and other early literacy skills. They also like learning about numbers. Furthermore, they are aware that learning is a process. One child participating in the study explained this as follows:

"I like learning new complicated stuff because it's hard at first and then you get better and better."

The report advises preschool educators to pay attention to children's view of learning and of themselves as learners.

Once children decide that they do not like school, very few will re-engage. One way of ensuring that children enjoy



Source: https://oecdedutoday.com/should-education-leaders-be-listening-to-children/

learning is to cater to their natural, inborn curiosity. This can be achieved without detracting from the range of other activities that children enjoy, such as being physically active and playing with their friends. Data from the OECD on children's early learning clearly show that children who enjoy learning and who are curious to know, try, and do things have stronger early skill development than other children.

Early learning systems are intended to serve the best interests of children, as well as those of their families. By listening to children genuinely and regularly, education leaders and practitioners can better provide children with environments that foster children's well-being and early skill development, and establish positive expectations among children for their future learning experiences. Investing in understanding and responding to "what works for children" according to the children themselves yields dividends far beyond the well-meaning conjecture and rhetoric often associated with early education.

Data from the OECD on children's early learning clearly show that children who enjoy learning and who are curious to know, try, and do things have stronger early skill development than other children.



UN Convention on the Rights of the Child and Education



The protection of children and their rights is one of the most important and urgent problems of our time. Children require protection for a happy and healthy future. For this reason, children's rights have been included in many international regulations regarding human rights.

The first attempt to secure children's rights with an international document was made with the adoption by the League of Nations in 1924 of the Declaration on the Rights of the Child, created in 1923 by the Save the Children International Union. This document was revised in 1948 and adopted by the UN as the Declaration of the Rights of the Child in 1959. The declaration included 10 general principles, such as not discriminating against children, giving children the opportunity to develop freely and gain an identity and citizenship from birth, ensuring social security rights, and providing the necessary care and treatment for disabled children. The United Nations Convention on the Rights of the Child was accepted by the UN General Assembly on November 20, 1989, with decision number 44/25 and opened for signature, approval, and ratification. The Convention entered into force on September 2, 1990, in accordance with Article 49. Turkey signed the convention on September 14, 1990. Approval Law No. 4058 was published in Official Gazette No. 22138 on December 11, 1994.

Articles 28 and 29 of the Convention on the Rights of the Child contain provisions exclusively on children's right to education.

ARTICLE 28

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

- Make primary education compulsory and available free to all;
- Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
- Make higher education accessible to all on the basis of capacity by every appropriate means;
- Make educational and vocational information and guidance available and accessible to all children;
- Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international cooperation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

ARTICLE 29

1. States Parties agree that the education of the child shall be directed to:

- The development of the child's personality, talents and mental and physical abilities to their fullest potential;
- The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
- The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for



civilizations different from his or her own;

- The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
- The development of respect for the natural environment.

2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

The protection of children and their rights is one of the most important problems of our time that need to be resolved urgently. Children require protection for a happy and healthy future. For this reason, the obligations of adults to uphold children's rights have been included in many international regulations regarding human rights. However, in practice, children's rights have long been generally accepted as the right to protection and nutrition. Undoubtedly, these rights are necessary prerequisites for the survival and development of children.

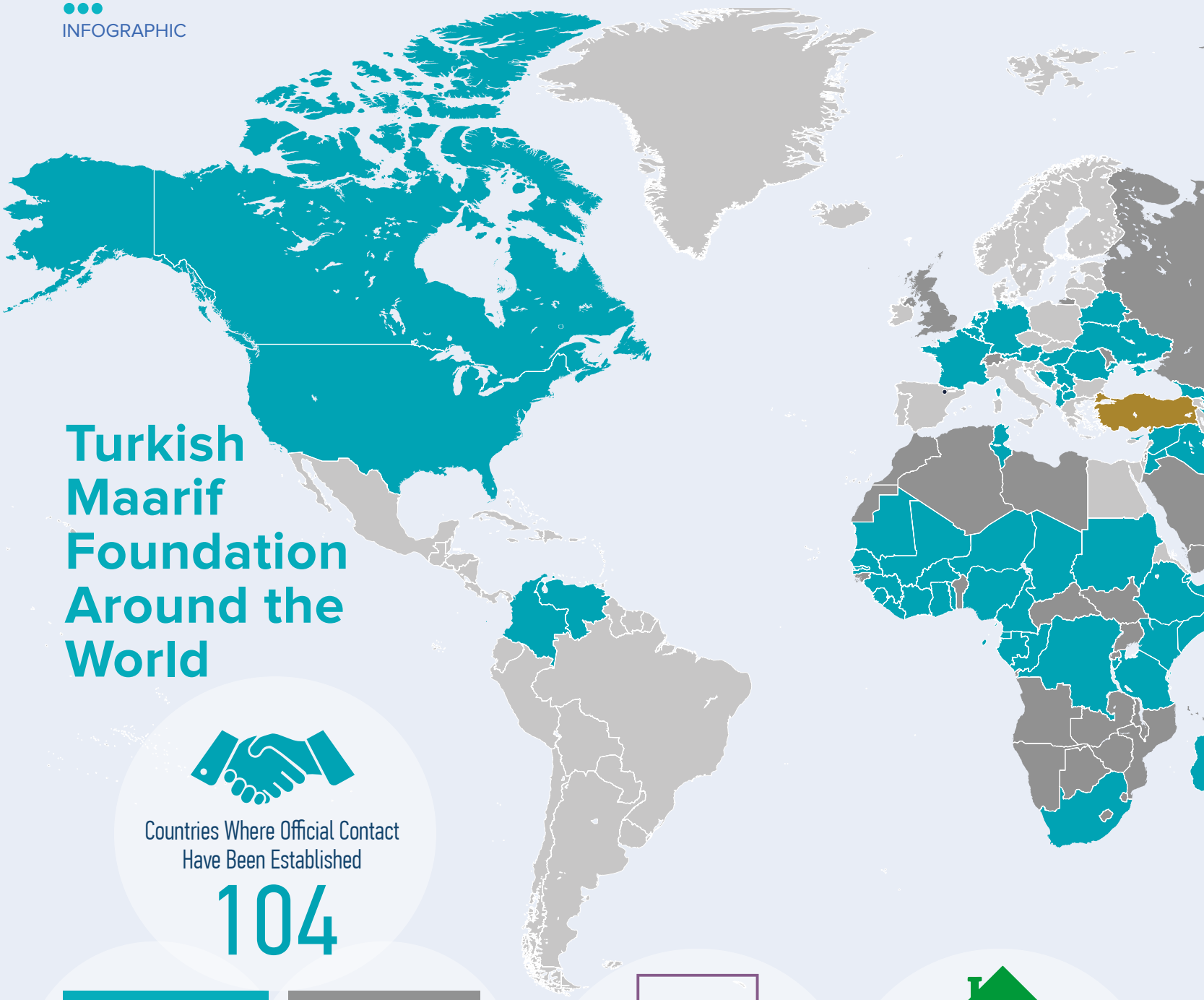
> The Convention on the Rights of the Child was accepted by the UN General Assembly on November 20, 1989, and opened for signature, approval, and ratification. Turkey signed the Convention on September 14, 1990.



However, the hope and expectation that children will develop to their full potential should not take away another important fundamental right of children. This fundamental right is the "right of the child to be a child," because the child has the need and therefore the right to be a child. The Convention on the Rights of the Child, on the one hand, gives rights to the child both as a child and as an individual and, on the other hand, aims to raise free-thinking, open-minded people who can contribute to the development of humanity. Creating and implementing policies in accordance with this regulation is also a prerequisite for raising qualified people who will enable Turkey to take its place in the world of the future.

EDUCATIONAL APPROACH OF THE MINISTRY OF NATIONAL EDUCATION IN THE CONTEXT OF CHILDREN'S RIGHTS

Turkey has made significant improvements since the first years of the Republic to ensure that every child has the right to education. Today, Turkey is one of the most advanced countries in the world in terms of schooling. Turkey, which has made significant progress in recent years with its educational infrastructure, creates its education policies with an understanding that allows adaption to the digital age. The Ministry of National Education considers education as a service that all children can benefit from, regardless of region, sex, or socioeconomic status, and carries out its investments and projects throughout the country accordingly. The increase in the schooling rate of girls to 95% in recent years, the steps taken in vocational education, the transition to technology-supported education applications to prepare children for the digital age, and the arrangements made for the education of disadvantaged children are the results of policies implemented to better prepare our children for the future.



Turkish Maarif Foundation Around the World

Countries Where Official Contact Have Been Established

104

67 Countries Where Turkish Maarif Foundation is Present

37 Countries Where Official Contacts Have Been Established

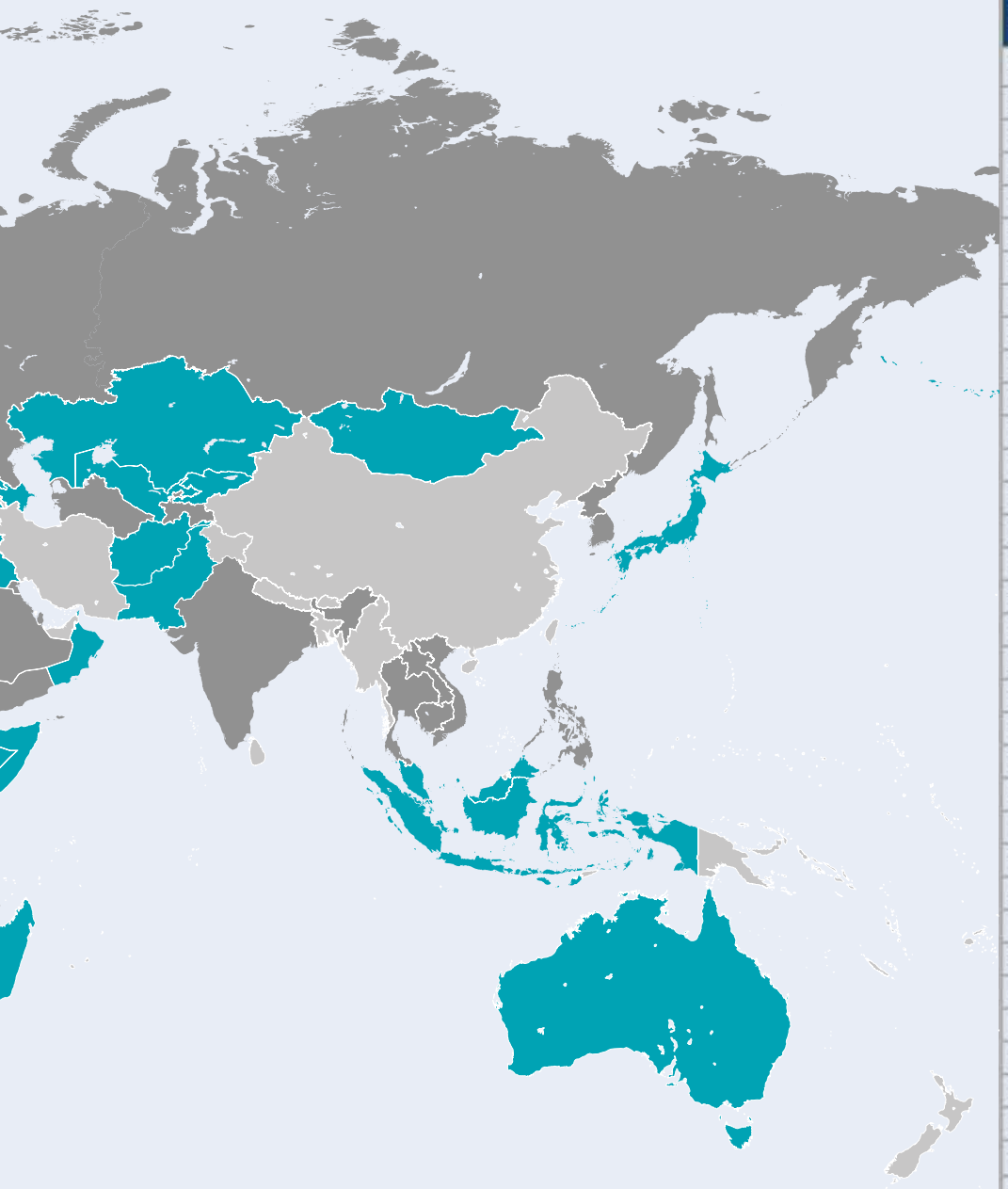
Countries Where Education Is Provided

47

Number of Educational Institutions

418

TÜRKİYE MAARİF VAKFI
TURKISH MAARIF FOUNDATION



Country	Educational Institutions	Dorm
Afghanistan	49	12
Albania	8	-
Australia	3	-
Austria	1	-
Belarus	1	-
Belgium	2	-
Bosnia and Herzegovina	6	-
Burundi	4	-
Cameroon	14	4
Chad	6	1
Congo	4	-
Côte d'Ivoire	4	-
Dem. Rep. of Congo	3	-
Djibouti	2	-
Equatorial Guinea	4	-
Ethiopia	18	2
France	1	-
Gabon	4	-
Gambia	4	-
Georgia	4	-
Germany	2	-
Ghana	2	-
Guinea	10	1
Hungary	3	-
Iraq	14	-
Jordan	-	2
Kosovo	7	-
Kyrgyzstan	4	-
Madagascar	4	-
Mali	31	1
Mauritania	9	-
Niger	9	2
North Macedonia	4	1
Pakistan	86	10
Romania	7	-
Senegal	13	-
Serbia	10	-
Sierra - Leone	3	-
Somalia	7	3
South Africa	3	-
Sudan	6	-
Syria	2	-
Tanzania	12	3
Togo	8	1
Tunisia	5	-
USA	4	-
Venezuela	9	-
Total	**418**	**43**

Number of Dormitory

43

*31 January 2021

For Current Status:

www.turkiyemaarif.org

BOOK

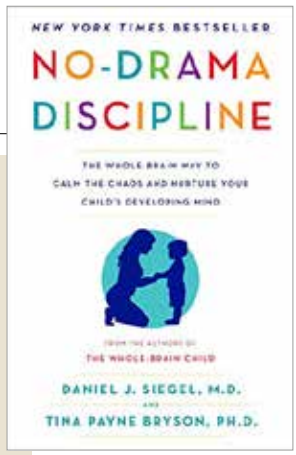
PAGE EDITORS

Menekşe Olgun, Asuman Bağran, Enes Tecim



Books That Will Change Your View on Education

The life adventure of human beings from birth to death is also an educational process. We constantly discover new things; we constantly learn new information in order to continue our lives and be useful for both ourselves and our society. That's why subjects related to education and the theories put forward in this field always draw our attention. As the International Maarif Journal, we try to find a balance between the theoretical aspects and the practical aspects of this topic while making book recommendations for you.



NO-DRAMA DISCIPLINE

Authors (English): Daniel J. Siegel and Tina Payne Bryson

Publishing House: Random House Publishing Group

Turkish Translation: Dramsız Disiplin (Publishing House: Pegasus Yayınları)

What do you do when one of your kids throws a breakfast plate against the wall, and another threatens his little brother or gets disciplinary punishment for the third time in a month? Can you keep your cool and approach them consciously, or do you get so angry that you fly into a rage? No-Drama Discipline provides an effective and caring way to deal with the tantrums, tensions, and tears that come in moments like these, minus the fighting and the noise!

In this guide to sanity where Dr. Siegel and Dr. Bryson talk about solving problems for the benefit of all and ending the cycle of punishment, through the real definition of the word "discipline" (teaching, not shouting or scolding), you'll discover:

- Suggestions for parents to organize their discipline philosophies
- Facts about children's brain development
- Ideal and constructive discipline methods for all age groups
- How to calmly and kindly connect with a child while setting clear and consistent boundaries, no matter how badly they might act
- Twenty discipline mistakes even the best parents make and how to avoid them

Complete with true stories and entertaining visuals where the suggestions of the authors are brought to life, No-Drama Discipline shows you how to strengthen your child's developing brain, how to resolve conflicts peacefully, and how to give happiness, strength, and resilience to everyone in the family.

BEING AN E-PARENT IN THE DIGITAL WORLD

DIJITAL DÜNYADA E-BEVEYN OLMAK

Author (Turkish): Salih Uyan

Publishing House: Timaş Yayınları

"Dijital dünyada e-beveyn olmak" derken ne kastediyoruz?

What do we mean by "being an e-parent in the digital world"?

The internet is now an indispensable part of our lives. On the one hand, it is a world of tremendous opportunities, and on the other, it is a minefield of great risks if it is left unchecked. We, as adults, can navigate this minefield somewhat safely.

What about our children?

It is neither possible nor realistic to prevent their presence in the digital world.

So how do we protect them in a world where we sometimes feel more inexperienced than our children?

In this world of opportunities and risks, where it's almost like everyone is "there," the only solution is to hold your child's hand and walk together on the safe side of the street... If they're past the age of holding hands, at least walk a few steps behind them, adjusting the appropriate following distance...

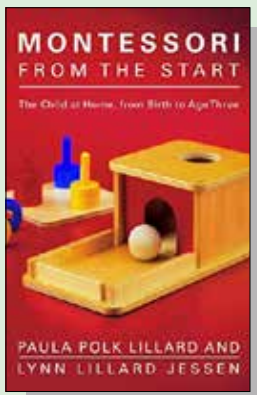
Educator Salih Uyan addresses parents who want

MONTESSORI FROM THE START

Authors (English): Paula Polk Lillard and Lynn Lillard Jessen

Publishing House: Schocken Books

Turkish Translation: Doğumdan İtibaren Montessori (Publishing House: Kaknüs Yayınları)



Families are amazed by the advantages that Montessori education provides for their children. Scientific findings continue to support the ideas that Maria Montessori put forward years ago. So, would you like your children to benefit from Montessori's ideas and practices starting from the birth? Is there Montessori education for babies as well? How are Montessori's principles of "self-discovery" and "hands-on learning" observed in infants?

Providing easy-to-understand and reliable information, this book answers all of these questions. Paula Polk Lillard and Lynn Lillard Jessen have developed a comprehensive program for the first three years to raise babies in light of Montessori principles.

They have thought of every detail, from bedroom decorations to high chairs, from diets to the preparation of food, and from clothing to freedom of movement. This book will guide you in creating a pleasant and productive environment that facilitates focus and concentration. You will learn methods and activities for skills such as self-dressing, food preparation, and toilet habits, taking into account the child's "sensitive periods."

Filled with advice and anecdotes, and written in an easily comprehensible, interesting language, this guide will help you raise calm, competent, and confident children.

to ensure the safety of their children in this digital world.

The unique features of the digital world include smartphones that connect us with this world, games, and social media... Uyan discusses topics such as virtual reality as created through the media, cyberbullying, and the effects of all this on the personality development, social adaptation, and language development of our children.

As both an educator and a "digital world migrant," he invites us to ponder together how we can guide our children, who are natives of the digital world and find themselves in this world from the moment they are born.



Sometimes witty, sometimes with subtle touches that hold a mirror up to us and with a view that offers solutions...

YOU, ME, AND OUR CHILDREN / *SEN BEN VE ÇOCUKLARIMIZ*

Author (Turkish): Prof. Dr. Nevzat Tarhan

Publishing House: Timaş Yayınları

Which communication channels can we use when there are conflicts in the family?

What should we say when a children says, "I'm not going to eat that!"?

Could you be the reason why your child is a picky eater?

Is it true that less is more when it comes to self-confidence?

How do we know if our child is stressed?

How do we overcome Facebook and Twitter crises at home?

Is it possible to criticize children without harming their personality?

Is it good or bad when we dote on our children?

Which children bite their nails?

Is it sibling jealousy or rivalry?

Does your child wake up with fear at night?

Are they not successful in their classes even though they study?

Could the obstacles we face in childhood be opportunities to improve ourselves?

The first and most trusted name that comes to mind when Turkish parents think of minor crises in the family, problems to be solved, and "child education" is Prof. Dr. Nevzat Tarhan.

"YOU, ME, AND OUR CHILDREN" is a reliable guidebook for parents, even a companion for them...



FROM MAARIF TO EDUCATION / *MAARIFTEN EĞITIME*

Author (Turkish): Prof. Dr. Mustafa Gündüz

Publishing House: Doğu Batı Yayınları

Technical knowledge, art, law, philology, financial and economic knowledge... All of these became the most basic needs of the commercial bourgeoisie in the West and the industrial society that matured at an increasing rate. Renaissance and humanism rose on the horizon of research and studies with the purpose of meeting such needs. In increasingly complex political and social organizations, issues of the "human" and of education became the focus of the most basic discussions and struggles, while social and cultural circles and groups, and especially states, acted in an extremely sensitive manner in response to the questions of "What kind of person?" and "What kind of education?" since these determine the future of a society and the direction of ideological engagements.

From the beginning of modernization movements and changes in Turkey, the main issues, debates, and thoughts related to education during the periods of Tanzimat, Abdulhamid II, the Second Constitutional Era, and the Republic are discussed in this book. From the financing of the education system to the interests of the Young Ottomans, from discipline and punishment to the education of the disabled, from sending students abroad to educational values in the late Ottoman and Early Republican periods and views on ideal types of people, this book makes a tremendous contribution to a better understanding of the current structure of the Turkish education system. Of course, the book also focuses on the internal contradictions of the education system from the Ottoman period to the Republic period, experiencing constant changes and being turned upside down for various reasons, and illustrations of these contradictions are provided with different examples.





FINNISH LESSONS / *EĞITIMDE FINLANDIYA MODELI*

Author (English): Pasi Sahlberg

Publishing House: Teachers College Press

Turkish Translation: Eğitimde Finlandiya Modeli (Publishing House: Metropolis Yayıncılık)

The highly successful results of Finnish students in international exams raised the question of the differences of the Finnish education system around the world. Pasi Sahlberg, a Finnish educator, tried to answer that question with his book, *Finnish Lessons*.

The author outlines four key ideas in the introduction that he talks about in the rest of the book. The main ideas that lead Finland to success in education are placing emphasis on recess and physical activity, preferring small data to big data, ensuring fairness, and not attaching importance to fabricated information.

The first idea is for students to have more productive and longer recess hours.

The second idea is to use small data as a guide, not statistics.

The third idea is to aim for equity, not equality.

The fourth idea is to distinguish between myths and facts.

Introducing Finland's dazzling education system to the world, Pasi Sahlberg reveals four lessons that all education leaders, regardless of country, can benefit from. Now is the time to listen to Sahlberg's influential ideas, which are clear, persuasive, and conversational.

Prof. Dr. Nabi Avcı

The era of informatics ignorance has long passed. Now we are in the **“utter ignorance”** era.

Editor: **Songül Hatice Demirhan**



Information spread rapidly through information technologies and social media, and became shallow as it spread. We have reached the point we call "utter ignorance" today. This shallowness will now have reflections in language, culture, education... In short, in every field. We can see the reflections of this ignorance on our speech, ways of thinking, ways of not thinking, and ways of politics.

Greetings first, and words next... First of all, I greet you all with respect and love. Thank you very much for your invitation and your kindness. Since I have been an editor for newspapers and magazines for a long time, let me start by making a correction to the information provided for this presentation. The school I graduated from was not Eskişehir Maarif High School, but Maarif College. The late Tevfik İleri opened the Maarif Colleges in 1956 as an alternative to foreign and minority schools in Turkey, just as the Turkish Maarif Foundation is an alternative to another structure. One of the six Maarif Colleges opened in Turkey was in Eskişehir. There also books that are missing in that background information, as well. One is my translation of Seyyed Hossein Nasr's book *Man and Nature*, which has just come out of print, and the other is my translation of Rene Guenon's book T*he Crisis of the Modern World*.

I also translated Ali Shariati's work *On the Sociology of Islam*. That has an interesting story. May God rest his soul, Cahit Zarifoğlu had asked me to translate that book. When I handed over the translation, Cahit Zarifoğlu received criticism that there were some Marxist concepts and pretentious expressions, and when he read the book, he agreed. He also had a tradesman side to him. He couldn't bear to waste his money, and he sold my translation to Düşünce Yayınları. The book was published by Düşünce Yayınları. When I went to Iran as a journalist in 1987, on the way back our host friend who accompanied us there said, "I liked you very much, you seem like a smart man, you can understand this book," and gave me the book I had translated as a gift. I had used a pseudonym in the book, but anyway, that book was left on the plane. While we were returning, the plane could not take off for a week. Mehrabad Airport was constantly being bombed. We stayed at the airport for a week. After a while, we received newspapers to get news from Turkey. We read the news. Members of the Turkish Writers' Union had held a protest in front of the Parliament to protest the arrest of Gannuşi in Tunisia, and our friends like Mehmet Doğan and Mehmet Çetin were detained. I was a member of Turkish Writers' Union Board of Directors. I was also coming back from Iran. It was the month of Muharram, I had bought bandanas with the words "Ya Hussein" on them for children... Some of the most important accusations made against religious people in those days were adjectives such as "Iranian" and "Khomeinian." I left everything I bought there on the plane, including my own translation that was gifted to me, for fear of being arrested. That book was already pulled off the shelves in Turkey at that time. It was also the subject of investigation [after the coup of 1980]. It did not cause a problem, though, as I translated it with the pseudonym of Adem Rıza. This book has such an interesting story.

Meanwhile, a new edition of Informatics Ignorance is coming out soon, from Ağaç Yayınları revived under the Timaş Publishing Group. Some changes and revisions have been made to the book. During this period, I reread the books *Man and Nature, The Crises of the Modern World,* and Informatics Ignorance. When I read Informatics Ignorance, I said to myself, "Well done, well written." I have been pressured since last November to write an introduction for the new editions of these books. I could not write this introduction for six months. But I finally managed to write. As for why I've had a hard time writing the introduction...

It has been thirty years since *Informatics Ignorance* was published, and then four more editions of it came out. So much has changed in these 30 years. The articles in the book are very old texts from the early 1990s, some of which were published in the special communication issue of *İlim ve Sanat* magazine. At that time, there were no cell phones or satellite broadcasting yet; television was not that common, and the internet, and therefore social media, did not exist in any way. None of the mediums that we see today as sources of mass ignorance existed at that time. As you know, the internet was actually first a closed system used by the Pentagon for military purposes, but it became widespread later on.



THE ERA OF INFORMATICS IGNORANCE HAS LONG PASSED. DEVELOPMENTS IN THE FIELD OF INFORMATICS ARE HAPPENING SO FAST THAT IT IS IMPOSSIBLE TO KEEP UP. FOR EXAMPLE, THE INFORMATION THAT A YOUNG PERSON LEARNS IN THE FIRST YEAR OF UNIVERSITY EDUCATION IN THE FIELD OF SOFTWARE MAY BECOME OBSOLETE BEFORE THEY GRADUATE. THEREFORE, THE INFORMATION LEARNED OVER THE COURSE OF FOUR YEARS MAY NOT CORRESPOND TO REAL LIFE.

EDUCATIONAL INSTITUTIONS HAVE BECOME ANACHRONIC

Thirty years is a really long time in terms of communication technologies. Technology advances faster in military, medical, and information fields than in other fields. When I was the Minister of National Education, I said it discreetly, and then more openly after I left the Ministry: "Today, all traditional educational institutions have become anachronistic due to the developments in information technologies." In fact, we experience it even in this hall. A man sits 45 centimeters above you, tells you something, and you ask him questions in the last 15 minutes. Such communication is no longer valid in today's world, I think, but we still maintain it. In its classical sense, the school is one of the buildings that are out of date. Of course, it is not easy for a Minister of National Education to say "schools have become anachronistic." I used to say this indirectly, but now I can say it more easily. We can clarify the matter with an analogy. When you look at the sky on a cloudless night in the countryside, you see stars, or a map of the sky called a constellation. Astronomers say, "Some of the stars you see in the sky no longer exist; they have long since died out. They are stars so far away that their light could barely reach your eyes. That's why you think they still exist. In fact, the star you see is from a million light years ago." Similarly, the sun's rays reach the earth in eight minutes, and every time we look at the sun, we see it as it was eight minutes ago, so we never see the sun in real time.

Taking this example into consideration, we can predict the fate of some social institutions. Schools are among these institutions. These institutions, with their architectures and curricula, were created because the conditions once required it. A system has emerged where people who are supposed to know something try to teach something to people who are gathered together according to certain age groups and divided into classes. There are no such conditions now. The fact that distance education is becoming widespread also supports this.







Even though they don't like to hear it, the Foreign Ministry is like this as well. Why do we open an embassy in Paris? In the past, we would say: "Because they can inform us about what's going on in France or things that are of concern about Turkey, so that we can take precautions accordingly." Now, we are already informed about an incident happening even in the countryside of France, let alone Paris, before the ambassador returns from a cocktail party. But this is a job, just like being a teacher. Teachers need jobs as well. On the other hand, there is a need for institutions that will somehow keep individuals between the ages of 12 and 25, the most dangerous age groups, under control. We will enlist the ones we can't cope with in the military, and we will put the ones we can handle into classroom rows so that they don't wander the streets and cause problems.

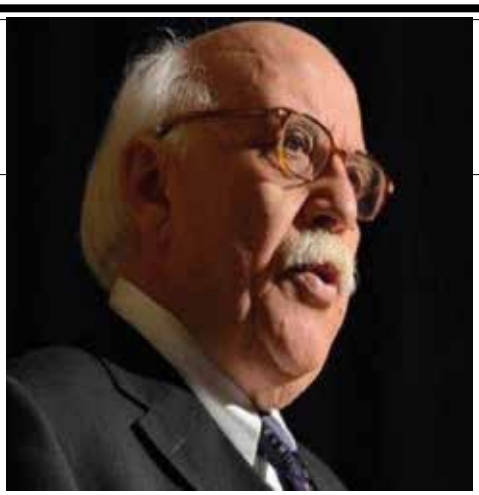
EVERYTHING HAS BECOME INCREASINGLY SHALLOW

The informatics ignorance era is already behind us. Developments in the field of informatics are happening so fast that it is impossible to keep up. For example, the information that a young person learns in the first year of university education in the field of software may become obsolete before they graduate. Therefore, the information learned over the course of four years may not correspond to real life, so you do not need to study at a university; especially in the field of informatics, it is difficult to update information without a lifelong learning approach. Some companies organize certificate programs to enable you to specialize in certain programs. However, they also say that this certificate is valid for two years. After two years, what you learned will be outdated, so you have to come again after two years to learn about the innovations.

> INFORMATION AND INFORMATION TECHNOLOGIES FIRST START BY DESTROYING OUR PERCEPTION OF TIME AND SPACE. AT THE CORE OF THIS IS THE DESTRUCTION OF OUR SENSE OF PLACE, OUR SENSE OF WHERE WE ARE AND WHERE WE LIVE, AND OUR SENSE OF TIME. IN ORDER TO COMBAT THIS, IT IS NECESSARY TO REPAIR AND RECLAIM OUR SENSE OF SPACE AND TIME.

In 1987, when I was a consultant to the Ministry of National Education, we experienced these problems even before computer and information technologies were so widespread. The late Hasan Celal Güzel was the Minister of National Education and I was a consultant. The Sixteenth Standing Conference of Ministers of Education of the Council of Europe, which convenes biennially, convened in İstanbul that year. The main theme of the meeting was "Information Technologies and Their Effects on the Education System." Each country was preparing a report for the conference. The Turkey report was prepared by me and our academic friends. It was a well-prepared report. Later, during the time of Hasan Celal Güzel, it was published as a book with the same title, but there was an expression in the opening sentence of the British report that made us jealous: "This report is valid for three years." Like the expiration dates on medicines, the report declared that it would be useless after three years. At the end of such a short time, the solutions, programs, and models proposed in that report would amount to nothing. Since there is no such statement in the introduction of our report, it is still valid!

While writing an introduction for the new edition of *Informatics Ignorance*, I pointed out one issue. There have been developments that made 30 years too long of a period. In the years when I first wrote the book, there were no social media outlets like Facebook or Twitter. These are very important developments. Through these, information spread rapidly and became shallow as it spread, and we reached the point that we call "utter ignorance" today.



Now this shallowness will have reflections in language, culture, education... In short, in every field. We can see the reflections of this ignorance in our speech, ways of thinking, ways of not thinking, and ways of politics. We are faced with a shallowness that is felt in every area, leading to change in every area, from our most ordinary daily behaviors to our highest intellectual abstractions.

WE HAVE LOST THE SENSE OF TIME AND SPACE

Recently, Mustafa Kutlu extended his greetings while sending his new book to our friend who had bought it: "Tell Nabi that years ago, he drew our attention to social media issues for the first time in his book Informatics Ignorance; now he should write another book that shows us how to get rid of them." Just like the Nasreddin Hodja joke: "You knew that I would fall from the branch, so figure out when I will die, as well!" I figured out how to deal with this as Mustafa Kutlu wanted, but I didn't write about it in the book. Now I will share it with you privately. If I had written about it in the book, it would not have been understood correctly.

A book called The World Is Flat has been written. This book describes the disappearance of time differences caused by the roundness of the world through the spread of information and information technologies, using the metaphor of the flattening of the world. Information and information technologies first start by destroying our perception of time and space. At the core of this is the destruction of our sense of place, our sense of where we are and where we live, and our sense of time. In order to combat this, it is necessary to repair and reclaim our sense of space and time. Who can achieve this? There are people who think five times a day about where the east is, where the north, south, and west are, and face somewhere. These are the ones who have not lost their sense of place. Wherever they go, they are constantly checking the space. The same people are also very sensitive about time. Every day they ask the questions of when the sun rises, what to do when it rises, what happens when it sets. These people also check the time; they ponder about time. At the root of the destruction caused by information and information technologies is the complete loss of this sense of time and space.

> THERE IS NO SUCH THING THAT HE WHO KNOWS MUCH BECOMES A WISE MAN. ON THE CONTRARY, SOMETIMES ALL THAT KNOWLEDGE CAN BLOCK THE WAY TO WISDOM. WHEN THE GLASS IS FULL, THERE MAY BE NO ROOM FOR OTHER INTERPRETATIONS OF TRUTH. IN FACT, IN OUR TRADITION, THE RANKING OF SAINTHOOD IS MOSTLY ATTRIBUTED TO ILLITERATE PEOPLE. EDUCATION CAN HAVE SUCH A CORRUPTING SIDE.

I had a friend working on computer technologies in Mecidiyeköy in İstanbul. One day, he poured his heart out and said, "My dear brother, I don't want to get up from the computer 24 hours a day. What should I do?" In other words, the computer had become his world, and the concept of time and space had completely disappeared for him.

A new research commission was established in the parliament, and its task is over. We will prepare the report. It's perhaps got the longest name of all research commissions in parliamentary history. It takes three lines to write its name. I summarize it as "Commission on Combating Technology Addiction." Throughout our research, we also sought the opinions of doctors and psychologists. In particular, very frightening information about game addiction was reflected in the report. There are very serious findings regarding the disturbances suffered by children who use computers for more than three hours a day at a young age. Experts say that the brain membranes of children who start using tablets at a young age become thinner, which causes significant brain damage and disorders such as epilepsy.

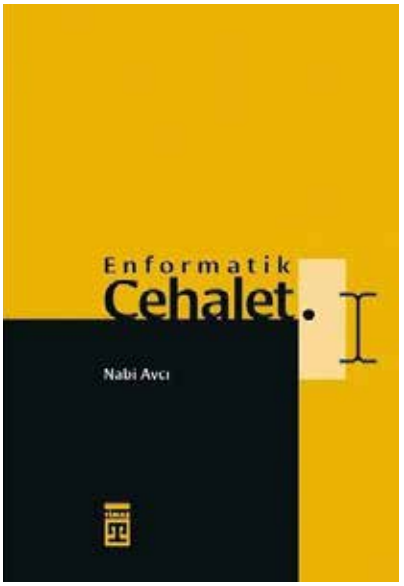
In our culture there are solutions for the control of time and space. You stop the routine flow of life five times a day, and once a week you stop the whole life. Once a year, for a month, you can go beyond your routine and change your perception of time and space by turning to a life different than that of other months. Most importantly, you can say "one minute" five times a day and step aside. If you think about it, this is really a very healing thing. I did not include what I told you here in the book. I only included a quote from Guenon's Crises of the Modern World in the preface of the book. As you know, Guenon is a thinker who gave a lot of thought to the Hindu tradition. He had important findings, especially on the perception of time in Indian philosophy. Guenon claimed that the times that we live in, with



the influence of Indian thought, is the "Kali Yuga" period, which corresponds to the dark age. According to him, at such times, wisdom is hidden in a clam shell. It's true; we may be living in times like these. But if you ask me, wisdom never goes away. It is experienced and transferred by people who do not lose their sense of time and space.

KNOWLEDGE AND WISDOM ARE SEPARATE THINGS

There are also opposite approaches to this issue. With concepts such as information society and knowledge society, the perception



> THERE ARE PEOPLE WHO THINK FIVE TIMES A DAY ABOUT WHERE THE EAST IS, WHERE THE NORTH, SOUTH, AND WEST ARE, AND FACE SOMEWHERE. THESE ARE THE ONES WHO HAVE NOT LOST THEIR SENSE OF PLACE. WHEREVER THEY GO, THEY ARE CONSTANTLY CHECKING THE SPACE.



that the whole society is fully informed is being projected. Everyone knows something about everything... However, knowledge and wisdom are two different things, and this perception arises from the confusion of knowledge and wisdom. The famous poet Eliot, who was awarded the Nobel Prize in the 1940s, wrote in one of his plays: **"Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?"** At that time, there was information at the lowest level. With enigmas and other things, the ancestors of computers had just emerged. There were no data in today's sense. If Eliot were to say these words today, maybe it would be necessary to add: **"Where is the information we have lost in data?"** We can create a scale like this: "data" are at the bottom, "information" is above that, "knowledge" is next, and "wisdom" is at the top. By the dialectical explanation, it is thought that knowledge is accumulated and then it leads to a dialectical leap. The leftist fractions of METU used to try to explain this transformation by giving an example of boiling water. Water boiling up to 100 degrees is still water; after that, the quantitative increase evolves into a qualitative transformation. In other words, the water becomes vapor. This dialectic has no place in the classification I made above. In other words, there is no such thing as knowledge that will accumulate and turn into information after a while and information that will accumulate and turn into knowledge after a certain critical threshold, just as one cannot become a wise person by accumulating knowledge. There is no such thing that he who knows much becomes a wise man. On the contrary, sometimes all that knowledge can block the way to wisdom. When the glass is full, there may be no room for other interpretations of truth. In fact, in our tradition, the ranking of sainthood is mostly attributed to illiterate people. Education can have such a corrupting side.

It is true that we have access to data and information much faster and easier, thanks to new knowledge and information technologies. But this does not indicate that we are or will be wiser people. On the contrary, there are signs that we are drowning in the bombardment of information and knowledge. One of the most essential books written on this subject is ***The Book of Strangers.*** This famous work by Ian Dallas, or Abdalqadir as-Sufi, was translated into Turkish by İsmet Özel. The book tells about the life of a librarian working at the British Museum. In this respect, it is very similar to the life story of Martin Lings. It is told that the librarian went on the road in pursuit of wisdom, and he joined a lodge in North Africa. The author describes very well the coterie that is supposed to be knowledgeable in this book. "They speak very well in sentences that flow without interruption, but they do not know how to enter a room, how to drink a glass of water. If they had known, I would have stayed with them and shared the feast with them," he says, as the story begins. I highly recommend this book to you as I conclude my speech. Thank you.

DOSSIER

NEW TRENDS AND TRANSFORMATION IN EDUCATION

ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

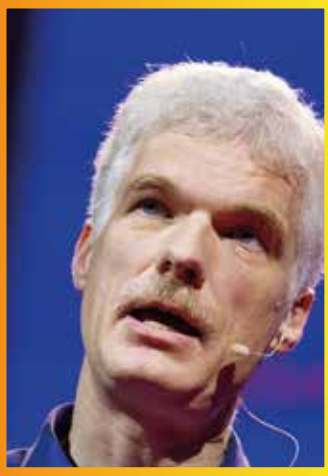
The İstanbul Education Summit, which was held for the first time on November 25-26, 2021, became the global meeting point of ministers of national education, academics, thinkers, and sector representatives who shape the future of education in the world through their work in the field of education. Considering that the evaluations of experts at this summit, which hosted more than forty speakers, will contribute significantly to the debates in the field of education, we are dedicating a special place to the İstanbul Education Summit in this issue of our journal. In this issue, we share the remarks of seven participants with our readers. In upcoming issues, we plan to include the opinions of other participants in parallel with our case subjects.

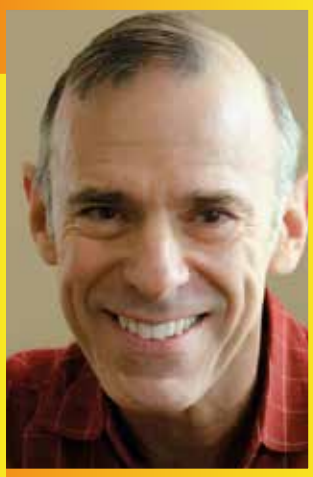


TONY WAGNER

ADEEL MALIK

ANDREAS SCHLEICHER









ANTHONY SELDON



CAROLINE JENNER

RUPERT WEGERIF

FERNANDO REIMERS



FERNANDO REIMERS



ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

A NEW GLOBAL EDUCATION CONTRACT FOR THE COMMON GOOD

Educating students to collaborate for the global common good is, in my opinion, one of the imperatives of our time. The subtitle of UNESCO's report entitled "Reimagining Our Future Together" draws attention to this: "A New Social Contract for Education"

Fernando, how can the global pandemic affect national and international education programs, and can we predict that the pandemic may cause a structural change in curricula?

Thank you for the question. I think one of the main goals of the curriculum is not only to provide guidance to individual teachers, but to teams of teachers working in the same school, so that there is coherence in the experience that students have from one subject to another, from one grade to the next.

The most powerful educational experiences are those that are both authentic and relevant for students, authentic to problems that they see in the world, relevant to things that they value. The pandemic has changed the socioeconomic context of schools and is therefore an opportunity for teams of teachers within the school to ask themselves: What is it that we should help our students understand? What is it that we should help them be able to do?



UNESCO has just published a report on the future of education. UNESCO, in its history, has only put together an independent commission that has produced an invitation to reimagine education three times. This report is distinctive from the previous two reports in several ways.

The first one is that it is not addressed primarily to governments; previous reports were built on the notion that educational change happens when governments decide to make it happen. This report, instead, is built on the premise that the culture of education changes when teachers, when students, when parents, when the entire society has a conversation and comes to an agreement about what it is that students should learn and be able to do and take care of.

So, therefore, this report is an invitation to each and every one of you to engage in a process of co-constructing what the implications of these ideas are for your school. And so, what I'd like to do today is invite all of you listening in to go online.

FERNANDO REIMERS

Ford Foundation Professor of International Education Practices, Harvard University

Fernando M. Reimers is Ford Foundation Professor of International Education Practices and Director of the Global Education Innovation Initiative and the Graduate Program of International Education Policy at Harvard University. Specializing in global education, his research and teaching are focused on understanding how to educate children and youth to be successful in the 21st century. He is a member of UNESCO's Futures of Education Commission. He has written or edited forty-two academic books on education and several children's books.



Go to Google and type "Futures of Education UNESCO," download the report, and begin a conversation with your colleagues. This is about what the future of education should be in your institution.

There's another way in which this report is distinctive from the two previous ones: the two previous reports looked at the school [from above, but] didn't really get into much detail about questions of pedagogy, curriculum, or school organization for the teaching profession.

HUMAN RIGHTS MUST BE AT THE BASIS OF THE CURRICULUM

This report does have an intention of being provocative. It does talk about the necessity to anchor the curriculum very clearly intentionally on the Universal Declaration of Human Rights. This report says that the main challenges that humanity is facing have to do with climate change, with social fragmentation, with growing violence, with extreme inequality and growing poverty, and with democratic backsliding around the world. And it is fundamental that education be intentionally aligned with the conception that was put together at the end of World War Two, at the end of this terrible episode of violence of humanity and of the Holocaust. Essentially the world community concluded that the way we would never see the horrors of World War Two again was by building a global order in which the rights of every person were respected. And that's what this document, the Universal Declaration of Human Rights, is about.

This UNESCO report on the future of education does talk about the necessity of changing the curriculum, of opening the doors and the windows of the school to the outside world, of helping students understand how what we're learning is connected to what happens outside the school, which, as I mentioned, has been radically altered as a result of the pandemic.

> **THE UNDERSTANDING OF SCHOOL HAS RADICALLY CHANGED WITH THE PANDEMIC.** IT ENTAILS DEVELOPING NOT ONLY THE CAPACITY OF STUDENTS TO LEARN INFORMATION, BUT ALSO THEIR DESIRE AND THEIR ABILITY TO MAKE A DIFFERENCE, AND RAISING PEOPLE IN SCHOOLS WHO NOT ONLY UNDERSTAND WHAT HUMAN RIGHTS ARE, BUT WHO ARE ALSO NOT CONTENT ONLY THINKING ABOUT HUMAN RIGHTS AND WHO ALSO HAVE SKILLS RELATED TO THEIR WORK.

Developing not only the capacity to know, not only knowledge, but the desire to make a difference and the skills to make a difference [is important]. [It is important to educate] people who not only understand what human rights are, who not only care about human rights, but have skills in their work every day in school for a world in which human rights are a reality for each and every person in their schools, in their communities, in their nations, and in the world.

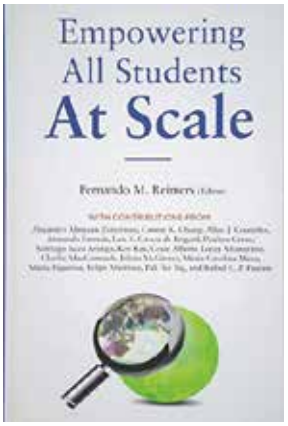
SUSTAINABLE DEVELOPMENT GOALS AND EDUCATION

I think that the global pandemic, which in many ways is the greatest calamity in the history of education, at least since public education was invented, is also an opportunity for us to be more aware of the fragility of human life on this planet, of our own vulnerability, and to become more intentional and use this phenomenal architecture of schools that has been built over the last 80 years for most kids, use that to empower every student to not only be a person capable of having the agency, the voice, the capacity to become the architects of their own lives, but especially the capacity to come together with

others for the sheer purpose of improving the communities of which they are a part. And in that sense, [the need for] sensitizing students to this global contract was adopted at the General Assembly of the United Nations in 2015. The United Nations Sustainable Development Goals outline a world in which we all belong. A world which is sustainable, a world in which we resolve our differences not by resorting to violence, but through peaceful means. That framework can be used to reimagine curriculum, to remind you how it is that we teach students, what we teach them, and how we empower them to become stewards of a world that is more inclusive and more sustainable.

Mr. Reimers, how should international curriculum be structured to protect local languages and cultures in a world where culture and language evolve toward uniformity?

I think that one of the goals of any international or global curriculum should be to help students understand the deep interdependence between the global and the local, and to help them replace the mindset that it is either/or, replace that instead with a mindset that is - well, let me give you an example. If you were to teach students not only what the sustainable development goals are but also the capacities to make a difference, rule number one is no poverty. Helping a student understand and care about poverty and how to make a difference is not helping them to understand poverty as what happens out there somewhere else. It is to help them look within their own community, within their own backyard, within their own society and gradually take the student from what is immediate and familiar to what is more distant and removed, and help them understand those connections to help them understand that poverty is local as well as global and that often global processes are implicated in some of these local issues. The pandemic is a wonderful lesson in that respect. The global pandemic is deeply local, but deeply global, and we will not solve this pandemic until it is solved everywhere in the world.





Reimers has written or edited forty-two academic books on education and several children's books. He is currently conducting a study of 31 education innovations that could positively address the educational interruptions that came about during the pandemic. His books are among the most popular educational books in the international arena.

A BALANCE CAN BE ESTABLISHED BETWEEN LOCAL AND GLOBAL

The way to help students begin to understand that is not by teaching them about how the pandemic is unfolding in places that are remote and unfamiliar, but to help them understand how it is unfolding in their own communities, in their own societies, and gradually get them to see that the same, of course, is true when teaching them about culture, teaching them about heritage, about language, about what I consider a fundamental building block of a global curriculum and that is religious literacy. By religious literacy, I do not mean the inculcation of students or induction into a particular religious faith, which is the subject of religious education. I mean, to help them understand that in this day and age, a lot of people make sense of the world through frameworks of values shaped by their religious beliefs.

And then it is indispensable to have the capacity to communicate with others, to put oneself in other shoes, to have enough literacy about those beliefs so that we can communicate, so that we can understand. I don't see an either/or; I don't think that, for example, if you are trying to teach students in a particular community, even in a school that adheres to a religious faith, you have to choose between teaching them that faith, the basic tenets of that faith, and teaching them religious literacy so that they will understand and know that religion is a social construction, and that their faith is not the only faith, that there are many different faiths and that there are issues that are common across different faiths. That the way in which a particular religious faith influences how people function in society can vary across societies, and so on. So, I do think that this pandemic has highlighted the interest in a global curriculum around the world, and the reason I say that is because at the beginning of the pandemic I published a book that emphasizes my own work for over a decade on global citizenship education. I had my doubts that anyone in the middle of this



crisis was going to pay any attention. And today, 864,000 people have downloaded this book - by the way, it's an open access book. And so maybe there is something about this moment that is helping us understand more than in other times that we're all connected to one another, that the local and the global are not two different universes.

They are two sides of the same coin. We all need to develop capacities and identities that are deeply rooted in our local communities, in our traditions, but that can also help us understand that we're members of a much bigger tribe, that we're members of a human species that is either going to survive together or perish together on this planet. And I do think that a global curriculum, especially if it draws on a language that makes it possible for educators from different schools, different societies [to work together], can be an avenue for such inquiry. A formalized curriculum is simply a way to make it possible for teachers to test the two basic hypotheses on which teaching is based. The hypothesis that if I engage my students in activity A, they will learn B, and the hypothesis that if they learn B, the consequences for themselves or for their communities will be C or D. And E is only the most reflective educators who take the time to evaluate these hypotheses. But most of them do that in the privacy of their own heads. They don't share this knowledge with their colleagues. They don't engage in this process... And I think that in order to professionalize the practice of global international education, we need to make the evaluations of those hypotheses public and visible. I have seen the power of doing that. In the curriculum that I developed with my colleagues, we do something very simple. We take the UN Sustainable Development Goals and we take the Universal Declaration of Human Rights, and from there we develop a profile of a high school graduate with 180 competencies. And then, from there, we develop a trajectory. A sequence that goes from kindergarten to high school and engages students in project-based pedagogies to take them from being novices to experts. I have found that this curriculum is now being taught in thousands of schools around the world, in many different countries, and I have followed some of those users of the curriculum. And what I think is most powerful is not the curriculum per se but rather the process... Teachers are able to communicate across countries because they have these tools, because they have these protocols, because they have this language that allows them to say "these were my experiments in developing the capacities of students to learn about, to care about, to be able to do something about poverty."

This is what I achieved. What are your experiments and what did you achieve? I think that, in many ways, we need to professionalize the practice of experimentation and innovation in curricula, so they become more similar to the ways in which we are tackling this pandemic. You have scientists who are doing research, which they've published rather quickly and which becomes part of a global commons so that we can all learn together from one another and collectively achieve things we could not achieve individually. I think that in education we too often expect teachers to carry the burden of the world alone on their shoulders. And I think this pandemic is making it increasingly evident that that's not a realistic expectation, that teachers [must be understood] within communities, as part of professional communities, in networks that connect many schools and that connect these schools with other institutions, such as universities, so that they can increase their capacity. It is only at that level, on that scale, that we are able to produce the innovation and the designs that we need to prepare our students with the competencies that we need to address the challenges of our times.

Sir, what skills and competencies should be at the forefront of educational programs for a better world?

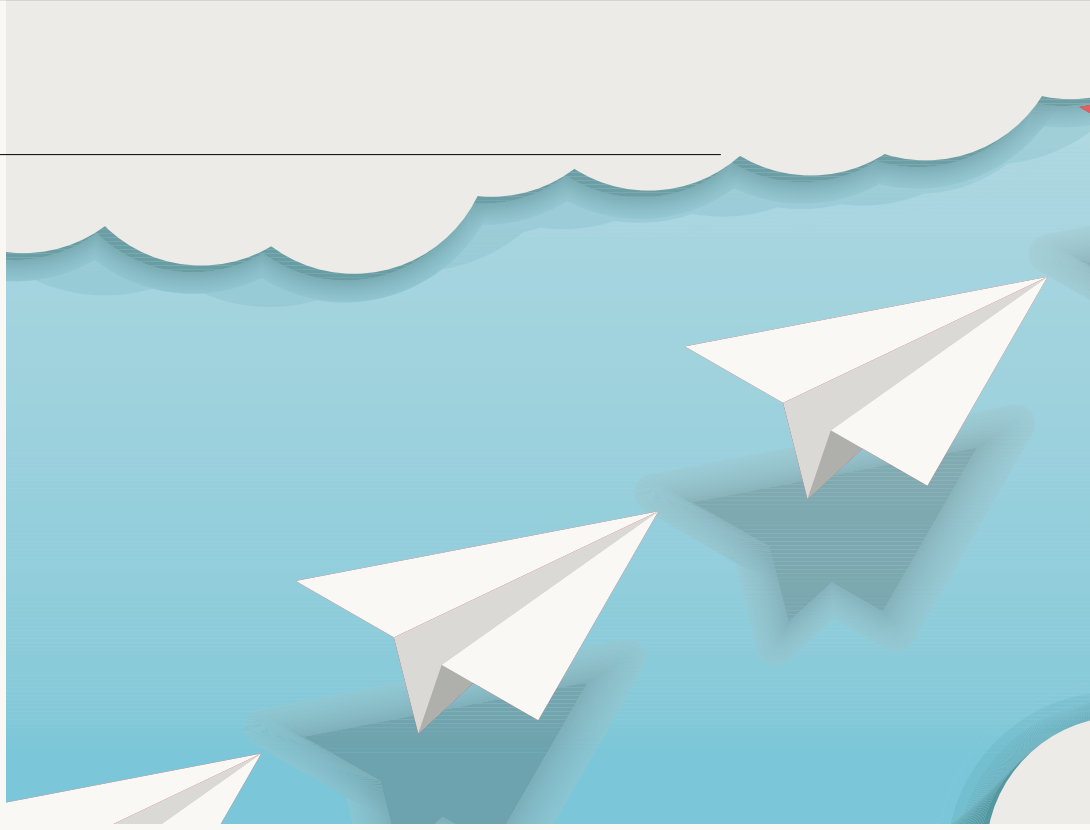
That's too big of a question, but I would say that two mindsets are very important. One is helping students understand



that most issues that we deal with are not binary issues, to think beyond black and white to recognize a world in which we can live with complexity.

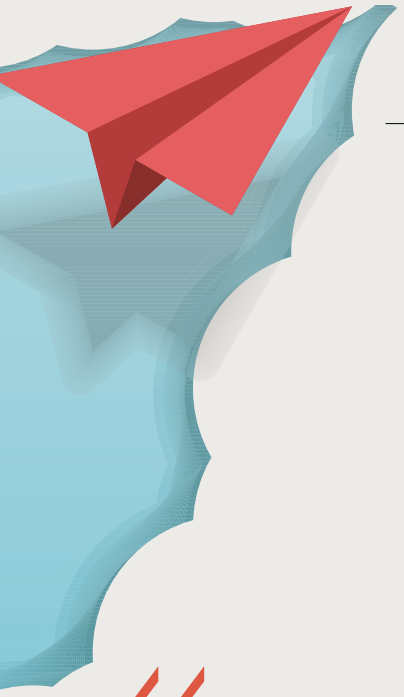
I think one of the biggest challenges of our times is that through the spread of technologies that can be used for all kinds of purposes it is possible to reach out to individuals who feel excluded, who feel they don't belong in the communities of which they are a part to basically inculcate them in a sense of simple truths. [It is easy to give] this information and then to manipulate them, in effect to brainwash them. So again, to go back to this pandemic, in the United States, only just over half of the population has agreed to be vaccinated. And sadly, to some extent, that has happened because some of these efforts of brainwashing and manipulation have been used to suggest to people that following the simple guidance of public health authorities ... is an expression of political beliefs. It's very sad because the consequence when that happens is that many more people die than would need to die... And some of the dangers of our time come, I think, for example, from extremely intolerant groups of one persuasion or another in the US.

> THE UNESCO REPORT "REIMAGINING OUR FUTURE TOGETHER" HAS PROVOCATIVE TENSION AND SPEAKS OF THE NEED TO ANCHOR THE CURRICULUM TO THE PRINCIPLES OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS WITHOUT BEATING AROUND THE BUSH. THIS REPORT SAYS THAT CURRICULA SHOULD BE CONNECTED TO THE LITERATURE ON THE KEY CHALLENGES FACING HUMANITY, SUCH AS CLIMATE CHANGE, SOCIAL FRAGMENTATION, INEQUALITIES, RISING POVERTY, AND DEMOCRATIC DECLINE AROUND THE WORLD.



The main security challenge to this nation comes from white supremacist groups, groups that are persuaded that the white race has superior rights to other races and who organize through these platforms, again to reach out to disaffected individuals, to individuals who feel marginalized, excluded, and to give them a sense of belonging in a cult of some sort. The reason why it's important in the context of a pandemic to be very mindful of those reasons is because the other big pandemic, the pandemic of 1918, contributed to the rise of Hitler to power. The mechanism through which he did that was that the pandemic induced an economic recession in Germany, which translated into a decline in municipal spending, which marginalized a lot of people and made them feel outside of the law, made them feel that nobody cared about them. And in that context, there was an individual who was considered a pariah, a clown, by the political establishment in 1918. Over 15 years, he was able to build a coalition of all those disaffected individuals to become elected chancellor of Germany. His name was Adolf Hitler. And so I think one of the things that any education should do nowadays is to first of all convey to every student that they belong, and to not only make them feel that, but make it a reality that they are, and also help them understand that the world is not black and white. Help them understand that many issues are complex, that the world doesn't function with simple stories, and help them process it, I think this is very useful. For the second mindset, what I think is important in educating students, but also teachers and others, is to help them think about the kinds of forms of collaboration among humans, the kinds of organizations that are going to help us solve these complex challenges. A very common mindset is what I would call a bureaucratic mindset. Bureaucracies were a great invention of the 19th century. They were built on the premise that you could specialize the functions of individuals in large groups and, in this way, accomplish great things like organized great armies, organized groups, organized government. But I think that in three centuries we have learned that good ideas can come from anywhere, that a person in a formal position of authority doesn't by virtue of that have a monopoly of the values or ideas that everyone should pursue. Those ideas could come from any individuals. As an alternative, I think a more evolved conception of human organization is what I would call a pure holistic organization, as opposed to a bureaucratic organization. And if you think about the movements that have advanced human rights, whether it's a women's rights movement, the civil rights movement in the United States, or environmental movements, they are often the result of recognizing that individuals can challenge existing bureaucracies. I'd say it is not right that in this society, the United States, members of the white race should have rights that are superior to those of other groups, to Blacks and other people of color. It is not right that men should have superior rights compared to women. It is not right that we should relate to the environment in the private, predatory way that is making [life] impossible for the next generations. And so, with this notion that good ideas can come from anywhere, taking skills and taking practice, one of the things I've been doing during the pandemic, since March of 2020, is studying the innovations that have happened everywhere as a way to help us continue to teach during this very difficult time. And I have found that many of these innovations come when the leadership of educational organizations recognizes that good ideas can come from anywhere.

Let me just give you two examples. When the government of Chile decided that they were going to close the schools as a way to control the spread of the virus, teachers in a very low-income neighborhood on the outskirts of Santi-

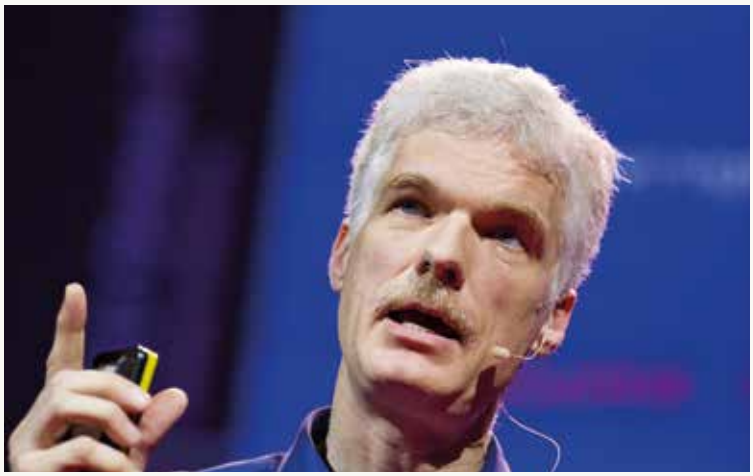


> SO THERE ARE OBVIOUSLY MORE SKILLS THAT I COULD SAY ARE IMPORTANT, BUT IN MY VIEW, [THERE ARE] TWO VERY IMPORTANT SKILLS TO HELP US DEAL WITH THE VERY DIFFICULT AND COMPLICATED WORLD THAT THIS PANDEMIC HAS GENERATED.

ago asked themselves, "What's going to happen to our students?" They didn't ask "What is the government going to do about our students?" They said "What's going to happen to our students?" And for these groups of students, the teachers are members of a network that operates in 70 different countries and one of the things that that network does is produce a newsletter documenting what things are happening... These two young people had learned that their peers in Uganda had used their iPhones to record lessons, very simple lessons in mathematics and English, and had used WhatsApp to distribute them. And so that inspired these two young Chilean teachers, and they did the same thing. And their lessons were so engaging, were so funny, were so humorous, that we saw a week where everyone in this low-income community, not just students but the parents and even people who didn't have children in the schools, were listening to those lessons. So the mayor of this municipality was curious. He listened to the lessons and at a meeting of 200 mayors from very low-income communities he shared the idea, and these mayors were curious and said, "Well, can we spread the lessons in our communities, too?" They built partnerships with local radio stations, and within three weeks, the lessons that these two young teachers had generated to teach their students were now being given in 200 different communities. Now, none of that would have happened if these two individuals had not been inspired by what their peers in Uganda have done and if the leader of that place, that mayor, hadn't had the humility to understand that good ideas can come from anywhere, that what a good leader of a pluralistic enterprise can do sometimes is to empower, to amplify, to spread those good ideas and to support those who are generating them. Similarly, in the city of Bogota, when the national government decided to close the schools, what the Secretary of Education did was to host a meeting via Zoom with all the school principals in the city. She said, "I don't know how we're going to continue to teach if we cannot meet in schools. I don't have the solution. But I believe that together, we can find a solution. And what I am committed to is making sure that during this very difficult period, we don't give up on our students." To me, that is exemplary leadership built on the premise that she didn't need to have the monopoly of the truth or other solutions. She had the confidence as a leader to be able to be in front of her colleagues, in front of her hierarchical subordinates, and ask for help and say "let's do this together." So there are obviously more skills that I could say are important, but in my view, [there are] two very important skills to help us deal with the very difficult and complicated world that this pandemic has generated. [We need to teach] people to be in sync with complexity, help them appreciate that the world is not [full of independent and unconnected actors], to inoculate them against the possibility of manipulation or brainwashing from the demagogues of all political persuasions who are going to try...to utilize them, to bring them into a world in which individual freedoms are reduced.

And, on the other hand, [we need to] help everybody understand that one of the things that technology gives us is the possibility to organize across bureaucratic boundaries, that we can break down the silos of our organizations, and that smart organizations rely on the talent of everybody, including the talent of those who disagree with those in positions of formal authority. Lastly, I think it is very important to balance the development of the capacities of individuals to take care of themselves and their lives, to develop a notion of the common good, and the shared goal of educating for the global common good - educating students to collaborate for a global common goal, I think that is one of the imperatives of our time. And it is also, I think, [reflected in] the subtitle of this new report of UNESCO entitled "Reimagining our futures together: a new social contract for education."

ANDREAS SCHLEICHER

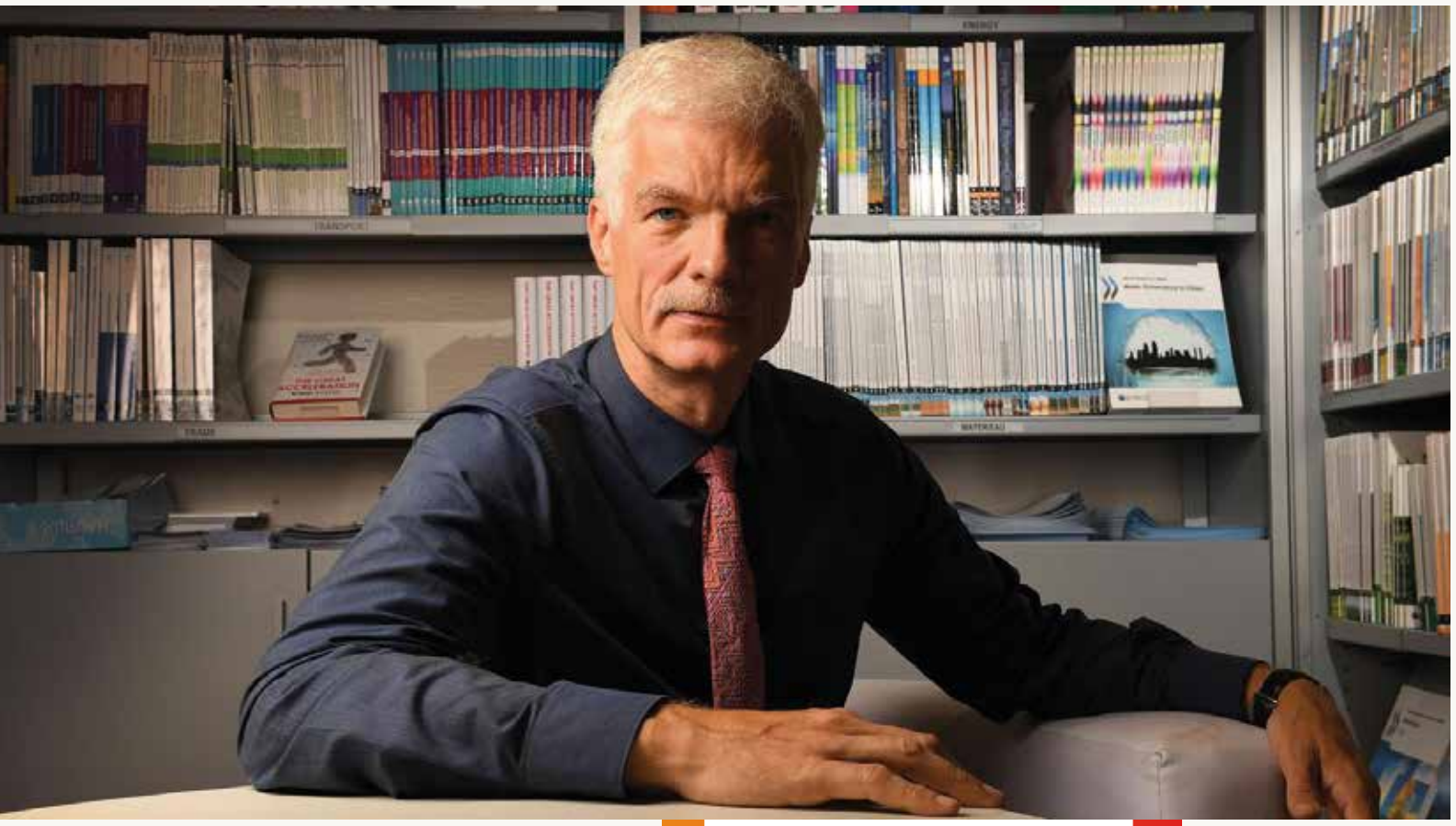


ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

WE CAN TURN THIS CRISIS INTO AN OPPORTUNITY

There is potential for transformation, but that potential will not act on its own. We were unable to take advantage of many previous crises and fell back into our old habits. I hope people will learn a positive lesson from the COVID-19 crisis and have the courage to do things differently. We don't need to build better, we need to build differently.

Well, thanks so much for inviting me, and actually I think your students have expressed this much better than I can... They said: "Knowledge will not make us unique. It's our capacity to imagine, to create, to build, to take responsibility, to communicate, to collaborate." And those are actually very central skills that we will highlight in our PISA assessments [i.e., Programme for International Student Assessment]. In the future, the focus of the next assessment will be on creative thinking, and a number of students spoke about the role that technology will play in their learning environments. We will be focusing on learning in the digital world as well in the PISA assessment. So, I think your students have expressed that really well in terms of playing and having fun, integrating learning and evaluation much better than we currently do. Those are big issues that we are currently working on because, as the students have said, we need to educate them for their future, not for our past. I also like what they said



about teachers, that teachers should be less like instructors and more like mentors, coaches, and designers having innovative learning environments. And again, that comes very, very close to the aspiration of PISA, where we look very closely at the quality of the relationships between students and teachers.

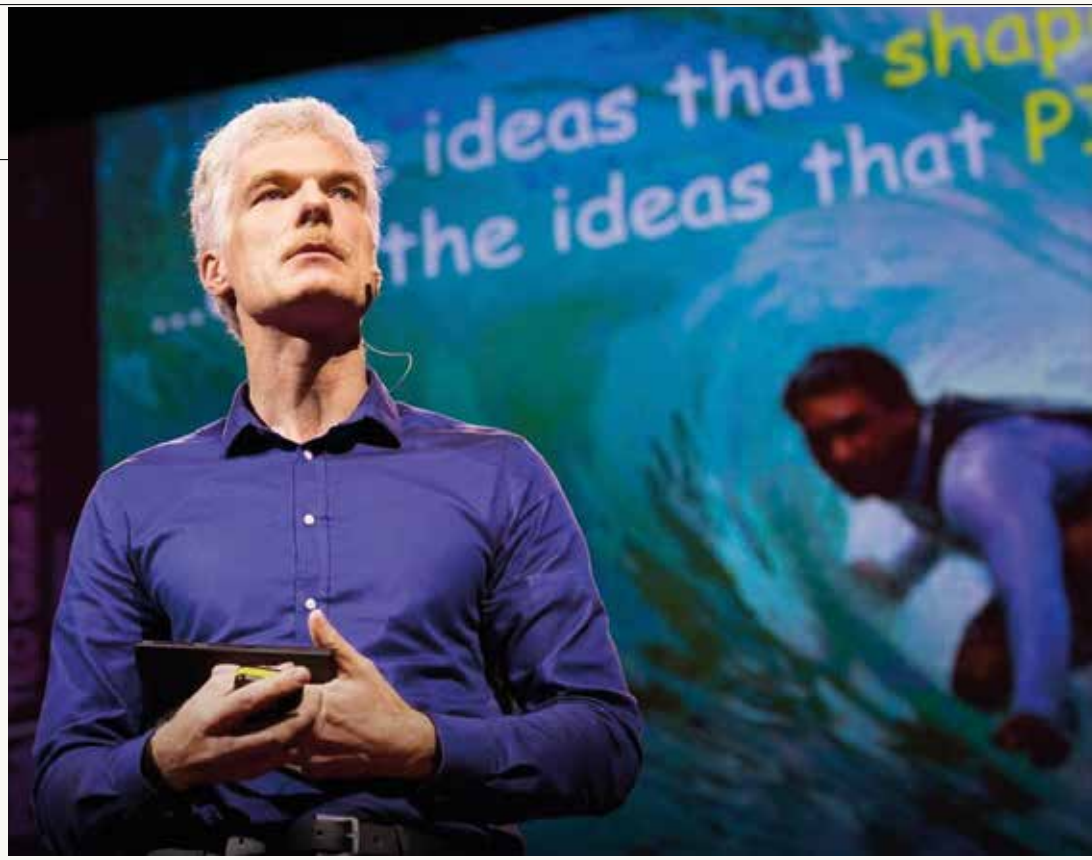
What are your suggestions for implementing more student-oriented education and training in countries' educational systems?

If you look at the education systems that have advanced most in the last decade, you can observe several things. First of all, they have moved from curriculum that is purely focused on the reproduction of subject matter and content to placing greater emphasis on the capacity of students to use and apply what they have learned. I think that's one of the hallmarks of moving from just content knowledge to competency. They typically also place greater emphasis on the social and

ANDREAS SCHLEICHER

Director for the Directorate of Education and Skills, OECD

Andreas Schleicher is Director of the Education and Skills Directorate of the OECD. He initiated and oversees the Programme for International Student Assessment (PISA) and other international instruments that have created a global platform for policy-makers, researchers, and educators across nations and cultures to innovate and transform educational policies and practices. He has worked for over 20 years with ministers and education leaders around the world to improve quality and equity in education. Before joining the OECD, he was Director for Analysis at the International Association for Educational Achievement (IEA). He is the recipient of numerous honors and awards, including the Theodor Heuss Prize, awarded in the name of the first president of the Federal Republic of Germany for "exemplary democratic engagement." He holds honorary professorship at Heidelberg University.



emotional development of young people; they see learning as a holistic experience that encompasses many things. They give their teachers space for contact with students in ways other than teaching, and in many of the most advanced education systems you can really see how teachers do lots of things beyond standing in the classroom... They work with their colleagues to frame good practices. They work on the design of innovative technology, really taking ownership of their profession once again; they work more as mentors, as coaches, as facilitators, as evaluators. Another hallmark of high-performing education systems is that they have given [teachers] a lot of frontline responsibility, they are not having this kind of industrial organization where teachers are just exchangeable workers on an assembly line. They have a highly professional work organization in which teachers are often the originators or creators of instructional design and practice.

TECHNOLOGY CAN MAKE LEARNING MORE FUN

And the last point I want to raise that's actually related to development is about technology, as many of these students have said – the kinds of things that are easy to teach and easy to test have also become easy to digitize, easy to automate.

Our young people will need to be evaluated on capacities that are not substitutes for the artificial intelligence we've created in our computers and that will require very, very different teaching and learning practices.

Technology can make learning a lot more fun, a lot more interactive, and a lot more adaptive to the different learning needs of students. So, I think we will increasingly also see that become a part of the picture, but let's not forget, I think the pandemic has highlighted very clearly that education is not a transactional business. Education always involves social and relational experiences. The quality of relationships will not matter less in a technology-based world; it probably will matter a lot more.

> THE PANDEMIC HAS CLEARLY WARNED US THAT EDUCATION IS NOT JUST A MEANS OF TRANSFER. **EDUCATION IS ALWAYS AN EXPERIENCE CONDUCTED ON THE BASIS OF SOCIAL AND RECIPROCAL RELATIONSHIPS.** THUS, THE QUALITY OF RELATIONSHIPS WILL LIKELY BECOME MORE IMPORTANT IN A TECHNOLOGY-BASED WORLD.

What do you think about the effect of the pandemic on the future of education? Could this process lead to a transformation towards home schooling or [new changes in] schools in society soon?

...honestly, we have said this in many crises prior to this, and education has actually been remarkably resilient to change. So, yes, I do think on the one hand that the crisis will leave lasting scars. It has amplified many inequalities in our education systems that will remain with us for a long time. But as you rightly say, it has also created very new opportunities, starting with students, and I hope that after this pandemic, many young people will go back to their teachers and say, "Well, actually, I learned to learn on my own and I discovered a lot of interesting learning resources. I learned to work with a lot of technologies."

Currently, they do their lessons in a more interesting way. And I hope you're going to see many teachers who go back to their schools as leaders and say, "Well, actually, in this moment of crisis, I worked with my colleagues to adapt learning environments, to design new ones... Can't we do this more in our classrooms?" And I hope you're going to see many scholars who want to go back to local administrators and say, "You know, in the moment of crisis, we were pretty much left on our own, but we actually learned to adapt our work environment, we allowed real-time changes to our schooling infrastructure..."

We need more of that kind of flexibility and we need more of a collaborative culture. I hope we'll see many school leaders who will talk to neighboring schools and work together with them to build a stronger educational fabric and leadership for constant education.

> I THINK THAT IT IS NOT ENOUGH FOR YOUNG PEOPLE TO BE SUCCESSFUL IN THE ACADEMIC FIELD ALONE. THEY NEED TO BE AT PEACE WITH THEMSELVES. THEY NEED TO BE ABLE TO LIVE WITH DIFFERENT PEOPLE OUTSIDE OF THEIR COMFORT ZONES, BE OPEN TO DIFFERENT WAYS OF THINKING, DIFFERENT WAYS OF WORKING, DIFFERENT INTERESTS AND CULTURES.



THERE IS POTENTIAL BUT IT IS IMPORTANT TO ACTION

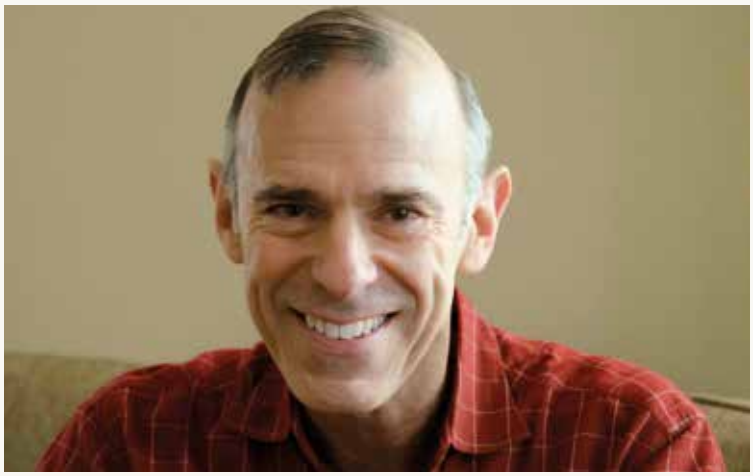
So, yes, I think there is that potential for transformation. And I hope we're going to use technology not just to conserve existing educational practice but to really transform it. But you know, the potential is there, but there is no automatic guarantee that we will realize that potential. We have wasted many crises before this one and went back to the old habits. I do hope that people will have the courage to take these lessons, positive lessons, and do things differently. We don't need to build backwards better, we need to build forwards differently.

Can you please tell us briefly what is expected from the future of education?

I think the future will inspire learners to become engineers. We spend too much time at this moment, we can't predict the future, but what we can do is become more agile, more resilient, more responsive, more open to alternative scenarios for the future. The more we are open, the more able we are to think in terms of different scenarios. I think the more able we will be, all the better. We will be prepared for the future that eventually arrives. I also think young people need to not just be good in academics. We discussed that this year. They need to be able to live with themselves. They need to be able to live with people who are different from them, to be open to different ways of thinking, different ways of working, different interests and different cultures.

And last but not least, I think young people all need to learn to live with the planet, and what that means is to be able to make better choices, a better trade-off between the present and the future to see the bigger picture, to see the forest, not just the trees. I think if we're making progress [in these ways], we will all create a better world through education.

TONY WAGNER



ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

IT'S NOT WHAT YOU KNOW THAT'S IMPORTANT, IT'S WHAT YOU CAN DO WITH WHAT YOU KNOW

We are now living in the age of innovation. The world no longer cares how much our children know. Knowledge has become an ever-changing commodity that grows exponentially like any device connected to the internet. What the world cares about is not what our children know, but what they can do with what they know.

The development of skills and competencies can now go far beyond formal education systems. What suggestions do you have for the development of students in the digital world within the scope of lifelong learning?

My favorite quote is from Einstein - the formulation of the problem is often more essential than the solution. I think what we're grappling with here is the framing of the problem in education today. When I began my teaching career, 50 years ago, it was the twilight of the industrial era and the beginning of what people call the knowledge economy. Well, that was 50 years ago; Peter Drucker coined that term in 1969. We no longer have a knowledge economy. I think it's an enormous mistake that people talk about this as merely a knowledge problem.

We have the innovation era. The world no longer cares how much our kids know. Knowledge has become a mere commodity, growing exponentially, changing constantly, like every internet-connected device. What the world cares



about is not what our kids know, but what they can do with what they know, which is a brand new and completely different problem. Content knowledge still matters, but skills matter more, and I would argue that motivation or dispositions matter most, as Caroline Jenner alludes. So if we reframe the education problem, then I think what we have to do is reimagine a very different kind of system.

Right now our education system is time-based. You finish secondary school and you get a certificate of seat-time served. You've served for 12 years. You don't need to get time off for good behavior. It's 12 years and then you're done. But what have you mastered? What are the skills? What are the competencies, what kinds of dispositions have you developed? Maybe you have some content knowledge, but what we know is that most kids forget the content knowledge as soon as the test is over. I would argue that what we have to do is fundamentally reimagine what a secondary diploma

TONY WAGNER

Senior Research Fellow, Learning Policy Institute

A world-renowned education expert, Tony Wagner is currently a Senior Research Fellow at the Learning Policy Institute, founded in 2015 by Linda Darling-Hammond. Prior to this position, Wagner held various positions at Harvard University for more than two decades. In 2021, he joined the executive board of Better World Ed, an educational nonprofit with the goal of helping young people love to learn. He frequently gives speeches at national and international conferences and is a well-known author. His work includes numerous articles and seven books, with three best-selling books.

is, and even by extension diplomas in the younger years, and beyond in post-secondary years. Those diplomas should be certificates of mastering, not certificates of seat-time served.

Think about it as the merit-badge approach to learning. And indeed, I'm a part of a national organization called the Mastery Transcript Consortium. It's actually international. Schools all over the world are involved in creating an entirely different kind of secondary transcript that chronicles students' development of core competencies, and when you click on a core competency in a transcript, it takes you straight into their digital portfolios, where you can actually see evidence of progressive mastery of proficiency over time.

Now, why is this important? It's because then we suddenly free up learning to happen anywhere, anytime, with anyone. If I have to earn a series of merit badges for my secondary diploma, I argue that some should be required and some should be elective. I can have a work-based internship. I can do service learning with a community-based organization. I can take time to travel elsewhere and study different cultures and understand the kinds of challenges and opportunities they represent, and take advantage of the kinds of motivations that young people today have, as Caroline describes so clearly.

PROBLEM-SOLVING SKILLS RATHER THAN KNOWLEDGE

So I think when we fundamentally reimagine the world we live in as no longer a world driven merely by knowledge, but rather by the challenge of creative problem-solving and the skills and dispositions needed for that, it opens us up to really reimagining how teachers are prepared, how schools are organized, how we certify our graduates, how we can engage community organizations and businesses in helping prepare young people. And to be very clear, we're not just preparing young people for the world of work. I believe our job is to prepare all young people for work, and for

> WE'VE INHERITED A SYSTEM THAT DOES NOT MEET THE REQUIREMENTS FOR THE PROBLEMS OF THE MODERN AGE. WHAT WE DO IN SECONDARY SCHOOL AND BEYOND IS JUST GIVING STUDENTS CONTENT KNOWLEDGE IN CASE THEY MIGHT NEED IT, EVEN THOUGH WE KNOW THEY FORGET IT RIGHT AFTER THEIR EXAMS. THEY ARE RARELY GIVEN A FRAMEWORK FOR UNDERSTANDING A SCIENTIFIC DISCIPLINE.



> IN THE CRADLE OF INNOVATION, EUROPE, WHERE WE LIVE, THE MOST COMMON CURRENCY AND THE MOST IMPORTANT SKILL IS CREATIVE PROBLEM-SOLVING. LOOKING AT A PROBLEM FROM MULTIPLE PERSPECTIVES, BOTH HUMAN AND TECHNICAL, REQUIRES THE ABILITY TO ASK THE RIGHT QUESTIONS.

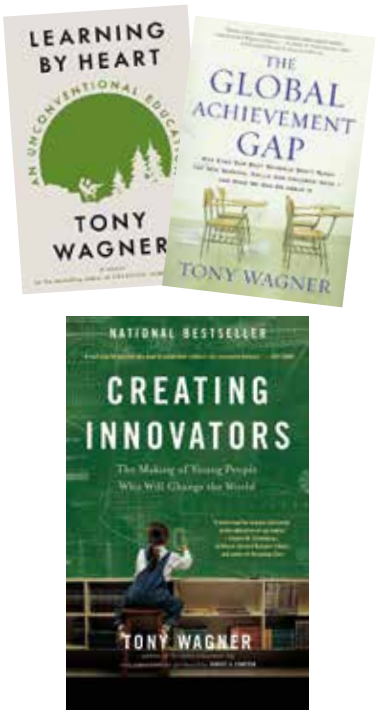
active and informed citizenship, and for lifelong learning. And what's exciting to me is that the skills and dispositions you need for these three things have converged for the first time in history. So I'm looking forward to additional comments from my colleagues.

Tony, can we say the importance of interdisciplinary approaches has increased for finding solutions to global problems such as the climate crisis?

I'm looking forward to this kind of conversation ... The most important capability is creative problem-solving. I hear that over and over again, in interviews with employers, with folks in business, government, nonprofits, and so on. And it's really the ability to ask good questions, to look at a problem from multiple perspectives, both humanly and technically. There's not a simple problem, you can understand, let alone within the context of an individual academic discipline. How did we get this system? Well, it's about 100 years old, it goes back to the development of so-called Carnegie units. And every time we've done curriculum reform in the last 100 years, what have we done? We've gone to the universities and asked the professors: "What's most important to teach them to learn?" And they always tell us everything that they think is important, whatever they are specialists in. So we've inherited a system that I think really doesn't respond to the modern era. Content knowledge matters, specialization matters... I mean, the ability to master complex material matters, but what we're doing so often in secondary schools and post-secondary schools is giving the students content knowledge, just in case. Just in case they might need it. Well, we know they forget when the test is over. They're rarely given a framework for understanding a scientific discipline. I'll give a very specific example. I'm sure everyone on this panel had to memorize the periodic table when they studied secondary-school chemistry. Well, how many of you today, right now, can tell me how many elements there are?

Whatever number you might be thinking of is probably wrong because several were added last month. Now let's contrast that content knowledge approach with an approach that says every secondary-school student must master the scientific method. Memorize the definition, but also be able to formulate a hypothesis. Design an experiment to test that hypothesis, conduct results, and present and defend their findings. Now, I'm not making this up. I've been in secondary schools that actually do this with all kinds of kids, very different kids.

So this is an example of giving kids foundational skills and content knowledge on which they can build, instead of giving them more specialized knowledge "just in case," which they quickly forget... As Caroline points out, these students are highly motivated to make a difference; they want to solve urgent problems, and not just the climate crisis. And when they're given opportunities, they will learn the specific content knowledge they need, if they have the foundational skills, and our job is to ensure that they do have those skills.



Wagner's work includes numerous articles and seven books, with three best-selling books. He served as Strategic Education Consultant for the educational documentary *Most Likely to Succeed*, which had its world premiere at the 2015 Sundance Film Festival.

ADEEL MALIK



ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

WE CAN'T EDUCATE THE MIND WITHOUT EDUCATING THE HEART

I think we need to go beyond the logic and jargon that the World Bank or the UN has suggested to us in terms of sustainable development goals. We should think of education as a very virtuous process. As Aristotle said, "Educating the mind without educating the heart is no education at all."

Adeel Malik, can you please tell us what the role of education is in nation building and the construction of a sovereign society?

Yes, that's a very important question, because as economists, when we think about education, we purely think about the economic rates of return. In other words, we think about education having an instrumental value, where education is valued because it improves development and the expansion of the economic frontier. Now we've seen that, over the years…the rates of return below secondary education are getting lower and in part that's because of the way job creation is done.

And…there are other larger political questions. For example, in the Middle East, which is a region that I study, you have huge middle-class grievances, largely related to education as credentialism. People go to institutes to get education, with the hope that they will land a public sector job, and of course, there are not enough public sector jobs for all. But I think that, in terms of thinking about development, we



need to step back a little and think about states that really enhanced education and used it as a way to harness development, as well as states that used it as a nation-building project that did not necessarily care about education, states that used it as an instrument possessing instrumental value - but education is an intrinsic feature. Here I think we need to go beyond the logic and the jargon that the World Bank or the UN has really steered towards in terms of sustainable development goals. We need to think of education as a very wholesome experience. When Aristotle talked about education, he said, "Education of the mind without education of the heart is no education at all."

EDUCATION IS AN EFFORT TO UNDERSTAND WHO WE ARE

And a lot of new literature on psychology, on happiness, on fulfilling a purpose in life is all about discovering our true inner potential. In other words, education is a part of human agency. It's a part of realizing and understanding who we are, beyond

ADEEL MALIK

Senior Fellow, Economies of Muslim Societies, University of Oxford

Professor Adeel Malik is a Global Fellow on the Economies of Muslim Societies at the Oxford Center for Islamic Studies and Associate Professor of Development Economics in the Department of International Development at the University of Oxford. Professor Malik's research articles have been published in various journals such as the *Journal of the European Economic Association, European Journal of Political Economy, Journal of Development Economics, Oxford Economics Reports, World Development, Review of International Political Economy,* and *Modern Asian Studies.* His most recent contribution to the field has been his co-editing of the book entitled Crony Capitalism in the Middle East: Business and Politics from Liberalization to the Arab Spring, published by Oxford University Press in 2019. His research has also appeared on platforms such as CNN, Financial Times, the New York Times, the Washington Post, Project Syndicate, Foreign Policy, and Foreign Affairs.



the immediate context. And that's important because, when you think about questions such as ecology, our relationship with nature is partly illuminated by our own understanding of [virtual reality], and what is our relationship to other human beings and education systems in the Muslim world?

LEGACY OF THE PAST

This gives us a very interesting experience because some of the early period of educational development focused on embedded education experiences. If you think about Cyrenaica, these were big Sufi orders who were creating these large agricultural establishments, they were creating educational establishments. They were creating economic opportunity, they were engaging in dispute resolution. If you think about education in Konya, for example, a lot of the places where Rumi's teachings took root were craft guilds, these were craftsmen. Acquiring skills and acquiring other forms of knowledge as well were parts of the craft guilds. If you think about Seyyid Ali Hamdani in Kashmir, he had two different zones of engagement, the kargha and the khanka, or a sort of factory for crafts and a place of religious learning. It was a highly embedded experience. Now, of course, colonialism and the onset of modern education systems improved many things, they expanded literacy, they formalized a lot of things, but a lot of that early education experience, which is crucial for the making of a sovereign individual, is usually important, and I want to highlight the importance of it, particularly in a seminar in Turkey, because a lot of that early knowledge system existed in one form or another. It needs to be recreated, but that requires new political imagination. The problem in the Muslim world is that, in a lot of Muslim societies, you have a few powerful people who control the rest of society. Many Muslim societies are also authoritarian, which means that education is part of the process of making political subjects... Education quality is pretty low. Education is not a part of the process for human beings becoming sovereign, having greater agency, able to shape development, able to imagine a different future. And this is not just a problem of authoritarian states. I sit in Oxford and I see that a lot of our dominant educational systems are not nearly representing the margins in the way they should. And when I talk about margins, I'm really talking about many of these developing societies. You have a lot of input from foreign countries to design educational systems in developing countries, with very limited agency for those receiving poor developing countries to design their kind of education. It's a topic that one can speak on at length, but I wanted to flag this because there's a lot of literature on the economics of education, on the importance of education for development.

WE SHOULD AVOID ZERO-SUM GAMES

But if we are to think of education in broader terms, then we need to think about the wholesome experience of education, which is not just education of the mind but also education of the heart. And the education of the heart is the one that really creates enlightened individuals. And that's extremely important in the present times because a lot of our interactions, whether it's at the level of individuals or at the level of states, is stuck in

> HOW DO WE REFORM EDUCATION IN THE MUSLIM WORLD? THIS SHOULD NOT BE EXPERIENCED AS A MERE ABOLITION PROCESS. WE CAN GET EDUCATIONAL TEMPLATES FROM NORWAY, SWEDEN, THE UNITED STATES, ALL OVER THE WORLD. BUT WE ALSO HAVE APPLIED EXPERIENCE THAT WE CAN RELY ON TO CREATE A MORE INTEGRATED EDUCATIONAL EXPERIENCE. I THINK WE SHOULD LEARN MORE ABOUT THESE EXPERIENCES.

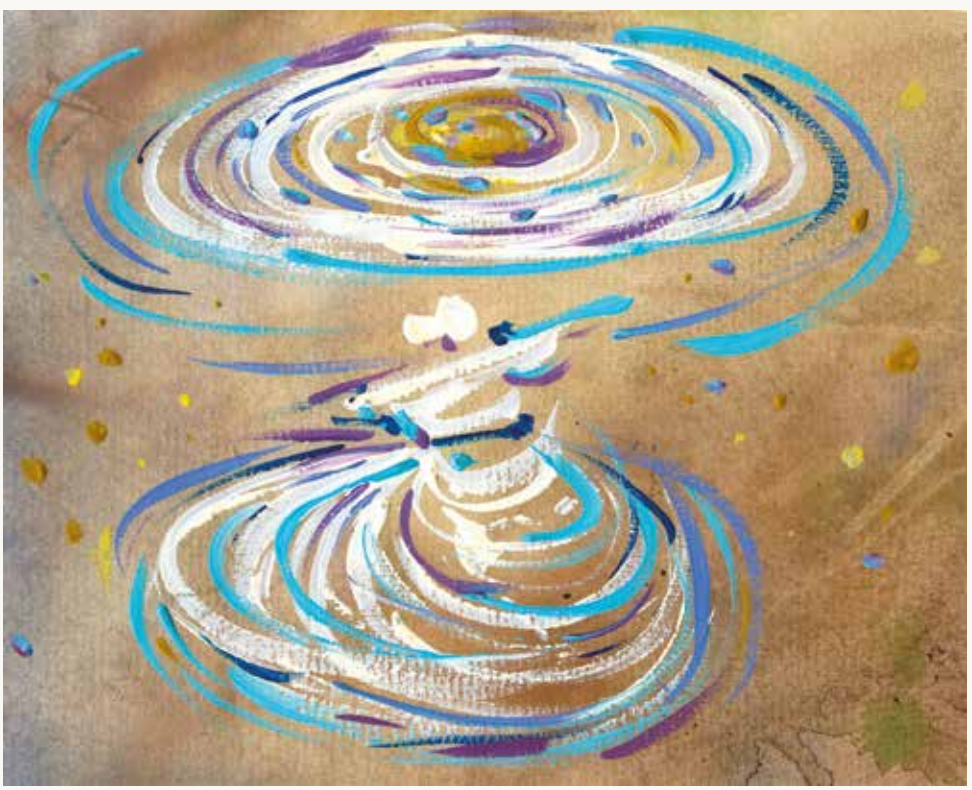
zero-sum games. I'm gaining at the expense of somebody else, or if I lose, somebody else will gain. If we go beyond the zero-sum view of the world, we need to think about education not just in terms of instrumental value. We also need to think in intrinsic terms and we need to think about education of the heart to achieve the education of the mind and more integrated education experiences.

What do you think about the Muslim Sufi networks and their interconnected education system? How did it affect the development of Muslim societies?

Thank you. With your permission, I'd like to connect this with my esteemed colleague, Raja Maznah, who has talked about mobility, and then link it up to your question because I think, in a sense, these are related.

When we think about large-scale Sufi networks or religious movements, they performed many state-like functions and they afforded many opportunities for mobility.

> WHETHER IT'S AT THE LEVEL OF INDIVIDUALS OR AT THE LEVEL OF STATES, IS STUCK IN ZERO-SUM GAMES. I'M GAINING AT THE EXPENSE OF SOMEBODY ELSE, OR IF I LOSE, SOMEBODY ELSE WILL GAIN. IF WE GO BEYOND THE ZERO-SUM VIEW OF THE WORLD, WE NEED TO THINK ABOUT EDUCATION NOT JUST IN TERMS OF INSTRUMENTAL VALUE.



And when we think about education and mobility in Muslim societies, there is a big challenge. Obviously, the challenges are universal challenges, but particularly in Muslim societies, so let me speak about the Arab countries for a moment. In Arab countries we've had a great success story in terms of expanding access, almost sort of universal access to primary education. It's a great story. Not many people talk about it, but I think most Arab states made impressive strides in expanding educational access to ordinary people. However, there are significant inequalities, and particularly inequality of opportunities, in the sense that if you are from a particular location, let's say if you are a North African from an interior region, your educational outcomes are very different.

THE PROBLEM OF INEQUALITY IN EDUCATION

If you are from underdeveloped regions, your educational outcomes are lower. If you're from poorer backgrounds, your educational outcomes are very different. So there are significant pockets of educational inequality that persist in many Muslim societies, particularly Arab countries. Now, I must admit this is a global problem. From the place where I'm sitting, Oxford, I can see every year that undergrad students come primarily from particular incomes across backgrounds in the UK, and the US has defined education as a great equalizer, but again, those who have access to quality education are people who are very rich. In addition to many other countries in Africa, I have some experience of studying the Pakistani context. You find huge, massive [differences], almost like an education of apartheid, where all the rich people can send their kids to great private schools to study, preparing them for a higher educational system. There's pretty much a British education system there, and you're effectively preparing students to leave for the UK, the US, Australia, the English-speaking world to



In most developing countries, infrastructure is also lacking. In countries like Yemen, many schools lack electricity. Wars and conflicts in Muslim regions are also among the biggest obstacles to education.

study and perhaps get jobs there. And then there is the other part of society, for which educators or this quality private education is extremely expensive, and therefore, in the public sector, education is totally crumbling. And it's only [affecting] people who can't afford sending their kids to [private] schools. Now these public schools are no longer the avenue for educational mobility, because the quality of education is so low that you cannot end up getting a job in the private sector or public sector.

An important challenge here is that the elites have exited the system. So members of the military elite, the bureaucratic elite, the political elites, anybody who could afford it, they don't send their children to public schools, which means they don't have an interest [in public education]. It is almost like a dual system. Health and education for the rich are very different from health and education for the poor with the result that the only avenues that provide access for children is either the public schools, low-quality public schools, or the madrasah system, and these madrasahs are everywhere in Pakistan, and they provide free education to a lot of people and there are associated challenges with the way that system works. But it's a form of providing educational access.

CAN MADRASAH BE REFORMED?

Now, there is a lot of discussion all over the world about how you reform madrasah education. How do you reform education systems? But more recently, I'm surprised by the relevance of the early Muslim experience with educational development for a moral economy and political development. And I've found this experience really fascinating when you study the rise and growth of these early Sufi orders. For example, the Tijaniyya in North Africa, or the Sanusi who made connections all the way to sub-Saharan Africa. You have Sufi orders that engaged in long-distance trade in Southeast Asia, in South Asia, in Central Asia. A lot of these Sufi orders traveled along established trade routes. They settled in along those trade routes. They were embedded in long-distance trade, but they also created independent forms of economic activity, whereby they would set up agricultural establishments. They would set up small-scale trading enterprises and on that site they would also set up madrasahs and religious schools for education.

> WE HAVE GREAT IDEAS ABOUT HOW TO EXPAND EDUCATIONAL ACCESS. WE CAN TAKE TEMPLATES FROM NORWAY AND SWEDEN, THE UNITED STATES, AND ALL OVER THE WORLD. BUT WE ALSO HAVE CERTAIN EXPERIENCES THAT WE CAN RELY ON TO CREATE A MORE INTEGRATED EDUCATIONAL EXPERIENCE.

I don't want to create a utopian perspective of that education; what I want to highlight is the way in which education was connected in the larger moral economy of Islam in ways that strengthened local communities, integrated with job creation that created a politics of resistance, right? Don't forget that the Sufis of the Sanusi were the ones who resisted Italian colonialism. In Sudan, many similar orders resisted British colonialism, right? So this was a form of education and integrated learning and development experiences that created independent constituencies, sovereign constituencies. Now, how do we reform education in the Muslim world? It should not just be a takedown process... We have great ideas about how to expand educational access. We can take templates from Norway and Sweden, the United States, and all over the world. But we also have certain experiences that we can rely on to create a more integrated educational experience. And that's where I think we have a lot more learning to do for that sort of experience, because as we move into a world defined by conflict, defined by a lot of interstate geopolitical competition, education is a cooperative device, education is a way to create individuals who can cooperate with others who are a part of [a common world], where education is not a commodified thing. It's actually part of the political, economic, social, and moral contents, a project that requires deep political, ideological thinking. It doesn't just require tick-marking at the behest of the government - you know, "here, here are so many sustainable development goals with tick marks." ... No, it requires more people thinking about what should be the role of education in society.

What is the rate of educational investments of developing Muslim countries within the framework of the development goals? How can the contributions of these investments to



the macro-economy be assessed in long-term projections?

Alright, so, clearly, the Muslim world has a lot of variation. Some countries spend a very large proportion of their income on education and others much less. And so the challenges, for example, for countries like Pakistan and Nigeria are very, very different. There they really need to scale up their investments from, let's say, 2.5% or 3% to really 5% or 6%. Others like Malaysia and many other countries in the Gulf are already spending a whole lot on education.

PLANNING BEFORE INVESTMENT

I think the key question is not just about the level of educational investment; it's also about composition, how much of it is going into brick and mortar, how much of it is going elsewhere? That's very important.

Now, in many developing countries – and Muslim countries are part of this phenomenon – educational investments are part of what we call brick and mortar investments, and they are a great attraction for political entrepreneurs, because in a clientelist political system, it means more contracts for construction. And a lot of those contracts can go behind the scenes to favored contractors. And so you see a bias in educational investment in terms of greater bias towards brick and mortar types of investments, rather than quality-related investments.

I think there is another issue when it comes to educational investment, which is the role of education in language in many countries. Obviously, education is important



in the local language. Scientific education is in the English language quite a lot, except for some countries like Iran that have developed elaborate systems of translations and so on and so forth. But there's a question about the role of the mother tongue, the role of multiple languages.

If you are in certain parts of the world, it's important for you to have some knowledge of Arabic, some knowledge of Persian, and so on, because through that you really access a large range of scholarship and education. So I think…the investment challenge is something that we can solve more easily. It's more difficult to define where to spend and how to spend it in ways that it is not subjected to wastage. So, in both Nigeria and Pakistan, you find a lot of educational investment going down the drain, simply because you have ghost schools. These are schools that exist on paper, but they actually don't exist on the ground, which means a lot of people have just basically stolen the money for education. There goes teachers; teachers were on the payrolls, deriving their salaries, yet they're not to be seen in the classroom. The facilities are very poor in large parts of the developing world. You have very little electricity – the case in Yemen. Very little electricity in many of these schools… And for female education, it matters to have separate [bathroom facilities]. They are not provided. And a lot of that investment obviously is just talk. You need a greater role of the community to shape [decisions about] where money should be spent and where it's more effective.

However, I think political economy factors are crucial in thinking about these questions because, in the regions where such investments are taking place…a lot of economic history literature tells us about historically embedded traditional leaders whose source of power is land ownership. They oppose masses and franchises. They oppose mass schooling. This has happened in America. This has happened in Africa. I documented similar evidence in Pakistan. … The elites are quite opposed to education expansion. They would say, "okay, let's have more investments, but let the school be more distant from people," misusing the schools for their own private purposes. "Let's have schools," which means a lot of the spending that's going into these regions is not efficient. So, as part of that education, the problem is also about national priorities. How much elites think about education is important, but also the manner in which resources are dispersed, and the type of elite control that you have and the divisions of the investments taking place.

CAROLINE JENNER



ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

VOCATIONAL EDUCATION IN THE DIGITAL AGE

We see that the pressure on educators to close the gap between education and the business world is increasing. According to statistics, 50% of educators in Europe feel this pressure, and it is seen that all of the educators who feel this pressure completed their education in periods before the internet age. Adapting to the times is a difficult necessity for teachers.

Considering the developing trends in the digital world, what are the opportunities but also the threats in terms of infrastructure or teacher quality and qualifications?

Thanks for the question. I'm not sure how familiar the audience may be with Junior Achievement Worldwide, or JA Worldwide, which is an NGO serving youth. It's a global organization dealing with the fields of entrepreneurship education, financial literacy, and work readiness, [and] in this interaction between the world of work and the world of education, it is extremely important to narrow the gap between these two spaces. I think this is where the opportunities and the threats lie. Partnering with educators and education systems for many years, the organization has been around for a long time, but we're seeing that the pressure on educators is mounting in terms of being able to bridge this gap. And there are systemic barriers. For example, 50% of educators, at least in Europe, were all trained before the internet age, so [technological developments are] quite a challenge for them to overcome.



And when we say “the digital age,” we shouldn’t say that we’re going full steam into technology and dismissing our knowledge from the past. We really must focus on how we can learn better and learn more from the past in order to innovate and move forward. This is something that teachers need to be trained to do well as they learn to use the new digital tools that are available to them. But there are other systemic barriers - for example, the way schools are designed or boundaries within schools, or attitudes that parents have, or examination processes. These will all lend themselves easily to the new changes that we’re seeing in the digital age. It also means that we may not be able to attract talent to the profession, and we may not be able to retain talent, either.

One of the major impact studies that we’ve done has shown that one of the major barriers to bringing more competence based on learning-by-doing types of educational experiences is actually something quite simple. The school leader

CAROLINE JENNER

Chief Operating Officer,
Junior Achievement Worldwide
(JA Worldwide)

Caroline Jenner is a dual citizen of Canada and Belgium and currently resides in Brussels. Jenner started her career as an entrepreneur and voluntarily joined Junior Achievement (JA) in Slovakia in the 1990s. She pioneered the founding of JA Europe in 2002. She served as CEO of this organization for 17 years and founded the Entrepreneurial Skills Pass. In February 2020, she took office as the Chief Operating Officer of JA Worldwide. She has spoken at many conferences and events, including the World Economic Forum, OECD events, and the Global Education & Skills Forum, and she continues to be a frequent moderator for such events.



may not be a proponent of it, or may not be an advocate of it. Even though teachers on the team may really want to try it or may want to receive training, if the school leadership is not positive, that makes it extremely difficult. But the research also showed that those school leaders could very quickly be persuaded to experiment with it, if they themselves received training and had positive experiences.

Another thing that I think is important in this space is the audience that's in the classroom. This generation between 5 and 25, or generation Z as they call it, is really the first fully digital generation. They're very entrepreneurially minded; they like to do their own thing, they like creativity and an innovative mindset. But they're also very focused on things that are not necessarily the full-time focus of schools. They're more interested in looking at the environment. They're looking at global citizenship. They're looking at entrepreneurship, career development, transversal interdisciplinary interests; they want to see business and education working closely together. So there's a little bit of a conflict between the traditional subject-focused approach and the more interdisciplinary areas that are of great interest and motivation for young people and global problem-solving. They like original thinking, they like to work in teams, they like new educational models where they can experience blended learning, both virtual and in person. They find these things very appealing because they're such a highly digital generation.

TRAINING EDUCATORS

So, there's a challenge for teacher training, and one of the things that is a concern that we've seen is that initial teacher training remains very conservative. But if we are not upskilling or preparing teachers well as they enter the system, then we may be perpetuating some of these gaps between our ability to modernize and transform the way teachers teach and the way they share their practice if we're not addressing initial teacher training. There's quite some progress on the upskilling side of continuous professional development. We see that mature teachers who have been around for many, many years are some of the more experimental, more willing to try new things than maybe some of their younger colleagues who may not have been in the classroom much yet. So there's a huge opportunity to diversify. I think our educator community is stretching beyond the traditional understanding of educators and bringing additional role models into the school system, blending the roles of academic and non-academic educators in the classroom, but I think this is also one of the main areas of opportunity to help teachers bridge the gap between the world of work and the world of school.

> YOU CAN RAISE EXPERTS BUT YOU ALSO NEED TO FORM TEAMS FOR SEVERAL INDUSTRIAL FIELDS. INSTEAD OF PROVIDING JUST APPRENTICESHIP, INTERNSHIP, OR JOB PLACEMENT EXPERIENCES, YOU CAN INCORPORATE MORE MENTORING AND COACHING METHODS.

Caroline, what are the new different models in vocational education that can be applied in the digitalized age?

Thanks for this question. I think vocational education has actually done a great job of getting people into work and it is a naturally specialized area in terms of skills and getting people into very specific types of jobs. But, on the other hand, it can also be considered a little bit clunky in terms of how well it manages that process because there's so much speed and acceleration and innovation, and the pace of change in industry and business is really intense. And so the ability of those structures of vocational education systems to cope with the pace of change is probably where the real problem lies. And if we're going to change that or enable them to be more nimble in that space, it probably means that we have to apply more creative thinking to the way that

> ONE OF THE WORRYING THINGS IS THE INITIAL TEACHER EDUCATION, AND IN ITS CURRENT FORM IT REMAINS RATHER CONSERVATIVE. HOWEVER, IF WE ARE NOT TRAINING OR PREPARING TEACHERS WELL AS THEY ENTER THE SYSTEM, WE MAY BE MAINTAINING SOME OF THE GAPS BETWEEN OUR ABILITY TO MODERNIZE AND TRANSFORM THE WAY TEACHERS TEACH AND THE WAY THEY SHARE THEIR PRACTICES.



they collaborate with business and industry. So, instead of it being a pipeline into business and industry, perhaps it's much more of a collaborative effort... You would have specialized people, but teaming up across many aspects of an industry, and you could involve more mentoring and coaching rather than just apprenticeship or internship, work placement types of experiences. There are many other ways you can actually bring industry into vocational institutions, as well as having people go out into industry.

ENTREPRENEURSHIP SHOULD BE ENCOURAGED

Another really important focus, I think, is the innovation of entrepreneurship space. Many times it's not really in the frame of thinking of young people who are in vocational education that they could actually start their own business. They may do a start-up, but they aren't necessarily being trained in those skills, and they aren't necessarily considering self-employment as an option, or at least it may not be something that is taught as a possibility within the system. This is also something that should be very much encouraged to evolve... Perhaps with local start-ups in the vocational education space, but also to encourage young people to try starting their own business as one of the ways to develop their skills or follow their innovative ideas in a particular area of specialization.

I think another important point is that compared to academic schools that have definitely done a lot of modernizing over the last 20 to 40 years, in terms of very practical skills, or competence-based learning, the theoretical part of what they teach is perhaps falling into the same trap as some of the other more academic streams, that it's sometimes too traditional, it doesn't have enough project-based learning. So one way you could see some evolution in the way that education is done is to try to bring in more team-teaching approaches, more blended learning, and that's where technology could really help. You can see much more cross-border collaboration.

[Earlier we were] talking about the idea of having communities of practice across this space where there are vocational schools in certain industries, so why not team up across continents or across different aspects of industry? This isn't happening enough. And if we're going to balance the speed with the skills that need to be learned, those educators do need to be much more in touch with each other. I think it's really an opportunity right now; we're at the cusp of being able to explore and reimagine how blended learning and workplace learning could really change and be much more flexible. It would be a gift to young people in vocational education to become much more thoughtful about how we collaborate with business and industry and educators themselves.

ANTHONY SELDON



ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

WE SHOULD BE PIONEERS OF CHANGE

We have to be pioneers in education who put forward smart suggestions on a global scale. National leaders need to swiftly understand the extraordinary downsides of artificial intelligence. As pioneers of change, you won't just give tests in exam halls where students sit in rows passively writing individual answers. We can have a system that will deliver lifelong education and transform youth, their families, and their communities.

Mr. Selden, considering the historical processes of education, it can be seen that change and transformation in education are somewhat slower. But with the rapid progress of technology, change and transformation in education have accelerated. What are the probable consequences of these change and transformation processes for education systems?

Thank you very much for having me. ... Having run both schools and universities in Britain has helped me to understand that education is a process from birth all the way up to adult education... It's full of great things. Earnest, worthy, sincere people of great intelligence and integrity are doing their very best now, but the world has moved on, and echoing what Andreas said, there is no guarantee that COVID will be causing education systems to wake up to what has happened. History teaches us that big disruptions, depression, and global wars can often be the stimulus or catalyst for change, but not necessarily, and they are very powerful forces for anxious conservatives. [Some might say that



we] have to go back to what we knew. But what we knew was a system born out of the 19th century with 19th century technology, adapted to the needs of the 20th century, the marketplace, and universal higher education systems. And it no longer works for a number of reasons.

OLD SYSTEMS DO NOT WORK

The technology has clearly moved on. We have an analogue education system within a digital system that is just beginning to wake up to the totally transformative power of AI. Secondly, as we have heard, our understanding of the human brain and pedagogy and what works has moved on enormously since the 20th century. Sadly, mental illness and unwellness are growing significantly globally. We now know that those countries that are benefiting from increasing prosperity are seeing no guarantees that increased wealth brings increased happiness. Indeed, it's quite the opposite. We are learning a lot about the impact of what employers

ANTHONY SELDON

Former Vice-Chancellor, University of Buckingham

Anthony Seldon, former Vice-Chancellor of the University of Buckingham, is one of Britain's leading contemporary historians, educators, commentators, and political writers. He served as the head of Brighton College and then Headmaster of Wellington College for a total of 20 years. He is the author and editor of more than 40 books on contemporary history, including books on the last four prime ministers of the United Kingdom. Seldon is also co-founder and first director of the Centre for Contemporary British History, co-founder of Action for Happiness, honorary historical adviser to 10 Downing Street, UK Special Representative for Saudi Education, First World War Centenary Cultural Committee member, Governor of the Royal Shakespeare Company, IPEN President, Chair of the National Archives Trust, and founder of the Via Sacra Western Front Walk.

and society need and they are requiring different things, not just to sit down and have a cognitive education in a fundamentally passive, inert way.

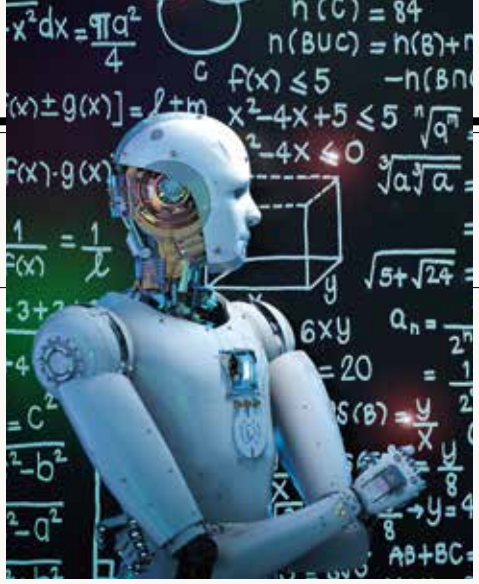
WE ARE ENTERING AN AGE OF HIGH POTENTIAL

And we have to be very smart and global leaders in education, and national leaders need to wise up very quickly to the extraordinary downsides of AI.

And then you test this in exam rooms, with students sitting in rows and writing passively individual responses, and it's a bellwether of that change. We see it changing in its way of being a champion of the old system to being a leading global force for this new more humane, holistic, intelligent, and profound education system where learning is much more holistic and applied. [We've heard about] three domains – the cognitive, the physical, and the social or emotional – to categorize it in that way, embrace all of that, teach young people how to live life to the fullest, how to be good human beings and enact our goodness, to be valuable members of their societies...and more so about AI, about which I've written a lot in *The Fourth Education Revolution*, and which is now beginning to bite. It is not necessarily a force for good.

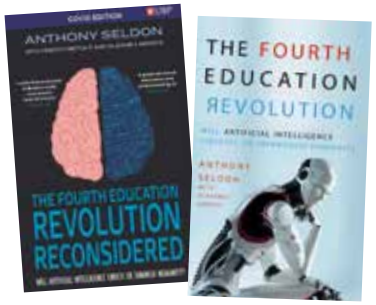
The abuse of data, the abuse of privacy, the deepfake anxiety – this is the way that it can infantilize young people. So we're moving into a vastly different potential and there is no guarantee that we won't revert to a system that is fundamentally broken. But we can have a system that will educate young people for life, and their families and communities, as we've heard, in a way that is going to be transformative.

I left out the fifth new factor, which is so obvious that I didn't mention it before. This is COP 26 *[i.e., the 26th session of the Conference of the Parties (COP 26) to the United Nations Framework Convention on Climate Change]*. For this "green" value, it is no longer tenable to educate young people without a profound understanding from the age of three about the sense of living in harmony with the natural world and understanding nature and the cycles of nature. So, those are the five factors leading to change, and AI and technology is just one of them.



Social media and similar digital tools transform people. In this context, how do you evaluate the effects of digitalization on people in general and students in particular?

Please understand that digitalization is the third education revolution's technology. The difference between traditional digitalization and AI is that AI is both adaptive and autonomous. It learns itself and therefore can individuate itself according to the needs of a student. Therefore, every student can have the benefit of learning from the very most gifted imaginable teacher in a personalized way with personalized real-time formative assessment and feedback. It is easier to do in STEM and language learning than the humanities, but it's also beginning to come up in the humanities. It's not just teaching and learning. It's also school building, classroom design. It's also pastoral care and mental health. It's also school organization. So, it's every facet of schools, and AI is beginning to [be used in] intelligent schools, or smart schools, in the same way that we're developing smart transport in smart cities. But it's also an enormous risk.



Anthony Seldon is the author or editor of more than 35 books on contemporary history, politics, and education. The Fourth Education Revolution and its sequel, *The Fourth Education Revolution* Reconsidered, are among the most discussed books in the education world.

> THE STRUCTURE WE CALL A SCHOOL HAS MANY DIMENSIONS. ARTIFICIAL INTELLIGENCE IS STARTING TO BE USED THERE SO THAT WE HAVE INTELLIGENT SCHOOLS, OR SMART SCHOOLS, IN THE SAME WAY THAT WE'RE DEVELOPING SMART TRANSPORT IN SMART CITIES. BUT IT'S ALSO AN ENORMOUS RISK.

It's an enormous risk – take computer gaming. Now 2 billion people on the planet are engaged with computer games every week and that's set to go up to 3 billion by 2025. Many of our young people in every country on earth find much more intellectual stimulus in games than they do in their sometimes dull, I'm afraid, and repetitive passive learning in classrooms.

At best, we use that technology to make students active learners in science, in physics, in biology, in geography and economics, with vast potential to enchant them and stimulate them and delight them, but this can also be exploited. There are enormous risks and we will only get ahead of those risks if highly intelligent and farseeing people are engaged and operating in the interests of the many, not the few. The "few" that are involved here include the computer and EdTech companies who are making so much money out of our young people without giving very much money back to those systems.

Let me finally say that the ethics of all this will become more and more essential. And if we do it well, young people will be able to learn twice as quickly. In schools, three times as quickly.

TECHNOLOGY CAN SAVE US TIME

They'll be learning that the idea of schools as physical places with bricks and mortar is so 20th century and learning can take place in the evening. If a child is a morning learner or an evening learner, that's when they learn. First it's taking place on weekends, on holidays, at their own speeds, and that frees up time for what we're all agreeing is enormously valuable, for schools to be social places at the moment in so many school systems. The school says we're so busy putting passive knowledge into the heads of stressed out young people in a very inefficient way that there is no time for the social learning, the creative work, the group work, the problem-solving, the presentational skills, the voluntary activities, the trips, and more, which all provide deep learning and the application of knowledge. By being much more efficient in learning and providing it in a much deeper and applied way, schools will be freed up to do so much more.

Can a more qualified education model in higher education be compatible with the changing skills and competencies of businesses? Could massive open online courses be a serious alternative to the formal higher education model?

Every aspect of universities is being changed so universities aren't about only lectures. Lectures can be more conveniently done using existing technology online. Students could then stop the lecture to take notes, make a cup of coffee.

Secondly, this is about seminars, and seminars with AI-facilitated MOOCs, as they're called, or massive open online courses...allowing the shy introverted students to contribute much more than they often did in physical space. Thirdly, it's about experiments, and experiments can take place using virtual reality, augmented reality, and mixed reality in extraordinarily exciting ways. The current things taking place are always in university libraries, it's about research and writing papers. Why would a student want to go to a university library anymore when they are just five clicks from an academic article or book anywhere in the world? ... Again, that can be done in real time with micro-credentialing, learning, building up your blockchain credentials about your particular skills. So, the benefit of universities, as already mentioned, through schools, is that social benefit? Human beings...are social animals. We need each other for our happiness, for our validity, for our identity, for our joy, pleasure, and validation. We'll see an increasing emphasis on making much more of universities as places for social interaction, group learning, all the things we've been talking about, creativity, applied knowledge, and for engaging with the communities in which the universities are located. So the old university model is under pressure; it's not yet broken, but it's under pressure. New university models are beginning; we expect to see all kinds of university models bubbling up in the 2020s.

Can you please also share your views about what you expect from the future of education?

I agree very much with my distinguished colleagues on this panel. Let me just stress one thing that I'm sure others also agree with, which is the importance of benign and imaginative school leaders, whether working inside schools or for school systems based in universities, or otherwise engaged in schools, to take active roles in shaping schools for the future.

WE HAVE TO BUILD A NEW SYSTEM

Those running countries and school systems are not bad people. They are good people, but they are responding to stimuli, which often lead them to be cautious about school designs, school objectives, and school technology issues.

To reiterate the point made throughout, there is no guarantee that COVID will put the clock forward. Again, as Andreas said, we shouldn't be thinking about building backwards better; we should be building forwards, more imaginatively and more collaboratively, including students, including communities, and including parents, often left out of school systems, so that we can have a school system that is vastly more enjoyable and stimulating, kind and generous, and integrated into society. But there's no guarantee that this is going to happen. What's my prediction about the future? ... I just think that if we work together, all of us and others, we will shape the future in the interests of the many, not the few.

What we are trying to do in the **Digital Education Futures Initiative in Cambridge** as part of our professional development research is to explore new educational possibilities made possible by new technologies like the internet.

DEFI DIGITAL EDUCATION FUTURES INITIATIVE CAMBRIDGE

RUPERT WEGERIF



ISTANBUL EDUCATION SUMMIT
TURKISH MAARIF FOUNDATION

WE MUST DEVELOP A GLOBAL INTERNET-BASED EDUCATION SYSTEM

I think we are in a transition period. We are jumping to a point in the future from a highly consistent, global education system built on printed resources. We must develop a dialogue-based, coherent, global internet-based education system. Dialogue is more than just information and is based on relationships.

I'd like to continue with Rupert Wegerif. Please, Mr. Wegerif, how can the professional development of teachers be improved to create a more qualified educational environment in the context of the future of digital education?
I'm very interested in the exciting ideas that are coming up here, and the new Digital Education Futures Initiative at Cambridge is also intended to research these questions. I've been in the field of education for about 30 years now. I think we failed early on by being a bit too enthusiastic about solutions, thinking we knew all the answers without properly researching them, by which I mean employing design-based research so we could explore the consequences. So, my first answer to you, in keeping with Socrates, is that we don't really know but we need to find out. We need to do some serious research to provide evidence of the often unexpected impacts for policymakers.

As part of our research on professional development, what we're trying to do in the Digital Education Futures Initiative in Cambridge is to explore the new possibilities of education that are only possible



now because of new technologies like the internet, the sort of new possibilities that Tony Wagner was just talking about, which I would see in terms of affordances. So they don't determine what you do, but they make some things easier than they were before. In particular, what excites me is the potential of the internet for new technologies to support peer-to-peer learning and a global context for education. And this applies not only for students; it also applies for teachers. So what we're creating...is a global platform for teachers to share their own research, building on the success of lesson studies in Japan and other countries. It's an approach where teachers are actively empowered to ask questions about the best ways to teach with new technologies - for example, to investigate those questions together and then to share with other teachers in their own schools but also globally. In this way, we can learn from teachers in Japan, from teachers in China. And we're developing this platform now with funding and support from various sponsors. So, watch this space, and we'll

RUPERT WEGERIF

Professor of Education and Director of the Digital Education Futures Initiative, University of Cambridge

Professor Rupert Wegerif is a fellow of the University of Cambridge School of Education and director of the Hughes Hall Digital Education Futures Initiative (DEFI). He is on the steering committee of the Cambridge Educational Dialogue Research Group and is co-organizer of the European Association for Research on Learning and Instruction (EARLI) Special Interest Group on Argumentation, Dialogue, and Reasoning. He has received numerous grants for his projects, and his books and articles on the use of technology in education and the development of a new theory of education for the internet age have been extensively cited.

> EDUCATION CAN TAKE PLACE BY JOINING A LIVE NETWORK, BEING IN AN ENVIRONMENT OF SHARING. I THINK THIS DIALOGIC PEDAGOGY MODEL IS HIGHLY RELEVANT TO THE POSSIBILITIES PROVIDED BY THE INTERNET AGE AND IS A WAY TO TRANSFORM EDUCATION. I GUESS THE QUESTION HERE SHOULD BE: HOW CAN WE USE TECHNOLOGY MORE EFFECTIVELY AND INTERACT AND LEARN TOGETHER WITH OTHERS ONLINE WITH TECHNOLOGY?



see if we can develop a new kind of teacher-to-teacher professional development, because teachers really trust each other. At the same time, we can develop systems if we have a large community of people researching things, which will elevate the best and most exciting new practices.

And so this will be flexible. It'll be about joining a community of practice that could be global. I mean, obviously it could be local, as well, as some teaching issues are pretty local. But overall, we've said that in this way we could transform professional development for the digital age.

How can dialogic pedagogy be used more effectively in learning and teaching processes to restructure education in the digitalization process?

KNOWLEDGE IS BEING CONSTRUCTED ALL THE TIME.

Thanks for asking this. I'd better start with a bit on what we mean by dialogic pedagogy. It builds very much on what Tony was saying. In a way, it's about the skill of asking good questions, the idea that what we think of as knowledge is not actually a fixed thing. It's always an answer to the questions that we ask, and we ask those questions in dialogues, in dialogue with each other, in dialogue with scientific communities, but also, in a sense, in dialogue with nature. We ask nature questions, and we only get answers in relation to those questions.

So, dialogic pedagogy is about two main things. First, it's about teaching young people and students how to engage in learning through dialogue, how to ask good questions, how to become better at learning together through dialogues. But also, I think it's about join-



ing what I call long-term dialogues of culture, which are also global dialogues. Now, in a way, we've always been doing that. If you looked at what education was supposed to be about when you learn science, you learned about Galileo, and you learned about the various great features of the past, but it's come through the print-based educational approach, which feels often as if it's just a transmission of a fixed body of knowledge. Whereas now, with the internet, knowledge is being constructed all the time. As was mentioned before by Tony Wagner, I didn't know that they've added to the periodic table just recently. So, there's not much point in simply transmitting the knowledge of the past. What you have to do is equip students to be able to join the dynamic, living dialogues that are occurring now on the internet, and that's not just about abstract knowledge. It's not just a study about what the professor wants, which is a real problem with education.

You'll find this in every area. I have a student working in rural Kenya with agricultural knowledge, where people are sharing their practices together using smart mobile phones and gathering in communities around one phone. So education is joining a living network, it's joining a dialogue where you're empowered to participate. I think this dialogic model of education is very relevant to the affordances of the internet age and is also a way of transforming it. What I would suggest, because the question is how it can be used more effectively, is that we start off with one of the things we teach early on being how to engage and learn together with others online with technology as well.

USING THE DIGITAL TECHNOLOGIES SHOULD BE ONE OF THE CORE SKILLS

Using the internet should be one of the core skills, as well as literacy and numeracy. We should teach learning together with others, and then we can join many learning communities online. There are an infinite number of possible communities that we could join supported by open education resources.

I think we're in a time of transition. We're moving from a pretty coherent global print-based education system toward some new point in the future. We should be developing a coherent, global internet-based education system that will be based on dialogue. Dialogue is more than knowledge. It's about relationships... There was a claim that the aim of education is goodness and wisdom, and I think dialogic education is partly about restoring that vision. Ultimately, we're dealing in relationships with others around the world. Obviously, knowledge is part of that, but it's about building a larger community. And ultimately, it's kind of a relationship with the cosmos. "Cosmos" is a Greek word sort of meaning everything we know. Through education, we're drawn into this relationship with everything. We're expanding the dialogic space, bringing more things into the dialogue. And that, I think, is the essence of wisdom. The essence of wisdom is seeing things from multiple perspectives, having multiple ways of seeing, and that's why I think this is so relevant for the internet age.



Rupert Wegerif, who claims that dialogic pedagogy is education through dialogue as well as education for dialogue, mainly carries out studies on dialogic pedagogy models.



Prof. Dr. Mehmet TURAN
Hatay Mustafa Kemal University Faculty of Education

An education model proposal based on the harmony of environment and technology: **Techno-Organic Education**



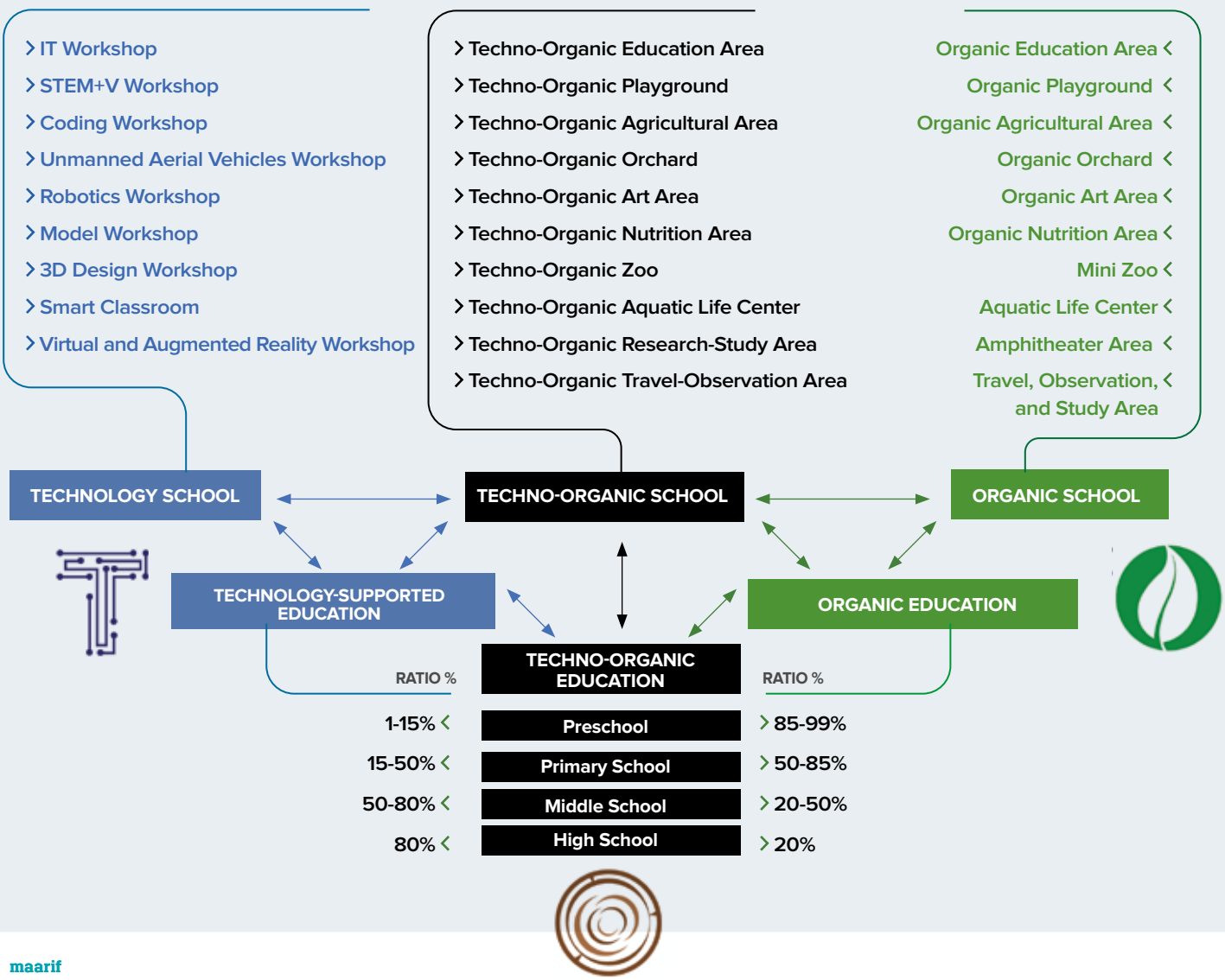
Curricula should not be designed as bloated information capsules. They should be designed as domestic and national seeds (or curricula) that are congruent with nature. Instead of hormone-injected information cubes, it is possible to grow fruitful trees (or generations) by protecting these seeds.

Education is one of the most fundamental and important issues of society and human life. It is an undeniable fact that education has a significant effect and an important role in terms of both starting and holding on to life. It can be said that education plays a key role in societies leading healthy and peaceful lives in unity and solidarity.

ORGANIC EDUCATION?

The phenomenon whereby, after education and nutrition, children spend most of their time on technology and more specifically on virtual games and social media will bring about its own problems in the second quarter of the 21st century. In this context, a new solution is needed in education for the elimination of **screen addiction**, **disordered social and mental skills, and anger/bullying** observed in children and for the construction of self-sufficient individuals, societies, and national economies (Turan, 2020: 3). I developed the **organic school model** as a solution to these problems. This model is based on the learning-by-doing approach and aims to develop children's problem-solving, critical thinking, communication, cooperation, and creativity skills.

FIGURE 1. TECHNO-ORGANIC EDUCATION MODEL

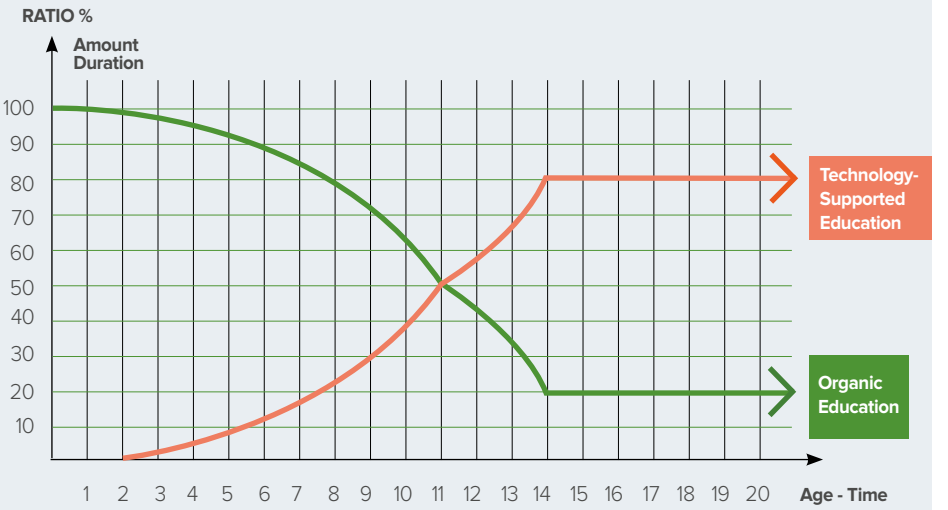






Organic education can be defined as a process of educational and instructional activity that is carried out in order to enable individuals to establish strong relationships between school and life in a natural environment, with natural teaching materials and life experiences, and to acquire the basic knowledge, skills, attitudes, and behaviors necessary for them to continue their lives in a healthy way.

FIGURE 2. DISTRIBUTION RATIO OF THE TECHNO-ORGANIC EDUCATION MODEL BY AGE



Organic education can be defined as a process of educational and instructional activity that is carried out in order to enable individuals to establish strong relationships between school and life in a natural environment, with natural teaching materials and life experiences, and to acquire the basic knowledge, skills, attitudes, and behaviors necessary for them to continue their lives in a healthy way (Turan, 2020: 4). **Organic school** is an alternative school model in which educational activities are carried out with the same aims (Turan & Çalışkan, 2018: 266).

Organic teaching processes based on organic education will be carried out in organic schools. The activities of organic schools have been grouped within ten areas: **Organic Education Area, Organic Playground, Organic Agricultural Area, Organic Orchard, Organic Art Area, Organic Nutrition Area, Mini Zoo, Aquatic Life Center, Amphitheater Area,** and **Travel, Observation, and Study Area**. These can be seen in Figure 1**.**

When children are told "let's play games," they immediately think of virtual games. Children know and play these games better than others. Televisions, computers, the internet, and smart phones have taken our children captive. A generation is growing up that does not speak, does not run, does not move, and lives like robots (Turan, 2014: 261). Therefore, there is a need for an education model in which organic games are played, enabling children to develop physically, emotionally, and socially (Turan and Çalışkan, 2015: 91). Traditional children's games such as musical chairs, hopscotch, or leapfrog are crucial for the children's psychosocial development (Turan, 2012).

Organic schools aim to carry out educational activities effectively and efficiently in an environment that is natural, healthy, and suitable for human nature (Turan, 2020: 3).

TECHNOLOGY-SUPPORTED EDUCATION?

The use of technology in education increases the motivation of students. Young people use technology mostly for communication and games. When asked about the use of technology in education, computers and projectors come to mind the most (Tugun et al., 2020: 10). Current and future technologies have the potential to transform the entire education system (Priyanka, 2017: 35). However, a technology-supported education process should be sustained with a wide variety of workshops with many devices, machines, and tools. Teaching processes based on technology-supported education will be carried out in technological schools. The ten fields of activities of technological schools in this model are: **Informatics Workshop, Digital Games Workshop, STEM+V Workshop, Coding Workshop, Unmanned Aerial Vehicles Workshop, Robotics Workshop, Model Workshop, 3D Design Workshop, Smart Classroom,** and **Virtual and Augmented Reality Workshop**. These can also be seen in Figure 1.

A TECHNO-ORGANIC EDUCATION MODEL

It is not convenient to carry out the entire teaching process in education as purely organic or purely technology-supported. Purely organic education causes backwardness by not complying with the requirements of the age, and purely technology-supported education causes screen addiction, disordered social and mental skills, anger/bullying tendencies, and obesity by not considering the physiological and psychological needs of people. In order to eliminate these problems, I have developed a teaching approach in which both technology-supported education and organic education are combined. The name of this teaching approach is the **Techno-Organic Education Model**.

The Techno-Organic Education Model emphasizes the diversification and enrichment of learning and teaching environments according to the level, character, interest, and desire of each student. Techno-organic education processes based on techno-organic education will be carried out in techno-organic schools. The activities of techno-organic schools have been grouped within ten areas: **Techno-Organic Education Area, Techno-Organic Playground, Techno-Organic Agricultural Area, Techno-Organic Orchard, Techno-Organic Art Area, Techno-Organic Nutrition Area, Techno-Organic Zoo, Techno-Organic Aquatic Life Center, Techno-Organic Research-Study Area,** and **Techno-Organic Travel-Observation Area.** These can be seen in Figure 1.

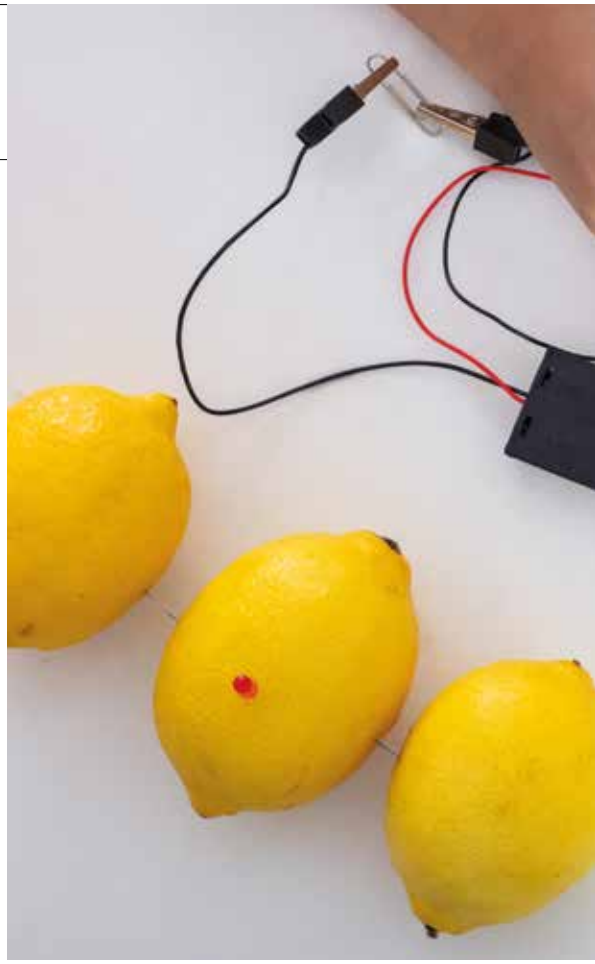
When Figure 1 is examined, the proportional distribution of techno-organic education among technology-supported education and organic education can be seen. In the preschool period, 1-15% of the education process will be carried out through technology-supported education and 85-99% will be carried out through organic education. In the primary school period, 15-50% of the education process will be carried out through technology-supported education and 50-85% will be carried out through organic education. In the middle school period, 50-80% of the education process will be carried out through technology-supported education and 20-50% will be carried out through organic education. In the high school period, up to 80% of the education process will be carried out through technology-supported education and up to 20% will be carried out through organic education.

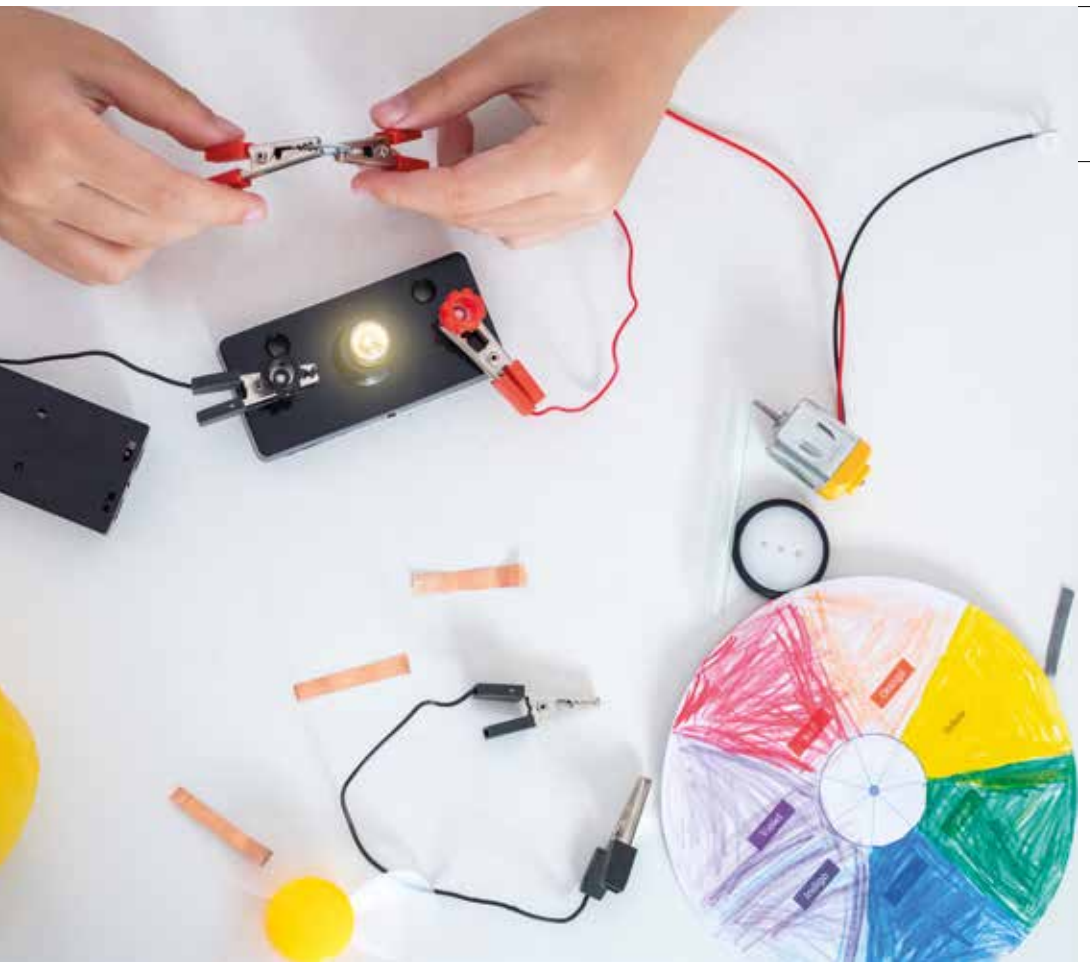
PRINCIPLES OF THE TECHNO-ORGANIC EDUCATION MODEL

Learning and teaching environments should be diversified and enriched according to the age, level, character, interest, desire, and motivation of the student.

It is not convenient to carry out the entire teaching process in education in

> **Organic school is an alternative school model in which educational activities are carried out carried out in order to enable individuals to establish strong relationships between school and life with natural teaching materials and life experiences and to acquire the basic knowledge, skills, attitudes, and behaviors necessary for them to continue their lives in a healthy way** (Turan & Çalışkan, 2018: 266).





purely organic or purely technology-supported fashions.

According to the age, development, interest, and motivation of the child, teaching processes can be carried out in a hybrid way based on both organic and technology-supported teaching.

The child should not encounter technology-supported education before the age of 1. From the age of 1, technology-supported education can be started.

As age decreases, the rate of education based on organic education increases until a certain period of time, and the rate of technology-supported education increases as age increases.

Until the child's age of transition to the abstract operational stage, a teaching process based on at least 50% organic education should be carried out.

From the age of 11, technology-supported teaching processes can be carried out at a rate of more than 50%.

Technology-supported teaching processes in education should be carried out at a maximum rate of 80%. Since humans are biosocial and cultural entities, organic education processes should be incorporated at a rate of 20% in teaching processes for individuals aged 14 and over. Just as a person needs water, air, and food to survive, a certain level of organic education is also needed in the learning-teaching processes of education. Therefore, 100% technology-supported education is not suitable for human nature and may cause irreparable damage in the future.

Curricula can be rearranged in terms of organic and technology-supported education.

It is a significant development that when this research is examined, it is seen that positive results were obtained with the Techno-Organic Education Model that combines technology-supported education and organic education in both the first literacy lessons in Turkish, which are the most important and critical lessons for the first grade of primary school, and in the teaching of third grade mathematics lessons in primary school, as well as in other educational activities. In addition, the increase in the interest and motivation of the students participating in these studies towards these courses and their increased fondness of these lessons combined with the positive opinions of the educators are important findings. Therefore, it is envisaged that the Techno-Organic Education Model will play an important role in the construction of the future of the education system of Turkey and the world, and especially in terms of nationalization of education in accordance with the requirements of the era, with research and applications based on the Techno-Organic Education Model.

REFERENCES

Can, N. (2019) *Alternatif Bir Model Olarak Tekno-Organik Eğitim Modelinin İlkokul 3. Sınıf Matematik Dersinde Kullanımının Öğrencilerin Akademik Başarıları ve Tutumlarına Etkisinin İncelenmesi*. Unpublished Master's Thesis, Fırat University.

Priyanka, M. (2017) Technology supported education for people with disabilities. *TechnoLearn: An International Journal of Educational Technology* 7 (1-2): 35-44.

Tugun, V., Bayanova, A., Erdyneeva, K., Mashkin, N., Sakhipova, Z. & Zasova, L. (2020) The opinions of technology supported education of university students. *International Journal of Emerging Technologies in Learning (iJET) 15* (23): 4-14.

Turan, M. (2012) Organik Oyunlar. Available online at https://www.so-der.org

Turan, M. (2014) Değerler eğitiminde alternatif bir model: organik okul. In *Uluslararası İnsani Değerlerin Yeniden İnşası Sempozyumu*. Erzurum, Turkey: Atatürk University, pp. 461-464.

Turan, M. & Çalışkan, E. F. (2015) Organik oyunlar ve organik oyun alanları. *Bartın Üniversitesi Eğitim Fakültesi Dergisi* Special Issue, pp. 91-96.

Turan, M. & Çalışkan, E. F. (2018) Views of educators about organic school which is an alternative model in education. *International Journal of Research in Education and Science (IJRES)* 4 (1): 263-278.

Turan, M. (2020) Organik Okul. Ankara, Turkey: Sonçağ Yayıncılık.

Yücedağ, L. (2021) *Tekonoorganik Eğitim Modeliyle İlk Okuma ve Yazma Öğretiminde Makey Makey Kullanımının Öğrencilerin Akademik Başarılarına ve Tutumlarına Etkisi*. Unpublished Master's Thesis, Hatay Mustafa Kemal University.

Timeless home of traditions

The Kyrgyz Republic

The Kyrgyz Republic: A Central Asian country rich in culture and history that attracts attention with its natural beauty and ancient heritage, and that, as soon as its name is mentioned, reminds all citizens of the world of the common history of Turks and makes them imagine wide, high steppes and majestic mountains

İbrahim Hakkı Boyacı
Turkish Maarif Foundation Representative in the Kyrgyz Republic





Among the Turkic communities that have lived in Central Asia throughout history, the Kyrgyz people are the first Turkic community mentioned in written history, having been described in Chinese historical records dating back to about 200 BC. The settled life and urban culture of the region was produced under the influence of the Silk Road during the time of the Göktürk Confederation.

The northern and southern cities of the country have different dynamics, histories, and characteristics. For example, excavations in caves and open areas in the Jalal-Abad region, in the southern part of the country, have yielded rock paintings and remains of household items from the Stone Age. The same region is also home to the **David Pirim Tomb** (Prophet David's Tomb), which bears the name of the Prophet David, known as the master of metals, and **Ayub Too** (Ayub Mountain), which bears the name of the Prophet Ayub. **Solomon Too** in Osh, another southern city of the country, which is believed to have been the residence of the Prophet Solomon, is considered sacred by the Kyrgyz and Uzbek people in the region.

The city of Tokmok (formerly Balasagun) in northern Kyrgyzstan is an ancient city that was the capital of the Karakhanid State. It is also the city where **Mahmud Kashgari**, the author of the first Turkish dictionary entitled *Divan-u Lugat-it Turk* ("Dictionary of Turkish Dialects"), was born and raised, and where **Yusuf Has Hacib**, the author of the first political book and the first masnavi book in Turkish literature, was born.

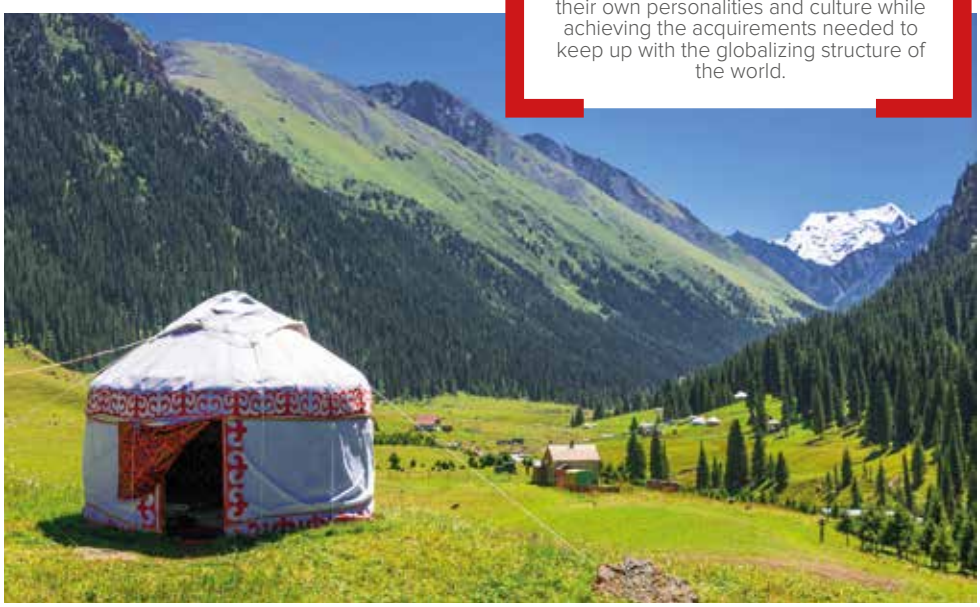
The current territory of the Kyrgyz Republic and the Kyrgyz people living there were under the rule of the Bukhara, Khiva, and Kokand Khanates in their early history, and they then came under the rule of the Russian Empire after the fall of the Kokand Khanate in 1876. The serious transformations of the powers that pursued the goal of dominating the Central Asian territories throughout the 20th century, as well as the related intellectual and ideological struggles, affected the Kyrgyz people, as well. The Kyrgyz people, who were a part of the Russian Empire, left the Empire as a consequence of the Bolshevik Revolution in 1917; however, they continued their presence within the structure of the USSR under the name of **Kyrgyz Autonomous Soviet Socialist Republic** as of 1926 and then **Kyrgyz Soviet Socialist Republic** as of 1936. Since the administrative order implemented in the region by Tsarist Russia and by the USSR was not compatible with the traditional Kyrgyz social order, the Supreme Assembly of the Kyrgyz Republic (*Jogorku Kengesh*) declared independence on August 31, 1991. The Republic of Turkey was the first country to recognize that declaration of independence.

The Kyrgyz Republic, which turned 30 as an independent country in 2021, is bordered by Kazakhstan to the north, Uzbekistan to the west, Tajikistan to the southwest, and the People's Republic of China to the east. The Kyrgyz Republic, with a population of approximately 6.5 million, consists of 8 administrative regions: Batken, Bishkek, Chuy, Jalal-Abad, Naryn, Osh, Talas, and Issyk-Kul. In addition to Kyrgyz, Russian is the other official language spoken in the country, where the Cyrillic alphabet is used.



National Poet of the Kyrgyz People: Chingiz Aitmatov

Chingiz Aitmatov, the author of some of the world's most translated literary works including The Girl with the Red Scarf, The Day Lasts More than a Hundred Years, Jamilia, Mother Earth, and The White Ship, is the national poet and one of the most important treasures of the Kyrgyz Republic. He also published many didactic works intended to indoctrinate the Kyrgyz youth to maintain their own personalities and culture while achieving the acquirements needed to keep up with the globalizing structure of the world.









The Kyrgyz Republic
Capital: Bishkek
Government: Republic
Official languages: Kyrgyz, Russian

Surface area: 199,951 km^2
Currency: Kyrgyzstani som
Population: 6.5 million (2020)





A CULTURE THAT MAINTAINS TRACES OF NOMADIC LIFE

Traditional tents called **boz-uy** by the Kyrgyz are among the most important symbols of the country. "Uy" means house in the Kyrgyz language, and "boz," or gray, is the color of the wool felt used to cover the lattice of these tents. The lattice consists of wooden laths connected to one another with wool fabrics. No nails are used in the construction of the frame. Thus, it is very easy to disassemble the tents, transport them, and re-assemble them in another place. These tents alone enable us to imagine the nomadic past. In the ceiling section, the wooden laths forming the lattice converge to a round rim serving as a chimney called a **tunduk**. This is a national symbol of the Kyrgyz people and it is placed on the national flag, showing that the Kyrgyz people are proud of their nomadic history.

Nowruz, symbolizing the arrival of spring, has an important place in ancient Turkic history and is celebrated as a holiday in the Kyrgyz Republic. During Nowruz times, a one-week official holiday is declared. The game called **kokboru**, which is played as a competition between two teams of 11 players on horseback, continues to exist as one of the historical traditions of the Kyrgyz people. Kokboru is played in a great festive atmosphere and food is served to the audience after the game.

COMPANION OF THE KYRGYZ PEOPLE: THE HORSE

As can be easily guessed, one of the national symbols of the Kyrgyz people is the horse. The horse is still an indispensable part of life in the **Tien Shan Mountains**, covering approximately 80% of the country, and in the challenging but fascinating geographical conditions around this mountain range. The horse, which is also used as a means of transport in the countryside, is an animal used as a source of both meat and milk.

Covering most of the country's surface area, the Tien Shan Mountains are home to numerous mountain lakes, waterfalls, streams, and rivers. In this respect, the Kyrgyz Republic ranks 34th among the water-rich countries of the world. The hot springs existing in some regions despite the high altitude indicates the fertility of these lands. In addition to the advantages they provide in terms of nature and health tourism, these water resources are also used in hydroelectric power plants that meet the country's electricity needs to a large extent. Besides these resources, the rich gold mines at the feet of the Tien Shan Mountains have an important place in the economy of the Kyrgyz Republic.



In addition to their unique history, traditions, and customs, the Kyrgyz people also show similarities with other Turkic communities in their cuisine. Pastries such as **boorsok**, **samsi**, and **manty** and meat dishes such as **kuurdak**, **beshbarmak**, and **shashlik** are the most characteristic parts of Kyrgyz cuisine.

TRAVEL GUIDE

With its history, cultural values, and natural beauties, the Kyrgyz Republic has a richness that fascinates people. Here are some of the places that you must definitely see if you happen to be in Kyrgyzstan...

Ala-Too Square: Ala-Too Square, named after the Ala Mountains surrounding the capital, is the heart of Bishkek together with the parliament building, State Historical Museum, and Oak Park around it. After independence, the statue of Lenin in the square was replaced by a statue of Manas and a monument to independence. It is one of the largest and most magnificent city squares in Central Asia.

Dordoy Bazaar: Because of Bishkek's strategic location on the transit routes of many countries, Dordoy Bazaar is the largest public bazaar of the entire Asian continent. It is said that the Dordoy Bazaar, spanning approximately 100 hectares, has approximately 40,000 businesses and 55,000 employees engaged in trade in a variety of sectors from textiles to furniture, from automotive spare parts to building materials, and from food to electrical household appliances.

Ala-Archa National Park: The second highest point of the Tien Shan Mountains extending into the borders of Kazakhstan, Uzbekistan, China, and Kyrgyzstan is in Ala-Arsha National Park, located 40 km outside of Bishkek. It has enchanting views with its glacial lakes, spruce trees, and hills made up of huge rocks.





Lake Issyk-Kul: With a surface area of more than 6,000 km^2 and a maximum depth of 700 meters, Lake Issyk-Kul is the largest lake in the Kyrgyz Republic, which has dozens of mountain lakes. In addition to Issyk-Kul, which means "warm lake," it has also been called Iron Lake and Salt Lake in the past. While visitors swim in the lake, which maintains its warmth until the first days of autumn, the snow-capped mountains surrounding the lake offer magnificent views.

Lake Sary-Chelek: This mountain lake is at an altitude of 1,900 meters, again in the Tian Shan range, and it is located 500 km from Bishkek and 300 km from Osh.

Lake Son-Kul: This incredible fertile natural wonder has been used for animal husbandry since ancient times. Its level never decreases as it is fed by more than 20 streams.



Burana Tower: This tower, which is 21 meters tall and 9 meters in diameter, located in the city of Tokmok and estimated to be from the 10th or 11th century, is one of the most important historical ruins in the Kyrgyz Republic. In addition, a great number of tombstones called balbal exist in the same region.

Kegeti: Waterfalls, ridges adorned with coniferous trees, and a lush valley can be seen from this village, including places that can be reached by car. However, if you progress to the areas that can only be reached by hiking or horseback riding after the last point that can be reached by car, and if you then keep advancing along the stream, this grueling journey will surpass your expectations with an ice-colored mountain lake.

A few words from the Kyrgyz language

Hello: **Саламатсызбы** (Salamatsızbı)
Good morning: **Кутмандуу таң** (Kutmanduu tan)
Goodbye: **Кош болуңуз** (Koş bolunuz)
How are you?: **Кандайсыз?** (Kandaysız?)
Bread: **Нан** (Nan) / Water: **Суу** (Suu) / Tea: **Чай** (Çay)
How much is this?: **Бул канча?** (Bul kança) / Money: **Акча** (Akça)
School: **Мектеп** (Mektep)
Education: **Билим берүү** (Bilim berüü)
Student: **Окуучу** (Okuçuu)
Teacher: **Мугалим** (Mugalim)
Talking: **Сүйлөшүү** (Süylöşüü)
Yes: **Ооба** (Ooba) / No: **Жок** (Jok)
Twenty: **Жыйырма** (Cıyırma)
I: **Мен** (Men) / You: **Сен** (Sen)
Sleeping: **Уктоо** (Uktoo) / Playing: **Ойноо** (Oynoo)
Working: **Иш** (Ish)

Turkey-Kyrgyzstan Relationships at the 30th Anniversary of Independence



Ahmet Sadık Doğan
Ambassador of the Republic of Turkey
to the Kyrgyz Republic

I am glad that the December 2021 issue of the International Maarif Journal has given coverage to Kyrgyzstan, an inseparable part of the geography of our hearts. I would like to take this opportunity to share some of our opinions and evaluations with you, our esteemed readers.

KYRGYZSTAN, THE FATHERLAND

Kyrgyzstan, the homeland of the Kyrgyz people who are one of the most ancient nations of Central Asia, has a strategic geopolitical position in the geography of Turkestan. This country, located on the historical Silk Road, draws attention with its potential to become a transportation center of the region, its rich waters and underground resources, its young population, and its territory extending into the Fergana Valley, the grain depot of Turkestan. These riches of Kyrgyzstan give it a politically and economically important position as a country.

TURKEY-KYRGYZSTAN RELATIONSHIPS

After Kyrgyzstan, a country with which we have common language, religion, history, and culture, declared its independence on August 31, 1991, Turkey became the first country to recognize it on December 16, 1991, and opened the first embassy in Kyrgyzstan on January 29, 1992.

The Treaty of Eternal Friendship and Cooperation signed in 1997 between Turkey and Kyrgyzstan and the Joint Statement of "Kyrgyzstan and Turkey: Together in the 21st Century," announced in 1999, drew the strategic framework of the diplomatic relations between Turkey and Kyrgyzstan. In this context, Turkey has prioritized the stability, welfare, and development of Kyrgyzstan and its brotherly Kyrgyz people and has supported the integration of the young Kyrgyz state with the international community in the post-USSR period. During this period, it shared with Kyrgyzstan its centuries-old knowledge and experience on state-structuring, contributed significantly to infrastructure projects in the country, and took every step to make Kyrgyzstan a strong country looking toward the future with confidence, especially in the first years of its independence. As a consequence of the Joint Statement on the Establishment of the High Level Strategic Cooperation Council (YDSK) signed in 2011, bilateral relations acquired a new dimension, being leveled up to strategic partnership.

As a consequence of the multidimensional relations developed with Kyrgyzstan in the last 30 years, particularly in the fields of politics, economy/commerce, military, culture and education, health, and transportation, the Turkish private sector has contributed to the Kyrgyz economy with more than 1,700 companies and capital of 1.5 billion US dollars and has become one of the leading foreign direct investors of Kyrgyzstan. The development aid of more than 1 billion US dollars provided by the Turkish Cooperation and Coordination Agency (TİKA) and the State Hospital of Kyrgyz-Turkish Friendship with a bed capacity of 72, as the most modern hospital in Kyrgyzstan, put into the service of the brotherly Kyrgyz people in the 30th year of Kyrgyzstan's independence, are examples of Turkey's development-oriented cooperation with the Kyrgyz Republic.

Strategic relations between Turkey and Kyrgyzstan are successfully maintained on international platforms, as well. In this framework, our cooperation is developing in the UN and in regional organizations such as the International Organization of Turkic Culture (TÜRKSOY), the Organization of Turkic States (OTS), the Parliamentary Assembly of Turkic-Speaking Countries (TÜRKPA), the Economic Cooperation Organization (ECO), and the Organization of Islamic Cooperation (OIC). Turkey's "Asia Again" Initiative will further contribute to the strategic cooperation between Turkey and Kyrgyzstan with a regional vision.

OUR BRIDGES OF FRIENDSHIP: EDUCATIONAL COOPERATION

We can define educational cooperation as a set of common principles and goals, such as building bridges of friendship between our peoples and raising generations dedicated to their country and nation.

We can proudly say that Turkey has become the most important partner of its friendly and brotherly country Kyrgyzstan in the field of education. Founded in 1995, Kyrgyz-Turkish Manas University continues its activities as one of the most respected educational institutions in Eurasia.

Since its establishment, the Turkey Turkish Teaching Center (TTÖMER) has contributed to the Turkish learning activities of more than 35,000 people living in Kyrgyzstan. Similarly, the Turkey Scholarships provided by the Presidency for Turks Abroad and Related Communities (YTB) since 1992 have enabled more than 4,500 Kyrgyz students to study in our country and become cultural ambassadors among our peoples.

On the other hand, the first Turkish Maarif Foundation school to open in Central Asia and Kyrgyzstan is the Turkish Maarif Foundation's Bishkek Educational Complex, the contractual grounds for which were established with an agreement signed on November 10, 2020, and which was launched with more than 500 students in September 2021, on the day coinciding with the 30th independence anniversary of Kyrgyzstan. With high-quality education in four languages, Turkish Maarif Foundation schools will raise generations who adopt universal and national values.

LOOKING TO THE FUTURE WITH CONFIDENCE

The relations between Turkey and Kyrgyzstan, which are developing in every field in this 30th year of Kyrgyzstan's independence, guarantee Kyrgyzstan's independence, prosperity, and bright future. We look to the future with confidence in light of our cooperation based on mutual benefit and understanding, intended for the peace of Kyrgyzstan and the welfare and well-being of its people.

I would like to take this opportunity to congratulate the 30th anniversary of Kyrgyzstan's independence with my sincerest feelings.



Turkish Maarif Foundation in the Kyrgyz Republic

Activities were initiated within the framework of the "Agreement on the Authorization of the Turkish Maarif Foundation to Open Educational Institutions in the Kyrgyz Republic," signed between our foundation and the Ministry of Education and Science of the Kyrgyz Republic on November 20, 2020



Since the independence of the country, the relations between Turkey and the Kyrgyz Republic have continued in a great variety of areas. Within these processes, our institutions, and especially our Ministry of National Education and Council of Higher Education, have cooperated with the Kyrgyz Republic in the field of education, as well. Within the scope of this cooperation, ***Kyrgyz-Turkish Manas University,*** K-12 schools of our Ministry of National Education, and TTÖMER (Turkey Turkish Teaching Center) offices are available in the country.

The activities of our foundation in this country were first proposed within the scope of our President's visit to the country in 2018, and these activities were then initiated within the framework of the ***Agreement on the Authorization of the Turkish Maarif Foundation to Open Educational Institutions in the Kyrgyz Republic, s***igned between our foundation and the Ministry of Education and Science of the Kyrgyz Republic on November 20, 2020.



In this educational complex, three different curricula are implemented in the Kyrgyz, Russian, and English languages, and students can receive education in any of these languages they want.

After the signing of that agreement, the license processes were completed quickly with the support of the Kyrgyz authorities and an educational complex built on an area of 15,000 square meters in accordance with international standards has begun its activities in Bishkek. During its first student enrollment period, the ***Maarif Educational Complex*** attracted great interest from the Kyrgyz people and 560 students were enrolled with a waiting list, about twice as much as was planned. At the end of the enrollment period, the Vice President of the Republic of Turkey and the Chairman of the Cabinet of Ministers of the Kyrgyz Republic personally attended the opening ceremony held on September 10, 2021, and cut the ribbon to open the Maarif Educational Complex together with the head of our foundation. At present, 520 students are studying at this school.

In this educational complex, three different curricula are implemented in the Kyrgyz, Russian, and English languages, and students can receive education in any of these languages they want. However, each curricu-



In the opening ceremony of the educational complex, Fuat Oktay, Vice President of the Republic of Turkey; Akikbek Caparov, Chairman of the Cabinet of Ministers of the Kyrgyz Republic; and Birol Akgün, Chairman of the Turkish Maarif Foundation, cut the ribbon together.

During its first student enrollment period, the Maarif Educational Complex attracted great interest from the Kyrgyz people and 560 students were enrolled with a waiting list, about twice as much as was planned.











lum implemented in those languages also includes language courses for the other two languages and for Turkish. Thus, all students in our school learn all of these four languages at least up to the B1 level.

In our educational complex, extracurricular activities are offered to our students in addition to academic courses as optional courses involving robotics, chess, computers, coding, sports (including archery, judo, wrestling, table tennis, soccer, and basketball), music lessons (such as piano, guitar, komuz, and violin), and local and international dances. Such activities are intended to produce students as individuals who are active in social life and sports in addition to their academic success.

Special days in the Kyrgyz culture and traditions are commemorated and celebrated with programs held with the preparation and participation of all our students. We also try to strengthen and maintain the ties of all our students with the Kyrgyz culture by means of the boz-uy tent installed in the garden of our school and many other traditional symbols.

Within the scope of all these activities, and within the framework of the educational vision of our foundation, we aim at raising good people who carry their own culture, who are technically equipped for the conditions of global competition, and who have foreign language proficiency and a social science perspective.



Dr. Ayhan Öztürk
University of Arkansas + National Education Specialist

30th Letter of the Alphabet: The Generation That Doesn't Comply With What's Desired!

A single flower does not make a spring, but every spring starts with a single flower.
Prof. Dr. Necmettin Erbakan

We are progressing toward an unknown future, which is difficult to predict. The younger generations who will be the hosts of this future expect much more from us than simply preparing them to have good jobs and high incomes. Their main expectation is to establish a more livable and fairer world for all societies.



It would not be an exaggeration to argue that there are very few people among us who do not seek an ideal society and do not also complain about today's youth or society. Maybe we should define this not as a complaint but rather as adults' longing for their own "good old days" or as their rush to save the future of their children in the process of social and cultural changes that adults have difficulty keeping up with. This state of rush, which we often have difficulty in controlling, is accompanied by a state of pessimism and desperation, expressed with statements such as "There is nothing we can do" or "That's all we can do." Let's say now that the only way to fight this pessimism and desperation about the future of society due to the inability to raise our children is to know, understand, and raise generations properly, and by not only doing what we can do, but also trying things that we think we cannot do.

Because of its strategic location, Turkey is perhaps one of the countries most exposed to social transformation. The alteration and transformation processes triggered recently by globalization and never-ending developments in technology are undoubtedly accompanied by significant social transformations (waves of migration, urbanization, easy communication, and unequal living standards), cultural transformations (orientation toward global values, the search for uniformity, and increasing cultural diversity), economic transformations (global market understanding, financial dependence, hunger, and irresponsible consumption), and environmental transformations (climate change, the growing importance of natural resources, endangered species, depleted resources, and environmental pollution). Undoubtedly, these developments particularly affect the younger generations in many ways.

> Systems of education are shaped in accordance with the requirements, beliefs, economic structures, and political and cultural environments of the time, as well as the prevailing system of thinking. Perhaps one of the most important issues to be discussed in this regard is whether today's education systems are adequate to provide individuals with critical skills.



It is a fact that the mechanisms for producing, using, and transmitting information are the most important determinants in shaping the future of societies in this new and different world. The most fundamental issue of countries is the need for raising well-equipped generations who can effectively use these mechanisms, meet the needs of the modern world in the best possible way, and consequently lead the future. Some of the outstanding characteristics of individuals who are well prepared for the future and have the potential to lead the future can be described as follows: **having comprehensive and specific knowledge in different disciplines; being able to effectively use that knowledge in unprecedented and changing situations; having cognitive skills such as critical and productive thinking skills that allow autonomous learning; having emotional skills such as cooperation, empathy, and self-awareness; having social skills such as effective communication, collaboration, and the ability to take responsibility; and having the ability to use technological tools effectively in accordance with the requirements of the**

changing age. In fact, many of these are related to each other. For example, individuals who have emotional skills that they can control properly are expected to also have developed skills such as the ability to cooperate with others and focus on a single topic together with them.

Emphasizing that we need to ensure that our young people have these vital features, I would like to underline once again that we should not ignore our young people's exposure to TV shows with unknown purposes; to the mindset that tries to fit experience and socialization into internet games; to virtual platforms, where they are expected to express themselves in three to five sentences; to flatterers who have no qualifications other than stalling and managing their interlocutors; to those who applaud levity and superficiality so as not to be rude; and to "global snobbery," which despises differences while considering ordinariness as ideal. Moreover, I think that governments should take concrete steps for fighting against these.



While the economies of developed countries define today's young people as "digital natives," we should not overlook the fact that there is another generation on the other side of the word still growing up in environments of war and terror, struggling with hunger and poverty problems, and always experiencing the consequences of social injustice.



THE MISSION OF EDUCATION IS TO PREPARE GENERATIONS FOR THE FUTURE

Systems of education are shaped in accordance with the requirements, beliefs, economic structures, and political and cultural environments of the time, as well as the prevailing system of thinking. Perhaps one of the most important issues to be discussed in this regard is whether today's education systems are adequate to provide individuals with such critical skills. It is also necessary to ensure that the younger generations are prepared for difficult-to-predict situations that may be faced in the future, with the educational process expected to teach individuals the value of information and enable them to acquire features such as the ability to access, produce, and use information; the ability to properly and effectively discover and demonstrate their abilities; the ability to develop behaviors in accordance with local and universal values; and the ability to be aware of developments in and around themselves and act accordingly. In the face of this difficult task, the starting point for education systems and their stakeholders should be to carefully analyze their target audience, that is, the current generation, and to accurately understand their specific demands, features, and expectations. It should be noted in this regard that the use of outdated strategies, such as exams and research stuck in theory, will not be adequate to get to know this unique generation.

HOW REALISTIC ARE GENERATIONAL DEFINITIONS?

The definition of each new generation is made on the basis of the causes, development processes, and results of the groundbreaking and globally influential events of the time. Examples of these events include the First and Second World Wars, the Cold



War period, the personalization of communication technologies, and global economic crises. Although these events shaping generations are expected to affect all age groups, sociologists say that the effects of these processes will be more intense for those who are psychologically more sensitive and those who are in the stage of transition to adulthood. One of the important points that should not be ignored in this regard is the impact of local events on shaping generations. In fact, while the economies of developed countries define today's young people as "digital natives" who are in the best condition in terms of economy and comfort, who can benefit from educational activities at the highest level, and who always have a good command of information because of online environments, we should not overlook the fact that there is another generation on the other side of the word still growing up in environments of war and terror, struggling with hunger and poverty problems, and always experiencing the consequences of social injustice.

Therefore, it can be stated that it would not be the right approach to refer to individuals globally with a single name for a generation, even if they share the same time period in similar age groups. Especially in today's conditions, where change and development are at an unfathomable pace and the number and diversity of events affecting the masses are constantly increasing, it is almost impossible to classify young people under headings such as "a, b, c, ..., z." In fact, it was previously stated that generations were reshaped every 30-50 years, but today it is stated that this period is about 3-5 years. In addition, there is no doubt that such a classification will standardize individuals of the same age group and deepen the gaps between different age groups. It should also be borne in mind that the people and institutions that will benefit from such a process will be those who are trying to design a consumer society and destroy the social dynamics of countries. We must use the resources and tools at our disposal to understand and invest in the "human" in order to stop these global classification efforts that push local developments and national, cultural, and geographical realities into the background. This uniform classification effort, which is the product of a generalizing understanding, does not allow the individual to be himself or herself and also ignores the fact that the person acts according to his or her own character, which is one of the most important teachings of our culture and belief.

We are progressing toward an unknown future, which is difficult to predict. The younger generations who will be the hosts of this future expect much more from us than simply preparing them to have good jobs and high incomes. Their main expectation is to establish a more livable and fairer world for all societies. Education is undoubtedly the most important mechanism necessary to meet these expectations. Therefore, countries have to update their education systems in such a way as to ensure that they can meet the needs and expectations of today and the future; to carefully analyze the "synthesized information" presented under the name of globalization when they shape their curricula, because such information is likely to be a threat to the independence of societies; to bear in mind, while emphasizing the importance of knowing the world, that the most important thing is to know ourselves; and to be aware that many problems such as climate change and poverty, which are referred to as "global problems" today, are caused by the so-called modern and developed countries, and to act accordingly.


TRT çocuk
TRT
ASLAN



TRT KIDS CHANNEL COORDINATOR
M. BORA DURMUŞOĞLU:

"WE BRING OUR CHILDREN TOGETHER WITH HIGH-QUALITY AND EDUCATIONAL PRODUCTIONS"



Every work intended for children carries value and meaning in terms of education. Children spend a significant part of their time out of school playing games and watching television. Therefore, content specifically prepared for children is very important. TRT Kids, the channel most watched by children in Turkey, offers high-quality educational productions for our children with a responsible understanding. We had an enjoyable conversation with TRT Kids Channel Coordinator M. Bora Durmuşoğlu about TRT Kids and its broadcasting policies.



Bekir Bilgili





Every work intended for children carries value and meaning in terms of education. Children spend a significant part of their time out of school playing games and watching television. Therefore, content specifically prepared for children is very important. TRT Kids, the channel most watched by children in Turkey, offers high-quality educational productions for our children with a responsible understanding. We had an enjoyable conversation with TRT Kids Channel Coordinator M. Bora Durmuşoğlu about TRT Kids and its broadcasting policy.

Hello, Mr. Durmuşoğlu. Could you briefly tell us the story of TRT Kids?

MOST WATCHED KIDS CHANNEL ON TELEVISION IN TURKEY

TRT Kids, which started broadcasting on November 1, 2008, has kept adding new contents in a variety of media since its foundation. Our channel always wins the hearts of children with its contents being produced under the supervision of child development specialists, psychologists, and educators, with mobile games, mobile applications, success in cinema, power in social media, licensed products, musical events, theatrical performances, and its magazine that little readers are glued to. TRT Kids has achieved the success of becoming the most watched children's channel in Turkey.

How did you manage to become the most watched children's channel in Turkey in a short time? How does your editorial policy contribute to this?

"WE ARE EVERYWHERE WHERE THERE IS A CHILD"

We previously defined our mission as "being wherever a child's voice is heard," but then thinking that we should also reach our visually and hearing-impaired children, we redefined that as "being wherever there is a child." In order to fulfill this mission, we must achieve two goals: winning the hearts of our tiny viewers and gaining the trust of their parents. By achieving these two goals with the sensitivity of a public broadcaster, we always work with the dream of representing our country in the best way, not only in Anatolia, but also in every place in the world where the voice of Turkey reaches. As a result, our efforts lead to success.

In the process of content production, we get help from child development specialist, psychologists, and educators. It is very important for us to ensure that the content accessed by children is properly audited in order to enable children to establish a healthy relationship with the media.



TRT Kids Mobile Game Applications



38
Number of TRT Kids mobile games

70 million
Number of downloads of free mobile games offered by TRT Kids without ads







What points do you take into consideration in terms of children's development when creating content?

WE OFFER EXPERT-REVIEWED CONTENT TO OUR CHILDREN

Another factor that makes TRT Kids strong is its ability to identify with the target audience. With a mission beyond commercial gain, we aim to produce reliable content for children as a requirement of a public broadcaster's responsibility. With this approach focused on high benefits for children, we want to maximize the gains that children achieve while we entertain them during the time they spend in front of the television. In order to do this in the most appropriate way, we get help from child development specialists, psychologists, and educators in the process of content production. It is very important for us to ensure that the content accessed by children is properly audited in order to enable children to establish a healthy relationship with the media.

What are the other activities of TRT Kids besides television broadcasting? As far as I know, you are also considerably active in publications and organizations intended for children.

MOBILE GAMES AND APPLICATIONS FROM TRT KIDS HAVE BEEN DOWNLOADED MORE THAN 70 MILLION TIMES

We provide users with 38 mobile games and applications that have been downloaded more than 70 million times. Users can access these mobile games and applications through all smart devices at any time and from anywhere.

On April 23rd, we added another one to our popular applications: "TRT Kids Bookcase." The most popular children's books published by the elite publishing houses of Turkey were brought together in the TRT Kids Bookcase as a free and ad-free service.



Stories and fairy tales subjected to detailed evaluation by our team consisting of individuals who are experts in their fields are offered to users through this application. In the application, which has the feature of offline reading and listening, our little readers can arrange their own personal bookcases. The books that can be read can also be reinforced with interactive games and activities. Licensed books on the heroes of TRT Kids are also available among more than 200 books included in this application that offers a great variety of books, each more colorful than the others, which support imagination as well as the visual, auditory, cognitive, and emotional development of children.

Our application enables parents to spend quality, enjoyable, and educational time together with their children, while also giving them the opportunity to keep track of their children's reading and other activities. Parents can use the "parent panel" to create profiles suitable for their own children, so they can track which books their children have read, how many pages they have read, how long they have read, and how well they could understood the books they have read by using the activity questions at the end of the books.

Digital technologies and the internet gain more importance with every passing day. Appropriate use of digital media is of vital importance in terms of education, as well. Can you tell us about your activities in this field?

TRT KIDS YOUTUBE CHANNEL IS AMONG THE TOP 10 CHANNELS IN TURKEY

Having more than 5 million subscribers, approximately 4,000 videos, and over 4 billion views, the TRT Kids YouTube channel is among the channels with the highest number of interactions. The cartoons and programs we broadcast on TV are shared simultaneously on the YouTube channel, which is one of the three most successful channels in Turkey in the entertainment category and one of the ten most successful channels in all categories according to Social Blade, which tracks analyses and statistics on views for YouTube channels. Thus, our viewers can easily access the contents of TRT Kids through their phones, tablets, and computers.

We aim at reading and predicting the trends of digital behaviors. We closely monitor the changes in children's viewing habits by using developing technologies, and we try to be present on all the screens they can reach, offering them appropriate content. Our YouTube channel with more than 5 million subscribers keeps increasing its presence and success on that platform, with new contents and subscribers every day.

Considering the expectations and wishes of our viewers as our primary goal, we increase our accessibility by taking part in alternative platforms besides the television screen. In order to ensure that children can access the cartoons and programs they want, we offer them rich video content on our YouTube channel.

This channel, which maintains its sensitivity as a public broadcaster in this medium as well, is also followed with interest by parents, with its educational and entertaining content that contributes to the development of children. Expert videos on the Parent Academy website, carefully prepared for parents by TRT Kids, are also available on YouTube. As with the videos shown on television, the videos broadcast on YouTube by TRT Kids have contents that have been approved by child development specialists, psychologists, and educators.





Rafadan Tayfa Göbeklitepe is the most watched animated movie of all time in Turkey.

TRT Kids is also counting down the days to offer new movies to its audience, which are just about to come out. **Aslan Hürkuş-Lost Diamond** and **Captain Pengu** and **His Friends-2** are among these movies that will soon be available on movie screens for their little fans.

WE ALSO REACH DISADVANTAGED CHILDREN

Since the beginning of 2021, we have started offering many cartoons with detailed subtitle options. We started offering these subtitle options after long-term studies considering research conducted on the differences of hearing-impaired children from their peers, their reading habits, their segmentation skills in reading, and how many words they should see on average per minute. As the sensitivity of the subject required, support was received from expert teams at every stage of the process. A method different from the usual subtitle system was used and a detailed subtitle option was preferred. Our hearing-impaired children can watch these cartoons with detailed subtitles by just pressing the subtitle key on the remote control.

Sign language translation is another step that we took to reach our disadvantaged children. Know What's Going On, Turkey's first and only children's news program, can be watched by our hearing-impaired children just like their peers thanks to the narration of a sign language interpreter specialized in this field. With our publishing approach that removes all barriers, our efforts to increase the variety of content accessible to disabled or disadvantaged children continue without slowing down.



FILMS IN MOVIE THEATERS BREAKING BOX OFFICE RECORDS

Rafadan Tayfa Göbeklitepe is the most watched animated movie of all time in Turkey. This animated adventure movie produced in 2019 broke the box office record in the third week of its showing by more than 3.5 million viewers, a first in the history of Turkish cinema and a record that will be hard to break. Thus, it has become the most watched animated movie of all time in Turkey, among both domestic and foreign animated films. This is a historic success for both the animation industry and TRT.



TURKEY'S FIRST AND ONLY CHILDREN'S MEDIA CONFERENCE

The TRT International Children's Media Conference, the first and only children's media conference in Turkey, which is held with a different theme and the attendance of guests from all over the world every year, could not be held last year due to the pandemic. In the last conference held with a record number of attendees, different perspectives and visions were brought together and a variety of workshops were conducted. The conference was joined by experts from various fields as speakers or attendees with the aim of contributing to the development of children's media by bringing together different child-focused disciplines. This conference can also be accessed through the internet. In this way, parents can benefit from the opinions of the experts, as well.

The TRT Kids International Children's Media Conference is planned to resume in 2022.



May I Take Off My Jacket?

While the human is working the soil, he is unaware that the soil is working him at the same time. Abundant crops grow on fertile soils. On the steppe, however, the situation is a bit different. On the steppe, Allah has taken the fertility from the soil and given it to humans. Otherwise, how could we explain that all these ashiks, or Anatolian minstrels, grew on the steppes?

Sümeyye YILMAZ TURAN - Okan YILDIZ

Neşet Ertaş, whose roots were the roots of the ashiks and whose soil was the soil of the ashiks, was born in 1938 as the son of Muharrem the Master, who shook the earth by saying "Oh friend," in a house where the melodies of the saz (a traditional plucked string instrument of ashiks), poetic words, and meaningful conversations were as important as food on the table in the village of Kırtıllar in the Çiçekdağı district of Kırşehir. On the day he opened his eyes to the world, his father joyfully played his saz. The melodies of the saz entered his ears and then his heart, and his artistic life began. From the age of three or four, young Neşet was eager to play the saz like his father. Since their financial situation did not allow his parents to buy a saz for him, he started studying saz using his mother's wooden paddle for washing clothes as if it were a musical instrument.

"When I'd just turned three or four years old,
They said 'you became a saz player like your father'"

Reading, learning, and going to school remained dreams that didn't come true. Difficult life circumstances led him not to school but to the fields of wealthy families in the village of Kelismailuşağı. In this village, he kept watch over the vineyards, herded the cattle, and did the threshing, but his road never led him to school.









It can be seen that Neşet Ertaş carried the title of ashik, derived from the Kam-Shaman-Minstrel tradition of our Turkish cultural history, and that he was a manifestation of the structure of Turkish society. Tradition, with roots in the past but still updating itself in accordance with the conditions of the era, is reciprocated by the saz and the words of Neşet Ertaş.

The Ertaş family traveled the entire steppe. They went to Yozgat, Kayseri, Niğde, Nevşehir, Kırıkkale, and Kırşehir. Everywhere they went, they traveled from one village to another, playing the saz and cümbüş (a traditional mandolin with a metal body) at weddings. They left their saz melodies, their poetic words, and their voices in all parts of the Anatolian steppe.

Neşet Ertaş, who started playing the violin in Kırşehir, tried to develop his ability to play the violin while also trying to develop his ability to play and sing simultaneously. When he was fifteen or sixteen years old, his heart was shaken by a strong feeling. He fell in love for the first time. In 1953, when the fire of love began to burn his sensitive heart, he composed his first folk song, the lyrics and music of which were all his own. Thus, in addition to playing instruments, he also started writing lyrics and composing music *(Yamaner Yamak, 2003)*.

I PLAY THE SAZ, SIR

With the fire of love in his heart, he became unable to fit in on the steppe. He set out in his best clothes, saz in hand. His path, which he followed to İstanbul with great difficulty, took him to the music production company called Şençalar Plak. Once he entered the office, he said "I play the saz, sir," and began to play and sing a bozlak, a type of Anatolian folk song, which began with "O nightingale! Why are you singing distressingly?" Everyone in the office paid attention to his touching voice, and immediately after he finished his bozlak, they put a contract in front of him.

HAVE YOU EVER GONE TO A BELOVED ONE AND CONFESSED?

Western music tends to go from low to high pitched voices, while it is the opposite in Anatolian music. This is clearly noticed in bozlaks. In bozlaks, the voice of the ashik resembles a scream that expresses a sense of crying out against sorrow, with a moan of pain followed by a progressive calm and finally by silent surrender. In a sense, this music reflects the kneading of a man by soil. Just as there is no confession without prior denial, it is very difficult to calm down and accept the truth without first screaming, groaning, and crying out against the sorrow. Neşet Ertaş presents the most beautiful examples of confession in music. His Zahide, the beloved mentioned in one of his folk songs, has become the Zahide of all of us, and his mountain of heart has become the mountain of heart of all of us. This is the consequence of what Westerners describe as the collective unconsciousness, which is described by the Anatolian people as the fermentation of human beings in the same soil.

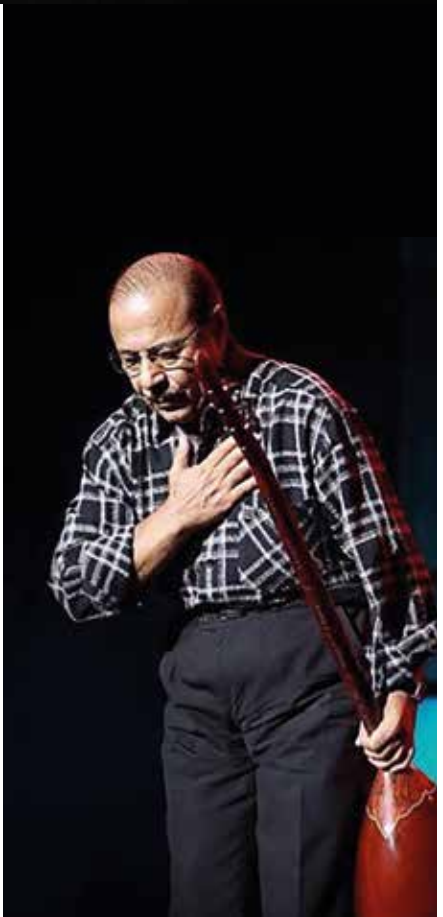
Umay Günay (1999), in his work entitled *Türkiye'de Âşık Tarzı Şiir Geleneği ve Rüya Motifi* ("The Tradition of Ashik (Anatolian Min-

> Neşet Ertaş used his saz and words to express the lyricism and intensity of emotion that he always felt deep in his heart. Since the 17 pitches on his father's saz were not adequate for him, he combined his skill in playing the drum with his skill in playing his saz.



strel) Style Poetry in Turkey and the Theme of Dreams"), states that the activities of an ashik present social as well as individual aspects. From this point of view, it can be seen that Neşet Ertaş carried the title of ashik, derived from the Kam-Shaman-Minstrel tradition of our Turkish cultural history, and that he was a manifestation of the structure of Turkish society. Tradition, with roots in the past but still updating itself in accordance with the conditions of the era, is reciprocated by the saz and the words of Neşet Ertaş. He has both the serenity of Yunus Emre and the exuberance of Karacaoğlan. This reveals the culture-bearing feature of the ashik. Can there be a better example of the "collective unconsciousness" than this?

Neşet Ertaş was an ashik who grew up at the elbow of Muharrem Ertaş, the previous great master of our bozlak tradition, who toured Anatolia with other important figures such as Çiçek Ali and Hacı Taşan, who transfused his music like a medicine into minds and hearts during his travels throughout Anatolia, and who carried the joy and sadness of his society in his saz melodies and words. He reproached and grieved by saying "False World" on the one hand, and on the other hand, he shared the joy of the people or he shared his own joy with the people, saying "Oh Halime." This, as in the epics contained in the Book of Dede Korkut, reveals the two aspects of the Anatolian people (Ergin, 2018). It is no wonder that such artists grew up in this land, which is the homeland of our people who never fall into despair and who experience joy and pain with a deep intensity of emotion.



Neşet Ertaş used his saz and words to express the lyricism and intensity of emotion that he always felt deep in his heart. Since the 17 pitches on his father's saz were not adequate for him, he combined his skill in playing the drum with his skill in playing his saz. By knocking on the side of his saz, he created a deep sound and reinforced his words. By doing so, he increased the number of pitches in his saz up to 32, combined the feelings he felt in his soul with his saz, and presented the resultant synthesis to the souls of his listeners. Although he had such a strong voice and the ability to play the saz, he always had an enviable respect and reverence toward his listeners, acting with the motto of "The humble one is raised by Allah, the Beneficent and Merciful." Artists of the 21st century do not need to go far in seeking a role model. Even the fact that he asked the audience's permission to take off his jacket, which had caused him to sweat during a concert, is reason enough to take him as a role model.

REFERENCES

Ergin, M. (2018). Dede Korkut Kitabı I-II: Metin-indeks-gramer-tıpkıbasım. Ankara: Türk Dil Kurumu Yayınları.

Günay, U. (1999). Türkiye'de Âşık Tarzı Şiir Geleneği ve Rüya Motifi. Ankara: Akçağ Yayınları.

Yamaner Yamak, H. (2003). Neşet Ertaş'ın Hayatı ve Eserleri. Master's Thesis, Ege University.

A Cornerstone in Our Modern Educational History: Vefa High School



Vefa High School, founded in 1874, was the first official high school of Turkey. Although some information in various written works suggests that Vefa High School was founded as a preparatory branch of the Mekteb-i Mülkiye (or school for public administration) in 1872 or 1873, no sources confirm the accuracy of this information. The name of Vefa High School at the time of its foundation was İdadi Mektebi.

Prof. Dr. Fatih Demirel
Uludağ University

The hierarchical structure and functioning of the educational institutions in the Ottoman Empire were determined by the *Maarif-i Umumiye Nizamnamesi,* or the statute on general education, which was enacted in 1869. Secondary education institutions were designed by this statute to have a dual structure. Accordingly, in places with more than 1,000 houses, 3-year high schools (*idadi*) would be the first level of secondary education. Those who graduated from middle schools (*rüştiye*) would be able to continue on to idadi education. After these high schools, institutions offering a further three years of education for high school graduates (*sultani*) would be opened in provincial centers. However, the historical process did not work out as planned by the *Maarif-i Umumiye Nizamnamesi*.

FROM THE FOUNDATION TO VEFA İDADİ

The opening of the first *idadi* was brought to the agenda when Cevdet Pasha became the Minister of Education. Cevdet Pasha, in a letter submitted to the Grand Vizier on December 18, 1873, described the challenges faced due to the inability to open *idadi* institutions until that time. A commission was formed to solve the problem. They concluded that, as specified in the statute on general education, there was a need for establishing *idadi* institutions in places with more than 1,000 houses but that would not be possible due to various reasons. Therefore, a sample *idadi* should be opened for the time being. However, it would take considerable money and time to build a new school building for a sample *idadi*.

All of these factors were taken into consideration and it was eventually decided to convert the Darulmaarif, located near the Mausoleum of Valide Majid, into an idadi building so that the first official high school could be opened more quickly. The Darulmaarif had been built as a rüştiye in 1850 by Bezmiâlem Valide Sultan, the mother of Sultan Mahmud II. The Darulmaarif seemed convenient in terms of both its location and the building. The first students of the *idadi* would be selected from among the successful students of the Darulmaarif. The rest of the students would be sent to the Fazıl Pasha School located nearby.

The draft law on converting the Darulmaarif into an *idadi* was approved by the sultan on January 6, 1874, and thus the first official high school was founded in the Ottoman Empire. In the same year, the teaching activities of the school were started. The Darulmaarif building was not suitable for the newly opened high school because it had been designed for middle school (rüştiye) education. Therefore, it was decided to build a new idadi building on the land of the Darul-



maarif building. Anastaş and his partner Yorgi Kalfalar were assigned to construct the building.

This school was also named *Mekteb-i Mülkiye İdadisi,* in order to avoid confusion with military schools. The adjective *mülki* ("civilian") in its name caused it to be closed, albeit for a very short time. During the re-establishment of the *Mekteb-i Mülkiye* (which is today's Faculty of Political Sciences of Ankara University) as a higher education institution during the reign of Sultan Abdulhamid II, this first *idadi* was closed because it was mistakenly thought to be merely a preparatory course for the *Mekteb-i Mülkiye*. However, the mistake was immediately noticed and the school was reopened when it was understood that the closed institution was actually the first example of an idadi, opened in accordance with the statute on general education (March 14, 1878).

After being named *İdadi Mektebi*, *Mekteb-i İdadi*, and *Mekteb-i Mülkiye İdadisi,* the school was renamed as *Dersaadet İdadisi (İstanbul İdadisi)* when idadi schools began to be opened in other provinces under names including the name of the provinces where they were located. While the school continued offering educational activities in the Saffet Pasha Mansion in Acemoğlu Square in Şehzadebaşı, the mansion in Vefa, which was transferred from Mütercim Rüşdi Pasha to Gazi Ahmet Muhtar

In 1913, it was decided to convert the other seven-year high schools into "high colleges" (Mekteb-i Sultani), as well. Accordingly, Vefa İdadisi was converted into a Mekteb-i Sultani and began to be called Vefa Sultanisi as of the 1913-1914 academic year.

Chemistry course at Vefa High School







Pasha, was purchased and then the school relocated there. After the school moved to the Vefa district, it started being known as *Mekteb-i İdadi-i Mülkiye-i Şahanesi*.

RÜŞTİYE, İDADİ, SULTANİ

Vefa İdadi was founded as a three-year school in accordance with the statute on general education. In 1892, the *idadi* schools were categorized into two groups as boarding and day schools, and the educational period of the boarding idadi schools in the provincial centers was determined to be seven years. These *idadi* schools were regulated in such a way that the first three years would constitute the *rüştiye* grades, while the subsequent two years would constitute the idadi adi grades, or the first level of secondary education, and the last two years would constitute the *idadi ali* grades, or the second level of secondary education. The Vefa İdadi, on the other hand, continued to give education as a four-year secondary education institution with no *rüştiye* levels, accepting *rüştiye* graduates. The school had no boarding options. Similar to the example of *Vefa İdadi*, other *idadi* schools opened later in İstanbul to provide four-year education at only the high school level. The *sultani* schools planned in the statute on general education were also opened by adding grades to the idadi schools.

> The school was a middle school until the 1925-1926 academic year and then was converted into a high school again under the name of Vefa Boys' High School. However, the school was converted back into a middle school again in the next academic year. In 1933, the school was given the status of high school again.

In the *Maarif-i Umumiye Nizamnamesi*, it was decided that both *idadi* and *sultani* schools would accept both Muslim and non-Muslim students. Within this scope, Muslim and non-Muslim students studied together in the *Vefa İdadi*.

FROM VEFA İDADI TO VEFA SULTANİ

In the Second Constitutional Period, it was decided to convert the *idadi* schools into sultani schools as of 1910. This decision was intended to open *sultani* schools that would provide high-quality education at the level of European high schools in two three-year periods, in addition to *rüştiye* education. In the first phase, twelve *idadi* schools were converted to sultani in line with this decision. However, *Vefa İdadi* was not among those twelve *idadi* schools converted to *sultani*. Until the end of the 1912-1913 academic year,



Teachers and senior students of *Vefa Mekteb-i Sultanisi* in the 1915-1916 academic year



Certificate of Achievement of the *Vefa Mekteb-i Idadi-i Mülkiye-yi Şahanesi*

the school continued its educational activities as an *idadi* school.

In 1913, it was decided to convert the other seven-year high schools into *Mekteb-i Sultani* institutes, as well. Accordingly, *Vefa İdadi* was converted to *Mekteb-i Sultani* and began to be called *Vefa Sultanisi* as of the 1913-1914 academic year. The education period of the new *sultani* schools was determined to be 12 years. The *sultani* schools covered all grades of primary and secondary education. The first 5 years of education, called *iptidai* education, corresponded to today's primary schools. The first four years of the next seven-year period, or the secondary grades, constituted the first term, and the last three years constituted the second term. In the second three-year period, the courses were classified into two categories: *fünün (sciences)* and literature. In the first academic year of *Vefa Sultani*, both iptidai and secondary classes were opened. In this first year, however, there were no students in the fourth and fifth grades of the iptidai part of the school or in the seventh, ninth, or twelfth grades of the secondary part.

In the first academic year, the parent profile of *Vefa Sultani* was as follows.

FROM VEFA SULTANİ TO VEFA HIGH SCHOOL

In the educational structure of the first years of the Republican Era, *Vefa Sultani* took its place as a one-term boys' high school, that is, a middle school. The school was a middle school until the 1925-1926 academic year and then was converted into a high school again under the name of Vefa Boys' High School. However, the school was converted back into a middle school again in the next academic year. In 1933, the school was given the status of high school again.

In the 1949-1950 academic year, Vefa Boys' High School enrolled female students, as well. This continued until the 1952-1953 academic year, and then only male students were accepted to Vefa Boys' High School again, as in the past. In 1958, the first evening high school in İstanbul was opened within the structure of Vefa High School under the name of Vefa Evening High School. The education period of the school, which enrolled secondary school graduates of all ages, was four years. Vefa Evening High School continued its activities within the structure of Vefa High School until 1976.

In the 1989-1990 academic year, Vefa High School was granted the status of Anatolian high school. The name of this new version of the school, which enrolled its first students in the 1990-1991 academic year, was Vefa Anatolian High School. In 2001, however, the name of the school was changed again to Vefa High School by the Ministry of National Education, considering that it was a historical school, but it still maintained its status as an Anatolian high school.

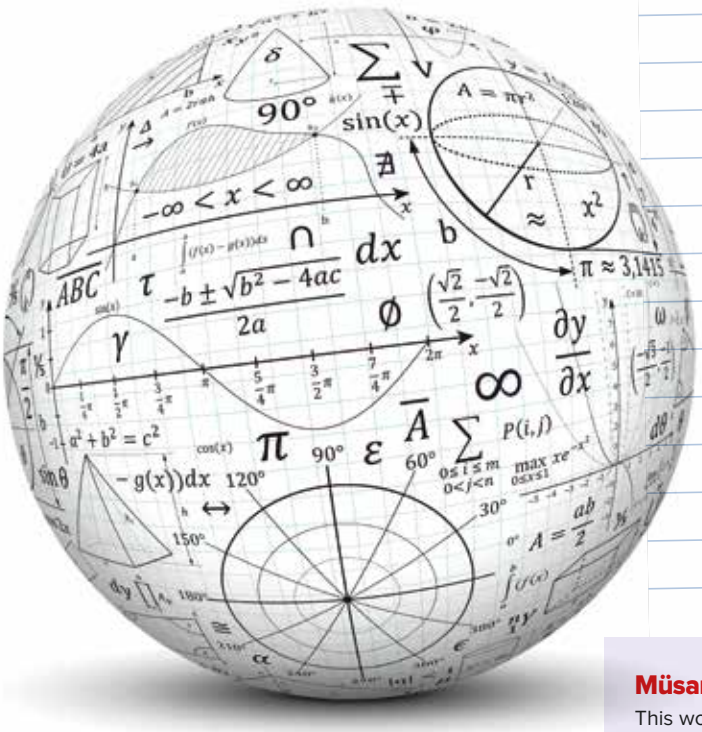
REFERENCE

"Kuruluşundan Günümüze Vefa Lisesi", Prof. Dr. Yahya Akyüz'e Armağan Türk EğitimTarihi Araştırmaları, Eğitim ve Kültür Yazıları, Pegem Akademi Yayınları, Ankara 2010,



Maarif Dictionary

Eyyup BOSTANCI



Riyaziye (Mathematics)

Mathematics, which Albert Einstein philosophically defined by stating that "as far as laws of mathematics refer to reality, they are not certain, and as far as they are certain, they do not refer to reality," improves the ability of a person to analyze and gives a person the ability to produce solutions in different ways in the face of a problem.

The Arabic word for mathematics is رياضة or *riyaziye*. It is very interesting that the first meaning of *riyaziye* is **"disciplining, especially piety discipline in sects."** Even the meaning of this word alone shows how important mathematics is. The word "mathematics" entered both Turkish and English from French. The French word mathématique was derived from the Greek word mathēmatiká or μαθηματικά meaning **"science in general, and science of numbers in particular."** This science, which has a beauty in all its meanings, can also be referred to as μαθηματικός (mathematikós, **one who likes learning**). Now, hold on tight! If you raise your hand when the teacher asks a question, you are actually saying "mathematics." Let's explain this for everyone: **"matesis"** in ancient Greek means **"I know"** and it was used in the meaning of "mathematics." It is obvious that the meanings of the word also have an effect on the fact that knowledge of mathematics gives a person a reassuring aura.

Notebook (Turkish: Defter)

Notebooks are among the indispensable tools of a student's life. Graph notebooks, lined notebooks, music notebooks, sketchbooks... In particular, we should not forget the grade books used by teachers, which until recent years were a source of both joy and fear for students. This indispensable tool, produced in a different form for each course and purpose, has another feature: It is very interesting that the name of this tool that is so important for students comes from the same root in many languages. Daftar or دفتر in Arabic means "writing tablet." It is derived from the Aramaic/Syriac word ***dipterā*** *or* ארתפד, which has the same meaning.

This word corresponds to the word **diphthéra** or διφθέρα in ancient Greek, which means "tanned leather" or "a layer of cut and burnished leather used as a writing tablet."

As mankind invented writing over the course of history, parchment, gazelle skin, tree leaves, and stones were used as notebooks. Ancient Turks used stones as notebooks. These Turks, who lived a nomadic lifestyle, created the oldest documents by writing the Orkhon inscriptions on stones. Historical sources indicate that the word ***tepter*** was used for "notebook" in the Old Turkish period. It is also thought that this word may have been derived from the Aramaic or Persian languages earlier. My late grandfather called notebooks "*yazılık*" because of the dialect of our region and because of the relation between notebooks and writing. The word *yazılık* means "a thing used for writing on."

Müsamere (School Show)

This word that began being used in our social life in the reform period of Tanzimat meant "**European night party,**" but it has changed over time and began being used for the name of shows performed with poems and games by students in schools from the first years of the Republic.

The students who took part in such activities were popular and appreciated at school. Students who appeared on stage and read poems or played games in front of crowds also had the opportunity to develop themselves and socialize.

These games, known as social events or club events today, derived from the root of the Arabic term **semr**, meaning "chatting on moonlit nights." We are a nation adept at producing words or deriving new features based on the meaning of a word. Since such student activities were usually held in the evening in the past, we used the word *müsamere* or مسامرة with the root word *samar*, meaning "evening" in Arabic, being put in the form of the mufā'alat meter, with the resulting word meaning "an evening chat" or "a meeting or conversation in the evening." Another reason why this word is preferred is that, as mentioned above, such events were held in the evening during the Ottoman period. This word shares it origin with the word sumra or سمرة, meaning "dark brown or close to black."



Ameli Hayat mektebinin müsamere

Kız Ameli Hayat mektebi talebeleri dün saat 18 de İstanbul Kız Orta mektebi salonunda bir müsamere vermişlerdir. Vali Muhittin Bey, bir çok talebe velilerile mektep muallimleri bu müsamerede hazır bulunmuşlardır. Müsamere İstiklâl marşı ile başlamıştır.

Bundan sonra sahnede «Cumhuriyet Tablosu» diye bir tablo yapılmış, «Bir Maskaranın Kalbi» adlı İngiliz'ce bir perdelik bir komedi oynanmıştır.

Ayrıca Faruk Nafiz Beyin «Yeni Usul» isimindeki piyesi de temsil olunmuştur.

Talebeler temsillerde çok muvaffakiyet göstermişlerdir



Post-its

It's an indispensable method for teachers: They enter the class and ask, "Guys, where did we leave off?" This question is intended to ensure readiness to a certain extent. Teachers also tell students about the parts of a book that they consider important, saying "Mark this part, guys, this part is very important," because such parts will benefit students as they prepare for exams. Today we solve this issue by using sticky note papers, which we call "post-its." What is the origin of this word? Post-it, referring to note paper with a re-adherable strip of glue on its back, is actually a brand name. It was first launched in 1975 as the name of a company, and this name was also used as the brand name of the product. Post means "a pole or stake set up to mark or indicate something; or to affix to a place for public notices." Accordingly, post-it means "announce it, stick it." Have you ever thought about how students used to do this in the past?

Teachers and students formerly used ***şemü'l-asel***, or, in other words, wax for this purpose. At Ottoman primary schools, when teachers told students that a topic was important, the students would immediately apply wax to the relevant place in the book. Similarly, students applied wax to the spot last read in the book, indicating that they had worked up to that place. It was a good method to make it easier to remember where they left off. Perhaps students will do this with laser pens in the future! Maybe they have already begun...









Ertik Okulları (Vocational High Schools)

Schools aimed at enabling individuals to learn a profession or acquire a skill for economic success have existed in every era. There are schools where master-apprentice relationships, which are as old as the history of humanity, and the vocational education of the Ahi organization (a historical Turkish-Islamic guild) are provided officially by the state. In these schools, new departments are being opened and training activities are organized while taking into consideration today's new technology and developments. In short, when a parent says "My child is going to *ertik* school," he or she is talking about today's vocational high schools.

This word derived from the English word **"art"** together with the suffix +ik and is used for the Arabic words **"*sanat*"** and **"*zanaat*."** This word, which was used for art schools in earlier periods and then vocational high schools, started being used in Turkish and found a place in dictionaries in line with the "pure Turkish" language movement in the first years of the Republic, but since then it has not been used much and could be included in the list of forgotten words.

Semester (Turkish: Sömestir)

According to the dictionary of the Turkish Language Association, this word, with a very beautiful connotation for students, means a half-year term, and it is not pronounced correctly in Turkish.

This word derives from the French word *semestre*, which means a six-month period or a half-year term at school. This French word in turn derived from the Latin word *semestris*, which means a six-month period. The Latin word was formed by the combination of *sex* (six) and *mens* (month).

The six-time orbit of the Moon around the Earth is called a "semester," that is, a "six-month period." Based on this scientific usage, this word also came to mean a short break after a six-month term at school, when students could rest, have fun, and learn while resting.

In the Turkish language, this word that we cannot pronounce correctly is used to mean "semester" and "semester break." In Turkey, schools open the first or second week of September. On the ninetieth day, i.e. half of 180 working days, a semester break begins. Although this is not a six-month period, the word has nevertheless entered our education literature based on the meaning explained above.

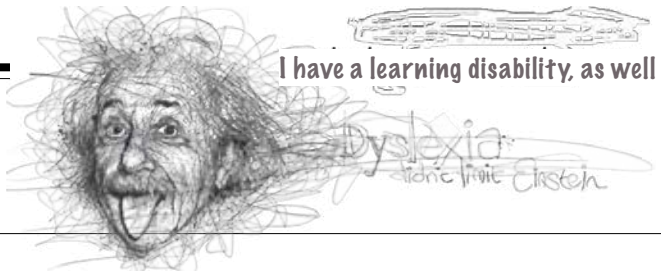


Learning Disabilities

A learning disability is defined as the difficulty that a child experiences in gaining and using skills such as reading and writing, mathematical-arithmetical skills, speaking, listening, and reasoning. This is also referred to as "learning disorder" and "dyslexia."

Mahir Kılıçoğlu Special Education Teacher





He was expelled from school when he was in the first grade due to his lack of perception. Whatever was taught at school, Thomas just couldn't learn it. His teacher must have concluded that he was a hopeless case as he sent him home. The boy's greatest chance came from the faith his parents had in him. They worked tirelessly for a period of three years on his education. This boy, who became the greatest inventor in the history of the world, was **Thomas Edison**, the inventor of the light bulb.

Albert Einstein, the most famous physicist of all times, described the conclusion drawn about him at school as follows: *"It was said that my mind was slow, and antisocial, and I would go crazy chasing stupid dreams until I died."*

The famous author **Agatha Christie** shared the following information about herself: "I, myself, was always recognized...as the 'slow one' in the family. It was quite true, and I knew it and accepted it. Writing and spelling were always terribly difficult for me. My letters were without originality. I was...an extraordinarily bad speller and have remained so until this day."

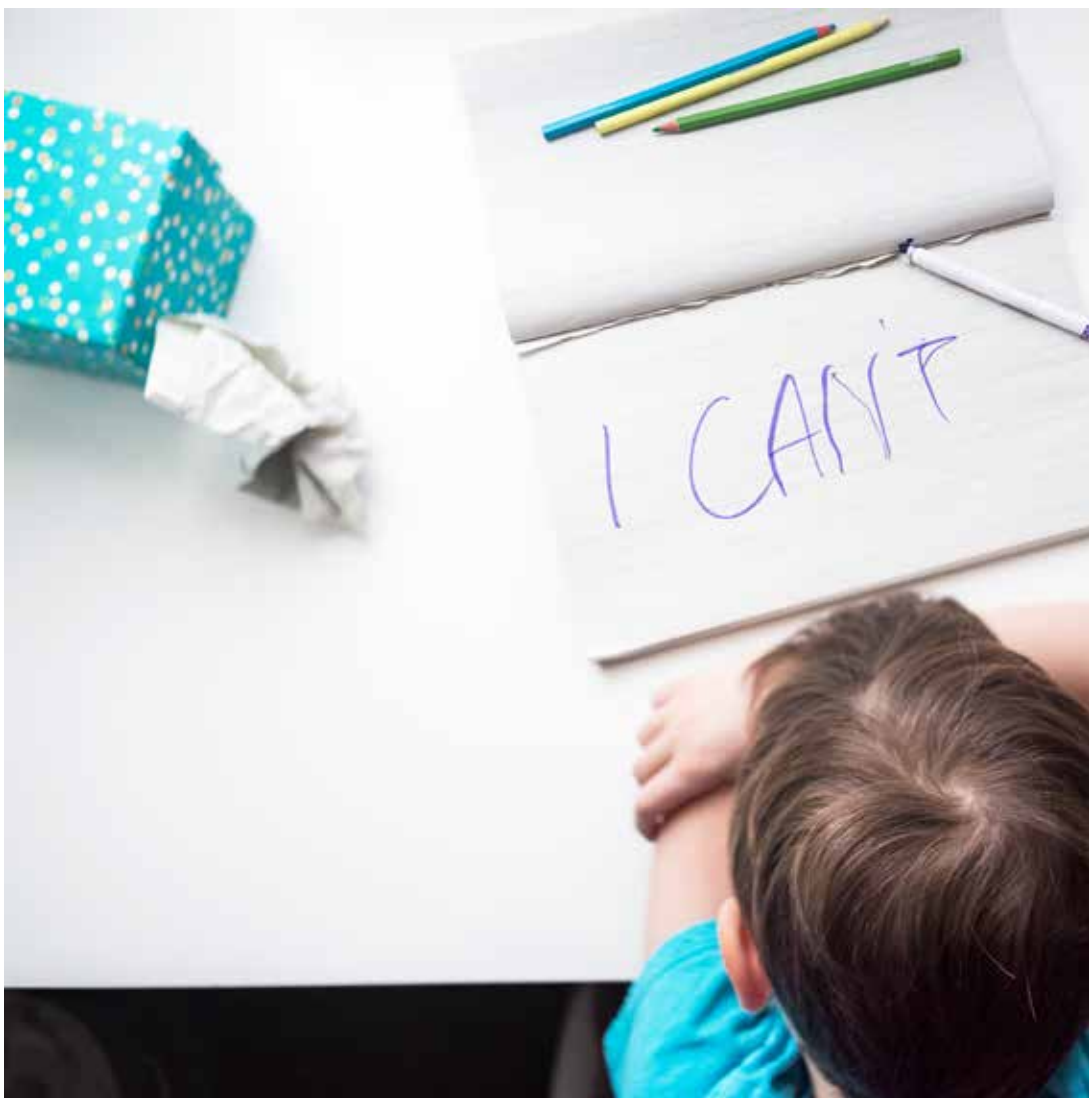
It is possible to give more such examples. Some children have great difficulty in succeeding in one or more courses for various reasons, even if they do not have any intelligence problems. This condition, defined as learning disability, is also referred to as **dyslexia**.

Learning disabilities are among the most common conditions in schools. Children with learning disabilities, who were considered in terms of their failures in the past, are now considered as a group that would benefit from special education. The percentage of such cases among school-age children is estimated to be around 10%.

WHAT IS A LEARNING DISABILITY?

Learning disability: It is defined as the difficulty experienced by a child in gaining and using the ability to read and write, apply mathematical-arithmetic skills, and speak, listen, and reason. This is also referred to as learning disorder or dyslexia.[1]

Children with learning disabilities are not mentally retarded. Learning disabilities can be observed in children who have near-normal, normal, or abnormal intelligence levels. ***"Learning disabilities"*** is a general term covering a heterogeneous group of disorders, which manifest themselves with significant difficulties in the acquisition and use of listening, speak-



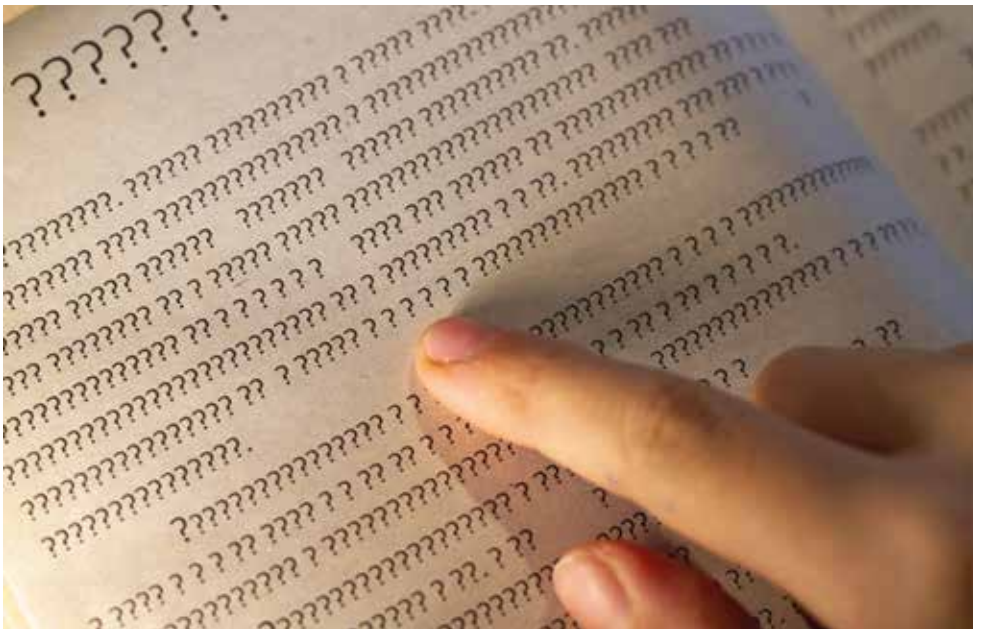
As children with learning disabilities enter the upper grades, the gap between them and their peers in academic progress increases. In particular, a lack of special educational measures will cause this gap to appear earlier and lead to difficult-to-fix problems.

ing, reading, writing, reasoning, or mathematical abilities.[2]

Children with learning disabilities show no distinguishable differences from other children. However, they often struggle to continue their educational life while being labeled as lazy, unsuccessful, or slow.

Children with learning disabilities are quite common in society. However, their education has yet to receive appropriate attention. The causes of this situation can be listed as follows:

- Teachers' lack of adequate knowledge about learning disabilities
- Parents' lack of knowledge and their desire to prevent their children from being labeled
- Teacher shortages





- Lack of knowledge about guidance processes or inability to apply those processes
- Incorrect diagnoses made in medical institutions

Experience shows that children with learning disabilities often manifest their conditions in the second grade, because they do not experience a state of mental disability before that. Their shortcomings in the first grade are relatively limited to a few months. In the second grade, this period increases so that they are falling behind by approximately a year.

As children with learning disabilities enter the upper grades, the gap between them and their peers in academic progress increases. In particular, a lack of special educational measures will cause this gap to appear earlier and lead to difficult-to-fix problems.

LEARNING DISABILITIES AND HARD PROBLEMS TO SOLVE

Children who fall behind their peers in one or more areas in their classrooms can develop a variety of negative attitudes and behaviors at later ages. Studies conducted in schools show that the attitudes and behaviors of children with learning disabilities form in accordance with their ability to learn and their own self-perceptions are manifested in a wide range of ways, from school-hatred to learned helplessness.

School-Hatred: Children cannot be expected to be pleased with an environment where they constantly experience failures and face negative reactions. Being ridiculed by their peers and being exposed to the wrong approaches of teachers are damaging basic processes faced by children with learning disabilities. Many children with learning disabilities show attitudes such as being alienated from school, absenteeism, and unwillingness to attend school or study.

Lack of a Sense of Accomplishment and Appreciation: Children want to feel a sense of accomplishment and appreciation. The sense of accomplishment at school is usually satisfied by academic progress. Things such as a "well done" coming out of the teacher's mouth or a star drawn by the teacher on homework ensure a sense of accomplishment and appreciation for the students. Students



who fail in one or more courses, falling behind their peers at school, experience little or no such sense of accomplishment and appreciation because they cannot complete tasks in time.

Lack of Motivation: Students' success in previous subjects significantly affects their openness to new skills and subjects. For this reason, the motivation of students with learning disabilities, who fall behind their peers in class, will be lower for new lessons and learning. Their interest in a new lesson after failing in previous lessons decreases over time. On the other hand, their motivations are higher for lessons that follow well-learned and accomplished lessons.

Demonstrating Behavioral Problems to Express the Need for Attention and Being Considered Important: It is observed that children with learning disabilities sometimes display behavioral problems. These children, who are not discussed in school in terms of their success, who are not appreciated, and who cannot feel a sense of being valued, are likely to come up with a variety of behavioral problems in and out of the classroom.

Learned Helplessness: *"Learned helplessness is a condition where after a person has tried anything many times and failed, he or she thinks that things are not under his or her control, and he or she consequently loses his or her courage to try again, thinking that nothing will change and he or she will never succeed in it, no matter what he or she does."*[3]

Learned helplessness has been found to be the most obvious outcome in studies of children with learning disabilities. Learned helplessness is an emotional state that develops when children with learning disabilities cannot learn one or more lessons at the same pace as their peers and fall behind them.

Students may hesitate to show their skills even for things that they are good at. When learning a new subject, when solving a question about a subject learned before, or when asked to answer a question, the first reaction of these students will be a lack of self-confidence to succeed. Children with learning disabilities often use expressions such as "I don't know" or "I can't" before even seeing the question or reading the text.

Insensitivity to Success at School: In some cases, children with learning disabilities have also been observed to develop insensitivity to success at school. It has been observed that some children who have failed one or more courses make no effort to succeed in those courses, do not want to make any effort in this regard, and develop an indifferent attitude towards the courses.

THE NEED FOR SPECIAL EDUCATION IS NOT A HANDICAP

A diagnosis of the need for special education is not a diagnosis of a handicap. The need for special education is a problem that can be solved by various methods. With the right education, many students who need special help can close the academic gap between them and their peers. Even the inability of education to compensate some students for falling behind their peers does not necessitate the need for special education with any definition of a handicap. This is because appropriate education does not mean that every child is oriented toward certain professional groups at certain standards. The main goal is to bring children with learning disabilities into society and enable them to become self-sufficient, useful individuals in their own environments.

Supportive education intended for children diagnosed with learning disabilities should first of all be provided on-site, that is, at the school the child attends. In addition, support provided in a variety of ways outside of school will be



> A diagnosis of the need for special education is not a diagnosis of a handicap. The need for special education is a problem that can be solved by various methods. With the right education, many students who need special help can close the academic gap between them and their peers.

useful for these children. The point to take into consideration in this regard is the reaction of families to the labeling of their children. Therefore, diagnostic and placement processes that lead to formal labeling of children with learning disabilities should be avoided.

CONCLUSION

Despite their prevalence, learning disabilities have quite a low diagnosis rate. Although children with learning disabilities are known to have no intelligence problems, they may be exposed to incorrect labeling, such as being called lazy or slow. Parents, in particular, do not want their children to be labeled. Due to the negative attitude toward special education resulting from misinformation, the parents of children who have failed only a few courses do not want their children to enter the diagnostic system. Many of them tend to try to solve the problem by their own means, providing opportunities for private lessons, while some others seem unaware that this is a solvable problem.

There are also responsibilities for schools in this regard. These are as follows:

- Schools must inform parents about this issue and encourage children to be involved in the diagnostic process.
- Teachers must have realistic expectations about children and must develop positive attitudes toward them.
- Teachers must carry out activities ensuring that these students gain acceptance in and out of the classroom.
- Supportive education should be provided to students in order to increase their academic success.

The latent abilities of students should be revealed and students should be enabled to gain social acceptance through activities carried out in accordance with those abilities.

In addition, students should be encouraged to take part in activities.

Supportive education enables some children with learning disabilities to quickly close the gap between them and their peers. When these children who had previously drawn attention with their failures in the education system suddenly come up with success, it can be a source of great happiness, especially for the child and his or her parents.

RESOURCES

1 MEB, MEGEP. Çocuk Gelişimi ve Eğitimi, Öğrenme Güçlüğü Modülü. Link: http://hbogm.meb.gov.tr/modulerprogramlar/kursprogramlari/cocukgelisim/moduller/ogrenmeguclugu.pdf

2 Topbaş S. Öğrenme Güçlüğü Gözlenenler. Açık Öğretim Fakültesi. Link: https://www.anadolu.edu.tr/aos/kitap/IOLTP/1267/unite05.pdf

3 Çavuşoğlu S. Öğrenilmiş Çaresizlik Teorisi Üzerine Bir Araştırma: Türk Kamu Yönetiminde Reform Çabalarının Çalışanlar Üzerinde Davranışsal Etkilerinin İncelenmesi. Master's Thesis, Kocaeli University, 2007.

International Music Education Approaches:

About the Kodaly, Orff, Dalcroze, and Suzuki Methods

The most important feature that all models have in common is their persistent emphasis on activity. None of the models advocate a passive learning process, but especially in the Orff and Dalcroze models, which attach special importance to improvisation, students are given more free space, and this makes significant contributions to students' ability to discover and develop their own creativity.

Yusuf İhsan Tökel



Carl Orff with the kids





Shinichi Suzuki with young violinists while on a trip to Britain in 1980

In my previous article, I questioned the central position of music in human life, revealed its difference from other art disciplines from different perspectives, and gave coverage to the developments that resulted in the human brain from learning music, as well as to some studies conducted in this field by giving references. In addition, I mentioned in the same article what kind of advantages the duration, starting age, and intensity of music education can provide in critical thinking, multi-tasking, and other areas, and what kinds of differences exist between being actively involved in the music production process and just listening to music passively.

In this article, I will try to conduct a comparative analysis of the internationally accepted and actively used approaches for which detailed models have been developed to show how it is possible to teach music, which is indispensable in many aspects of human life, as I tried to explain in my previous article, in the school and classroom environment. After mentioning the obvious common points of the Kodaly, Orff, Suzuki, and Dalcroze models, which are actively used and on which many experimental studies in the literature have been conducted, I will then note some important points among these models within the scope of the focal points of the teaching methods.

For example, in the Orff model, the lesson is given to the student in accordance with stages that include imitation, discovery, improvisation, and creation, respectively. In Kodaly, these stages start by imitating a person who plays music, with the intent of deciphering him or her. The lesson is started in such a way as to enable the person to master simple rhythms and pitches, and then the rhythms and pitches are gradually made complicated in order to develop the musical perception of the student.

COMMON APPROACHES

The most obvious common feature of all models is their systematic and sequential teaching methodology. For example, in the Orff model, the lesson is given to the student in accordance with stages that include imitation, discovery, improvisation, and creation, respectively. In Kodaly, these stages start by imitating a person who plays music, with the intent of deciphering him or her. The lesson is started in such a way as to enable the person to master simple rhythms and pitches, and then the rhythms and pitches are gradually made complicated in order to develop the musical perception of the student. The approach in Suzuki is mostly schematized by making an analogy with the process of a child learning his or her mother tongue. Accordingly, just as the child masters his or her mother tongue by constantly repeating and memorizing certain words in such a way as to gradually improve his or her vocabulary, he or she can receive music training in a similar fashion. In the Dalcroze model, a holistic learning approach has been adopted, based on the fact that a learning process intended for multiple human senses gives much more

The main motivation in the Suzuki method is the claim that every child can become a good musician with the right methodology, study, and parental guidance. Therefore, he denied that talent is an innate act, but since he made an analogy between the process of learning music and the process of learning a native language, he paid more attention to the role of the parents compared to other models.

permanent results compared to processes intended for a single sense. Dalcroze argued that an approach focused on rhythm, which he called "eurhythmics," can give ear training to students and improve their improvisation skills much more effectively than traditional methods, with musical structure and expression being blended with movement.

In addition, another important feature that all models have in common is their persistent emphasis on activity. None of the models advocate a passive learning process, but especially in the Orff and Dalcroze models, which attach special importance to improvisation, students are given more free space, and this makes significant contributions to students' ability to discover and develop their own creativity. Another thing to mention is the fact that listening to music should be at the center and that listening is an active action, as well. Especially in the Suzuki model, repetitive listening occupies a very central place.



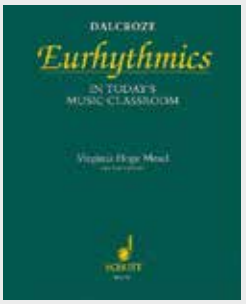
FOCAL POINTS OF THE TEACHING METHODS

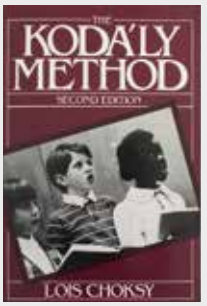
In the Orff and Dalcroze models, the final level that is intended to be achieved is considered to be improvisation and creation. All the training is intended to maximize musical discoveries by providing rhythm and ear training to students with other auxiliary activities. This has been determined as exploring the areas of improvisation and composing.

Improvisation has an important place in the Kodaly method, as well, but not as central a position as in the Orff and Dalcroze methods. In the Kodaly and Suzuki methods, music has become a topic of conversation in terms of secondary achievements such as language development, creative thinking, and divergent thinking. In the Kodaly approach, improvisation is performed at a simpler level by changing the lyrics of a well-known folkloric song, changing the location of some pitches in a known song, or adding/removing mistakes, while these things are not tried at all in the Suzuki approach. In the founder's own words, the main motivation of the Suzuki method is raising good citizens who play music well: "If a child hears fine music from the day of his birth, and learns to play it himself, he develops sensitivity, discipline, and endurance. He gets a beautiful heart."

In the Kodaly method, the human voice is the primary instrument. Even if students use a musical instrument, training is given in groups by prompting the students to use their voices. In the Kodaly method, students learn music by using their own voices. Folk music also has a very particular place in this method. Kodaly believed that folk music contains the highest quality art in a culture, and he emphasized that such music is the "musical mother tongue" of the person. He argued that musical work performed in a musical mother tongue is quite easy to teach and quite easy for the student to internalize because of its nature. For this reason, he particularly insisted on the use of authentic folk music in its purest form in edu-

In the Dalcroze model, a holistic learning approach has been adopted, based on the fact that a learning process intended for multiple human senses gives much more permanent results compared to processes intended for a single sense. Dalcroze argued that an approach focused on rhythm, which he called "eurhythmics," can give ear training to students and improve their improvisation skills much more effectively than traditional methods, with musical structure and expression being blended with movement.





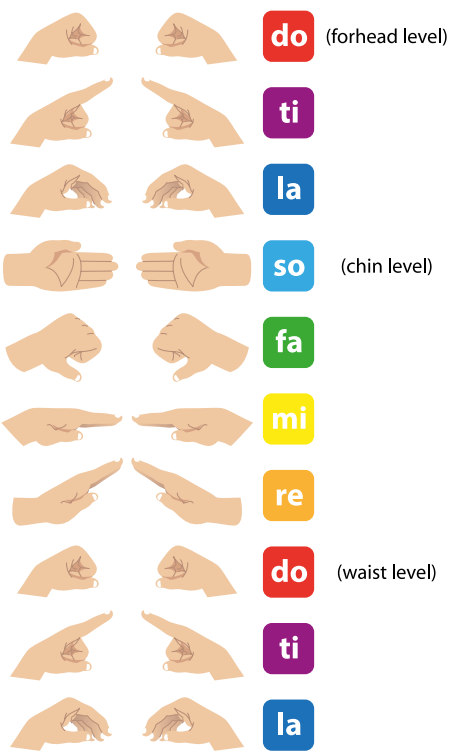




cational activities. He claimed that reaching a high level of art in music is only possible if the child internalizes the folk music of his or her own culture, and he stated that only artists who are fed with their own culture's music can create works of art at high levels.

The Orff model is based on rhythm and movement. According to Orff, it is not possible for a child to achieve development in other areas of music unless he or she adequately develops the sense of rhythm. Therefore, unlike the Kodaly method, it prioritizes the development of sensitivity to rhythm before using the human voice. With this approach, he prepared an instrument repertoire mostly consisting of percussion instruments, which included both those that he designed on his own and those that he selected from countries all over the world. By means of these instruments, children learn how to use their own voices, reinforcing their sense of rhythm and improvising melodies by making compositions from simple to complex. While preparing the instrument repertoire, Orff redesigned almost all of the instruments in such a way as to ensure that people who are just starting out in music can adapt to them without difficulty, also considering that limitations should not impede creativity over time. There is no such instrument repertoire in the other models considered here.

The main motivation in the Suzuki method is the claim that every child can become a good musician with the right methodology, study, and parental guidance. Therefore, he denied that talent is an innate act, but since he made an analogy between the process of learning music and the process of learning a native language, he paid more attention to the role of the parents compared to other models. Due to the philosophy of the approach associated with language learning, this method first aims at "exposing" the child to music, arguing that the teaching of written music should follow this process. According to Suzuki, in music learning, the child must first listen to other peers playing the instrument that he or she wants to play, then he or she must start practicing with that instrument, and after reaching a certain level of competence, he or she must start learning music in writing, just like a child learning a language, who first listens to it for years, allowing it to settle in his or her ears, and then starts speaking and eventually learns how to write.



The principle of giving hands-on training emphasized in the Suzuki method before theoretical training also appears in the Dalcroze method. Dalcroze argued that learning a theory thoroughly can be possible only after receiving and internalizing the training through existing practices. In the Dalcroze method, the process followed is similar to that of the Suzuki method, in which a student plays any piece of work many times after observing it and can only decipher the music from the notes after this process. Based on the well-known eurhythmics conceptualization in the Dalcroze method, the student first practices the time signatures of 2/4, 3/4, and 4/4, in company with physical movements and musical rhythms, and then learns the differences between long/short notes as well as basic musical concepts such as crescendo/decrescendo. After this process, the Dalcroze trainer enables the internalization of knowledge at the ends of lessons by showing students how they can express in writing the concepts that they learned implicitly in the lesson.

RESOURCES

Göktürk Cary, Dilek. Kodály And Orff: A Comparison of Two Approaches in Early Music Education. ZKU Journal of Social Sciences, Volume 8, Number 15, 2012, pp. 179-194

Sarrazin, Natalie. Approaches to Music Education; Music and the Child. Open SUNY Textbooks, 2016, pp. 57-88

https://kodalymusicinstitute.org

https://www.orff-schulwerk-forum-salzburg.org/asis

https://internationalsuzuki.org/

https://suzukiassociation.org/

https://dalcrozeusa.org/

https://dalcroze.org.uk/



Minşa Gülter

My Life as a Courgette

(Ma vie de Courgette)

My Life as a Courgette (also known as My Life as a Zucchini) is the first feature-length animated film directed by Claude Barras. This film, a Swiss-French co-production, is based on the novel Autobiographie d'une courgette by French writer Gilles Paris (2002). The children who are the main characters of the film bear on their faces or bodies the traces of the traumas and great suffering they have experienced in the past.

My Life as a Courgette is the first feature-length animated film directed by Claude Barras. This film, which is a Swiss-French co-production, appeared on movie screens in 2016. It is based on the novel ***Autobiographie d'une courgette*** by French writer Gilles Paris (2002). It was screened in the Directors' Fortnight section at the Cannes Film Festival and was nominated for an Oscar for Switzerland in 2017.

The film was shot using the animation technique called "stop motion," which shows static three-dimensional objects as if they are moving. ***My Life as a Courgette*** offers a good and simple example of this technique that can be described as manipulating clay figures for each frame and then photographing the figures after each manipulation. Although it does not have the tempo that we are used to seeing in popular animations, these simple applications cause admiration in viewers.







Despite its sensitive and soft visual structure, the film handles many dark and hard themes and succeeds in benefiting from this contrast. Emotional, funny, and colorful in places, this film will make adults who are constantly spinning in the vortex of life think about their parental status and will also lead them to ask themselves "How aware are we of children's feelings?" which will be followed by a confession. Even if adults ignore the existence of children, children are watching them. Children see everything with their bright, small eyes and hear everything with their small ears, and despite everything, they fit giant love into their tiny, fresh hearts.

ANIMATED FILM OF ORPHANS

This film expressively presents to the audience the social behaviors, psychological states, and traumas of a group of children aged seven to ten who meet in an orphanage after different life experiences. They are real children from real life, some of whom could not establish a secure bond with their parents due to the indifferent and negligent behaviors of their parents, while some of these children have been exposed to violence and some have been sexually abused... The appearance of these children is different from the blue-eyed, blond-haired, rosy-cheeked children that we are accustomed to seeing in Hollywood movies. Many of them bear on their faces or bodies the traces of the traumas and great suffering they have experienced in the past. Negative parental behaviors, the realities of lonely children, peer bullying, and children who suffer from physical and psychological violence are presented to the audience in a pure way without being too directly emphasized. They are real children who can laugh at everything but can suddenly become upset or aggressive and exhibit abnormal behavior due to the weight of their experiences... The events that appear in a humorous and funny way in most scenes are actually as heavy as stones for the audience, who will perceive the underlying reality that suddenly makes their eyes fill with tears while laughing.



Despite the heaviness of its theme, ***My Life as a Courgette*** is a film full of hope. When describing the traumas of the children, it emphasizes the importance of environmental factors. The film emphasizes issues such as the fact that children are not understood by adults in their environments, their existence is not accepted, and their thoughts and feelings are not deemed important. The director reflected children, who experience all these things as a reality of our world, on the movie screen. He has delivered a film that will warm our hearts by showing how children find friendship and love, adding some adults who hear their voices. Compared to ordinary animated movies, this movie leaves you with more questions to answer after watching it. It is a difficult but useful challenge for adults...

Camille: "I don't know why I'm crying."

Courgette: "Sometimes people cry because they're happy."

Despite the heaviness of its theme, *My Life as a Courgette* is a film full of hope. When describing the traumas of the children, it emphasizes the importance of environmental factors.

The Gate of the Turkish Language That Opens to the World:

Maarif Turkish Book Sets

Maarif Turkish Book Sets have been structured in accordance with the principles of progressivity and spirality with an action-focused approach within the framework of the Teaching Turkish as a Foreign Language Program while considering approaches and methods that bring new perspectives to language teaching.

Okan YILDIZ - Sümeyye YILMAZ TURAN





The Turkish Maarif Foundation conducts educational activities around the world and attaches great importance to the teaching of Turkish as a foreign language on an international scale. Within the scope of formal education, Turkish lessons at all levels from preschool onwards are planned in accordance with international language teaching standards, and it is aimed to ensure that students graduate with Turkish proficiency levels of at least B2. In line with this goal, the Turkish Maarif Foundation has prepared the **Teaching Turkish as a Foreign Language Program** based on the Common European Framework of Reference for Languages (CEFR), which is intended to be used in formal and non-formal education in Turkey or abroad, and which has structured language teaching standards within a certain framework for Turkish learners, instructors, those who prepare instructional materials, and those who provide tests for regulating basic foundations and approaches, aims, gains according to levels and skills, measurements, evaluation processes, and language teaching contents. The Turkish Teaching as a Foreign Language Program was approved by the Ministry of National Education Head Council of Education and Morality with Decision No. 36 on 11.11.2020.

THE MAARIF TURKISH BOOK SETS

As a first in Turkish teaching, the Maarif Turkish Book Sets were prepared in accordance with the Teaching Turkish as a Foreign Language Program, which covers both formal and non-formal education at all levels from preschool to the last year of high school.

The Maarif Turkish Book Sets are prepared within the framework of a system that is consonant with modern language teaching practices, taking into consideration the needs of students and the present time. In addition to the lessons intended for the four basic language skills (reading, listening, speaking, and writing), grammar lessons constitute one of the most important parts of these book sets. Each skill area has been dealt with separately, but the books have been arranged in accordance with an integrated language teaching method.

The Maarif Turkish Book Sets have been structured in accordance with the principles of progres-



The Maarif Turkish Primary School Book Sets have a scenario-based structure. Works of fiction have been diversified in accordance with the relevant age groups. These book sets include stories of children from Turkey and other parts of the world as well as stories of animal characters.



sivity and spirality with an action-focused approach within the framework of the Teaching Turkish as a Foreign Language Program, considering the approaches and methods that bring new perspectives to language teaching. Based on this, the books are intended to encourage the student and **to create an enjoyable educational environment by bringing Turkish to the classroom with games, music, and folk songs instead of teaching Turkish as a standardized lesson.**

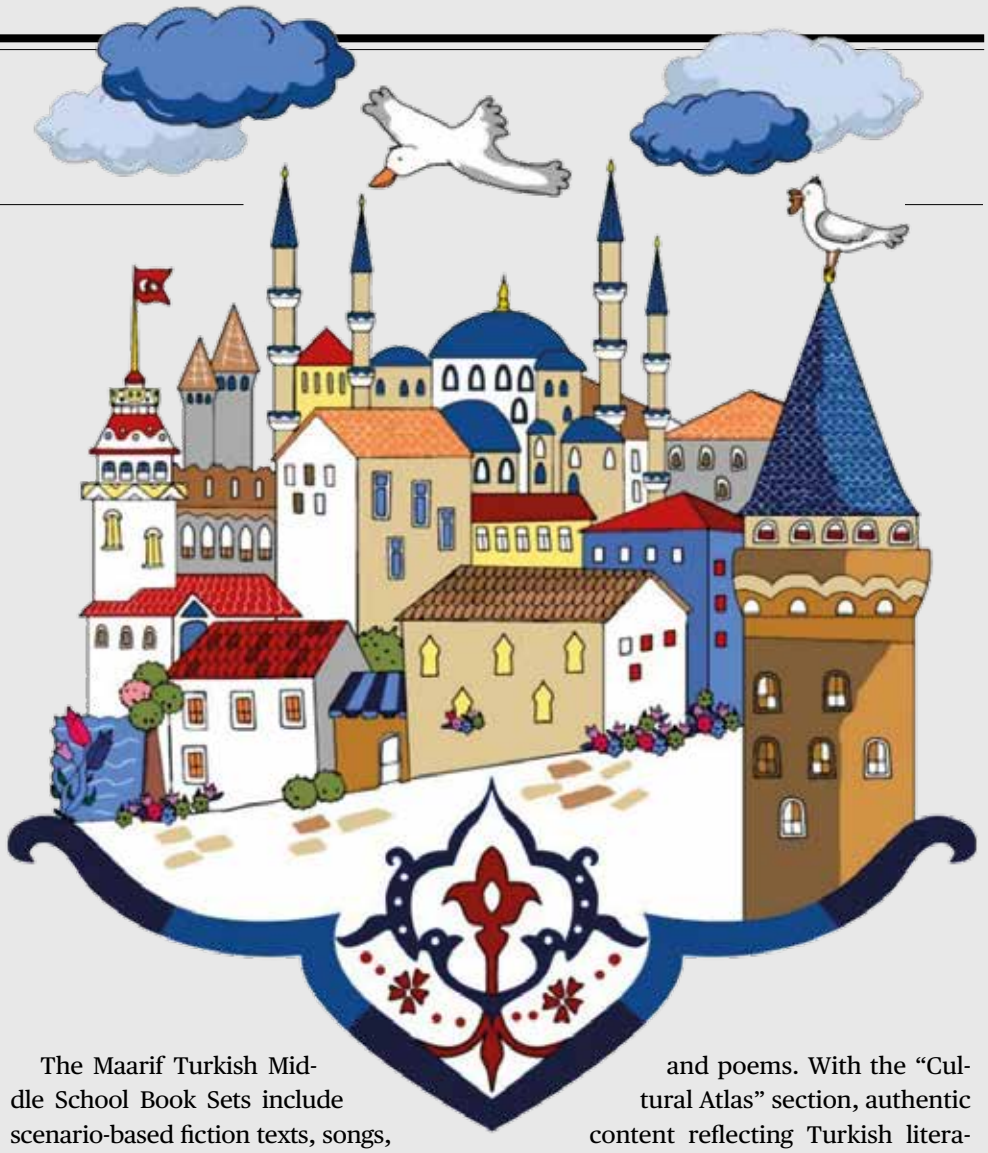
In these book sets, importance is attached to cultural sensitivity. In order to present Turkey and Turkish culture in an original way, national characters such as Hacivat and Karagöz, Nasreddin Hodja, and Keloğlan have been included in the books with contents involving these characters. **Pronunciation** sections have also been created **as a priority** in the teaching of Turkish as a foreign language, which enables the reader to perceive the subtleties of Turkish pronunciation and prevents possible pronunciation errors. By offering authentic content with a unique connection with **TRT**, Turkey and Turkish culture are promoted in an enjoyable and entertaining way.

The project sections at the ends of the units are intended to move the learning process of students out of the school and enable them to acquire **21st century skills** suitable for their **Maarif Learner Profiles** by performing tasks throughout the books, so that they can become well-rounded individuals who are active in all aspects of life.

MAARIF TURKISH BOOK SETS FOR PRESCHOOL TO HIGH SCHOOL STUDENTS

With the Maarif Turkish Preschool Book Sets, Turkish language is taught at the beginner level for children of 36-48, 49-60, and 61-72 months, considering the developmental characteristics of children. **These books are intended to enable children who are encountering the Turkish language for the first time to gain familiarity with Turkish.** The book sets prepared in line with this goal consist of activity books, story books, and teacher guidebooks.

The Maarif Turkish Primary School Book Sets have a scenario-based structure. Works of fiction have been diversified in accordance with the relevant age groups.



These book sets include stories of children from Turkey and other parts of the world as well as stories of animal characters. With stories of Turkish children, the aim is to open a door to the world for children living in Turkey. With stories about the children of the world, students are able to find traces of both their own cultures and different cultures around the world. Stories of animal characters offer enjoyable instructive adventures followed with great interest by students. **With songs, rhymes, and games offered in addition to Turkish stories, the goal is popularizing the Turkish language and teaching it at level A1.** For this purpose, 14 books constituting four sets, including textbooks, workbooks, and teacher guidebooks, have been prepared.

MAARIF TURKISH BOOK SETS FOR PRESCHOOL TO HIGH SCHOOL STUDENTS

Preschool Period	36-48 Month		Beginning
	49-60 Month		
	61-72 Month		
Primary School Level	Age 7	A1	A1.1
	Age 8		A1.2
	Age 9		A1.3
	Age 10		A1.4
Middle School Level	Age 11	A1	
	Age 12	A2	A2.1
	Age 13		A2.2
	Age 14		A2.3
High School Level	-	A1	
	-	A2	
	-	B1	B1
	-		B1+
	-	B2	
		C1	

The Maarif Turkish Middle School Book Sets include scenario-based fiction texts, songs, games, and adventures of characters who reflect Turkish culture such as Hacivat and Karagöz, Keloğlan, and Temel and his friends. **By doing this, it is aimed to establish a bond between students and the Turkish language.** The pronunciation sections of these books, representing a first in the teaching of Turkish as a foreign language, are built around the story of Hacivat and Karagöz. In addition, adventures of children around the world are provided in the "Communications" sections of the Maarif Turkish Middle School Book Sets. For the middle school level, there are 12 books constituting four sets including textbooks, workbooks, and teacher guidebooks at the levels of A1 and A2.

The Maarif Turkish High School Book Sets, which have scenario-based structures, introduce Turkish culture to students through folk songs, riddles, rhymes, and poems. With the "Cultural Atlas" section, authentic content reflecting Turkish literature and art is also offered to enable students to understand historical and geographical treasures, traditions, and customs of Turkey from past to present. **By including different cultures in these book sets, it is aimed that students will interact with Turkey and Turkish culture on the basis of their own culture and grow up as individuals with intercultural sensitivity.** In the Maarif Turkish High School Book Sets, there are currently 18 books constituting six sets including textbooks, workbooks, and teacher guidebooks at the levels of A1, A2, B1, B1+, B2, and C1.

The Maarif Turkish Book Sets contain a total of **54 books**, which constitute **17 sets**. We hope that the Maarif Turkish Book Sets will be beneficial for the Turkish language by acting as a bridge between students and Turkish in line with the aforementioned goals.



RAISING THE BAR

WELCOME TO SMARTIST, OUR NEW HIGH-TECH FACILITY IN ISTANBUL - THE LOGISTICS CENTRE OF THE WORLD. WE'RE ALSO RAISING THE BAR FOR ENVIRONMENTAL RESPONSIBILITY AND CUSTOMER-FOCUS, MOVING TOWARDS OUR GOAL OF BECOMING THE WORLD'S LEADING AIR CARGO BRAND.

TURKISH CARGO

Scan the QR code to watch our movie.

turkishcargo.com.tr

DEiK

DIŞ EKONOMİK İLİŞKİLER KURULU
FOREIGN ECONOMIC RELATIONS BOARD

WE CONTINUE TO WORK TO INCREASE THE TURKISH PRIVATE SECTOR'S SUCCESS RATE IN THE INTERNATIONAL ARENA WITH OUR 146 BUSINESS COUNCILS



#BusinessDiplomacy

/deikiletisim | www.deik.org.tr