# EDUCATION IN DIASPORA

PROF. DR. BÜNYAMİN BEZCİ
**Diaspora of Higher Education**

ABDULLAH EREN
**Education in the Diaspora**

PROF. DR. CEMAL YILDIZ
**Education in Diaspora and Bilingualism**

Turkish Red Crescent prevails
with your support

# #NOTWITHOUTYOU



We always stand by the most vulnerable people
with the power of your support.
We are here to spread your goodness on behalf of you.

**TÜRKİYE MAARİF VAKFI**
TURKISH MAARIF FOUNDATION

*Valuing education!*

## After the III. Istanbul Education Summit

**ISTANBUL EDUCATION SUMMIT**
TURKISH MAARIF FOUNDATION

### JENNIFER GROFF
**48**

### School Architecture and the Educational Role of Space in the New Paradigm

We are finding new calls for environmental design in both schools and work environments. More flexible, adaptable spaces can help you realize your pedagogical goals. We therefore need to think carefully about what we mean by a learning environment.

### PROF. CHI-KIN JOHN LEE
**54**

### Preserving the Critical Mind or Remaining Human in the Digital Age

As advances in digital technology and artificial intelligence continue, the critical human mind can come to the rescue to build a better world. Using evidence to make final decisions is the hallmark of the critical mind. These processes give us the opportunity to build a better world than the one they expect us to believe in.

# CONTENTS

*Year: 5, Issue: 15*
*July-August-September*

# PRESENTATION

## EDUCATIONAL PROBLEMS OF PEOPLE LIVING IN THE DIASPORA AND SOLUTION PROPOSALS

In recent years, human mobility around the world has accelerated at a rate unprecedented in recent history due to various factors such as wars, economic and political reasons, and impoverishment. There is a massive migration from poor regions, especially Africa, to developed and developing countries. This situation brings about different levels of encounter between people with different cultural backgrounds in metropolitan cities. In order to adapt to the social and cultural life of the countries of immigration on the one hand, and to preserve and maintain their own cultures on the other, it becomes necessary to develop educational strategies in line with the expectations of people in the diaspora.

The phenomenon of migration is a reality of the world we live in. States and international organizations cannot afford to ignore this. On the other hand, migration should not be considered as a completely negative situation in a period of rapid digitalization and globalization. This mobility of people can also mean human resources for countries that, if managed well, can constitute a significant international influence. Especially in Western countries, the diaspora is very important for the international influence of states. At this point, organizing educational activities within a plan and program in order to eliminate the obstacles that make it difficult for the people who make up the diaspora to participate in the social life of the countries they live in, on the one hand, and to maintain their belonging to their countries, on the other hand, gains critical importance.

In order for people living in the diaspora to keep their own culture alive, protect their national and spiritual values, preserve their identity, and develop their ability to act in solidarity and common action, states and non-governmental organizations should allocate resources for the education of these people in host countries, especially language education. Especially if migration becomes permanent, the importance of educational activities for these people becomes even more important. This is because the ties and communication of the new generations with the cultures of the sending countries are gradually weakening. As a matter of fact, we are all aware of the educational problems faced by the Turkish presence in Europe, especially in Germany.

Türkiye has a great deal of experience in this regard. The children and grandchildren of the first generation who went to Europe as migrant workers in the 1960s have now become permanent residents in the countries they have settled in, and many of them have even acquired citizenship of the country they live in. It is only possible for these people to exist as themselves in the political, social and cultural life of the countries they live in if they do not break away from their cultural and spiritual values.

In this issue, we take up the issue of education in the diaspora and discuss the educational problems of migrants and the proposed solutions around the issues I have tried to outline above. I would like to thank our authors for sharing their views on diaspora and education, one of the topics that our international and multilingual journal cannot avoid, and I hope that this issue will contribute to the intellectual efforts in this field.

**Prof. Dr. Birol Akgün**
Chairman of the Board of Trustees of the Turkish Maarif Foundation

> In order for people living in the diaspora to keep their own culture alive, protect their national and spiritual values, preserve their identity, and develop their ability to act in solidarity and common action, states and non-governmental organizations should allocate resources for the education of these people in host countries, especially language education.

# UNICEF: ATTACK ON RAFAH DENIES CHILDREN ACCESS TO TREATMENT

*Following the Israeli attack on Rafah, nearly 3,000 malnourished children are at risk of dying in front of their families.*



The ongoing appalling violence and displacement in southern Gaza continues to affect desperate families' access to health services and facilities, with nearly 3,000 children at risk of death as they are denied treatment for moderate and severe acute malnutrition. As reported by UNICEF's nutrition partners, this is about three-quarters of the 3,800 children estimated to have received vital care in the south prior to the conflict in Rafah. It is only a matter of time before the number of vulnerable children at risk of getting sick from malnutrition increases. Despite a slight improvement in food aid delivery in the north, access to humanitarian assistance in the south has declined significantly.

MEDITERRANEAN

Gaza Border

GAZA

Refah

EGYPT

Source: https://www.unicef.org

## Young Children Struggle with Social-Emotional and Basic Motor Skills

Teachers report that younger students have difficulty with fine motor skills such as using scissors and pencils, and with social-emotional skills such as following instructions and sharing. The challenge is greater than it was five years ago. This is considered to be one of the lasting effects of the pandemic. Amanda Fellner (Columbia University) emphasizes that these are essential skills that are important for the holistic development of students, and that teachers should be supported and their focus should be on the development of basic skills.

Apart from the pandemic, the other reason for the negative impact on the development of students' basic skills is the increasing amount of time children spend in front of screens over the years. Screen addiction reduces the likelihood of children coming together to play, and also negatively affects their ability to use concrete materials such as scissors and crayons.

Experts warn that lack of social-emotional skills can have long-lasting effects.

Source: https://www.edweek.org

# Playing Contributes Significantly to the Mental Health of Children



*According to research, playing games has many positive effects on children. Playing games contributes greatly to children's character development, especially when it comes to coping with stress.* .

The quality time children spend playing, especially with adults, contributes greatly to the development of supportive and positive relationships, even if they are very short. Furthermore, since playing allows children to reflect on their own reality, it helps them to cope with emotions, especially pain, fear and loss. Providing space for children to play makes it easier for children to act in accordance with their nature, while at the same time giving them the opportunity to explain situations that they cannot express verbally. Developing creative solutions during play helps children to feel successful and competent. In particular, parents giving their children time to play helps boost their self-esteem.

# How Do We Remember What We Read?

The lack of focus is a problem that people face in almost every job. For people to under-stand what they read, they first need to be able to focus. Especially for people living in big cities, there are many distracting stimuli. It is also stated that the facilitating effect of technology in daily life, leading to acceleration



of lifestyles, is one of the important reasons for the inability to focus. At this point, people should be careful to slow down in the rush and especially to use time efficiently. It is precisely in the midst of this abundance of stim-uli that people need to put their self-discipline and balancing skills to work.

## "Artificial Intelligence" Curriculum is Being Implemented in Turkish Maarif Foundation Schools

*Turkish Maarif Foundation (TMF), which ranks among the top five in the world in terms of its network of international schools, will start implementing its new curriculum on "artificial intelligence" in pilot schools in the 2024-2025 academic year.*



In an interview with Anadolu Agency, Birol Akgün, President of Turkish Maarif Foundation, answered questions about the work they are conducting in schools in the field of artificial intelligence in education.

Stating that as an institution working in the international arena, they closely follow the developments in the field of artificial intelligence, Akgün said that during the pandemic period, they used distance education methods without interrupting the relationship with the students by using all available technological facilities and prevented the loss of education.

Reminding that they brought together artificial intelligence experts from major countries in the world at the Education Summit, which they organized in Istanbul in 2022 and whose main topic was "artificial intelligence and education", Akgün said that they also had the opportunity to learn closely about the developments in the USA and Europe as well as the applications of artificial intelligence in China in the field of education at the conference held in Hong Kong.

Akgün stated that after all this preliminary preparation process, they continued to work intensively in the field of artificial intelligence and digitalization in Maarif Foundation Schools and continued as follows:

"We are also working closely with our Board of Education and Board of Education within the framework of the new curriculum studies of the Ministry of National Education in the field of artificial intelligence. They also have good work, we are in contact with them as well. As Türkiye, we have no chance to miss the digital age. In the field of

## EDUCATION MIGRATION TO SCOTLAND

Newly released figures show that net migration to Scotland more than doubled between 2021 and 2022, reaching its highest level in a decade. Net migration to Scotland by June 2022 was 48,800, up from 22,200 the previous year.

"This increase is likely to be the result of a significant increase in the number of international students studying at universities in Scotland," said Esther Roughsedge, NRS head of population and migration statistics. The countries from which international students come have changed significantly in recent years. Since Brexit, there has been a sharp increase in arrivals from countries outside the European Union and a decrease in arrivals from EU countries. The highest increase was observed

# Maarif graduates from Turkish universities gathered at graduation ceremony

*After the education they received at the Maarif Foundation, students from different countries who preferred universities in Türkiye experienced the excitement of graduation.*

Abdurrahman Hamad, who studied at the Maarif High School in Niger and graduated from Selçuk University, said: "I say this on behalf of all my friends who graduated: With the education we have received, we will always be on the side of goodness and justice."

After completing their education in Turkish Maarif Foundation (TMF) schools, 52 students who came to Türkiye and completed their higher education here experienced the excitement of graduation. 28 female and 24 male graduates and scholarship recipients from around the world successfully graduated from 16 different departments at 17 universities in 15 different provinces of Türkiye. Graduating students, who came together at the 2024 Graduation Ceremony held at TMF Headquarters, will now be Türkiye's heart ambassadors in their home countries.

## WE GRADUATED 14 THOUSAND STUDENTS

Turkish Maarif Foundation Board Member Halime Kökçe said, "I am sure that our paths will cross again with many of our graduating students. To date, we have graduated 14,300 students from our schools on 6 continents. About 3 thousand of these students preferred Türkiye for their undergraduate and graduate studies."

## WE ARE IN CONTACT WITH 107 COUNTRIES

Stating that the family is getting bigger and bigger, Turkish Maarif Foundation Vice President Prof. Dr. Ahmet Emre Bilgili said, "The leader of this country, our President, who also represents the founding will of Maarif, showed us a goal when our foundation was established. That goal is 'You will be present in all member states of the UN'. Indeed, the Maarif family is a big family with its teachers, students, parents and management at all levels, and this family has become a global and dynamic educational institution in a short time. We are currently in 54 countries around the world. We have contact with 107 countries."

12.6.2024
Hasan
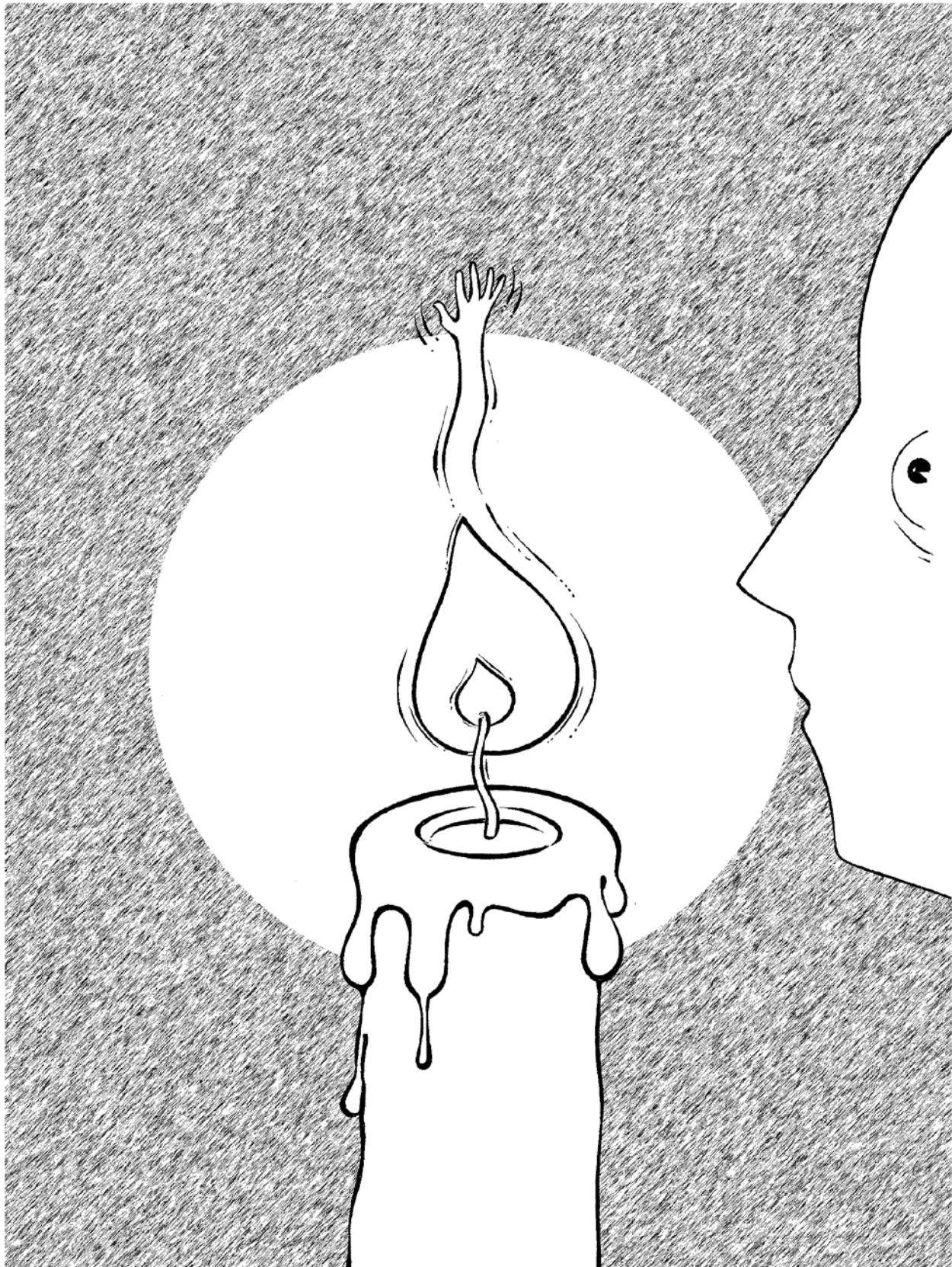
# Martyr Mustafa Cambaz Photography Contest Awards Found Their Owners

*In addition to the awards in 4 main categories, awards were also presented in 2 special categories. 8,000 photographs competed for the awards and President Recep Tayyip Erdoğan congratulated all the contestants.*





Mustafa Hassona: Gaza is on fire



Hüseyin Türk: Cabotage Day Activities

Ekrem Şahin: Drought
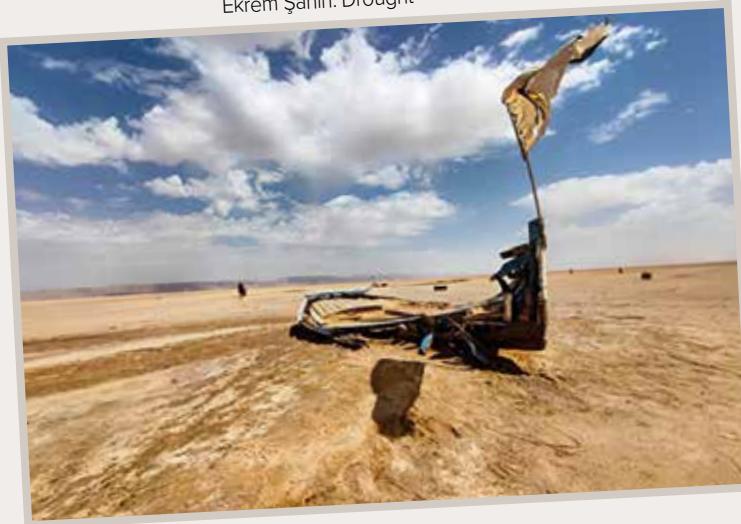

Mürsel Yağcıoğlu: Whirling Dervishes
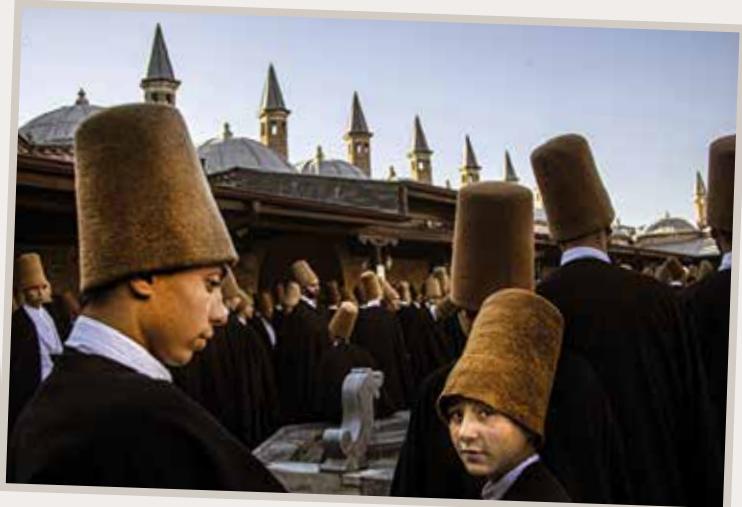
The third award ceremony of the "Martyr Mustafa Cambaz" photography contest organized in memory of Yeni Şafak photojournalist Mustafa Cambaz, who was martyred during the July 15 treacherous coup attempt, was held. On July 13, with the participation of President Recep Tayyip Erdoğan, 14 photographers were awarded at the ceremony held on the Island of Democracy and Freedom. In the competition organized by Yeni Şafak Newspaper, in addition to the awards given in 4 main categories, awards were also presented in 2 special categories. 8,000 photographs competed for awards and President Recep Tayyip Erdoğan appreciated all the contestants.

The third contest held in memory of Mustafa Cambaz, a photojournalist who was martyred during the July 15th treacherous coup attempt, was awarded.

The award ceremony, which took place on the Island of Democracy and Freedom, was held in four main categories: News Photographs Marking 2023, Cultural and Historical Photographs, New Generation Photographs / Mobile Phone Shooting, New Generation Photographs / Drone Shooting, and two special categories: Complete the Story Island of Democracy and Freedoms and Gaza Special Award.

**YENİ ŞAFAK HAS NOT FORGOTTEN GAZA**

Since October 7, Yeni Şafak newspaper, which has not remained silent about the human tragedy in Gaza, has dedicated the Gaza Special Award for its third photography contest to all journalists martyred in the line of duty in Palestine. The award was presented to Palestinian photographer Mustafa Hassona.

**PRIZES WERE AWARDED**

Head of Education of Türkiye Prof. Dr. Birol Akgun and the Vice President Prof. Dr. Ahmet Emre Bilgili and Ömer Faruk Terzi, Member of the Board of Trustees, also attended the third Martyr Mustafa Cambaz photography contest, which attracted great interest from photography enthusiasts. The jury members of the competition meticulously analyzed 8,000 photographs and selected the winners. Anadolu Ajansı Visual News Director Fırat Yurdakul, Turkish Photojournalists Association (Türkiye Foto Muhabirleri Derneği) Representative Ümit Bektaş, Photography Artist Süleyman Gündüz, Yeni Şafak Photojournalist Sedat Özkömeç and Photography Artist Gül Işık determined the award winners in five main and one special category.

## THE WINNERS ARE

| Cultural and Historical Photos category | | |
|---|---|---|
| 3. | Gülin Yiğiter | With the photograph titled Yarn Dyeing |
| 2 | Caner Başer | With the photograph titled Father with the Flag |
| 1 | Mursel Yağcıoğlu | With the photograph titled Whirling Dervishes |
| **New Generation Photography / Cell Phone Shooting category** | | |
| 3 | Ekrem Şahin | With the photograph titled Drought |
| 2 | Murat Bakmaz | With the photograph titled Kite |
| 1 | Hüseyin Türk | With the photograph titled Cabotage Day Events |
| **New Generation Photography / Drone Shooting category** | | |
| 3 | Neşe Arı | With the photograph titled Flamingo |
| 2 | Ali Atmaca | With the photograph titled TCG Anadolu Bosphorus Parade |
| 1 | Evrim Aydın | With the photograph titled Effort |
| **News Photos Marking 2023 category** | | |
| 3 | Osmancan Gürdoğan | With the photograph titled Bayraktar Akıncı with the full moon |
| 2 | Emin Sansar | With the photograph titled Fist |
| 1 | Sergen Sezgin | With the photograph titled Miracle |
| **Complete the Story Island of Democracy and Freedom Special Award category** | | |
| 1 | Kudret Deniz Kalaycı | With the photograph titled the road |
| **The Gaza Special Award is on behalf of all journalists martyred in Palestine:** | | |
| Mustafa Hassona | | He won for his photograph Gaza is on fire. |

# UN HIGH COMMISSIONER FOR REFUGEES (UNHCR)
## 2023 REFUGEE EDUCATION REPORT

*The 2023 United Nations High Commission for Refugees (UNHCR) Refugee Education Report outlines the challenges faced by nearly 15 million school-age refugee children in UNHCR's mandate. The report also highlights the achievements and aspirations of refugee youth who, with the right support, have achieved high educational goals through perseverance, resilience, determination and sheer hard work.*

**Ümmü Koral**

2022 year-end, the number of forcibly displaced people worldwide reached 108 million, including 35.3 million refugees. The school-age refugee population has risen from around 10 million last year to 14.8 million. It is estimated that 51 percent of these children are out of school. This means that there are more than 7 million refugees deprived of education.

The report, which covers the 2021-22 academic year, assesses refugee access to education in more than 70 refugee-hosting countries. Considering the countries included in the study, the report is the most comprehensive research conducted in this field

to date and presents a more realistic picture than any other study to date. Data from these countries show that the average gross enrollment rates for refugees are 38 percent for preschool, 65 percent for primary, 41 percent for secondary and 6 percent for tertiary education. These figures do not include the situation of Ukrainian refugees.

## GENDER EQUALITY HAS BEEN ACHIEVED TO A SIGNIFICANT EXTENT

The report finds that there are no significant gender differences among refugee students and shares relevant data. In countries that

provide sex-disaggregated data, the average primary enrollment rate is 63 percent for males and 61 percent for females. In the report, the figures at the secondary education level are 36 percent for males and 35 percent for females.

However, this does not mean that gender equality is achieved in every country hosting refugees. The biggest inequalities are observed in Senegal and Gabon: In Senegal, for example, enrollment rates are 53 percent for females and 36 percent for males; in Gabon, the situation is reversed, with 100 percent enrollment for boys and 78 percent for girls.
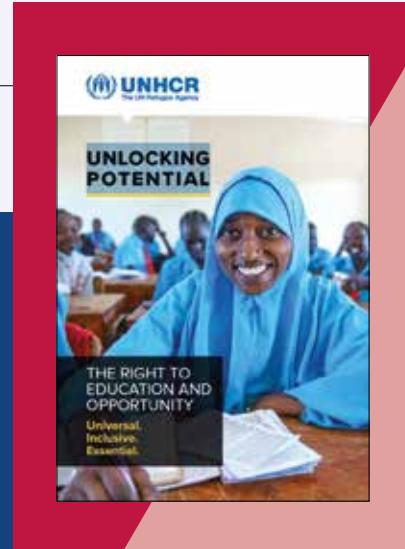
## ACCESS PROBLEMS CONTINUE

According to the report, there are clear inequalities when comparing refugee access rates to education with national averages at primary and secondary levels. While national averages reach 100%, the schooling rate for refugees remains at 63% for males and 61% for females. At the secondary level, this gap widens even further.

Data show that upper-middle-income countries with forcibly displaced populations, such as Colombia and Peru, have national secondary enrollment rates exceeding 100 percent, while rates for expatriated refugees and Venezuelans are strik-ingly lower. In Colombia, for example, secondary enrollment rates for displaced Venezuelans are close to one-fifth of the host population. In other countries, such as Uganda and Ethiopia, while average secondary enrolment rates are generally low, they are still significantly lower for refugees.

## IS THE PICTURE CHANGING?

As disappointing as it may be, the conventional wisdom is that the enrollment rate of refugee children in secondary education is significantly lower and that the gap between refugees and non-refugees at the secondary education level is significant. The latest number of 41 percent, although not based on the same countries, shows a potentially encouraging improvement from last year's 37 percent. The report praises Türkiye's efforts in this area, citing the increase in the refugee registration rate in Türkiye from 27 percent to over 60 percent in just two years as an exemplary success.

In addition to accessibility to education, the report also analyzes the quality of education. The report highlights indicators that refugee students can succeed with the right opportunities. It indicates that very few refugee students are able to

take national exams, yet success rates are high at all levels. The report underlines that refugee students sometimes achieve above the national average when given the opportunity, and shares data to support this. According to the report, 78 percent of refugee students taking primary school exams pass them.

### STEPS FOR THE EDUCATION OF REFUGEES

With the right support from donors, civil society and other partners, refugee-hosting countries can fully integrate refugee children and youth into national education systems and ensure inclusion and opportunity for all.

The report makes the following recommendations on the steps to be taken in this regard.

**1.** Improve access to education and learning outcomes for children and youth affected by the crisis.

**The role of civil society**

They can advocate for governments to include all young people in national education plans, respecting the diversity of needs, abilities and capacities and free from all forms of discrimination.

- They can support States to monitor and ensure that all students in school acquire the basic literacy, numeracy and socio-emotional skills necessary for learning success.
- They can support governments to ensure that training programs equip young people with basic work and life skills, as well as provide demand-driven training specifically for refugees.

**Actions that states can take:**

- They can ensure that existing social, economic and political barriers to primary and secondary education for all children and adolescents, including refugees, are removed.
- They can adopt regulations that take into account existing commitments, international laws and agreements that ensure that refugees have access to education on an equal basis with host country nationals.

# 2. Create inclusive, crisis-resilient education systems.

Donors and partners can support host governments in the following ways:

- They can strive to ensure that schools are equipped with the knowledge and tools to protect health and well-being, provide adequate nutrition, healthy water and protect students from violence, sexual exploitation and abuse.
- They can support the alignment of emergency training with both national programs and the minimum training standards set by the Inter-Agency Network for Training in Emergencies.

# 3. Scale up and mainstream high-impact and evidence-based interventions into national policies and programs.

Donors and partners can support host States with actions in the following thematic areas. For this purpose, the following can be done:

- **Teachers:** They can support the inclusion of refugee teachers in national teacher management systems.



- **Gender Equality:** They can provide incentives to ensure that refugee boys and girls have equal access to national education systems.
- **Early childhood education:** They can take initiatives to ensure that refugee children have access to early childhood education that is also available to host country children.
- **Socio-emotional skills and psychosocial support:** They can provide adequate support for children to develop socio-emotional and basic skills that will strengthen their learning.
- **Protection from violence:** They can take the initiative to ensure that all children are educated in safe spaces and live in communities free from violence.
- **Educational technology and innovation:** They can support children and young people with evidence-based, connected education programs that use technology-enabled teaching and learning practices that contribute to improved digital skills, life skills and learning outcomes.

# 4. Sustain and increase external funding, ensuring that education reaches all learners equitably and is aligned with national planning priorities.

Donors can support host governments in the following ways:

- They can ensure the provision of reliable, multi-year funding to build education systems that are agile, responsive to the onset of crises and inclusive of refugees.
- They can increase the pressure to redefine and fulfill commitments to allocate 0.7 percent of gross national income to foreign aid and at least 10 percent to education.
- They can support UNHCR to innovate and find solutions to both new and long-standing challenges, from classroom equipment, infrastructure, connectivity and online resources to teacher training and apprenticeships.
- They can encourage the private sector to play a role in solving the problem through internships.

# EDUCATION IN THE DIASPORA
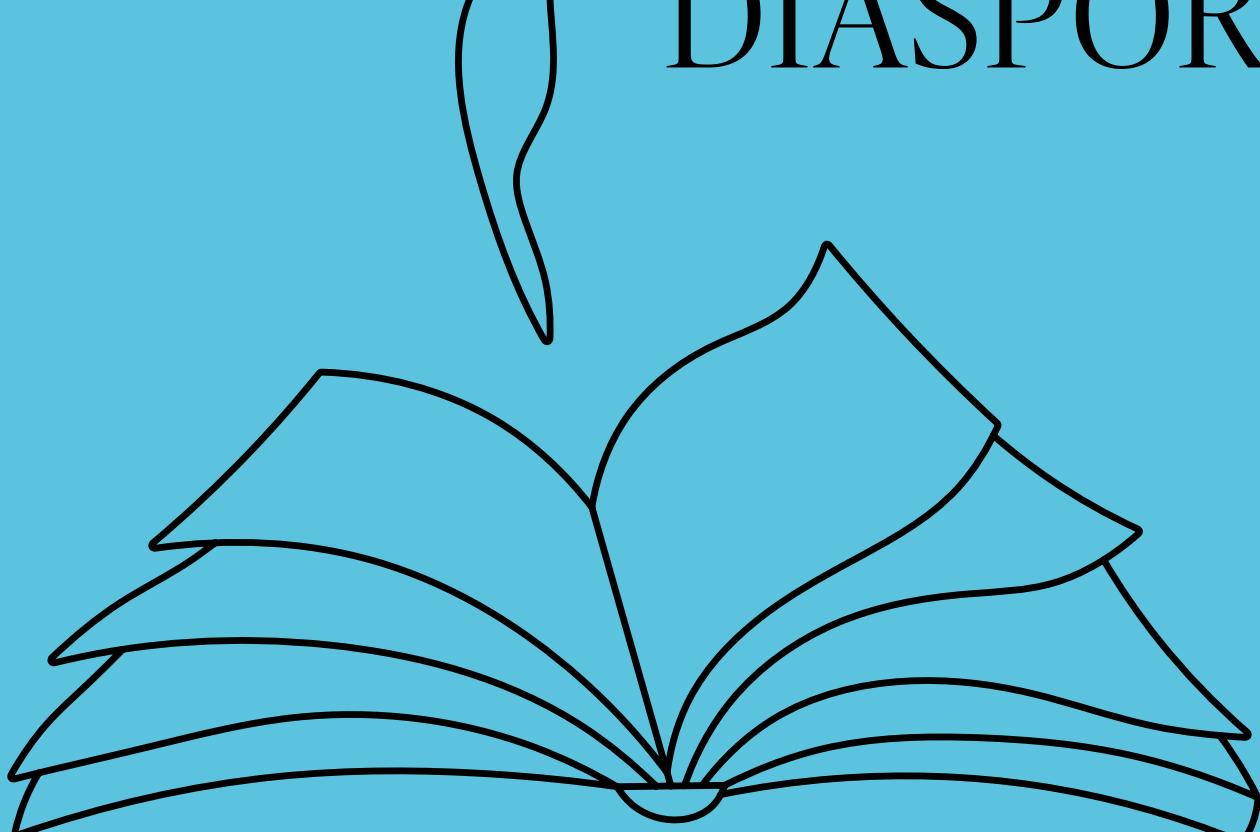
The concept of diaspora has been evaluated differently from its classical meaning in parallel with the mass human mobility experienced at the global level in recent years. While in the past this concept mostly referred to people who had to leave their homeland due to reasons such as war, exile or genocide and sought refuge in another country, today it also includes people who migrate to other countries for commercial, economic or better life. In this sense, almost every nation has a diaspora in distant geographies.

People living in the Diaspora may experience different problems than the people of the countries where they have settled. On the one hand, these people seek to integrate into the social and cultural fabric of the countries they settle in, and on the other hand, to preserve their own identities and pass on their cultural values to the next generations. At this point, the necessity of education policies for these people based on respect for their original identities becomes apparent. Education is becoming an important tool for people living in the diaspora to achieve this balance.

In this issue, we aim to make a contribution to the discussions to be held within this framework by addressing the topic of "Diaspora and Education" as a file subject. We hope that the thoughts of our expert academics and writers, who address the issue from different dimensions, will raise awareness about the increasingly important issue of "diaspora" and the participation of people living in the diaspora in educational activities.

**Assoc. Dr. Burak Tüfekçioğlu**

# Educational Approaches and Language Teaching in Multicultural Societies

*When developing policies for the education of migrant children, of course, the reasons for migration (economic, political, security, etc.) that shape the general mood of the migrant community, migrants' living spaces and socioeconomic conditions in the society, their future and expectations in the country where they live should be taken into account.*

# Education in Diaspora

A t every level and type of education (formal or non-formal), the first and most important characteristic to consider is the student body. The entire educational process is planned accordingly and education is implemented in a purposeful way in accordance with the student's structure. Therefore, in the education of migrants, it is first necessary to know the migrant group to be educated and the situation of that migrant group in the country, and then to develop a general education program according to these characteristics.

The social cohesion and economic mobility of migrants depends on migrant children receiving quality education from pre-school onwards. The right to education for migrants is not only an inherent right for every individual, but also a socially important one due to the growing population of the migrant community within the country. It is therefore necessary to develop policies on the education of migrant children in conjunction with the individual integration of the migrant community. However, when developing policies for the education of migrant children, the reasons for migration (economic, political, security, etc.) that shape the general mood of the migrant community, the living spaces of migrants and their socioeconomic conditions in the society, their future and expectations in the country they live in should be taken into account. Migration, a phenomenon as old as human history, is seen in contemporary societies for different reasons, but migrants often show similar stages of cultural development in the country that is new to them.

Immigrant communities who have migrated to a different country build a new life and experience different emotional states than other established groups in society. Kula divides the cultural development stages of Turks who migrated to Germany into three periods: the period when the longing for return took shape, the tendency to solidify and the transition to German citizenship. This reflects the fact that, according to the time periods, migrant communities initially reflect a desire to return to their country of origin. If this does not happen in the first years, the process of settling in and establishing a life in the new society, such as buying a house or starting a business, and then

the process of acquiring citizenship and a new homeland begins. These stages are particularly important for the education process for the migrant community. In general, the expectation of migrants' return to their home countries is at the forefront in the first stage and education policies are shaped accordingly. Therefore, education in the first stage takes place in the form of language training to recognize their own cultural values, mother tongue training, getting to know the settled society and being able to communicate. However, over time, when migrants become permanent, integration-oriented education policies are pursued. In this respect, in addition to ensuring the right of every individual to receive quality education in educational planning, it is important to develop educational programs for migrant children by considering their future in the country, their employment and their participation in social life.

## APPROACHES TO THE EDUCATION OF MIGRANT COMMUNITIES

Depending on the sociological situation in society, various approaches to the education of the migrant community have been developed. According to Kula (2012), these approaches include the pedagogy of foreigners approach, which involves efforts in different disciplines for a specific target group for the education of immigrant children; the bicultural approach, which aims to enable immigrant children to exist in both cultures without losing their national identities; the multicultural approach,

> Pedagogy of foreigners is a course-oriented approach that directly identifies migrants in the society as "foreigners" and aims for education that adapts to the culture to which they belong and responds to the expectations of that society, so that when they return to their home countries, they can easily adapt to the education programs in their home countries.

which prepares immigrant and resident children for lifelong multicultural social life, where children's different life experiences are equally considered and designed; and the intercultural approach, which aims at the mutual interaction of cultures and reflects cultural diversity in the school system. As can be seen from the definitions, pedagogy of foreigners is a course-oriented approach that directly identifies immigrants in the society as "foreigners" and aims for education that adapts to the culture to which they belong and responds to the expectations of that society, so

that they can easily adapt to the education programs in their home countries when they return to their countries. This approach mostly assumes that migrants will return to their home countries. Therefore, the program is more focused on courses than on adaptation to social life in the country. This is the education that Syrians under temporary protection received in the first years of their stay in Türkiye. However, the situation is different when they move to schools affiliated to the Ministry of National Education.

## BICULTURAL APPROACH

The bicultural approach is an educational approach that aims to help children of immigrants to recognize and adapt to the settled society but to preserve their cultural identity. This approach aims to ensure that migrants do not have problems upon their return, but that they get to know the society in which they live and adapt to work and social life without any problems by being aware of their cultural differences. In fact, this approach aims to ensure that migrants preserve their cultural identity and that they do not have problems in their adaptation to the cultural structure to which they belong upon their return.

## INTERCULTURAL APPROACH

The intercultural approach is an educational approach in which the settled society is also influenced by the immigrant society, aiming for a full cultural exchange and thus blending the differences between the subcultures in

# Education in Diaspora



society in social life. This approach does not aim at the return of migrants, but at shaping the existing society with cultural diversity and enriching cultural partnerships over time. The multi-dimensional education of today's educational world has revealed the necessity of prioritizing students' personal differences. This versatility of the students is due to their cultural characteristics such as their family structure, their bilingual/multilingual status, the way they dress and the way they position themselves in the community. The need to take these individual differences into account in education and to ensure that no one culture is dominant has led to the development of the intercultural approach. In intercultural education, there is an understanding that students have different cultural characteristics, that they have individual differences and that this should be taken into account in education. In societies with a high concentration of immigrants, such as European countries, the intercultural approach is important and education programs are organized according to the intercultural approach.

In addition to developing students' academic knowledge and skills, the school serves as an integration center for children of migrants. However, the integration process at school often increases ethnic awareness and immigrant children use bilingualism as a symbol of national identity (Tienda & Haskins, 2011). Therefore, students' cultural differences should be taken into account in the education process, but the education process should be shaped on the common values in the society. Migrant education is also important in terms of the participation of migrants in economic activities in the society and their orientation to the labor force that the country will need in the future. Providing migrant families and their children with a good education will accelerate the integration process as migrant individuals become a part of the society they live in with the education they receive and become aware that their living standards will increase. The participation

**The intercultural approach is an educational approach in which the settled society is also influenced by the immigrant society, aiming for a full cultural exchange and thus blending the differences between the subcultures in society in social life.**

of migrant children in the education process in the country will increase their participation in economic activities in the future and reinforce a sense of belonging in the migrant community. Otherwise, a society may end up with different social groups that are different from each other and live their own economic and social cycles. In this respect, the concepts of socialization and socialization in which the school plays an active role are important for the social integration of the immigrant community and the settled community. According to Özmen (2012), socialization is "a process that includes the stages of an individual becoming a social member of units such as family, school, neighborhood, city, country, in

more general terms, the stages of an individual becoming a part of society" and socialization is "a process that includes the transfer of targeted and purposeful behavioral examples to the individual". Therefore, in countries with a significant proportion of self-integrated immigrant communities, education has a socializing role, enabling children to be socialized culturally as well as individually. Any child, regardless of his or her genetic bloodline, grows up according to the patterns of the cultural environment in which he or she is raised. For example, a child who is separated from his/her blood relatives and grows up in a society with different cultural characteristics from the society of his/her birth will adopt the culture and language of the people he/she lives with, largely through "language socialization" (Duranti, 2019). Therefore, in the education of migrant children, it is important to create educational environments where they can learn the culture and language of the settled society and where language socialization is ensured.

## LANGUAGE TEACHING IN TERMS OF CULTURAL ADAPTATION

In language teaching, linguistic input in the target language is of great importance. We can say that linguistic input is, in general, the elements of language that the individual encounters and has to adapt to. Linguistic input can occur in many contexts and con-

ditions, but the first and most important of these is the family. The language of bilingual children's communication with their mothers is of particular importance. Mothers maintain heritage languages more than their sons because they communicate more frequently with their daughters in heritage languages (Hoff, Rumiche, Burridge, & Ribot, 2014). According to the relevant literature, the quality of linguistic input and the socio-economic status of the family have an impact on children's bilingualism. The most important source of this effect is the frequency of language use in bilingualism. In this respect, it is important for the individual to be in the environment of the language they learn in language teaching, but in general, immigrant families speak their mother tongue at home. Migrant children therefore speak their mother tongue until they reach school age and often do not know the language of the country of residence well enough to communicate. When they reach school age, they learn the official language and begin their academic education. This puts migrant children at a disadvantage in education and leads to a decline in their academic achievement. However, receiving education in the language of the country they live in and acquiring language proficiency in the language that constitutes their daily life environment is a very important stage that shapes their future. The immigrant community is the human resource of the country they live in, and in order to ensure their contribution to the country's production with a good education, it is of great importance that the children of immigrants learn the language of the country they live in. Therefore, the language teaching of migrant children is too important an issue to be left solely to their own responsibility. Accordingly, it is important to develop policies to start language teaching for migrant children from an early age and to ensure the cultural integration of migrants into the society they live in.

As is well known, the most important process of cultural integration is language education. However, learning a second language is related to many learner-dependent variables such as age, place and duration of language learning, and learning purpose. For instance,

Fenoll (2018) found in a study for English that the age of onset of language learning and the duration of exposure to the language play an important role, and that starting to learn a foreign language before the age of 6 closes the gap with native speakers, but starting to learn English in later years has different consequences for English achievement. For this reason, the preschool period is of great importance in the language education of migrant children. Immigrant children should be exposed to and learn the language of their country of origin before school. In the migrant community, however, the age of migration varies and many individuals arrive in their country of origin at the age of education. This is an important phenomenon that needs to be taken into account in educational policies, because the individual has to learn the language of communication as well as the academic language in which he/she will be educated. In the same study (Fenoll, 2018), it was found that Latino immigrant children caught up with native speakers in terms of academic English only in four years. This is a very long period of time in terms of education, and the success of the person in learning the language can also extend this period. Therefore, age is an important factor for migrants to learn a language.

Language education is at the same time a teaching of culture; in this respect, it should take into account certain characteristics of the immigrant culture, such as family structure, religious orientation, housing, living

and working conditions in the country of origin, but also consider these characteristics in terms of the counterculture. "Language is not only an important part of culture but also a means of accessing cultural facts and products, and knowledge of the values and beliefs of social groups in other countries and regions, such as religious beliefs, taboos, shared history, etc., is crucial for intercultural communication" (TELC, 2013, pp. 15-19). At this point, material selection is of great importance. It would be appropriate to include examples that introduce the culture of the country of origin in the textbooks, texts and visual selections used in schools, especially in neighborhoods where immigrants live densely. Within the scope of reading texts, culturally informative and introductory texts should be selected. Text selection is also important in listening/watching practices. In writing and speaking practices, students' cultural acquisitions can be applied in a productive dimension. Intercultural communication on common issues and values would be beneficial for the education of migrant children. In the teaching of a language other than their mother tongue, it is necessary to address migrant children, at least in terms of subject matter.

## SOURCES

Duranti, A. (2019). *Linguistic anthropology*. İstanbul: Kesit Yayınları

Fenoll, A. A. (2018). English proficiency and mathematics test scores of immigrant children in the US. *Economics of Education Review 64* (2018) 102-113.

Hoff, E., Rumiche, R., Burridge, A. & Ribot, K. M. (2014). Expressive vocabulary development in children from bilingual andmonolingual homes: A longitudinal study from two to four years. *Early Childhood Research Quarterly 29* (2014) pp: 433-444.

Kula, O. B. (2012). *Turkish culture, multiculturalism and intercultural education in Germany*. İstanbul: İstanbul Bilgi Üniversitesi Yayınları

Özmen, N. (2012). *Social integration and religion in multicultural society*. İstanbul: Çamlıca Yayınları

TELC, (2013). *Common European Framework of Recommendations for Languages*. Frankfurt: telc GmbH

Tienda, M. ve Haskins, R. (2011). The future of children, *Immigrant Children* Vol. 21, No. 1 *SPRING 2011*, pp. 3-18

**Abdullah Eren**

# Education in the Diaspora

*Diasporas not only integrate into the societies of their home countries, but also represent the interests and cultures of their home countries. This interest and interaction both helps diasporas to better adapt to their home countries and helps them to maintain ties with their homelands.*

International relations in the world, which has become a small village for a long time with the development of technology, the ease and speed of cross-border transportation, and the widespread use of the internet to reach the remotest settlements, have gradually reached a multi-layered and stakeholder view. In fact, the old classical concept of diplomacy, in which states are now the dominant actors in the international arena, has lost its relevance.

Berlin, Germany
July 6, 2024,
Euro2024

Today, a new understanding of diplomacy has emerged in which new and mostly civilian actors are empowered with updated issues on changing platforms, limiting the influence of inter-state relations, which have hitherto been considered the absolute determinant of international relations. This underlines the importance of cultural diplomacy in today's multipolar international system. Within the scope of cultural diplomacy, nations have gained a new narrative in which they maintain their identities and selves outside the borders of their countries by preserving the traces of their past and their visions of future existence.

"

**Through the Turks Abroad and Related Communities, it has implemented a series of support programs that respond to the daily needs of our diaspora and strengthen their ties with their homeland.**

Conversely, increasing their effectiveness in the international arena and developing global cooperation have become important goals for today's countries, which are simultaneously exposed to global challenges such as climate crises, wars, economic depressions, and large migration movements. In this respect, countries seem to have realized the importance of strengthening their relations with their diasporas in recent years. This is because diasporas not only integrate into the societies of their home countries, but also represent the interests and cultures of their home countries. This interest and interac-

Turkish diaspora in Russia with a Turkish population of around 30 thousand. With the Turkish population all over the world, we can talk about a Turkish diaspora of approximately 7 million today.

Türkiye, through the Turks Abroad and Related Communities (Turks Abroad and Related Communities), which was established with the task of 'working on all kinds of problems of the diaspora formed abroad within the scope of the labor agreements signed with European countries in the 60s, to produce solutions, to carry out activities in cooperation to raise their living standards and to ensure coordination in the work carried out by public institutions', has implemented a series of support programs that respond to the needs of our diaspora in their daily lives and to strengthen their ties with their homeland. Within the scope of these programs, in the last decade, a colorful cultural diplomacy attack has been recorded in the countries where our diaspora lives, with services provided in many fields such as language, culture, education, sports, arts, trade and family.

The requests received by the Presidency from the field have shown that Turkish language and education are the main areas of support that the Turkish diaspora needs today. Turkish language has the function of a social cement that brings together all segments of the Turkish community abroad, which presents a colorful whole with different worldviews, religious sects and political persuasions. In this respect, Turkish language is considered to be the strongest common value for Turkish communities living in countries with different population ratios to reach diaspora consciousness. Keeping Turkish language alive as a language of culture, economy and science, endearing it to the new generation and popularizing it beyond its limited role as a language spoken at home after work in the diaspora is a condition for the future existence of the Turkish diaspora.

In order for our culture, which has an ancient civilizational depth, to be kept alive
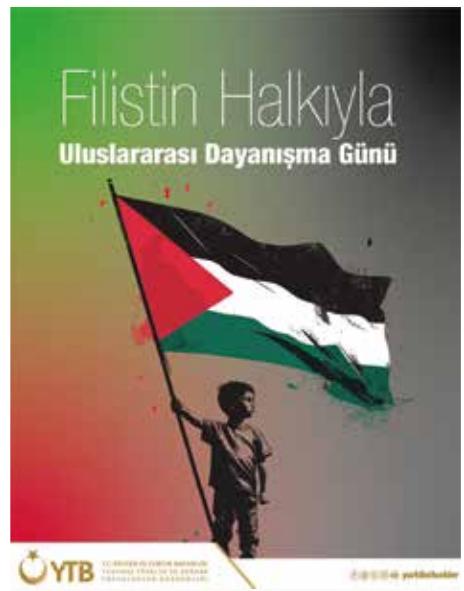
by the Turkish diaspora residing abroad, and for the Turkish language to be preserved and transmitted from generation to generation, our Presidency supports the activities of Turkish civil society organizations established in countries in the context of promoting multilingualism and multiculturalism for children and young people through projects, provides advice on their operational and strategic questions, and contributes to their achieving a higher visibility both in the countries where they live and in Türkiye. By supporting the diaspora's civil social organizations and civil activities in the cultural field, YTB has actually contributed to the preservation of democratic values, peace and polyphony in these countries, and has become a diaspora institution that carries out important activities for the peaceful coexistence desired by the states of the relevant countries.

YTB Turkish language support programs include multifaceted language and education incentives from preschool to university. With the YTB Turkish Hour Project Support Program (TSP), which includes the establishment of Turkish play groups for the transfer of Turkish language to children aged 3-6, the provision of activity-based Turkish hours to school-age children between the ages of 6-15, and financial support for the opening of preschool bilingual kindergartens in countries with permissible legislation, our Presidency has provided 25,000 children with Turkish activities in civil society within the scope of more than 500 Turkish Hour projects in 15 countries abroad. Some of these projects were carried out in cooperation with other institutions and organizations of our country that carry out educational and cultural activities abroad, such as Yunus Emre Institute

> The modern Turkish diaspora has been shaped by various waves of migration and maintains a strong presence in many parts of the world. Europe, mainly Germany, France, the Netherlands, Austria and Belgium, is home to around 5 million Turks.

# Education in Diaspora



and Turkish Maarif Foundation. With the positive experience resulting from these collaborations, Turkish language projects with wide participation are still ongoing in Belgium and France with the Turkish Maarif Foundation and in the Netherlands with the Tulip Foundation.

The Trainer Training Online Certificate Programs, which we designed with Sakarya University to increase the competencies of trainers working in the projects supported within the scope of TSP, have enabled us to achieve fruitful results in terms of qualifying the human resources of our diaspora volunteering in Turkish in civil society. 167 participants from 15 countries were awarded certificates and academicians from Türkiye and abroad who work in the fields of language teaching and culture transfer participated in the program and gave seminars.

Moreover, for pre-school projects under the TSP, two separate curricula and materials for 3-4 and 4-5 year olds have been completed, and sets including children's activity notebooks, parent guides and teaching guides, as well as Turkish language teaching wall posters and game cards have been prepared, thousands of which have been printed and sent to the project implementing associations. The sets are also available online at *https://turkcesaati.ytb.gov.tr/* for all our diaspora to access free of charge and without registration. Upon the request of the Ministry of National Education, 3,700 of these sets were sent to our Educational Attaché Offices in the countries in the other half of the map, such as Romania, Moldova, Georgia, Qatar, Saudi Arabia, in addition to the Turkic Republics, contributing to closing the preschool material gap in the field.

Among our Turkish language activities for children, YTB Children's Academy, which took place online, continued with 2,000 children in 2020/2021, receiving 5,000 applications from 60 countries. In the workshops organized under the guidance of experts in fields such as science,

> **One of the main areas of support that the Turkish diaspora needs today is Turkish language and education. Turkish language has the function of a social cement that brings together all segments of the Turkish community abroad, which is a colorful whole with different worldviews, religious sects and political opinions.**

art and philosophy, for example, the children of a Turkish family from Bulgaria and Turkish children from Germany, Saudi Arabia and Japan took part in the same group, making an important contribution to the formation of diaspora awareness at an early age. At the end of the academy, parents networked among themselves and the Presidency sent gift kits containing materials that endear Turkish to the little ones who attended.

Within the scope of preserving Turkish as the mother tongue, our Presidency, taking into account the lack of Turkish teacher

training programs, especially in Western Europe, and the attempts of states to close their doors to the procedure of assigning teachers from Türkiye, established the Master's Degree Program with Thesis on Teaching Turkish to Turkish Children Abroad in 2018, and paved the way for young people who were born and raised abroad and graduated with a bachelor's degree to work in their countries as human resources in the official or civil social field as a result of the master's degree they will receive in Türkiye with this program. As a result of protocols signed with 5 different universities in Türkiye, students were placed in Hacettepe, Yıldız Technical, Necmettin Erbakan, Sakarya and Akdeniz Universities and their needs such as accommodation, insurance and tuition fees were met with the support of our Presidency.

YTB Writing Academies were organized for young people who want to improve themselves in the field of literature in order to increase the diversity in the cultural and artistic works of our diaspora in order to bring new pens and new expansions to the diaspora literary world.

Telve Magazine, which was published by our young people who took courses from the most prominent writers and thinkers of our country at the Writing Academies, started its publishing life in order to increase the competencies and expressive abilities of our diaspora in the mother tongue and to reveal their own cultural accumulation. Launched in 2020, Telve Magazine aims to carry

diaspora life to a more productive and vibrant ground in terms of language, thought and culture, while striving to bring a new breath to Turkish literature with its multilingual staff.

Following Telve Magazine, Bağlar, another literary magazine specific to the Balkans, which has an important place in our ancient history, was brought to publication. As in Telve Magazine, the magazine, whose writers are from the Turkish diaspora in the Balkans, has become the new medium of Turkish literature in the Balkans, although it is still very young.

As another Turkish language support in the literary field, the YTB Turkish Awards Program has been held for three consecutive years in a competition format that offers story, essay, poetry and book support in order to make the children and young people of our diaspora love literature, to develop their ability to think and dream in their mother tongue and to produce strong writers in the field of literature.

Taking into account the podcast platforms where young people can follow their interests, our Presidency has launched the podcast channel 'Diaspora Bizim', which focuses on art, literature, agenda and more.

YTB Anatolian Reading Houses were opened within NGOs in order to establish Turkish reading houses in the diaspora and to create environments where Turkish is spoken, read and written; to organize author meetings, interviews and reading groups. The online library system for these houses, of which there are 36 worldwide, from Sydney to Washington, Vienna to Zurich, Berlin, Copenhagen and London, has also been established by our Presidency.

The Presidency offers incentives to increase the level of general education other than Turkish. In this context, Dissertation and Research Scholarship, Prof. Dr. Fuat Sezgin Outstanding Achievement Scholarship, High School Graduation Achievement Scholarship, Family and Social Services Specialization Scholarship, Law Research and Specialization Scholarship programs stand out. One of the activities aimed at improving the general education situation is the Germany Reinforcement Lessons Project, which has been offered in Germany







> **Through the Turks Abroad and Related Communities has implemented a series of support programs that respond to the daily needs of our diaspora and strengthen their ties with their homeland.**

since 2018 under the auspices of NGOs under the auspices of the Education Attaché Offices in Frankfurt, Nuremberg, Hamburg, Münster and Berlin to increase the school success of our children. Within the scope

of the project, reinforcement courses for Mathematics, German, English and Turkish courses were organized and approximately 1800 students benefited from these courses.

In addition to all of these project programs, our parent education projects, Turkish children's activities such as drama and theater, family seminars and counseling services, which were initiated based on individual requests we received from the field, constitute a regional response to the need for information and guidance on education in the field.

The experience that our Presidency has accumulated so far is that, as in other issues of the Turkish diaspora, full success in Turkish language and education issues can only be achieved through inter-institutional cooperation and coordination. On the other hand, it is essential that diaspora activities are planned regionally, managed transparently and implemented in a healthy dialogue with local authorities. It is clear that the Turkish diaspora has the power to create and manage structures that can meet its own needs in countries for a peaceful future, and that measures should be taken to increase the participation of today's youth in existing structures established years ago and to gain new structures. In this respect, YTB implements capacity building training programs for civil society organizations in the field.

Our Presidency is one of the rare institutions that has the mechanism to access information, make decisions and act quickly by developing close one-to-one contact with the regions where we work on trust through its highly motivated expert staff, most of whom were born or raised abroad, educated or have work experience. In this respect, YTB, which is in an advantageous position in evaluating the problems, opportunities and expectations of the diaspora arising from its position in the countries where it is located, will continue to work diligently, being aware that there are still bends that have not yet been overcome for a future-oriented, modern and independent Turkish diaspora that will be able to raise the mechanisms that will respond to its needs with its own institutionalization.

**Prof. Dr. Cemal Yıldız**

# Education in the Diaspora and Bilingualism

*Education and bilingualism in the Diaspora play a vital role in the social, economic and cultural life of individuals and communities.*

Though some nations and languages, especially Turkish, did not want to use this word at first due to the emergence of the word diaspora and its first meaning, as Kurnaz (2019, p.1) states, it has gained a completely different dimension from its first meaning and has become used for all languages and nations.

While the concept of "modern diaspora" used to describe people who had to leave their homeland and live in other countries as a result of factors such as exile, genocide and forced migration, which were previously used in the "classical diaspora", today it has been expanded and started to be used for those who left their homeland through voluntary migration. In the light of Cohen's studies at the end of the 90s, it was argued that the nations that make up the "diaspora" could be those who left their homeland not only through pure forced migration but also for commercial reasons. For

example, first-generation workers who migrated from their home countries through labor agreements, such as those between Türkiye and Western European countries, try to preserve their identities and cultures and show the idea of returning to their country of origin or origin "one day". And are the second, third and subsequent generations also part of the diaspora? According to the modern diaspora approach, non-first-generation members, even if they do not have the idea of return or have not been forcibly uprooted from their homeland, are today

recognized as "diaspora" due to their continued connection to the homeland, ethnic consciousness and cultural memory (Kurnaz, 2019. p.1.). For example, although labor migration to Germany was practically halted in 1973, today we are faced with the reality of a substantial "Turkish diaspora", including the fourth generation.

To sum up, while the concept of diaspora was initially used to cover the situation of certain communities that were subjected to forced migration, in later processes and today - with the impact of globalization - the

mobility of people between countries has increased, which has led to the proliferation of diaspora communities. The educational processes of individuals living in the diaspora, bilingualism (or multilingualism) and efforts to preserve their mother tongue have become important issues in this context. While education plays a key role in the social, economic and cultural integration of individuals, it is a scientific fact that bilingualism and the preservation of the mother tongue provide various advantages at both individual and societal levels.

# Education in Diaspora

## WHAT IS THE SIGNIFICANCE OF EDUCATION IN THE DIASPORA?

Diaspora communities strive to preserve their own cultural identity while adapting to the cultural and social dynamics of the country they live in. Education is a critical tool in striking a balance between these two processes. Both learning about the cultural heritage of their homeland and understanding the cultural values of their new country are important for young people's identity development. This balance helps young people to feel both part of the culture they belong to and accepted in the society they live in. Education thus contributes to the preservation of cultural identity and integration.

On the other hand, education provides individuals with wider career opportunities and a better economic future. Through good education, individuals living in the diaspora are integrated into the local education system, improve their language skills and become competitive in the local labor

> **Those studying in the diaspora - especially young people - build social networks, join civil society organizations and give voice to their communities. This increases the social cohesion and contribution of diaspora communities.**

market. At the same time, the skills that diaspora individuals acquire through education can be valuable both in their homeland and in their new country. In sum, education also enables diaspora youth in particular to gain a more advantageous po-

sition in the global labor market and contributes significantly to economic opportunities and career development.

Those studying in the diaspora - especially young people - build social networks, join civil society organizations and give voice to their communities. This increases the social cohesion and contribution of diaspora communities. Social capital acquired through education enables individuals to take a more active role in social change and contributes to making their communities more visible. Thus, the education they receive encourages their active participation in social life.

Another benefit of studying in the diaspora is that it also helps to psychologically empower young people. The challenges, stress and adaptation problems of living in a new culture can be mitigated by the support provided in the educational environment. School environments provide psychological support and empowerment, as they are places where young people can make new friends, find emotional support and gain self-confidence.

## IS MOTHER TONGUE NECESSARY IN THE DIASPORA?

As is well known, mother tongue is an important part of individuals' identities. For individuals in diaspora communities, the mother tongue plays an important role in preserving cultural heritage and family ties. A mother tongue helps individuals feel connected to their cultural background and community. Having a strong foundation in the mother tongue makes it easier to learn second and third languages. Research shows that the development of reading and writing skills in the mother tongue positively affects academic achievement in other languages. Therefore, learning and preserving the mother tongue is a great advantage for overall linguistic and academic development.

The mother tongue is the basis for communication between family members. Learning their mother tongue enables children to build strong bonds with their

elders and other members of their community. This communication supports the intergenerational transmission of cultural values, traditions and historical knowledge and ensures the continuity of communication with the family and community. On the other hand, since the mother tongue is an important tool for individuals to express themselves and fulfill their emotional needs, being able to communicate in the mother tongue increases the psychological well-being of diaspora individuals and strengthens their social support systems. Being able to speak the mother tongue helps individuals to feel understood and to feel a stronger sense of community belonging.

## BILINGUALISM/MULTILINGUALISM AND MULTICULTURALISM IN THE DIASPORA

As the pace of globalization increases day by day, the need to know more than one language becomes more apparent. Concepts

> **Language development, which is parallel to the child's mental and physical development, is also directly related to the environment in which the child lives.**

such as international migration, multiculturalism, intercultural communication and multilingualism are more relevant today than ever before. Although the migration of people from one region to another is as old as human history, bilingualism or multilingualism has become an undeniable social reality in today's world. This is why bi-

lingualism or multilingualism is becoming more and more widespread in the world and is seen as an important skill. For people who go to foreign countries for various reasons, including the migration process, have the chance to gain a greater place in social and economic life if they speak a language or languages other than their mother tongue.

Multilingualism, set as a goal in education by the European Union, is seen as an important tool for creating an educated society in the context of European citizenship identity. According to the texts of the Council of Europe, multilingualism is seen as "a desirable life skill for all European citizens" (Council conclusions, 2008, pp. 14-15) and the importance of the issue is pointed out concretely. Also in 2006, UNESCO emphasized the need to support children's language of origin in order to provide a basis for the acquisition of a second language or languages. Furthermore, according to a report by the European Commission (Euro-

# Education in Diaspora

pean Commission, 2012), 98% of Europeans believe that learning a foreign language is beneficial for their children's future.

The interaction of individual factors in language development is actually much more complex. Language development and mental development are intertwined and it is known that language and mind develop in parallel in all mental activities (thinking, comprehending, remembering, perceiving and directing attention, etc.). In addition, language development, which is parallel to the child's mental and physical development, is directly related to the environment in which the child lives. Environmental stimuli, the opportunities offered to the child, the family's communication style and behavior directly affect the child's language development. Since parents constitute the primary environment of children, the child first learns the language of his/her environment by imitating his/her parents and begins to express himself/herself. However, the question of how the language development of children who are born in families where two or more languages are used and who are exposed to more than one language from the moment they are born is a question that many people wonder about. For people living far from their homeland, it is important to keep in touch with their mother tongue in terms of identity and personality development. Because mother tongue enables a person to communicate with his/her environment; to make sense of what is happening around him/her, what he/she sees, hears and listens to; to evaluate and interpret what he/she has already learned and what he/she has just learned; and to express himself/herself with his/her feelings and thoughts. Gaining one's sense of self and identity also depends on mother tongue education. In general, since language teaching is also a teaching of culture, mother tongue teaching ensures that the culture created by the civilization to which it belongs is transmitted to new generations.

> **When evaluating achievement, it may be more reliable to consider the change in the proportion of students at different performance levels rather than the change in a country's average score on the test.**

In summary, bilingual individuals are known to have advantages in cognitive skills, especially in areas such as problem solving, creative thinking and flexible thinking. Bilingualism strengthens cognitive control mechanisms, as it requires switching between different language systems in the brain. Research shows that bilingual individuals have better attention management and multitasking skills. Bilingualism also enables individuals to understand different cultural perspectives and develop empathy. This helps diaspora communities to build healthier and more harmonious relationships both among themselves and with the society they live in. Bilingual individuals can increase cultural understanding and tolerance by building bridges between different cultures. Bilingual individuals have a competitive advantage in academia and business. The ability to communicate in a variety of languages is of significant value in the global job market and in academic research. Furthermore, bilingualism enhances individuals' ability to deal with different cultures and work with multinational teams. These skills provide great advantages in areas such as international trade, diplomacy, tourism and education.

Similarly, bilingualism ensures that the culture and language of the homeland is passed on to the next generation. This helps diaspora communities to maintain their cultural continuity and identity. At the same time, bilingual individuals can act as a bridge and increase intercultural dialogue. This transmission ensures the preservation of a rich cultural mosaic by carrying the historical and cultural heritage of communities to future generations.

### ARE THERE STRATEGIES FOR EDUCATION AND BILINGUALISM IN THE DIASPORA?

It is of utmost importance to use a number of strategies and methods to improve education and bilingualism in the Diaspora. It is useful to briefly summarize some of these below.

### *Bilingual Education Programs:*

Bilingual education programs enable diaspora children to learn both their mother
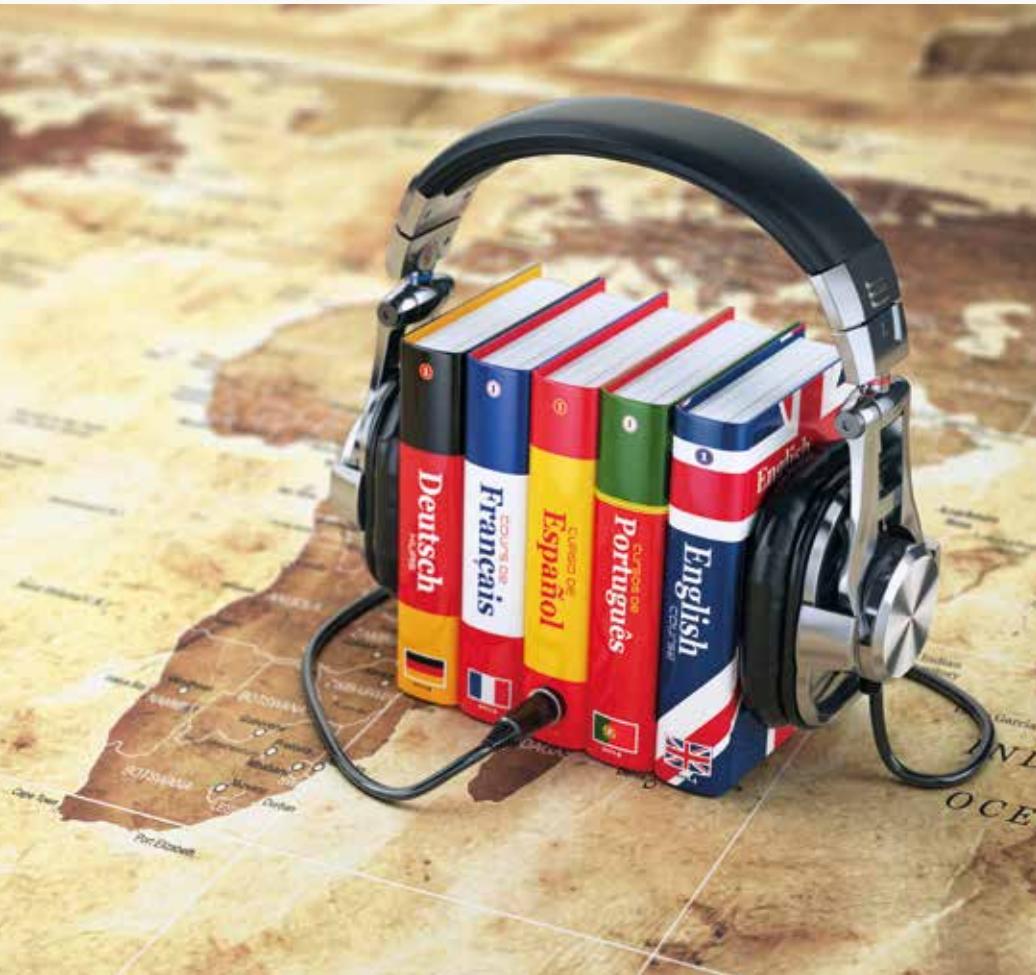
tongue and the language of the country they live in. These programs strengthen students' language skills and help them maintain their cultural identity. Expanding bilingual programs in schools can make language learning more systematic and effective.

### Community-Based Education Initiatives:
Community-based education initiatives can help diaspora communities meet their own educational needs. Cultural centers, weekend schools and language courses can strengthen both the educational and cultural ties of diaspora individuals. Such initiatives enable communities to meet their educational needs more independently and effectively by creating their own education programs.

### Use of Technology:
Digital educational resources and online platforms facilitate access to language and cultural education for diaspora individuals. Technology supports the educational process through tools such as language learning apps, virtual classrooms and online courses. These resources enable members of the diaspora, especially those living in different geographical areas, to interact with each other and easily access educational materials.

### Political and Institutional Support:
Governments and international organizations should develop policies that support the educational and language learning needs of diaspora communities. This support can be in areas such as financing educational programs, teacher training and promoting cultural activities. Political and institutional support helps the diaspora to develop more sustainable and comprehensive solutions to education and bilingualism.

As a result, many nations and communities in many parts of the world constitute the modern diaspora situation, which has undergone an expansion of meaning with the strong influence of rapid globalization. Education and bilingualism in the Diaspora play a vital role in the social, economic and cultural life of individuals and communities. Education enables individuals living in the diaspora to both integrate and preserve their cultural identity. Bilingualism and mother tongue preservation offer cognitive, academic and professional advantages, contributing to a stronger and more cohesive existence of individuals and communities. Therefore, educational policies and programs promoting bilingualism in the diaspora are of great importance for social welfare and cohesion. For the healthy development and integration of diaspora communities, education and bilingualism strategies need to be carefully planned and implemented. These efforts will support not only individual success, but also the formation of more inclusive and diverse societies. The preservation of the mother tongue will play a critical role in this process, strengthening individuals' identities and cultural ties.

### SOURCES

Cummins, J. (2000). "Language, Power, and Pedagogy: Bilingual Children in the Crossfire". Multilingual Matters.

Council conclusions. (2008). Council conclusions on multilingualism. Offcial Journal C,140, 14-15.

Kurnaz, A. (2019). What is Diaspora? Perspective Retrieved from https:// perspektif.eu/2019/04/12/ son-zamanlarin-en-sık-tartisilan-kavramlarin-dan-biri-diaspora-nedir/address. Last accessed: 7.06.2024

Norton, B. (2000). "Identity and Language Learning: Gender, Ethnicity and Educational Change". Longman.

Turkish Language Institution Current Turkish Dictionary, https://sozluk.gov.tr /. Last accessed: 7.06.2024

Yıldız, C. (2012). Teaching Turkish to Turkish Children Living Abroad. ( The case of Germany). Ankara: Prime Ministry Presidency for Turks Abroad and Related Communities.

Yıldız, Cemal; Arslan, Kevser; Thomas, Reyhan (2021). Bilingualism and Language Acquisition. A Study on Turkish-German Bilingual Children Growing Up in Germany). Ankara, Pegem Akademi

# Education in Diaspora

**Prof. Dr. Bünyamin Bezci**

# DIASPORA OF HIGHER EDUCATION

*Many of our students study abroad with the new opportunities facilitated by globalization and the increase in national income in Türkiye. After the labor diasporas of Turks, educational diasporas have also emerged.*

n the second half of the 19th century, we started sending students to Europe for education, but the real student diaspora began with the Republic. In 1912, Mahmut Esat Bozkurt, who later became the Minister of National Education of the Republic, founded an association called Turqia 1912 in Lausanne to organize students coming to Switzerland. In 1929, the Law No. 1416 on Students to be Sent to Foreign Countries came into force. Currently, we have about three thousand students who are pursuing their master's degrees abroad under the relevant law. The Ministry of National Education manages the process by linking scholarship students with institutions in need.

# Education in Diaspora
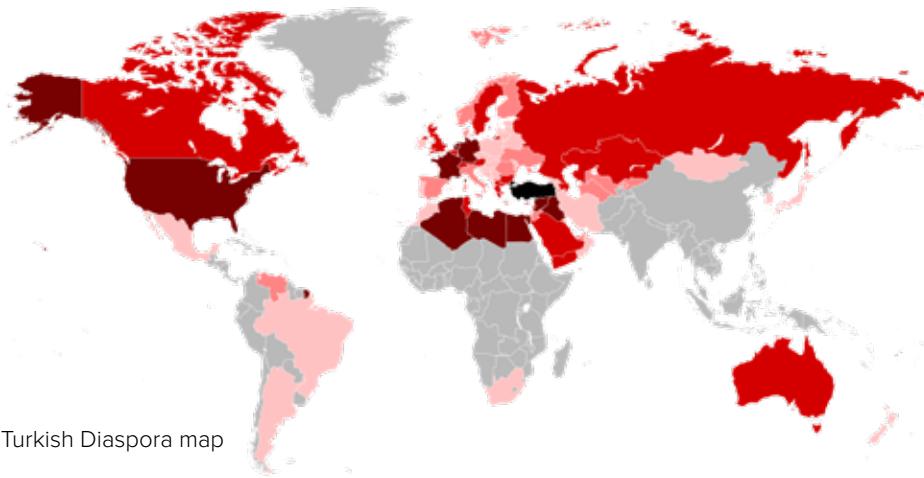


Turkish Diaspora map

The number of students taking the university entrance exam in Turkey exceeds three million. Just over one million of these students are placed in a formal education institution. After the exam, some of the candidates who do not get the place they want in higher education prefer to continue their education abroad. Those who sought refuge from the oppressive political environment of the coups in the 70s and went to study with their relatives in Europe were followed by those who attended universities in the Turkic Republics after the 80s. Especially after the 80s, Egypt, Jordan, Saudi Arabia and Iran attracted a significant number of students from Turkey for religious and language education.

In the 90s, students studying undergraduate studies in qualified places in Turkey started to prefer Europe and America for graduate studies. Scholarship students sent by the Council of Higher Education (YÖK) to meet the faculty member needs of newly established universities also formed an important diasporic group. Some of them have even developed an irritability that they will carry with them when they return to the country. This process, which lasted for more than a century, had its own problems. For example, some students returned after failing despite all the scholarships but continued to be

respected because they were ideologically in the right place, some were not allowed near universities because they were ideologically unacceptable despite having very successful PhDs, and some laid the cornerstones of academia in their fields in Turkey.

The long-lasting mistake of many of them was to work on theses "on Turkey", which carried water for the mill of orientalist studies. The trend continued until the Ministry of National Education imposed restrictions on the subjects to be studied by its

---

**DIASPORA MEANS BEING SCATTERED ACROSS THE WORLD DUE TO THE IMPOSSIBILITIES EXPERIENCED. HOWEVER, THE RECENT EDUCATIONAL DIASPORA IS MADE UP OF THOSE WHO MIGRATE FOR BETTER OPPORTUNITIES RATHER THAN FOR LACK OF OPPORTUNITIES.**

---

scholarship holders. This attitude probably still persists among those who study with their own means or with scholarships from abroad. In the new century, the demands for study abroad have changed. First of all, with the increase in funding from TUBITAK, it has become widely possible to carry out some of one's research abroad. Whereas "improving knowledge and experience" was once sufficient for going abroad, the academy has started to demand more qualified outputs from its scholars. For the bureaucracy, master's degrees have been particularly encouraged in addition to improving their knowledge and experience.

In addition to public funds, there has been a significant increase in the number of people going abroad to study, both through scholarships offered by foreign foundations and universities and through their own financial means. In the meantime, the growing trend has been the increasing demand for studying in Europe and the US, not only for graduate studies but also for undergraduate education. Especially the children of wealthy families prefer to study abroad without taking the YKS (university entrance exam) in Turkey. Another aspect of this new trend is that a significant number of students graduating from the most successful high schools in Turkey are choosing to study abroad for their undergraduate education. Moreover, the number of foreign students in Turkey has exceeded three hundred thousand. However, almost half of those in the top thousand in the LGS (high school entrance exam) have chosen to study abroad for their undergraduate degrees in recent years. On the other hand, the number of foreign educated people applying to the Council of Higher Education (YÖK) each year for equivalence to work in Turkey has exceeded ten thousand.

Many of our students study abroad with the new opportunities facilitated by globalization and the increase in national income in Turkey. After the labor diasporas of Turks, educational diasporas have also emerged. Diaspora means being scattered around the world due to the impossibilities experienced. However, the recent educational diaspora consists of those who migrate for better op-

portunities rather than impossibilities. The mental world and behavioral patterns of the new Turkish educational diaspora, who have transnational identities as expats after their education, are also changing. The number of students who are burning with the fire of returning to the Anatolian steppe for the development of their once backward country has decreased considerably. At this point, it would be beneficial to implement approaches and policies in line with new mind maps and developments.

First of all, in order to keep students abroad loyal to Turkey, their lives abroad should be facilitated by Turks in the diaspora. In this context, expanding the Turkevi format in New York may be beneficial. Every initiative to be developed especially for the accommodation needs of students continuing their undergraduate education abroad is very valuable. In addition, career days for graduates should be organized in places such as Zurich, Munich, Paris, Amsterdam and London where qualified universities are located, with the participation of qualified technology companies in Turkey. Such activities will encourage students who go abroad for undergraduate education to return home.

It seems difficult for students who have studied at the best universities in Europe and the USA, especially those who have completed their education with scholarships with foreign references, to return again. However, at this point, it is necessary to see these students as a gain rather than a loss. After all, students living in Turkey leave their hearts in Turkey no matter where they live and what language they speak. Those who have overcome their complexes use the qualities of Turkishness as an added value in their work. It is always possible to utilize the opportunities created by the social memories of expats who no longer feel fully connected to anywhere.

In particular, the problems of doctors and engineers who go abroad after their studies in Turkey are unique. In search of economic prosperity and a life that suits their lifestyle, two different groups go to the diaspora after their education. The first of these groups, especially if they live in places with strong exclusionary traditions such as Europe, have a desire to return over time. After five or six years, those who think that they have earned enough leave the comforts of Europe and establish a comfortable life in Turkey. However, those who come not for comfort but for lifestyle choices are less likely to return to Turkey. This is because most of them came despite living in comfort in Turkey. Even if they integrate into the society they live in in a way that does not reach the second generation, it is not difficult to predict that they will be like Americans who cannot speak a word of Italian.

Although both groups do not have much contact with previous arrivals in their countries of origin, they get together with educated people like themselves, especially by using social networks. Sometimes they help each

---

THE MENTAL WORLD AND BEHAVIORAL PATTERNS OF THE NEW TURKISH EDUCATIONAL DIASPORA, WHO HAVE TRANSNATIONAL IDENTITIES AS EXPATS AFTER THEIR EDUCATION, ARE ALSO CHANGING. THE NUMBER OF STUDENTS PASSIONATE ABOUT RETURNING TO THE ANATOLIAN STEPPE FOR THE SAKE OF DEVELOPING THE ONCE BACKWARD COUNTRY HAS DECREASED CONSIDERABLY.

---

Viyana Tren Garında Misafir İşçi olarak adlandırılan Türk işçiler (1973).

# Education in Diaspora



Turks march in Berlin in protest against Germany's pro-Armenian stance. 2015

other to furnish a new house and sometimes they meet to spend an evening together. In this sense, educated people who form a new diasporic group do not give up on each other.

Intercultural marriages are also increasing in the educated diaspora. There are no longer only foreign brides as in the seventies, but also foreign grooms. A significant number of children are also bilingual. Among the regulars of Turkish and Turkish Culture classes in Europe, the children of mixed marriages are also increasing. On the other hand, considering the demands of the parties of mixed marriages, it will be essential that "methods of teaching Turkish to foreigners" become more widespread.

Encouraging the association of students abroad and uniting the often ideological divisions with umbrella organizations is important in terms of keeping students' memories alive. Since the Turkish diaspora was not expelled by pain, it is not their social mourning that keeps them together, but their social memory. Two issues are important anchors for the Turkish diaspora: first, their assets in Turkey, especially their homes, and second,

their retirement. This is likely to change for the newly educated. Their reconnection to Turkey will be their jobs and vacations. As they work for a company that does business with Turkey and spend their vacations in Turkey and own a summer house, they will probably not lose their anchors.

The fact that the Turkish diaspora is not shaped by grief actually makes it possible to establish a healthy bond. The Turkish diaspora is not an aggressive diaspora like diasporas that seek revenge over their country. For those with strong economic and social ties, political ties are also strong. For this reason,

the rate of participation in elections abroad is still over forty percent, exceeding the participation in normal elections in some countries. Voting is an indication that one has not given up on one's country politically. Therefore, if we want to keep the ties of the educated diaspora with their country strong, we should facilitate their voting opportunities.

On the other hand, the educated diaspora uses digital media more intensively. Therefore, it is possible for them to maintain their ties with Turkey digitally. Different digital channels, especially e-government and banks, and social media strengthen the ties



New York Türkevi building

**TÜRKIYE'S POLICIES TOWARDS ITS EDUCATED DIASPORA MUST BE INCLUSIVE RATHER THAN EXCLUSIVE, DESPITE PROBLEMATIC AREAS. IT IS POSSIBLE TO REACH QUALIFIED DIASPORA THROUGH DIGITAL OPPORTUNITIES AND SOCIAL NETWORKS.**

Turks participating in the Turkish Day March on the Streets of New York


Turks protesting against Western countries legitimizing the Armenian occupation of Karabakh.

of the educated diaspora. For the educated diaspora, who communicate even among themselves through social networks, the digital world is a place of existence.

One of the most important problems of the educated Turkish diaspora is that prejudice and discrimination do not stop with education. Especially women face prejudiced attitudes even if they are educated. In addition, expressions of praise towards educated immigrants that they do not look like Turks at all and that they are proficient in their language also harbor a hidden exclusionism. Another type of exclusion that skilled migrants will immediately recognize is their exclusion from managerial positions in project groups. The educated diaspora is also disappointed by the fact that English as a common language is not considered sufficient over time in countries like Germany and that the local language is required to be learned even though there is no problem in understanding.

Despite the difficulties experienced in daily life, the rate of those who want to return is quite low. Especially children's education abroad is one of the important factors that connect the diaspora to the country they live in. One of the most important facts that makes it possible to endure increasing economic hardships is the opportunity for children to access quality education.

Another characteristic of the Turkish diaspora is that it no longer consists only of Turks. On the one hand, the increasing number of multicultural marriages, on the other hand, the migration routes through Turkey and the common living spaces established with those from related geographies, especially from the Balkans, make the Turkish diaspora more crowded than just Turks.

Contractors carrying out projects all over the world have created a qualified diaspora of white-collar workers and engineers. Unlike labor-dominated diasporas, diasporic communities of university graduates have the potential to be more influential.

But bringing together educated people in the diaspora is more difficult than organizing workers. It was easier for anxious people, who find it difficult to survive on their own and are more attached to their traditional values, to come together. But for the educated diaspora, whose cosmopolitan mindsets have no problem adapting to the society they live in, organizing is not a necessity. Again, digital and social networks, which enable a looser but continuous connection, foster a sense of togetherness among educated migrants.

It should not be forgotten that the educated diaspora is also the focus of negative policies towards Turkey. Negative attitudes towards Turkey are fueled by different reasons. First of all, there is a serious anti-Turkey sentiment among the second and third generation, which is composed of the children of those who could not find political footing in Turkey in the seventies. These groups, who have risen to the presidency of parties in Ger-

many and the Netherlands, are not far behind Europeans in their anti-immigrant stance. In a sense, it is as if educated immigrants have taken over the exclusionist vigil of the natives. Another anti-Turkey group consists of the educated children of members of separatist terrorist organizations. This group, which comes especially from the educated and whose number is increasing with asylum applications, is also highly organized within itself. Both groups have unresolved scores with Turkey and are virulently anti-Turkey. When FETÖ members who fled abroad and those who prefer to live abroad due to their lifestyle are added to this, anti-Turkey groups reach an effective power.

Turkey's policies towards its educated diaspora should be inclusive rather than exclusionary despite problematic areas. It is possible to reach qualified diaspora through digital opportunities and social networks. Especially with the increasing technological development, qualified workspaces, vacation/summer homes and the right to vote are the most important anchors that bind the educated diaspora to the country. One of their areas of concern is not religion but language. For this reason, opportunities where Turkish is taught as a foreign language should be developed and widespread. A diaspora policy should be developed that does not tire of encouraging those who return, but will write those who leave in the win column, not in the loss column.

**Dr. Cihan Kocabaş**

# An Evaluation on the Impact of Human Mobility on Education Systems and **INDIVIDUALS' EDUCATION PROCESSES**

*One of the areas where the multidimensional effects of migration are most clearly observed is undoubtedly education systems.*

n the 21st century, it is seen that the phenomenon of migration, which has a dynamic and self-renewing appearance, has become increasingly complex and has reached tragic dimensions. Today, it can be stated that the social, economic and political effects of migration and asylum movements have become one of the main agendas of almost all states. In particular, the globalization process is considered to be an important factor that gradually increases the intensity of migration shaped by various needs and motivations.

The multidimensionality of the reasons behind the individual or collective movement of people makes the individual and social effects of migration multidimensional, and for this reason, the phenomenon of migration falls within the field of study of many disciplines. It is frequently observed that migration, which can be mentioned in terms of its effects on individual, family, national and inter-country levels, is frequently addressed by including sociological, psychological, cultural, economic, demographic and political issues, especially in the 21st century. These multidimensional effects of migration manifest themselves in almost every layer of social structures. One of the areas where these effects are most clearly observed is undoubtedly education systems. This is because education systems face many challenges and opportunities due to migration flows, and education stakeholders face important tests in the process of mutual adaptation. Since education plays an important role in helping both school-age and older chil-

dren adapt to their new environment as soon as possible, the education systems of countries are significantly affected by this situation. In particular, large and unexpected migration flows can negatively impact education systems, disadvantage migrant and refugee children and create tensions in host communities. Advanced planning and contingency funds are needed to tackle this. Therefore, the impact of migration on education is becoming a central issue on the agenda of policy makers.

**THE IMPACT OF MIGRATION ON EDUCATION IS BECOMING A KEY ISSUE ON POLICYMAKERS' AGENDAS.**

## REFLECTIONS OF RELOCATIONS ON EDUCATION

In OECD countries, the share of first and second generation migrant students increased from 9.4% to 12.5% between 2006 and 2015. Global migration rates were 5.4% for higher education, 1.8% for secondary education and 1.1% for primary education. These rates reveal the intensity of relocation movements, and the drive for education systems around the world to develop adaptation policies that include all students in this mobility.

In receiving countries, the increase in the number of students with the influx of migrants has a negative impact on the efficient use of financial and physical school resources in the short term. In some cases, this effect increases the marginal cost of education for locals and leads to lower than expected educational outcomes. Variables such as the relatively low education level of migrant families, poverty, lack of social security, and cultural differences also complicate the adaptation of migrant children. On the other hand, as migrants tend to live in relatively

poor areas, they attend low-quality schools and therefore have low levels of skill acquisition. In this context, the need for policies in line with education planning that address human mobility both within the country and in the context of international migration in a regional sense is increasing day by day. Increasing diversity in the learning environment poses some challenges, especially for migrant students. In many education systems, students with migrant backgrounds are at risk of poor academic performance, feelings of alienation, high anxiety about school and low life satisfaction, resistance to learning the target language, and exposure to peer bullying. In many countries, migrant students present a profile of having more limited access to quality education, dropping out of school early and having lower academic achievements than their native peers.

### PROBLEMS IN EDUCATION

A review of the literature on migrant education reveals that among the issues that practitioners struggle with most in this field are access to education for migrants and problems with students with different mother tongues. Related to and in addition to these, the quality of education programs, determining the level of students according to their educational background, teacher competencies for migrant education, and diploma/certificate equivalencies are some of the most common problems of migrant students in education systems.

The integration process of migrants is considered as a mutual process between the migrant and the local community. Alongside the expected adaptation of the migrant child, schools, teachers and existing local students also need to adapt to the child. In order to measure the success of any migrant education intervention, it is necessary to assess not only the migrant child's behavior, learning and peer relations, but also the school and environmental climate in the context of learning and

**THE SENSITIVITY OF EDUCATION SYSTEMS TO MIGRATION AND THE ADEQUACY OF TEACHER TRAINING PROGRAMS TO TRAIN TEACHERS TO RESPOND TO THE NEEDS OF STUDENTS WITH MIGRATION BACKGROUNDS HAVE NOT BEEN SERIOUSLY ADDRESSED.**

mutual relations. Therefore, the adaptation of migrant or refugee children to a new and unfamiliar school system is a complex process that requires multifaceted interventions and puts the education system in a challenge that requires it to act in coordination with general social and humanitarian policies.

### THE ROLE OF TEACHERS IN MULTICULTURAL EDUCATION ENVIRONMENTS

How a school is organized, its relationship with parents and the community, and how teachers interact with students and the teaching-learning process are all factors that will significantly influence students' achievement overall. In this respect, educators are seen as key actors in the integration of newly arrived migrants and children with a migrant background into the classroom and other learning environments. The role of teachers becomes very important in order to develop pedagogical approaches for these students who experience problems in many areas. In order to support migrant students, teachers and educators need to know their students' personal backgrounds, assess

and be aware of their past experiences. It is important for teachers to be aware of how migration can affect academic performance, social integration, emotional and psychological well-being. However, the sensitivity of education systems to migration and the adequacy of teacher training programs to train teachers to respond to the needs of students with migration backgrounds have not been seriously addressed.

### POSITIVE IMPACTS OF HUMAN MOBILITY ON EDUCATION

Despite all the negative impacts of migration on education systems, it is worth noting that migration flows also offer important opportunities. In particular, emerging cultural diversity can contribute significantly to the development of students as global citizens by enabling the sharing of different perspectives and experiences in

land and New Zealand, migrant students can perform on par with, and sometimes even surpass, their native-born peers. This success is the result of a planned and strategic approach by these countries. This success in integrating migrant students into education is an indicator of positive impacts and opportunities for education systems.

As a result, the integration of migrant students presents challenges as well as great opportunities for education systems. A well-designed and responsive education system has the potential to improve the achievement of migrant students and strengthen social cohesion. This creates a "win-win" situation for both migrants and host communities. When managed with the right policies and strategies, migration mobility can become an important tool to support social and economic development. Recognizing this potential and taking action by education systems and policymakers plays a critical role in building more inclusive and cohesive societies of the future.

### REFERENCES

Anderson, A., Hamilton, R., Moore, D., Loewen, S., & Frater-Mathieson, K. (2003). Education of refugee children: Theoretical perspectives and best practice. Educational interventions for refugee children içinde (Ed. Richard Hamilton and Dennis Moore). Routledge.

Berker, A. (2009). The impact of internal migration on educational outcomes: Evidence from Türkiye. Economics of

Education Review, 28(6), 739-749.

United Nations Human Rights Council (2024). Refugee Population Database Accessed from https://www.unhcr.org/refugee-statistics/ on 23.06.2024.

Çakırer Özservet, Y. (2015). Urbanization of migrant children and education policy. In The role of public administration in the problem of international migration and refugee integration (Ed. Yakup Bulut). Umuttepe Yayınları

Heckmann, F. (2008). Education and the integration of migrants: Challenges for European education systems arising from immigration and strategies for the successful integration of migrant children in European schools and societies. NESSE Analytical Report No:1, Bamberg.

International Organization for Migration (2024). Data Portal accessed at https://www.migrationdataportal.org/ on 23.06.2024.

schools. Students with migration backgrounds bring different cultural richness and perspectives into the classroom, enabling all students to have a more comprehensive and diverse learning experience. This diversity helps students to embrace important values such as empathy, tolerance and cultural awareness. Moreover, the success of migrant children can have a positive impact on the economic and social development of host communities, leading to increased prosperity. When education systems are structured to maximize the potential of children and young people with migration backgrounds, societies can benefit from the dynamism and innovative thinking of this new generation.

Some countries have demonstrated successful examples of integrating students with migration backgrounds. For example, in countries such as Australia, Canada, Ire-

**IN ORDER TO MEASURE THE SUCCESS OF ANY MIGRANT EDUCATION INTERVENTION, IT IS NECESSARY TO ASSESS NOT ONLY THE MIGRANT CHILD'S BEHAVIOR, LEARNING AND PEER RELATIONS, BUT ALSO THE SCHOOL AND ENVIRONMENTAL CLIMATE IN THE CONTEXT OF LEARNING AND MUTUAL RELATIONS.**

THE GREATEST ADVANTAGE OR CONTRIBUTION THAT INTERNATIONAL STUDENTS MAKE TO A COUNTRY IS FAR MORE IMPORTANT THAN ECONOMIC OR STRATEGIC. THE HUMAN AND CULTURAL RICHNESS THAT COMES WITH THEM GOES FAR BEYOND THEIR POSITIVE IMPACT, ECONOMIC, STRATEGIC OR OTHERWISE.

**Prof. Dr. Bekir Berat Özipek**

# Being a Student in the "Universal City"

*We are at a time when students are rediscovering the world. Rediscovering, because for a long time there was a world where national borders cut people off from each other. Now we are again in times when students thirsting for knowledge make long journeys.*

# Education in Diaspora

I n recent years there has been much more talk about the "internationalization of universities". Countries with the world's largest and most established universities are trying to attract more students from other countries to their universities.

The expectations of many countries in this process do not seem to be purely academic and scientific. Some want them for their financial contribution. From this perspective, international students can indeed be seen as a "profitable investment". In this respect, the economic contribution from international students and the strategic goals of states in relation to other states often seem to take precedence.

But few realize that their real contribution is not in their economic or strategic returns. Because it may not be equally clear at first glance that the biggest advantage or contribution that international students bring to a country is far more important than the economic and strategic one. But the human and cultural richness that comes with them goes far beyond their positive impact, economic, strategic or otherwise.

**WHETHER FOR IDEALISTIC REASONS OR SIMPLY FOR CAREER PROSPECTS, GOING ABROAD IS "GOOD FOR THE STUDENT AND GOOD FOR THE COUNTRY". EDUCATION AND TRAINING ARE TRANSCENDING NATIONAL BORDERS AND BECOMING INTERNATIONALIZED. UNDERSTANDINGS AND APPROACHES ARE CHANGING.**

This is an effect that is not immediately noticeable at a superficial glance. As in the case of economic contribution, it cannot be calculated in dollars and recorded in the income column. But for those who understand "human and social sciences", its impact is incomparably greater and more important than the economic one. Because it is with them that the fresh blood that societies need comes, and it is with them that the university attains its true meaning.

### WHAT IS A UNIVERSITY?

Although there are different explanations of its etymological origins, it is possible to see this universality at the core of the concept of university, and to trace it from "universitas" in the origin of the concept to its modern meaning of university. University means a multidimensional universal learning atmosphere where academic and scientific knowledge is produced, multiplied and developed.

Learning and gaining knowledge is not a one-way process. Students, too, are much more than passive recipients or trainees. This is especially true for universities. Even

**KNOWLEDGE, SCIENCE, PHILOSOPHY AND TRUTH HAVE NO EAST OR WEST, NO NATIVE OR FOREIGN. THE NATURE OF THE PROCESS OF ACADEMIC AND SCIENTIFIC KNOWLEDGE PRODUCTION REINFORCES THIS UNIVERSALIZATION.**

if the newcomer does not yet have academic knowledge in that field, he or she comes with knowledge and adds his or her own knowledge, perspective and understanding to the learning process. The background it comes from becomes one of the sources of the dialogic learning process, even if sometimes no one is aware of it. This means opening the door to enjoy the blessings of diversity as one of the requirements for prosperity.

### READING "OUTSIDE"

We are at a time when students are rediscovering the world. Rediscovering, because for a long time there was a world where national borders cut people off from each other. Now we are again in times when students thirsting for knowledge make long journeys. This is the world of students who aspire to develop themselves in the world's best schools, at the world's best universities and under the guidance of stimulating faculty members. For those who cannot achieve the ideal, it is the world of those who want to go to another country for the "second best". More and more people are setting out in pursuit of the truth, as Plato, Pharabi and many other philosophers who pioneered the world of ideas did. Furthermore, the desire of young people to improve themselves or to achieve some-

thing different for a better career is also among the goals that set them on their way. Whether for idealistic reasons or simply for career prospects, going abroad is "good for the student and good for the country".

## LIMITLESS LEARNING PROCESS

Education and training are transcending national borders and becoming internationalized. Understandings and approaches are changing. Nowadays, no one assigns national borders to scientific knowledge; no one looks at it as a production activity that can only be done by a society or a geography. This is the right thing to do. Because knowledge, science, philosophy and truth have no east or west, indigenous or foreign. The nature of the process of academic and scientific knowledge production reinforces this universalization.

Concepts are also changing in this process. Instead of "foreign students", terms such as "international students" or "international faculty members" are now used. But we should not think that this is the end point. Because when the essence and spirit of the concept of the university is truly approached in a proper manner, the local or foreign, national or international nature of the student or the lecturer loses its meaning; all that remains is the university, the student and the lecturer.

Even though the world is getting smaller and more aware, even though the difference between inside and outside is getting blurred, there is still a lot to discover. Entering a different cultural atmosphere, getting to know new places, people and environments means that both the student and the host country are enriched together. More than any money can buy.

> WHEN THE ESSENCE AND SPIRIT OF THE UNIVERSITY CONCEPT IS TRULY APPROACHED IN A PROPER MANNER, THE LOCAL OR FOREIGN, NATIONAL OR INTERNATIONAL, STUDENT OR TEACHER LOSES ITS MEANING; THE UNIVERSITY, THE STUDENT AND THE TEACHER REMAIN.

## JENNIFER GROFF

# School Architecture and the Educational Role of Space in the New Paradigm

*We are finding new calls for environmental design in both schools and work environments. More flexible, adaptable spaces can help you realize your pedagogical goals. We therefore need to think carefully about what we mean by a learning environment.*
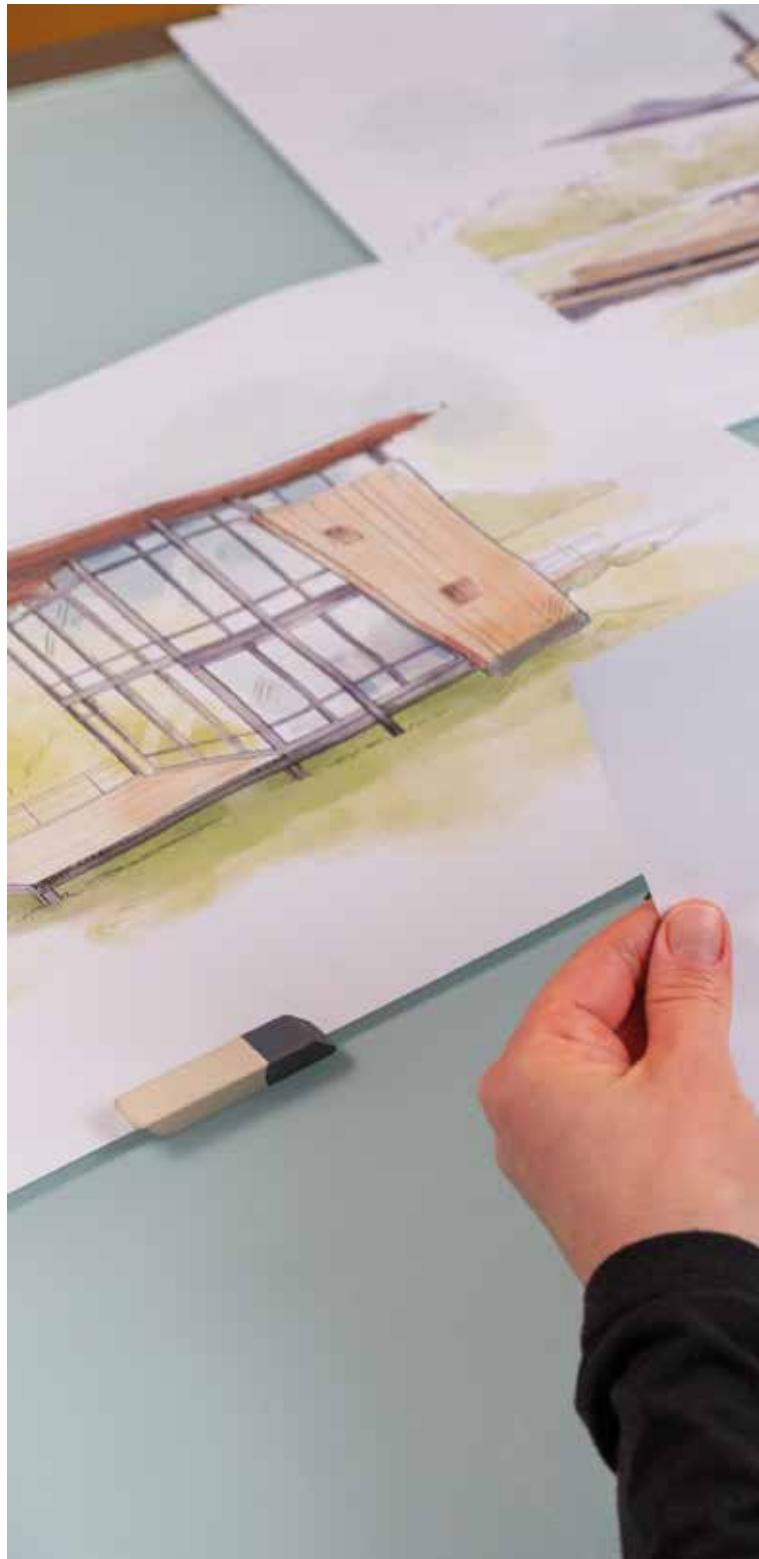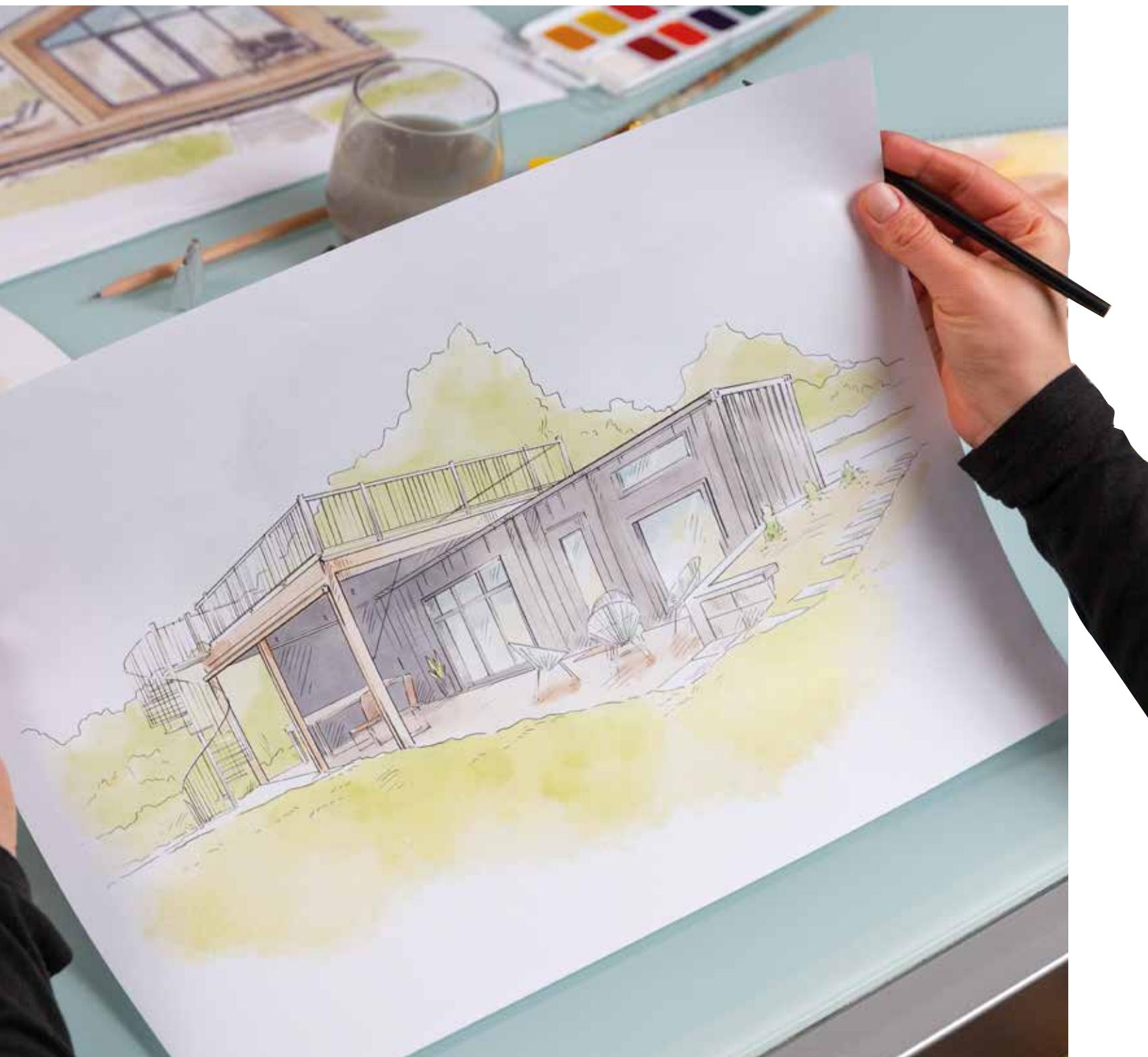
I would like to talk about the underlying premises of how we construct our educational spaces and the way we collaborate with students and teachers to co-create modern learning environments. First of all, I should mention that we use many references when we create schools, our educational environments. We are guided by our learning methods, our beliefs about students and the purpose of the school.

Our Education Paradigm is also decisive in this regard. We are moving to a new paradigm and this means radical innovations in our targets. One of the main challenges we face is to come up with a definition of the modern paradigm at the conceptual level. This points to the importance of being on the same page in terms of the philosophy of the new paradigm and the general characteristics of the paradigm. However, when we step into our traditional learning environments, we can often consciously or unconsciously fall back into the features and structures of the old paradigm.

## WE SHOULD FACE OUR COGNITIVE BIASES

As we know, we all carry implicit cognitive biases, even when we try very hard to avoid them. They are out there, and we must work to uncover them and clarify the underlying beliefs and assumptions that still carry traces of old educational paradigms. Moreover, we should strive to make it clear what we believe and support about the new educational paradigm. We need to take the time to think about the designs needed

for this. Therefore, we can put forward a real vision for each country's education system, both nationally and locally, and have a defined vision for implementing the new paradigm.

Secondly, we have to consider that education is a complex system. So change is incredibly difficult. Curriculum, use of time, pedagogical goals and many other factors are considerations in the design of any learning environment. In short, we have to ask what, when, how, why and who are inextricably linked in our designs and find healthy answers to these questions. Therefore, we cannot design and build meaningful learning environments on our own without talking about the factors that influence design. In other words, we need to coherently design this new paradigm together. We need to go deeper in curriculum and assessment design. We need to bring these pieces together into a coherent whole and we need to work on how to put this into practice.

We are witnessing a change in the elements of education that were discussed at length at this summit. Both

**OUR SHARED LEARNING PHILOSOPHY DIRECTLY INFLUENCES OUR SYSTEM DESIGNS. STUDIES SHOW US THAT IT IS NOT NECESSARILY NECESSARY TO REDESIGN PHYSICAL ENVIRONMENTS TO SUPPORT MODERN PEDAGOGIES BASED ON INQUIRY AND PROJECT-BASED LEARNING.**
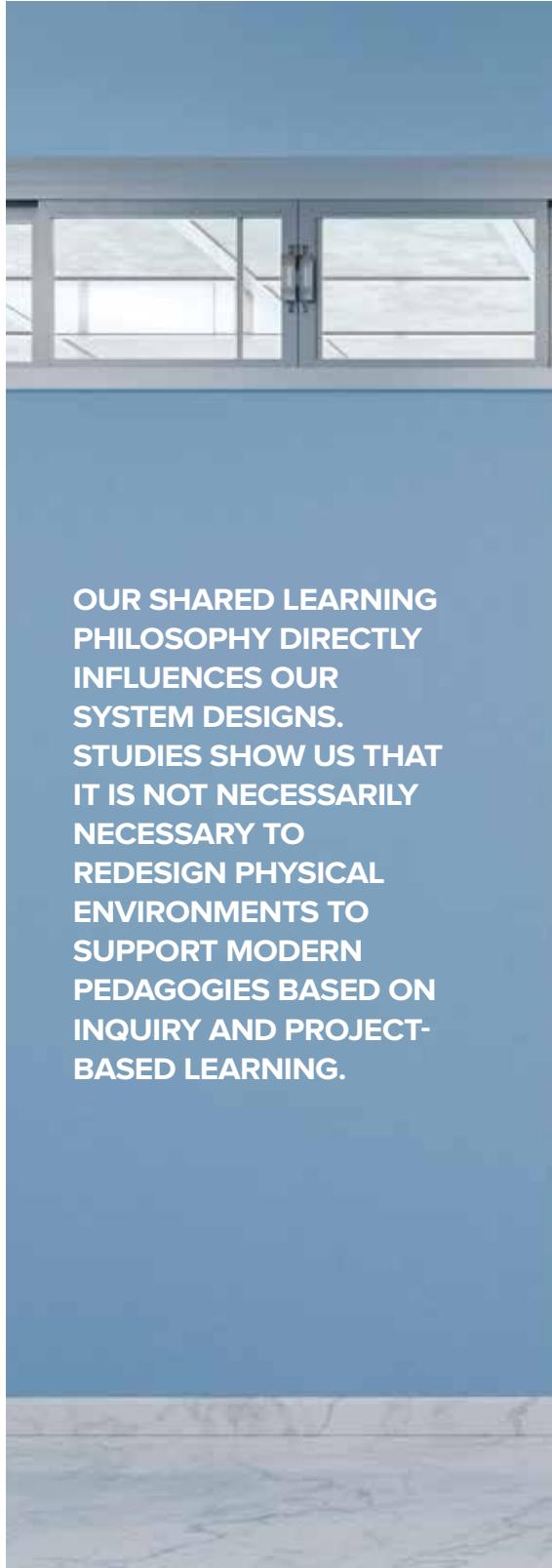
## JENNIFER GROFF

*Chairman of MIT Media Lab &
Learning Futures Global*

Jennifer Groff, PhD, is an educational engineer, researcher and designer whose work focuses on transforming education systems. She is the founder and CEO of Learning Futures Global, which helps organizations design and implement future-focused learning strategies, helping to design modern learning ecosystems and transform old ones. In 2020, Jennifer served as a WISE Qatar Foundation Innovation Fellow, where she led the development of the Innovation Hub, a platform to help transform learning environments and education systems for our modern world.

our definitions and practices are changing. We evaluate the curriculum differently, our approaches to the use of technology are different. There are differences in our current analysis of learning methods and practices.

So what is the learning experience we want to create and what is our belief about how people learn?

Our collective learning philosophy directly influences our system designs. Studies show us that it is not necessarily necessary to redesign physical environments to support modern pedagogies based on inquiry and project-based learning. To elaborate more specifically, the lack of environments built with the possibilities of modern architectural design does not prevent schools and learning environments from implementing new pedagogies and methodologies.

## WE SHOULD ALSO CONSIDER THE OUTSIDE OF BUILDINGS AS LEARNING SPACES

There are many examples of making the best use of the facilities of the existing building and transforming schools to meet the expectations of the future, creating efficient learning environments without the need for a new building. We also know that more open, flexible and adaptive environments can effectively support these new ways of teaching and learning - that the building sets the stage for new possibilities and that our environment shapes and provides feedback for different ways of working and interacting. While recognizing that new, more meaningful, flexible and rich environments can support educators and students on this journey, we are witnessing many progressive schools making a successful and effective transition

to the new paradigm in older buildings. In the meantime, we are entering a period where the idea of physical space is changing. The learning environment is no longer where we are in person, but also where we are digitally, and learning can take place anywhere.

We need to recognize that physical space can support or hinder innovation in schools. Therefore, the behavior of students throughout the day may be related to the spatial characteristics of the school. The ability of teachers to work in cooperation, the proper use of time, the control of students, the organization of the employment of teachers and staff to address a large number of students are closely related to the characteristics of the physical space. Those who have worked in a school before know the difficulties of organizing all this.

For example, a well-researched pedagogy such as team teaching can be a powerful approach to support the diverse needs and different learning goals of students in a particular field. The physical layout of a building can support or disrupt this approach. If your traditional classes are small, this can often make team teaching impossible.

We are finding new calls for environmental design in both schools and work environments. More flexible, adaptable spaces can help you realize your pedagogical goals. Organizing both in-school environments and out-of-school public spaces for adaptive and flexible learning brings us closer to the goal. We therefore need to think carefully about what we mean by a learning environment.

**WHILE RECOGNIZING THAT NEW, MORE MEANINGFUL, FLEXIBLE AND RICH ENVIRONMENTS CAN SUPPORT EDUCATORS AND STUDENTS ON THIS JOURNEY, WE ARE WITNESSING MANY PROGRESSIVE SCHOOLS MAKING A SUCCESSFUL AND EFFECTIVE TRANSITION TO THE NEW PARADIGM IN OLDER BUILDINGS.**

## WE SHOULD FOCUS ON THE JOURNEY AND PROCESS, NOT THE CURRICULUM

What about the architectural structures and digital environments in which students interact in a society and culture, and how can they support the organization and conceptualization of our teaching and learning activities? How can we make use of these environments for this purpose? Flexibility,

adaptability and personalized methods are the hallmarks of the new educational paradigm. Therefore, we need to think broadly and systematically about how to use all these pieces in a new model to support teaching and learning. There are also many new tools and technologies emerging to support personalized learning that can help facilitate this, and many of them have distinct differences from older tools. When we think about how we can have a personal learner profile and how we can better map our understanding of the experiences, skills and competences we acquire, these tools empower me to better map and understand my own learning. Instead of being part of a curriculum, the journey and the process suddenly become an essential element of teaching and learning. In this way, I am better able to map what can happen outside of school, what we would traditionally call informal learning. I can engage in this in the time I have for myself. All these pieces come together to support my own individual journey that I already want to have, and I understand who I really am as a student, what are the skills and pathways I am developing.

The walls between school and community can and perhaps should disappear. Thus, learning takes place in a way that is more relevant to the real world and the real context; learning has a deeper meaning that transcends the curriculum we are presented with. This is enabled by digital tools that support learning across time and space and are in the hands of learners. So I invite you all to reflect on what the new paradigm will look like in order to put forward a vibrant and actionable vision.

# PROF. CHI-KIN JOHN LEE

## Preserving the Critical Mind in the Digital Age or Staying Human

*As advances in digital technology and artificial intelligence continue, the critical human mind can come to the rescue to build a better world. Using evidence to make final decisions is the hallmark of the critical mind. These processes give us the opportunity to build a better world than the one they expect us to believe in.*

First of all, I would like to talk about the era of digitalization and its impact on learning and teaching, highlighting the form it has taken, its potential to enhance learning and the challenges it presents. The importance of technology, which has been in our lives for some time, is increasing day by day. The rise of artificial intelligence (AI) brings new opportunities and challenges for schools. It would be wrong to see AI as a simple new technology. Artificial intelligence is much more than that. First, it pushes you to integrate into the new world it has created, and then it transforms you.

The post-COVID education landscape has opened up new opportunities for technology and AI. In particular, it has increased interest in online education and different forms of digital education. Teachers are more skilled, schools are better prepared and parents are more understanding. But there is a huge problem of inequality, both in terms of access to and availability of equipment. This digital divide is even more pronounced in developing countries and developed economies. This means that the application of digital technologies in education has pros and cons in terms of ensuring equality.

We need to confront the challenges that digital technology poses in schools, related to curricular relevance and the act of teaching and learning. As AI-generated tools make their weight felt, equally important ethical approaches need to be developed, as well as effective ways to use them. For example, ChatGPT can answer trivia questions, generate new computer code or act as the backend of a chatbot. We need to carefully plan new and complex uses of ChatGPT and its many imitators for better student learning.
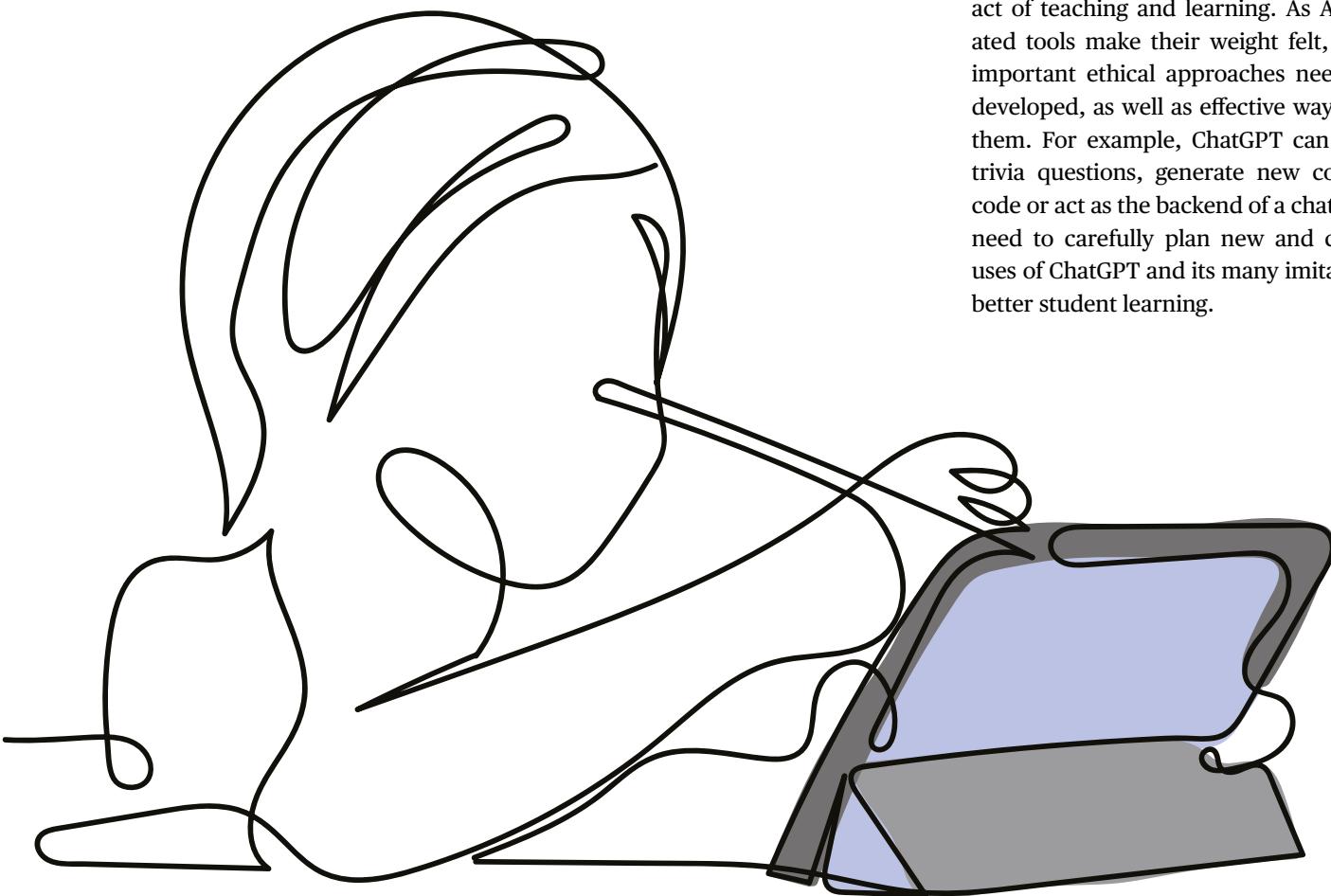
This vision for AI requires a transformation of teacher roles and therefore teacher education. Tomorrow's teachers must be AI literate. Teachers should have strong creative and problem-solving skills. In this new context, being a lifelong learner takes on a different and more exciting meaning.

Creativity, problem solving and critical thinking are key 21st century skills. These skills are complemented by cooperation, communication and intercultural compe-

**WE NEED TO CONFRONT THE CHALLENGES THAT DIGITAL TECHNOLOGY POSES IN SCHOOLS, RELATED TO CURRICULAR RELEVANCE AND THE ACT OF TEACHING AND LEARNING. AS AI-GENERATED TOOLS MAKE THEIR WEIGHT FELT, EQUALLY IMPORTANT ETHICAL APPROACHES NEED TO BE DEVELOPED, AS WELL AS EFFECTIVE WAYS TO USE THEM.**

tences. It goes without saying that digital learning competences and their associated values are essential in this new era.

Let us proceed through a scenario that shows how all of these technologies have left humanity and the human mind under the influence of digital technologies, and provides a background to the important issues of their application to education: More research is needed to answer our questions about whether technology itself can help foster creativity. There are complex interactions in the development of any kind of creativity, linked to teachers' beliefs, teaching approaches and students' learning behaviors. The use of different technologies and curricula can have different effects on students' creativity. More research is needed in this area, particularly on the impact of curricular intervention on different groups such as girls, minorities and the poor.

It is interesting that Jack Ma, founder of Alibaba, suggests a non-technological approach to fostering creativity. At the World Economic Forum in 2018, Ma argued that there are many things that technology cannot do and that these are the things that people should focus on, and that there is little benefit in copying what technology can already do.

As digital technology and artificial intelligence continue to expand and advance in schools and other fields, the critical human mind can come to the rescue to build a better world.

Misinformation, misinformation and disinformation are the scourge of our century. Some of these are easily disseminated thanks to technology, and critical minds are needed to combat this disinformation. Problem solving is at the heart of the critical mind; asking questions, taking a criti-
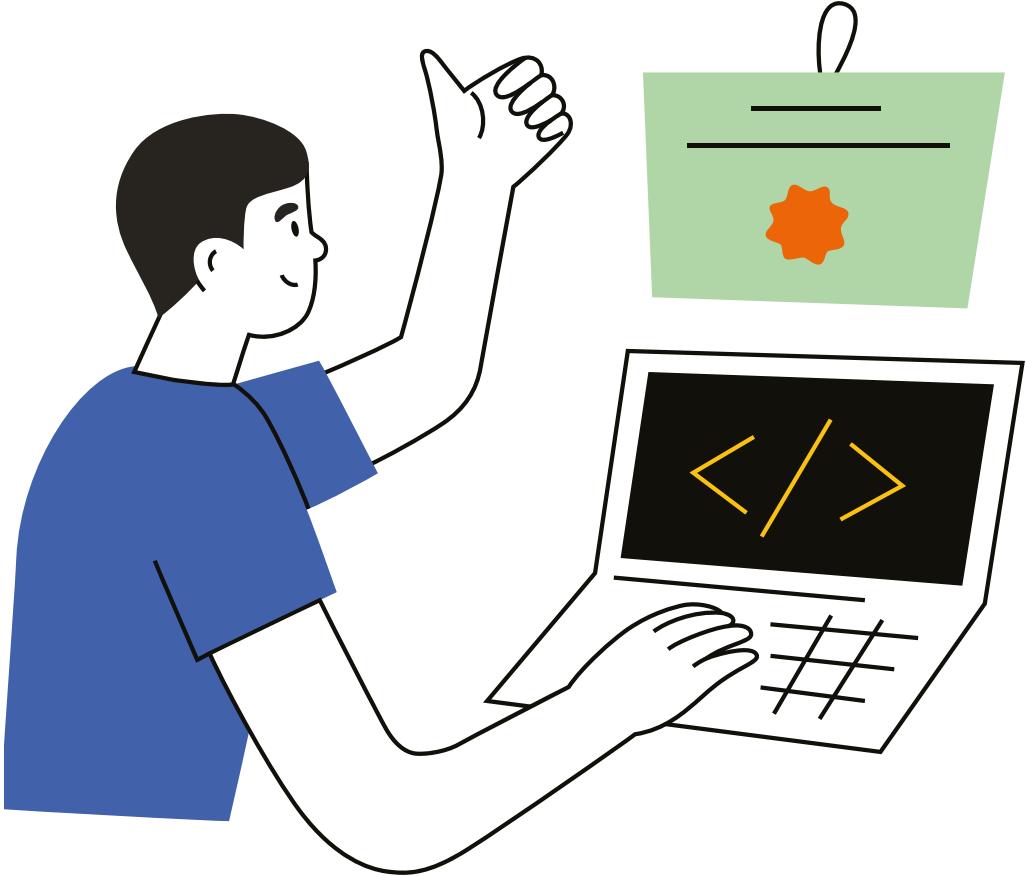
**TOMORROW'S TEACHERS MUST BE AI LITERATE. TEACHERS SHOULD HAVE STRONG CREATIVE AND PROBLEM-SOLVING SKILLS. IN THIS NEW CONTEXT, BEING A LIFELONG LEARNER TAKES ON A DIFFERENT AND MORE EXCITING MEANING.**

cal stance, investigating and evaluating answers, and using evidence to make final decisions are the hallmarks of the critical mind. These processes give us the opportunity to build a better world than the one they expect us to believe in.

When focusing on problem solving and critical thinking, we need to better understand how these skills work in different cultural contexts and at different levels of education, and from a curricular perspective, we need to learn how to support these skills for different ages and for different purposes. While these are generic skills, the context in which they are applied has the capacity to directly influence their development and impact.

For example, one study found some promising results for primary school students in the context of digital learning and the potential for critical thinking de-

MISINFORMATION, MISINFORMATION AND DISINFORMATION ARE THE SCOURGE OF OUR CENTURY. SOME OF THESE ARE EASILY DISSEMINATED THANKS TO TECHNOLOGY, AND CRITICAL MINDS ARE NEEDED TO COMBAT THIS DISINFORMATION.

velopment to contribute. We need to support this kind of work with new research in other sectors and cultural groups.

All this proves that students and teachers are ready for the new semester. But I believe we have a long way to go to adapt the traditional roles of both students and teachers to the expectations of a digital and AI-enabled world. This is a very important agenda and there is no doubt that we need to put it on the table as soon as possible.

We need to spend more time defining and understanding the educational purposes of creative and critical thinking and problem solving. These skills are usually defined according to employment needs. What do we expect from education in this area? What will be the relationship between employment and education in the future?

We can't let change sneak up on us; we need to be able to manage it, we need to get ahead of it, and we need to make the change

## PROF. CHI-KIN JOHN LEE

*Rector of the Hong Kong University of Education*

Prof. Dr. Chi-Kin John LEE is Rector of the Hong Kong University of Education, Chair of Curriculum and Instruction, Director of the Academy of Applied Policy Studies and Educational Futures; Director of the Academy of Educational Development and Innovation and Director of the Center for Religious and Spirituality Education. He is also a Member of the 14th National Committee of the Chinese People's Political Consultative Conference, Chair of the UNESCO Regional Chair for Education Development and Lifelong Learning (2019-2023; 2023-2027) and Research Fellow of the Southeast Asian Ministers of Education Organization (SEAMEO).

that we need to connect the soft skills, the values that I mentioned earlier.

We should focus on interaction and learning using digital technological products/tools that enable new pedagogies to harness the potential for creative and critical thinking with positive values. Learning, technology and values should always be considered together.

The challenges are great, but we can clearly see what the future holds. As educators, we need to be part of this future in different ways, not only responding to it, but also helping to shape it. Technology and artificial intelligence are no longer a matter of the future. They are already in our lives. We must use them purposefully, productively and always in the context of positive values. We can make AI a tool for building a great future for our children and the global world they will live in.

Ethiopia, historically known as Abyssinia, is a distant country in Africa that we feel close to even if we have never seen it. There are historical and cultural reasons why we feel this way. The fact that Ethiopia is the first country of migration of Muslims and home to many religious and cultural values with influences from Asia Minor and Mesopotomia distinguishes Ethiopia from sub-Saharan Africa and brings it closer to the culture of our geography.

The land of coffee and beautiful people.

Ethiopia

Addis Ababa

Ethiopia, historically known as Abyssinia, is a distant country in Africa that we feel close to even if we have never seen it. There are historical and cultural reasons why we feel this way. The fact that Ethiopia is the land of the first Muslim migration, the birthplace of the first muezzin of Islam, Bilal-i Habeshi, and that it is home to many religious and cultural values that have influences from Mesopotamia and Asia Minor, which also shape our culture, due to its relations with the Red Sea and Egypt, distinguishes Ethiopia from sub-Saharan Africa and brings it closer to our geography. The existence of a written culture and tradition in the country, the institutionalization of religions such as Islam and Orthodox Christianity since the early centuries, and the presence of many ethnic groups seem to have helped the formation of a national identity in the country. Having a historical memory and a deep-rooted civilizational heritage has had the effect of strengthening belonging to the country. In Ethiopia you can feel it everywhere. Perhaps because of the consciousness shaped by this heritage, Ethiopia has managed to remain the only non-colonized country in Africa. Although the Italians attempted to invade the country twice, the first in the 1890s and the second in 1935, they failed in the face of the resistance of the Ethiopian people. During this period of violent conflicts, the Italians committed great crimes against humanity, and nearly 15,000 Ethiopians were massacred using chemical weapons and mustard gas during the invasion attempts that cost the lives of tens of thousands of Ethiopians.

Ethiopia, the only country in all of Africa to use its own local alphabet, is one of the few African Countries that has been able to create a unique tradition and culture. Nearly 80 ethnic groups live in the country, the most important of which are Oromo (34.5%), Amhara (26.9%), Somali (6.2%), Tigray (6.1%), Sidamo (4%), Gurage (2.5%) and Affar (1.7%).
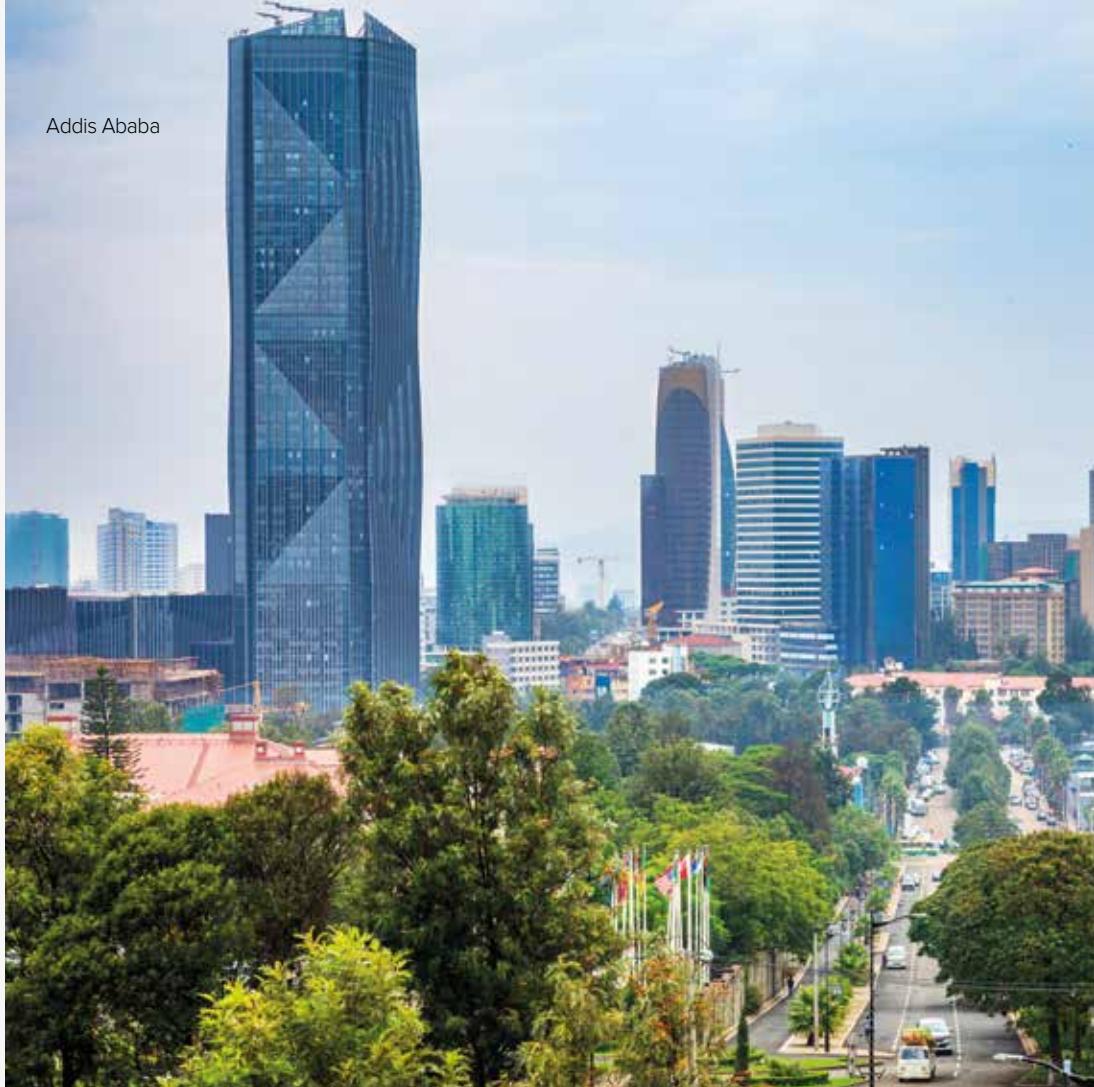
Ethiopia is a country that has been overshadowed by intense turmoil and conflict, especially in the last century. The country's administration is also fragmented, formed by the consensus of different tribes and states. Ethiopia exists as a federal republic, with powers shared between the central government and the federated states.

9 States (Tigray, Amhara, Afar, Oromia, Somalia, Somalia, Benishangul Gumuz, Southern Nationalities-Nationalities and Peoples, Gambela Peoples and Harar People) created under the Federal Constitution that came into force in August 1995, taking into account factors such as statehood, language, ethnicity, settlement pattern, etc. and 2 self-governing city governments (Addis Ababa and Dire Dawa). Ethiopia still has a larger rural population than urban population, with about 80% of the population living in villages and rural areas.

The fact that Ethiopia is the only non-colonized country on the African continent has made it important in African politics. The headquarters of the Organization of African Unity, which was founded on May 25, 1963 in Addis Ababa by Kwame Nkrumah of Ghana with the efforts of Abyssinian Emperor Haile Selassie and the treaty signed by 33 independent African countries, is located in Addis Ababa. The first President of the organization was the Ethiopian leader Haile Selassie.

### NEW FLOWER: ADDIS ABABA

We start our Ethiopian journey from the capital Addis Ababa. With over 5 million inhabitants, Addis Ababa, the largest city of Ethiopia, is a new settlement founded in the late 19th century. It was a small resort town before King Menelik II founded the city at the foot of the Entoto mountain. Huge

**Federal Democratic Republic of Ethiopia**
**Capital:** Addis Ababa
**Surface Area:** 1.127.127 km²

**Population:** 105,350 milyon (2017)
**Currency:** Ethiopian Birr (ETB)
**GDP:** 80.6 billion USD) (2018)

A street in Addis Ababa



mineral resources initially attracted nobles from the Abyssinian Empire. With the settlement of artisans, merchants, workers and foreign visitors in the region, the city texture gradually began to form. When Menelik II built his palace here in 1887, Addis Ababa became the capital of the empire in 1889 and the city began to develop rapidly. King Menelik wanted to make the city a symbol of new hope, a symbol of Ethiopia's future by naming this city lying among eucalyptus forests Addis Ababa, which means New Flower in Ethiopian.

Addis Ababa is the second highest capital city in the world after Bolivia's capital La Paz, with an altitude of about 2500 meters. On the slopes of Mount Entoto, the altitude exceeds 3000 m. It can be jarring to get off the plane at this altitude after a 5-hour journey above sea level. I didn't feel it much, but some of my friends in Addis Ababa say that when they first arrived they had a hard time adapting. Mustafa Yavuz,

the school director of the Turkish Maarif Foundation Addis Ababa Campus, humorously describes the height of the city with the words, *"The planes don't land here, they dock here."* Although it is very close to the equatorial belt, the country's climate is not at all oppressive. This is because Ethiopia is located on a high plateau. The year-round temperature is 24-25 degrees. This makes Addis Ababa a very ideal place to live. The absence of large industrial establishments adds to the delicacy of Addis Ababa's air. Located on a high plateau, Addis has an air reminiscent of the Black Sea plateaus.

As we walk through the streets of Addis Ababa, the development activities in the city stand out. If you read old information about the city before you go to Addis Ababa, you might get the idea that the city resembles a large village of houses with corrugated tin roofs and squalor. But this will change the moment you land

at the airport. In recent years, the city has undergone a major transformation as a result of the investments made in the city's development. As I mentioned above, Addis Ababa is a modern city with no ancient history. It is instantly noticeable that the city was designed as a capital city from the very beginning and shaped accordingly with the zoning plans. No matter how you look at it, it is clear that a huge investment has been made in the city. These investments are largely financed from abroad, with China leading the way. The country is under siege from big Chinese companies. On the streets of Addis, you can already see that Chinese cars have a clear advantage over Japanese and European brands. China must be aware of Ethiopia's young labor force and economic potential, with a population of over 120 million, and is restructuring Addis Ababa as a base for expansion into the African continent and allocating huge resources in this regard.

Unity Park



In Ethiopia, coffee is part of everyday life and is served with great care.



Lucy, one of the oldest humanoid skeletal remains, is on display at the Ethiopian National Museum.

## A HARDWORKING PEOPLE, MEN AND WOMEN

I cannot miss the fact that women in Ethiopia are involved in all areas of life. In terms of work and employment, you can never find any discrimination between men and women. You see women carrying sandbags in construction, laying paving stones, repairing engines, as well as women who are senior managers and politicians. Sahle-Work Zewde is also a woman President and has held the country's highest office since 2018. They are egalitarian in terms of division of labor in a way you don't see in other countries. I think the fact that women have a strong physical structure, perhaps due to racial or geographical reasons, is a factor that facilitates this equality.

Ethiopian people are extremely hardworking. With the first light of the morning, the city is bustling with activity. Although it is a modern city, there is a mystical atmosphere in the city. Places of worship are overflowing. I believe that the existence of different ethnicities has led to religious affiliation as an element of identity. Orthodox Christians like to wear clothes and jewelry with religious symbols. I am particularly attracted to the fact that young people often

**ETHIOPIAN PEOPLE ARE EXTREMELY HARDWORKING. WITH THE FIRST LIGHT OF THE MORNING, THE CITY IS BUSTLING WITH ACTIVITY. ALTHOUGH IT IS A MODERN CITY, THERE IS A MYSTICAL ATMOSPHERE IN THE CITY. PLACES OF WORSHIP ARE OVERFLOWING.**

wear very large crosses around their necks, often carved out of wood.

In Addis Ababa, Orthodox Christians start the day with mass. The ritual starts at 3-4 in the morning and continues until dawn. When you first hear the sounds of preaching and chanting that spread throughout the city in the middle of the night, you cannot make sense of it. Although these sounds that you don't know where they come from disturb your sleep, you get used to them over time. Christian women here also wear a local

Entoto Park

headscarf of white linen or cotton fabric. In the early morning hours, you can see women in white veils praying or listening to fiery sermons around the churches. In terms of clothing, appearance and behavior, it is not possible to distinguish between Christians and Muslims in Ethiopia at first glance. In this respect, you can feel yourself in a Muslim city in the Middle East. Orthodox Christians in this country see themselves as believers who preserve the essence of Christianity and organize their lives accordingly. Although affiliated to the Coptic Orthodox Church of Alexandria, Ethiopian Christians cling to their own ancient interpretation of Christianity that came to life in this land, while showing great resistance to missionary interpretations of Christianity from the West. They even claim that the West has degenerated Christianity. When you see an Abyssinian Orthodox Christian worshipping, it is surprisingly very similar to prayer. The Christians here, like us, open their hands to the sky when they pray.

The Orthodox Christian places of worship in Addis Ababa have a very magnificent architecture. Although there is a significant Muslim population in the city, Muslim places of worship are not very noticeable. Mostly you witness Muslims worshipping in makeshift structures squeezed between the streets. The most important mosque in Addis Ababa is the Anwar Mosque, also called the Friday Mosque, which was built in 1922 during the Italian occupation. Another important mosque is the recently rebuilt Nur Mosque.

Walking along the road from Meskel Square, which means "gathering place", to Sidest Kilo offers a good observation of Addis Ababa's social and cultural fabric. You can see that Ethiopians have a stress-free, calm nature from the smiling attitudes of the people you interact with along the way. I see happy people around me, at peace with their culture, with high self-confidence and full of enthusiasm for life.

There are many architectural structures and monuments to see on the way. Africa Hall, the presidential palace, the parliament building, Sheraton Hotel converted from Addis Ababa's first modern school built by Menelik II in 1880, Trinity Orthodox Cathedral, the National Museum and Addis Ababa University are some of the buildings you can see on this route.

Arat Kilo Boulevard leads to the square adorned by a statue built to commemorate Ethiopia's victory day during the Second World War. Sidest Kilo Boulevard is home to a monument erected in memory of the nearly 39,000 Addis Ababais killed by Italian fascist troops. Around Arat Kilo, you can still see part of the old city, known as Serategna Sefer (literally the workers' settlement). However, this area has also been affected by the recent regulations and modern business centers have already started to replace the shops, most of which are shacks.

After Sidest Kilo, the road gets steeper. Along the slope, Entoto College (formerly Teferi Mekonnen School) and the US Embassy lie on the right side of the street. After the embassy you come to an open market called Shiro Meda, where traditional artisans sell homemade fabrics, pottery and other handicrafts. If you plan to buy souvenirs from Ethiopia, you can find authentic products unique to the country at this market.

Entoto mountain, on the slopes of which Addis Ababa is built, is a good spot to look at the city from the top. On the mountain, you can visit Addis Ababa's first churches, Saint Mary and Saint Raguel, and a small palace from the time of Menelik II. You can stroll along a hiking trail with incredibly beautiful views in the shade of huge eucalyptus trees, and see the colorful birds and other animals that live in the park, which you can only find in this region.

The Ethiopian National Museum is a poorly designed, poorly maintained museum in the modern museum sense, but it houses a valuable collection of Ethiopian history. The fossil called Lucy, which is thought to belong to the first human being, is exhibited in this museum. That is why Ethiopians believe that their country is the land where humanity and civilization began.

The museum exhibits traditional and modern artworks as well as sculptures, clothing, everyday objects, tools of war and agriculture that shed light on Ethiopian history.

When designing the city of Addis Ababa, special attention was paid to parks. Ethiopians, with the advantage of the climate, are really good at park design. Unity Park, with its landscaping, location, design, palaces, zoo, flora you can't see anywhere else, entertainment and recreation areas, museums, is perhaps one of the best parks you can see on earth.

### DIRE DEWA

I leave Addis Ababa and take a small propeller plane to Dire Dawa. After a journey of about 1 hour, I reach Dire Dawa, my previous stop before Harar. Located at the intersection of the roads coming from Harar and Djibouti, the city became an important trade center after the construction of the railway in 1904. The Dachatu River, which is wadeable in the dry season, divides the city into modern and old neighborhoods. The city has a Coptic church built by the French and a royal palace. In the old quarter there is a mosque and a large Muslim cemetery. It is very hot and muggy in the city, which is more depressed than Harar.

As soon as you leave the airport, the desert heat hits you. Fortunately, we won't be here long. Accompanied by Mehmet Bağcı, the director of Turkish Maarif Foundation Harar Campus, we set off for Harar before the end of the day.

### HARAR

Before I visited Harar, no one could have convinced me that such a city could still exist on earth. Harar is a city suspended in a period of history, not only in its texture but also in its people and social life.

Hararans consider their city to be the fourth holy city of Islam. It is like an island surrounded by Christian lands. The 5 gates of the city represent the five pillars of Islam. The 99 mosques and masjids in the city are the 99 names of Allah. Islam reached Harar in the Xth century through traders and emirs from the coast of Aden in Yemen. Relations between Harar and the Ottomans can be traced back to the reign of Suleiman the Magnificent. At this time, Ahmed al-Mujahid, Emir of the Emirate of Zeyla, captured a large part of Abyssinia with the support of the Ottomans.

We learn from historical sources that the Ottomans were in close cooperation with the Emirs of Harar, especially to prevent Western missionary activities. In 1875, when the army of the Egyptian Khedive Ismail Pasha marched to Abyssinia as the new represen-

The Sharif Museum, many manuscripts and ethnographic objects collected from around Harar.



A woman on the streets of Harar



Abadir Tekke

HARAR'IN ÇEVRESINDE HRISTIYANLIK HÂKIM DIN OLSA DA SUR IÇI HARAR'DA MÜSLÜMANLAR AĞIRLIKTA VE BAŞKA YERDE GÖRMENIZE IMKÂN OLMAYAN SAF BIR DINI HAYAT BU INSANLARIN YAŞAMINI BELIRLIYOR.

While Christianity is the dominant religion in the outskirts of Harar, Muslims predominate in the walled city of Harar and a pure religious life that you cannot see elsewhere characterizes the lives of these people. In the daily life of the Harar people, who harbor a Sufi joy, there is a serenity that deeply affects people, a sublimity that transcends the comprehension of modern people, which is difficult to describe with the sense of sufficiency, contentment and sharing. You feel it in your bones on the streets of Harar. There is a joy and peace in people's eyes, in the faces of the children who come up to you with their loving smiles, indifferent to the rest of the world, far away from their worries.

## HARAR AND RIMBAUD

Before coming here, I wondered what Arthur Rimbaud, whose biography and poetry I had already read, was looking for in Harar. There are many stories, some rumored and some true, about his days in Harar, even though he was involved in very dirty business for King Menelik II, including arms

tative of the Ottomans' southern policy, the city of Harar was handed over to Muhammad Rauf Pasha by the people. The region was under Ottoman rule for about 10 years.

In 1911, an Ottoman Chargé d'Affaires opened in Harar. The first job of the first chargé d'affaires, Necib Hac Efendi, was to identify the Ottoman subjects in Abyssinia, and Ahmed Mazhar Bey, who was appointed as the chief consul after him, managed to create an unforgettable page in the history of the country with his work. The building, which was used by the Ottomans as a chargé d'affaires and in my opinion

one of the most magnificent architectural structures in Harar, was recently restored by TIKA (Turkish Cooperation and Coordination Agency). The center, which was allocated to the Turkish Maarif Foundation, contributes to the strengthening of relations between the people of Harar and Turks by organizing cultural activities and programs, especially Turkish courses. Hilal-i Ahmer opened its first branch in the world in Harar, and Hilal-i Ahmer helped Ethiopians in their struggle against the invaders. The building used by Hilal-i Ahmer is in a very neglected state today.

Arthur Rimbaud's house in Harar


Women selling their products on the doorstep


The Ottoman Chargé d'Affaires building, today used as the Maarif Foundation Cultural Center


Children on the Streets of Harar

dealing. I can't wait to see the house where Rimbaud, one of the greatest geniuses of modern poetry, stayed.

A large mansion built of wood and adobe welcomes us. The house has been turned into a museum. The museum exhibits Rimbaud's books, replicas of his personal belongings, poems and letters.

He must have found something here to have stayed in Harar for so many years. He spoke with disgust about the rottenness of the West before he came here.

*"You scoundrels, you have it made! Fill the stations*
*The sun scoured with its fiery lungs*
*The boulevards raided by the*
*Barbarians one evening*
*This is what*
*the holy city in the West looks like"*

This is how Rimbaud describes the Paris he left behind. He is always searching. By the age of 20, he no longer writes poetry, believing that he has said what needs to be said. "I will wander free in the blue summer evenings", "I will leave, like a gypsy", he says, and ends up in Harar.

Sezai Karakoç was one of those who believed that Rimbaud was a Muslim. He has a close friendship with an imam named Cami. And when he's dying he says his name,

according to his mother. We know that he asked his mother for a translation of the Koran when he was in Harrar (Rimbaud's Letters, p. 73), and surrendered to an Islamic understanding of fate (p. 82); "He glorified "Ashab-ı Kehf" and Muslims in his "Note" to "The Deserts of Love" (p. 161), saying "Remember the legendary years of sleep of the believers in Muhammad - the brave and circumcised people"; and "He carved a seal with the inscription Abdu Rınbo (Abdullah Rimbaud)" (Graham Robb, Rimbaud, 2012, p. 355). But these are far from conclusive proof that Rimbaud was a Muslim.

Harar is likely to be a refuge for him after the sweltering climate of Aden. In his letters to his mother, he mentions that the climate here is good for his weak body.

"The climate of Harar and Abyssinia is very beautiful, much more beautiful than the climate of Europe. Winters are not harsh, and life is cheaper here. The food is good, the air is delightful."
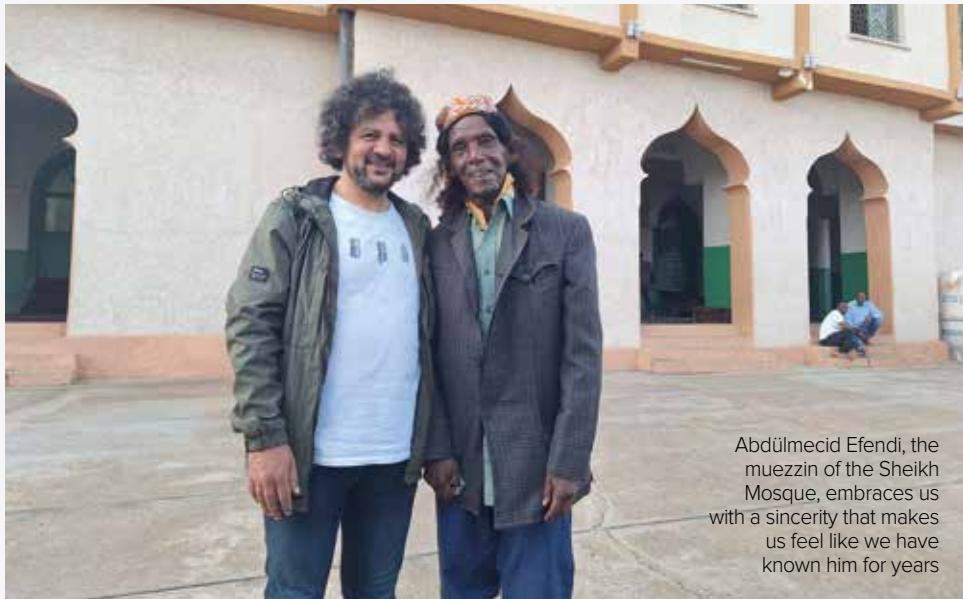
Abdülmecid Efendi, the muezzin of the Sheikh Mosque, embraces us with a sincerity that makes us feel like we have known him for years

## A FAIRY TALE LAND WHERE MYTH AND REALITY INTERTWINE

Harar is like a fairy tale land where myth and reality are intertwined. It's like a house of mercy. Even with wild animals there is a respectful distance. You may witness encounters that are hard to imagine in other cities. Hyenas roam the city streets and no one is bothered. It is said that Amir Nur, who built the walls of Harar, had holes dug under the walls when it was snowing in the city and ordered food to be left for wild animals. So 9 holes were drilled in the walls. Since then, hyenas have not attacked people in Harar. You can still see people feeding hyenas and turning it into a spectacle.

I have met very nice people in Harar. Abdülmecid Efendi, the muezzin of the Sheikh Mosque, is one of them. He embraces you with a sincerity that makes you feel like you have known him for years.

The area where the historic walled city of Harar is located is called Jugol. Entering Jugol, a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site, guests are greeted by another large gate called "Duke". At the end of the street ahead, guests find themselves in Jugol's square and are greeted by the Medhane Alem Church, allegedly built in the 19th century after the destruction of a large mosque.

The first thing visitors to the shops on all four sides of the square see are Hararese women in colorful chadors and abaya, carrying fruits and vegetables on their heads. You can hear the voices of old men from Harar playing dominoes in the coffeehouses located right on the square.

Turkish TV series are also watched by the people of Harar. Young people who learn Turkish by attending the Maarif Foundation's courses have the opportunity to improve their practice thanks to the TV series. The people of Harar, who show a special interest in those coming from Türkiye, express their love for the Ottomans and Türkiye, under whose rule they lived for a short period of time, at every opportunity.

One of the memories I will never forget in Harar is the coffee served by Mrs. Fethiye, the daughter-in-law of Abdulmecid Efendi, according to Harar traditions. Serving coffee is like a religious ritual here. The conversation while the coffee is brewed slowly over the embers in a small jug called cebene, with incense, is a delight. The ceremony ends with a prayer recited by the presenter, accompanied by the others.

One of the must-see places in Harar is Abadir Tekke. People chew the leaves of Chut, a stimulating plant that is said to give vigor, and pray all day long inside the tekke, giving the place the air of a "miskin tekke".

Chut is one of Harar's most important livelihoods. The leaves produced here are exported to a wide geography from Somalia to Yemen. Women carrying bales of Chut leaves on their backs travel from Dire Dewa to Djibouti by train to sell them.


Injera, vegetables and meat


Tibs


Doro Wat

### ETHIOPIAN DELICACIES

In Ethiopia, injera is mainly consumed instead of bread. Injera is a type of lavash made with flour, water and fermented fresh yeast that resembles a pancake. It is made from teff flour, a type of grain in Ethiopia. The bread has a sour taste and is consumed with legumes and meat.

Ethiopia ranks first in the world in terms of livestock production. That is why meat is so abundant and cheap. In Addis Ababa and other cities, you can see butchers selling meat in small shacks that you can come across every corner. In Ethiopian cuisine, dishes cooked by mixing meat and vegetables are generally preferred.

Among these, a Doro Wat cooked with chicken meat, spices and sauce is quite famous. Kitfo is one of Ethiopia's most popular dishes. Kitfo is a dish cooked with raw minced meat, spices and sauce.

One of the dishes Ethiopians enjoy is Tibs. Tibs, a dish of lamb, spices and sauce, is often served on a platter with a mix of meat and vegetables.

# *On Cinema, Art, Literature and Education with*
# Semih Kaplanoğlu,
# Master Director of the Art of Time

*When you present to the world a story or a situation that originated in your own country of origin, in accordance with your own nature and preserving the place where the story originated, what you are doing is not clear for today.*

📍 **Firdevs Kapusızoğlu**

We met with Semih Kaplanoğlu, one of the most important directors of Turkish cinema, at his office in Teşvikiye. We had a pleasant conversation with him on many topics on cinema, literature, people, life and education. Kaplanoğlu welcomed us warmly and we think that what he said, especially in the context of cinema and culture, is extremely important. We are delighted to present this special interview with Semih Kaplanoğlu to our esteemed readers in this issue.

From Kaplan Film's office in Teşvikiye



*Our first question to Semih Kaplanoğlu is about the ways of being authentic and rich in a multicultural geography: We live in a multicultural geography now. We read about the coexistence of different colors through different faces of art such as literature, cinema and painting. How would you interpret the notion of identity by preserving our locality but as a part of the universal whole through cinema and as an argument that Türkiye is strong and opens to the world?*

This will vary from director to director or storyteller to storyteller. Because there is so much transformation and change... I don't think you can talk about an intercultural relationship anymore. There is only one culture. I think it's too late for authentic storytelling or language building. When you present to the world a story or a situation that originated in your own country of origin, in accordance with your own nature and preserving the place where the story originated, what you are doing is not clear for today. Especially after the 70s, the visual patterns and narrative style that spread rapidly became universal only when you compromised your originality. This is good or bad... It is a determination after all. We can say that we cannot take our culture and put it in a museum. After all, it is a living

thing, and in order to maintain its vitality it must inevitably be open to the interaction of the whole world. I don't know what will be left of it, if anything will be left... Today we mention Yunus, we talk about our important founding figures, but they are no longer of interest to our own society.

*Speaking of founding figures, we know that you are working on Niyazi Misri. How will the nature-human relationship, which you emphasize in your films, be handled in this movie? You will describe an era.*

We don't know how people lived at that time, what they were like. There will inevitably be a relationship between nature and space. Bursa, Istanbul, Elmali, Cairo. I'm actually nervous about it. I have so many ideas in my head. I'm thinking about how to reflect. We are still in the development stage. In a sense, the character and journey

of the master drags us along with him. Misri defends his ideas just as Galilee defended himself. He's not giving in. I have absolutely no intention of making a documentary. Generally, such personalities are stripped of their human characteristics and idealized in the works. However, when we look at Misri's diaries, we see his struggle with himself. The diaries are full of clues about how he sees himself. It is also necessary to convey them a little bit.

*So why Niyazi Misri?*

In 2011, for the first time, I came across Mısri's poem that begins with the line **"I *was looking for a solution to my problem, my problem was a solution to me"***. It made an impact on me. I have written scripts in almost ten, fifteen different versions. Set in the present, past or future... I want the people of the world to know Misri. So we

will do our best to make it an international co-production.

*With your permission, since we are talking about movies, we would like to continue with this topic: There are layered and shocking scenes in your films that carry a meaning beyond the surface. In Süt, we see a woman hanging upside down to get the snake out of her. In the first and last scene of the movie, we see babies representing - in my opinion - the "self" and the "other" being fed by the same mother. In Buğday, the human being in the position of a fetus in an invisible circular line points to the relationship of existence with the human being... In Honey, there is the refuge of a child facing death in the forest. Do these striking scenes become iconic images in the process or are they waiting in the corner of your mind while the script is being written?*

The opening scene of "Süt" is a scene that has been thought about and pondered over. So is the boy in the tree hollow in the last scene of Bal. These are not images created for the purpose of iconization. The image is shaped by how you set up the frame at the moment of shooting, how you see the scale, how you describe the scene. The decisive thing here is to establish the time in which the image exists. If you show that image for three seconds, it means something else. If you show it for a minute, it means another thing. Timing is actually something that feeds the image. There is sound in the image. It all comes together to create a striking scene.

In the past centuries, one of the most important ways in which civilizations around the world demonstrated their differences was in how they understood time. A Christian, a Muslim or a Buddhist had a different relationship with time in antiquity. This was actually one of the things we had left in the cinema that we could transfer. But that doesn't exist anymore... Because now time is running fast, we are impatient, we have no concentration. In some scenes I wanted to open up a metaphysical space, to reflect the cosmic dimension. André Bazin says that while all art is based on the presence of man, only in photography do we enjoy the absence of man. He also thinks that cinema adds time to the photographic image. I think cinema is an art of time, just like music. I can understand a Japanese movie with elements of its own culture through how they construct and perceive time. There are not many examples of this in our cinema, but we need to think about it.

**I STAND ASIDE AND WATCH FOR A VERY LONG TIME. I WATCH PEOPLE ON A FERRY, AT A BUS STOP, EVERYWHERE. BOTH NAVIGATING IN TIME AND IN PLACE ARE VERY IMPORTANT.**
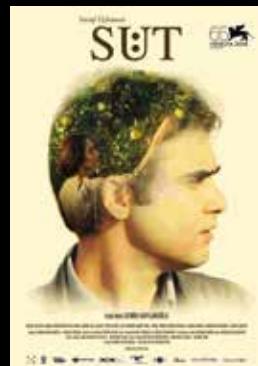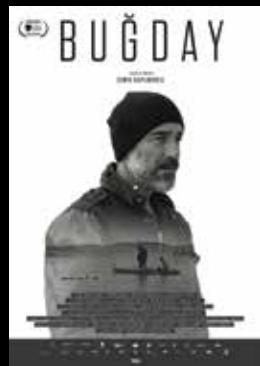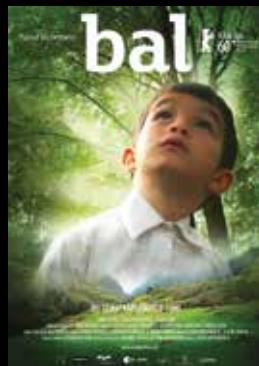


*In Süt, Yumurta and Bal, we see a calm, self-contained space in the heart of nature. In Bağlılık Hasan, the relationship between human beings and nature is also addressed. When we look at Aslı, we see a metropolitan life. A woman estranged from nature is caught between her nature and her living conditions. Can we say that you use the relationship between human and nature as a ground to explain the relationship between human beings and themselves?*

We can say that. This state of fracture and fragmentation in the relationship between the inside and the outside of the human being, I think we can only transform it into harmony with the tranquility in our relationship with existence. That's where the concept of time comes into play for me. I stand aside and watch for a very long time. I watch people on a ferry, at a bus stop, everywhere. Both navigating in time and in place are very important. People are very introverted, screen-oriented. It has severed or severely limited its relationship with the universe. It is important for me to reconstruct nature and the rhythm of time in nature or to make the audience feel it.

use music, I see melody as an element that can make you feel the emotion in the scene, but I don't use music to manipulate or depict. We are working with Mustafa Biber to prepare the music. We identify some themes for the scenes I choose. Mustafa is working on four or five alternatives. I usually pick one or two. We directed a theater play. He also did the music for Limon. Our perspectives and tastes are very similar.

*We would like to talk a little bit about education: In your movie Bal, Yusuf learns to read by looking at the calendar leaves, but he cannot show this to his teacher and friends at school. When it's his turn, he stumbles and stutters. Perhaps we should talk here about children who are trapped in education systems that are not individualized. We need to talk about peer bullying and the lasting traces that our teachers leave in our lives. I know that you also went through what Yusuf went through in the process of learning to read and write. What would be your recommendations for education systems around the world, especially for early childhood children?*

I don't know how to answer that question. Frankly, in our new life, I don't see many students who enjoy reading, and I don't see many teachers who enjoy teaching and learning together with their students. Of course, there are different reasons for this. The generational gap between educators developing curricula, teachers and students creates a strange process. I was involved in a working meeting where many educators and artists came together. We discussed the question of what we expect from education, teachers, program developers and the learning environment. One

*Let's talk a little bit about your music choices in your movies. It doesn't overshadow the narrative but adds meaning to it. What kind of a process do you follow in your music choices?*

Actually, I am a director who uses music very little. I think the audience is very manipulated by music in cinema today. Giving an emotion through music that the script or the actor cannot convey is like coding the au-

dience... Sometimes when I come together with students, I remove the sound in some parts of the movies that they are excited to watch, and they immediately start laughing. Music is actually an important element, but what matters is how it motivates us. I prefer to use real sounds, ambient sounds, music in nature without putting filters between what is seen on the screen and the relationship that the audience will establish. Where we

of my suggestions there was that children should be in touch with the land. Nothing can come out of a system that cannot tolerate awareness. Not everyone learns in the same way. We need to recognize the nature, needs and differences of children and offer them an individualized education. An exam-oriented education system needs to be abandoned.

I can say that I barely escaped from the hands of my primary school teachers. I realized at an early age that I had to protect myself. That brought with it a bit of stubbornness. I realized that no matter who is around me, no matter what happens, I am alone. The idea and consciousness of loneliness formed in me very early. I had a very difficult time communicating. In primary school, me and a few of my friends were a bunch of slackers. There were four of us, both lazy and naughty. There were high school entrance exams. I told my friends that we should also prepare for this exam and those four children started studying. Our teacher was surprised when three of us won the first stage of the exam. Can you imagine, we were sitting at the back and on the wall behind us was a big picture of an apple tree. While the apples of the hard workers were red, the apples of four or five children were white. While our teacher was coloring a classmate's apple red, I said, "There are yellow apples and green apples. There cannot be only one color of apple. I remember protesting, "Even if we are not red, we are still apples. Primary school was a difficult process for me. I learned to read late. I was reading, but I was stuttering. My family sometimes emphasized it and sometimes ignored it. Back then, whatever the teacher said was right. Of course, this thinking can sometimes lead to good results. Discipline is important, but how you establish it is more important. My middle and high school life went more smoothly. I was always interested in art, literature, cinema. Nobody read Ahmet Haşim, Tanpınar, Yaşar Kemal, Kemal Tahir in primary school, but I did. My mother had a lot to do with it. We



**WE NEED TO RECOGNIZE THE NATURE, NEEDS AND DIFFERENCES OF CHILDREN AND PROVIDE THEM WITH AN INDIVIDUALIZED EDUCATION. AN EXAM-ORIENTED EDUCATION SYSTEM NEEDS TO BE ABANDONED.**

had a library in our house. My father also liked to travel. Thanks to him, we traveled a lot both in Türkiye and abroad. Reading and traveling have liberated me.

I suggest that education policy-makers should incorporate our own unique cultural heritage into content that appeals to primary school children. There are myths, war heroes and symbolic expressions in our culture and narratives that will interest children.

*In recent years, I observe that children have low levels of emotional awareness and have difficulty managing their emotions.*

*When we look at the movie Bal, Yusuf expresses his emotions as he heals a bird, is bullied by his friends, faces the death of his father and drinks his milk fast to make his mother happy. In this sense, it seems possible to use Bal to develop children's emotional awareness.*

Our Minister of National Education invited us to the workshop, thinking that Bal had such a characteristic. Normally, when we face death, we stop. Yusuf does not do that. He's running. So he continues to think that his father is not really dead. Death moves him. There is a loss. Yusuf runs to find something else to replace it. When I was

in elementary school, there was only one ribbon left in the ribbon jar. That was mine. And I accepted that. I had accepted that I couldn't read, but I was actually reading. After a while that single ribbon felt like a challenge to me and I started to enjoy it. School was going to end. I got that ribbon on the last day. In fact, I had memorized the story of the Lion and the Mouse by reading it over and over. For a child, this is an anomaly and a great challenge.

*You talked about narratives in our culture. We know that you draw inspiration from myths, parables, literature and dreams in your films. But can we say that in today's world, in our digitalized lives, there are fewer people who can do this sub-reading? In other words, where will works with deep layers of meaning fit into the changing cinema industry with digital applications?*

As the saying goes, a commodity without customers is lost. Of course, someone will continue to produce quality products with the responsibility of being human, but very few people demand these quality works with deep layers of meaning. Yet the content on these platforms is repetitive, scratching at simple human pleasures. What will remain will be quality, vintage works. Young people all over the world are being imposed with the products of other countries, other ideas, rather than the culture or way of life of their own country. The perception is imposed that this is how to wear, this is how to live, this is what is popular. Systems and countries that fail to offer people the opportunity to preserve the values of the education system itself are very quickly affected and transformed. While international digital platforms are on the rise, content is imported from dominant cultures. I don't know what we can tell our people in a dominant cultural hegemony. Our cultural fabric does not fit into those molds. This is not something that will happen by making movies about Mevlana or writing books about Yunus. In an age when everyone feels compelled to go to university, the number of schools is increasing, but the number of wise people is not.

My films are released all over the world or shown on foreign television. I don't focus on the target audience. Communication has now turned into engineering. There are script doctors. They calculate which scene in which minute will have a more striking effect. The knots tied between scenes increase the viewership of the sequel. Products in popular culture have these accounts. Especially young people, children cannot bear to watch if they do not encounter these knots at a certain time interval. But we can't call it art, it's a work of engineering. We have lost feelings like conscience and compassion. Images of very tragic issues have become so widespread that they have become ordinary, normalized. The images of the recent events in Gaza are one of them. Two tweets, liking these images is not fulfilling a duty. It does not become an act of conscience or an act of compassion. It prevents us from taking action as human beings. Maybe thirty years ago, if this had happened, thousands of people would have gone to the borders. But now we have a channel to show our reactions.

*Artificial intelligence is now a part of all our lives. There are advantages and disadvantages. What kind of a path should young people who want to produce original, qualified, questioning works follow in today's conditions?*

Artificial intelligence now offers us applications that point to its potential even as a baby. I think that even if it is something that absorbs all of human knowledge, its creativity will remain limited, and a mathematical approach will not be enough. On the one hand it is a great challenge for human beings. How do we exceed artificial intelligence? It is a knowledge of the earth. It is human beings who can overcome this. This is a big challenge. So maybe we will go back to the cave period to fight it. Because what they cannot struggle with is the first point where we started, and they don't know that. They have no experience of it.

Reading and traveling have liberated me.

*As a Scholar and Educator*

# Ahmet Cevdet Pasha

*Described as a "genius jurist" by the famous orientalist Bernard Lewis, Ahmed Cevdet Pasha, as an intellectual who witnessed the last period of the Ottoman Empire, was referred to as a reformer and rule-maker in every office and seat he occupied.*

He was born to Hacı İsmail Ağa and Ayşe Sümbül Hanım on March 27, 1822 in Lovech, which is in Bulgaria today. After receiving his primary education here, the thinker came to Istanbul to complete his education and started his madrasah education at Fatih Mosque in 1839. He received the pseudonym Cevdet from the poet Süleyman Fehim Efendi during his education in Istanbul.

While studying Islamic sciences as well as mathematics, astronomy, history and geography, Ahmed Cevdet learned Arabic and Persian at the Murad Molla Tekke, which was famous in those years, and completed Mevlana's Masnavi.

Ahmed Cevdet Pasha began his public service at the age of 22 in 1844 as the qadi of the Permedi accident under the Rumeli Kazaskerate. One year later, Ahmet Cevdet Pasha obtained the right to teach in Istanbul mosques as a muderris, and on August 13, 1850, he was appointed as a member of the Assembly of Education and the director of Darülmuallimin.

Ahmed Cevdet, who reformed the school in a short period of time during his tenure as the director of Darülmuallimin (Darülmuallimin), which is today known as a teacher's school, and determined the entrance and examination procedures of the school with regulations, was elected as a full member of the Encümen-i Daniş (Ottoman Academy) in 1851 and prepared the first Ottoman grammar with Fuat Pasha, "Kavaid-i Osmaniye", which explained the grammar of three languages (Turkish, Arabic and Persian).

Ahmed Cevdet became the Kadi of Galata in 1856 and had three children, Ali Sedat, Fatma Aliye and Emine Semiye, with Rabia Adviye, whom he married that year.

Pasha, who was appointed as the Kadi of Mecca in 1857 and elected as a member of the "Majlis-i Ali-i Tanzimat", which carried out the legalization works of the period, was promoted to the Kadi of Istanbul in 1861.

Ahmed Cevdet Pasha's son Ali Sedat Bey, who was a member of the commission established to reform the "Takvim-i Vekayi" for a while, was known for the logic books he wrote, while his daughter Fatma Aliye Hanım went down in the history of literature as the first Turkish woman novelist. After studying in Europe, Emine Semiye, the poet's other daughter, worked as a teacher in Istanbul and as an education inspector in Thessaloniki, while she was also involved in politics by taking part in the Committee of Union and Progress.

Ahmed Cevdet, who translated Ibn Khaldun's "Muqaddime" into Ottoman Turkish, was rewarded with the "Nişan-ı Osmani" (Order of Osmani) of the second rank due to his successes in inspections and reform activities in Türkiye and abroad.

After these achievements, Ahmed Cevdet Efendi, who was expected to be appointed as a sheikhulislam by Sultan Abdülaziz, was transferred from the class of ilmiye to the class of property in 1866 and became a pasha and was appointed as the governor of Aleppo, which was created by uniting the sanjaks of Maraş, Urfa, Zor and the province of Adana.

He drafted the "Mecelle" with the leading fiqh scholars of the time. During his two-year term in office, Ahmed Cevdet Pasha organized the new governorship and was appointed president of the newly established "Divan-ı Ahkam-ı Adliye" (Council of State) in 1868.

One of the developments that brought fame to Ahmed Cevdet, who tried to organize the justice and legal system according to the needs of the time, was his suggestion that a law book based on Hanafi fiqh should be prepared.

The "Mecelle-i Ahkam-ı Adliyye Cemiyeti", which was formed in the Sublime Porte and headed by the intellectual whose opinion was

Cover of the 5ᵗʰ edition of Kavaid-Osmaniye, one of Ahmet Cevdet Pasha's works



Ahmet Cevdet Pasha
dressed as a scholar

accepted, and which included the leading fiqh scholars of the period, published the first 4 books of the "Mecelle".

Ahmed Cevdet Pasha, who became an authority consulted on all kinds of state affairs during the preparation of the "Mecelle", was appointed as the Minister of Education in 1873, today known as the Ministry of National Education. After this date, he served as Minister of Justice, Minister of Education, Minister of Housing, Minister of Internal Affairs, Minister of Commerce and Minister of Agriculture at different times.

Ahmed Cevdet Pasha, described as a "genius jurist" by the famous orientalist Bernard Lewis, made great efforts to establish the first modern law faculty of the Ottoman Empire, now known as Istanbul University Faculty of Law, in 1880 during his term as Minister of Justice. As an intellectual who witnessed the last period of the Ottoman Empire, Ahmed Cevdet was referred to as a reformer and rule-maker in every office and seat he occupied.

## AHMET CEVDET PASHA AND EDUCATION

Ahmed Cevdet was involved in the efforts to modernize education in the Ottoman Empire from the very beginning and took part in the Parliamentary Assembly of Education (Meclis-i Maârif-i Umûmiye) established in 1846. Three separate bills were drafted in the parliament. The first of these is a proposal for the reform of the primary schools, the second for the opening of rüştiye schools, and the third for the opening of a Dârülfünunun. The first civilian high school, Davutpaşa Rüştiye, was opened in 1847 with the contribution of Kemal Efendi, the president of the Assembly of Education. Ahmed Cevdet was appointed as a teacher to the Dârülmuallimîn-i Rüşdî, which was opened on March 16, 1848 to train teachers for both this school and the School of Education and Justice (Mekteb-i Maârif-i Adliye) and School of Education and Literature (Mekteb-i Maârif-i Edebiye) opened in 1839. After a while, he was appointed as the principal of this school. During his administration, the Dârülmuallimîn Regulation,

> **During his ministry, he established some commissions, and a literacy book (elifba) prepared in accordance with usûl-i cedit (New Procedure) was compiled. Beginning in 1874, statistics began to be kept in schools. In Nuruosmaniye, a primary school was opened that taught reading and writing according to new methods.**

one of the most important regulations in the history of Turkish education, was prepared and put into effect. With the aforementioned regulation, Ahmed Cevdet determined the qualifications of the teachers to be trained in the newly opened schools. This regulation, which was considered quite idealistic, could only be implemented for ten years due to the conditions of the time.

The report prepared for the establishment of an academy called Council of Education (Encümen-i Dâniş) in order to train the curriculum, books, library, laboratory and personnel of Dârülfünun, the preparations for which had begun in 1846, was submitted by Ahmed Cevdet to the Council of Education on February 11, 1851. The institution, a kind of academy of science, was founded on July 18, 1851 with his speech. The first scientific activity of the Council was the presentation of Kavâid-i Osmâniye, the first grammar book of the Turkish language prepared by Ahmed Cevdet in Bursa together with Fuad Pasha, to the Sultan. In 1859, he was appointed as a lecturer to the School of Civil Service (Mekteb-i Mülkiye), which was established to train middle-level civil servants and administrators, and he was involved in both theoretical and practical educational services until he became the Minister of Education.



[ عبداه برادرثرك فوطوغرافندن ]

مرحوم احمد جودت پاشا

Ahmet Cevdet Pasha

He was appointed as the Minister of Education for the first time on April 24, 1873. In this process, he addressed the issue of primary education and idâdîs, which he saw as the main educational problem. Upon the request of the Education Reform Commission, he wrote some works, and in the same period, he opened law classes for civil servants to the public at the Chamber of the Supreme Court of Justice (Dîvân-ı Ahkâm-ı Department of Justice), and on the other hand, he had law classes introduced at Galatasaray (Mekteb-i Sultânî). On June 12, 1875, he was dismissed from the governorship of Ioannina and became the Minister of Education for the second time. His term ended on November 30, 1875 when he was appointed as the Minister of Justice. On May 17, 1876, he was removed from the governorship of Syria and appointed as the Minister of Education for the third time, and on October 17, 1876, he became the Minister of Justice again and served as the Minister of Education for a total of twenty-two months.

During his ministry, he established some commissions, and a literacy book (elifba) prepared in accordance with usûl-i cedit (New Procedure) was compiled. Beginning in 1874, statistics began to be kept in schools. In Nuruosmaniye, a primary school was opened that taught reading and writing according to new methods. Later, similar sample schools would be opened. He emphasized the writing of new textbooks, and he himself wrote textbooks or updated old ones in the process. He ensured the preparation of regulations for the School of Law (Mekteb-i Hukuk), School of Tourism (Mekteb-i Turuk) ve Maâbir, which were opened in School of Sultanate (Mekteb-i Sultânî), and in the following years he also taught there.



Ahmet Cevdet Pasha's grave in the cemetery of Fatih Mosque



> Ahmed Cevdet took active roles in a period when the Ottoman Empire was gradually moving away from its traditional structure and the transition to modern education systems and institutions was tightening.

Ahmed Cevdet Pasha was a system-builder from within the system and frequently criticized Reformist education. In addition to complaining about the madrasa and the ulema, he criticized the new educational institutions for being in the hands of people who lacked merit. For example, "With the establishment of secondary schools (Mekâtib-i rüşdiye küşâd), a step forward was taken in the path of progress. But it started in the middle. Because, according to the organization of the Assembly of Experts (Majlis-i Muvakkat), it was necessary to reform the primary schools and to establish secondary schools for the children to be raised from them, but the primary schools remained as it was" (Tezâkir, 1-12: 11), complaining about the disorganization of the educational reforms and stating that no good work would come out of institutions that were not in the hands of competent people.

Ahmed Cevdet took active roles in a period when the Ottoman Empire was gradually moving away from its traditional structure and the transition to modern education systems and institutions was tightening. While taking part in the opening of modern educational institutions, he also criticized the madrasa, tekke and Sufi world. He called the scholar class, who abused their positions, "ulemâ- yi resmimiye", which can be explained as "scholars for show". He reproached the ulema for being closed to innovations in technical and scientific sciences, and considered the presence of some of them in the scholar class as a "shame" for this class (Tezâkir, 13-20: 258).

He was one of the first to express an opinion on the simplification of the Turkish language and the change of the alphabet. Medhal-i Kavâid is a summarized work on

The text of the Dârülmuallimîn Regulation prepared by Cevdet Pasha (BA, İrâde-Meclis-i Vâlâ, nr. 6894)



The first edition of the History of Cevdet

> In Târîh-i Cevdet, in addition to the importance of scholars and the reasons for the deterioration of madrasas, he included biographies of some of the scholars he considered important. These biographies are valuable sources for getting to know the scholars and activities of the period.

the spelling and rules of Turkish. His works Kavâid-i Türkiye and later Kavâid-i Osmâniye for Turkish language learners, Mi'yâr-ı Sedâd on logic, Takvîmü'l-Edvâr on calendar, clock and time, and Âdâb-ı Sedâd on oratory, debate and discussion techniques are both textbooks and contributions to education between tradition and modernity. These books were printed and distributed in thousands of copies.

Based on Ibn Khaldun's theory of "irritability", he stated that the Ottoman Empire was destined to experience periods of establishment, development, growth and finally decline. The innovation he brought to historiography and teaching in Türkiye has been considered important in terms of history teaching. In Târîh-i Cevdet, in addition to the importance of scholars and the reasons for the deterioration of madrasas, he included biographies of some of the scholars he considered important. These biographies are valuable sources for getting to know the scholars and activities of the period.

According to Ahmet Cevdet, education plays an important role in the civilization of societies. According to him, in order for a society to develop and prosper, it must also develop its industry and economic activities. In order for industry to develop along with the economy, it is necessary to develop science and education activities and to use them as infrastructure.

Pasha, who served in important services throughout his life, retired from political and administrative duties in 1890 and devoted his time to his children and scientific studies, died on May 26, 1895 at his mansion in Bebek and his body was buried in the cemetery of Fatih Mosque.

Ahmet Cevdet Pasha's tombstone reads, "Hüve'l Baki. Asrımızın İbn-i Kemal'i idi. (He was the Ibn-i Kemal of our century.) Hayfâ ki terk-i hayat eyledi. (Alas that he abandoned his life.) Edip idi hayli eser bıraktı. (He was an educator and left many works.) Tezyin-i zât-ı sıfat eyledi. (He has embellished the self's attri-

butes.) Takdire edüp rızasın izhar, Allah deyü azm-ı cennet eyledi. (He expressed his consent to the discretion, and he set out for paradise, saying Allah.) Tarihini yazan kalem kırılsın, Ahmed Cevdet Paşa vefat eyledi. (May the pen that wrote his history be broken, Ahmed Cevdet Pasha has passed away.)" Year 1895, Sunday"*

* **Prepared by referring to the article "Ahmet Cevdet Pasha" by Mustafa Gündüz in the Turkish Encyclopedia of Education.**

**Firdevs Kapusızoğlu**

CROSSING BORDERS IN CHILDREN'S LITERATURE:

# Migration and Multiculturalism

*The demands and needs of children who are curious, questioning, and want to know themselves and their surroundings have made children's books a tool for social transformation, and led to the emergence of "problem-oriented books" in children's literature.*

The concept of child and childhood has been handled in different ways in different periods for reasons such as geography, ethnicity, cultural elements, beliefs, ways of life, economic factors; the modern image of childhood has emerged with developments affecting the whole world such as renaissance, reform, enlightenment, romanticism, the birth of capitalism, industrialization. The change in the concept of children and childhood over time due to various factors has also changed the way adults imagine children and childhood, and this is reflected in the texts written for them, determining the supply and demand situations regarding form, content and expression.

With the influence of pedagogical studies on the image of modern childhood, until recently, the tendency to keep children away from current issues was a widely preferred attitude, but over time this attitude has been replaced by the desire to raise children who have developed awareness of themselves and their environment, increased curiosity about learning with multiple stimuli, and developed problem-solving skills. This has led educators and parents who want to inform children, who are exposed to current affairs through social media and digital content, in an appropriate and accurate manner, to search for supplementary content and materials tailored to the child. Thus, the demands and needs of children who are curious, questioning, and want to know themselves and their surroundings have

made children's books a tool for social transformation, and led to the emergence of "problem-oriented books" in children's literature.

These books, which aim to bring realities that children cannot understand or communicate with directly into their world through literature, have moved far away from reflecting the omniscient dominant point of view and have broadened their perspective. Postmodern children's literature products have fused different genres with each other and expanded their boundaries by putting many unusual topics on the agenda. In fact, the changing agenda, the perception of childhood and the needs of childhood have eliminated the adopted boundaries of children's literature. Furthermore, the form of children's books has also undergone remarkable changes. This change is realized through new graphic uses, horizontal or three-dimensional designs, drawings that take on what is not described in the text and expand the meaning, and unordered event patterns. As perspectives, boundaries or forms change, it is of course possible to say that the ways of reading are also affected by this trend. The reader's unilateral relationship with the book has been replaced by children's collaborative reading with their peers, parents or teachers, enabling the development of interactive reading practices. In addition, reading experiences supported by augmented reality technologies and audio book applications have also taken their place in the developing and changing world.

It is known that problem-oriented children's books deal with issues such as peer bullying, technology addiction, death, parental separation, and war. In recent years, these issues have included multiculturalism and migration as a topical issue. Although it is based on the act of moving

> **It is observed that children also participate as active individuals in migration, which is a remedy to escape from environments that endanger the right to life and conditions that do not befit human dignity, such as poverty and war.**

from one place to another, it can be said that migration involves a multidimensional change that has an impact on individuals and societies beyond a spatial relocation in terms of its consequences and widespread effects. Today, developments in information and communication technologies and logistics have paved the way for people of our age to relocate more easily and quickly. However, there are also military, political or ideological developments that

cause forced migration. It is possible to talk about types of migration according to factors such as reasons, duration, direction, number of displaced people, voluntariness and necessity.

It is observed that children also participate as active individuals in migration, which is a remedy to escape from environments that endanger the right to life and conditions that do not befit human dignity, such as poverty and war. In its 2022 press release, UNICEF reported that 36.5 million children were displaced by conflict, violence and other crises at the end of 2021. Since the World War II, the number of displaced children has never been higher. Moreover, this number does not include children displaced by climate and environmental changes and the war between Ukraine-Russia and Palestine-Israel. According to the press release, the global refugee population has more than doubled in the last decade and children account for almost half of the total. Children who have migrated try to cope with the problems related to their natural developmental period while trying to adapt to the new society. Migration studies show that children are either ignored or considered as passive contributors to family income (Bushin, 2008). Mostly, children are an "object" that is taken away or left behind with the migrating adults and a "source of concern" that is negatively affected by migration. On the other hand, host country children who encounter migrant children in their country and experience living together with them are trying to adapt to the multicultural social structure. This sometimes leads to conflicts, the existence of autonomous groups in the social structure, and sometimes to the emergence of healthy forms of coexistence through reconciliation and acculturation.

The fact that migration, a concept that 21st century children - immigrants, refugees or residents - frequently encounter today, is included in picture storybooks with different dimensions shows us that children's literature no longer exists only to teach or entertain. It shows the importance of children's books, which are artistic products, not only for migrant children but also for the children who welcome them in the countries where they live, in terms of making the right sense of migration and the accompanying social events, gaining an adaptation-based perspective, gaining awareness of cultural diversity, and encountering innovative and functional solution suggestions for coexistence. Moreover, while telling a lot with few words, illustrated storybooks, which continue to exist with their artistic dimension, do not limit their target audience. These books have the potential to transform individuals and societies by influencing readers of all ages.

Multicultural children's literature that tells migrant experiences and stories is expected to be a powerful educational tool for reflecting the experiences of newcom-

> The fact that migration, a concept that 21st century children - immigrants, refugees or residents - frequently encounter today, is included in picture storybooks with different dimensions shows us that children's literature no longer exists only to teach or entertain.
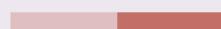
ers (migrants), supporting their language development and embedding concepts such as social justice. According to Braden and Rodriguez (2016), "when young children are presented with literature that reflects only their own background, cultural heritage and experiences, they may believe that their own experiences dominate others". It is therefore important to show young children lots of different people and ways of seeing the world, keeping in mind that "the space in which children come to read" should be inclusive. Research has examined the ways in which children's literature represents migrant children and their experiences of migration and found that some books overgeneralize or essentialize, avoid specific contexts and ignore the diversity within migrant groups, underrepresent the complexity of migration experiences, and contain biased and stereotypical representations of migration/immigrant children (Gu & Catalano, 2022).

It is a well-known fact that the cultural codes of authors and illustrators are re-

vealed more in illustrated storybooks. It is not possible for illustrated storybooks, which are a combination of visual and verbal art, to be independent of values. "Therefore, one of the aspects of picture book art that needs to be addressed is how the modes of representation in these books are necessarily loaded with socio-cultural and political meanings" (Sipe, 2011, p. 244). Accordingly, reflecting migration, immigration and refugee issues to children brings with it a series of concerns about the representation of immigration in children's literature and why and how to use children's literature dealing with the phenomenon of migration in education. The fact that the phenomenon of migration affects the whole world and

the inclusion of migrant children in education systems reveals that literary depiction and representation of migration is not enough; it is also necessary to develop ways of communication that will facilitate the discussion of these forms of depiction and representation. Identifying the relationships between author-reader-text and context through critical, collaborative and comparative readings of migration-themed works is important both to reveal the potential of these books and to continue the development of children's literature dealing with sensitive issues in a qualified manner.

## SOURCES

Bushin, N. (2008). Quantitative datasets and children's geographies: examples and reflections from migration research. Children Geographies, 6, 451-457.

Braden, E. G., & Rodriguez, S. C. (2016). Beyond mirrors and windows: A critical content analysis of Latinx children's books. Journal of Language and Literacy Education, 12(2), 56-83.

Sipe, L. R. (2011). The art of the picturebook. (Ed. S. Wolf vd.), Handbook of research on children's and young adult literature, (s. 238-252). Routledge.

Gu, X. and Catalano, T. (2022). Representing transition experiences: A multimodal critical discourse analysis of young immigrants in children's literature. Linguistics and Education, 71, 101083. https://doi.org/10.1016/j.linged.2022.101083.

**Dr. Asst. Prof. A. Sena Sezgin**

# Interaction between Parents of Typically and Differently Developing Children

*The quality of communication and interaction between the parents of the differently developing child and the parents of the typically developing child creates a valuable sphere of influence for themselves, their children and society. It is important for the quality of education to create environments that prioritize integration as much as possible, where children with different characteristics have the opportunity to get to know each other.*

Taking your child to the park, sitting in a café, chatting with friends, having a cup of coffee without worrying about the future, shopping, going to a parent-teacher meeting, watching your child on stage at a play, going to a meeting with your child's teacher without stress... These actions, which sound ordinary and which any parent can experience in their lives, perhaps without even realizing it, are very difficult and troublesome tasks for some parents. Let's imagine that the parent of a child who develops differently may have to make very complex organizations to carry out these actions. Maybe some will never reach them

"

The fact that parents are in a relationship and cooperation enables parents with typically developing children to understand and learn about the needs, perspectives and situations of parents in different situations, and to develop empathy.

in their lifetime. What could be the origin of this situation? This issue is not about a child's different development or special education needs, but rather about the system we are all involved in and the effort and responsibility we individually put into social integration. So, what are the responsibilities of each of us in our positions in order to realize social integration in every layer of society? What are we doing or what can we do for this?

### THE FIRST STEP TO SOCIAL INTEGRATION: THE RELATIONSHIP BETWEEN PARENTS

From both perspectives, the system and the individual, one of the first steps to achieve this integration is the friendship and solidarity between parents with typically developing children and parents with differently-abled children. The quality of communication and interaction between the parents of the differently developing child and the parents of the typically developing child creates a valuable sphere of influence for themselves, their children and society. It is important for the quality of education to create environments that prioritize integration as much as possible and where children with different characteristics have the opportunity to get to know each other (Sezgin & Akyol-Koçoğlu, 2023).

It is a vital advantage not only for children to have such environments but also for parents to encounter such diversity, to make this diversity the "norm" of their lives, to support each other's needs and to make a culture of solidarity dominant in their lives. The richness of the friendship between a parent whose child is typically developing and a parent whose child has autism, Down syndrome, mental retardation, ADHD, etc. will be invaluable for the educational environment.

First, let us examine who falls within the sphere of influence that such a relationship would create.

> Observing his/her own relationship with a differently-abled friend and his/her parent's relationship with the parent of a differently-abled friend will provide almost every characteristic that a child needs to acquire in the process of growing up, almost on a golden platter, without the need to make any effort.

### FROM THE PERSPECTIVE OF THE PARENT OF A DIFFERENTLY DEVELOPING CHILD

What is commonplace for others becomes relatively accessible to the parent of the differently developing child as the interaction between the parents increases. For example, socializing, chatting, maybe spending some time outside without being judged, taking your child to the park, participating in an activity at school, reducing stress, exchanging greetings, diversifying perspectives on parenting and non-parenting issues are all more possible together. The psychological well-being of the parent with a child who develops differently will be positively affected by having a friend who can take ordinary daily tasks into his/her life or with whom he/she can show solidarity when necessary, which is easily accessible to any human being.

The relationship and cooperation between parents of children with different developmental and special support needs and other parents enables parents with typically developing children to understand and learn about the needs, perspectives and situations of parents in different situations, and to develop empathy. In this way, parents of typically developing children can understand the challenges faced by children with special educational needs and their families, and actively work to overcome them.

One of the biggest fears of these parents is what will happen to their children in their absence. The relationship between parents supports the parent of a child with different developmental characteristics to establish a relationship of trust for both themselves and

their child, to raise their child with trust in society and less concern for the future instead of isolating themselves from society, in other words, to balance their anxiety, in short, to increase the quality of life.

### IN TERMS OF THE PARENT OF A TYPICALLY DEVELOPING CHILD

Another party in this relationship will be the parent of the typically developing child. Witnessing how diverse parenting situations are in life will increase empathy and tolerance. This will have a direct positive impact on parenting attitudes and skills. Psychological well-being will be pos-

itively affected by the satisfaction and fulfillment of solidarity. This relationship also helps parents to have a healthy sense of self and self-knowledge. Typically developing children and their parents who do not meet and mix with differently developing children and their parents may not have a sufficiently clear idea of which piece of the puzzle they are in the whole, and may not be able to take a holistic approach. By developing this relationship, they can see the haves and have-nots in life from a more realistic perspective, and they can face and accept the shortcomings in their own lives with maturity.

### IN TERMS OF THE TYPICALLY DEVELOPING CHILD

In addition to all these, a typically developing child who observes this relationship with his/her parents will understand the value of this relationship at a much younger age, will be able to grow up without prejudice, and will be able to look at life more holistically. This relationship will offer him the opportunity to acquire the necessary equipment to become a person who brings peace to every environment he is in. The parent will be providing the child with a nucleus of a relationship that he or she can use for the rest of his or her life and will be a good role model.

Observing his/her own relationship with a differently-abled friend and his/her parent's relationship with the parent of a differently-abled friend will provide almost every characteristic that a child needs to acquire in the process of growing up, almost on a golden platter, without the need to make any effort. An individual who understands the value of human-to-human communication, who is unprejudiced, who can understand differences, who can show the necessary tolerance when faced with an unwanted situation, who is patient, who does not see himself/herself at the center of the universe, who realizes the extent to which he/she can be in control, who has cognitive and emotional flexibility, who can help and ask for help when necessary, who has high sensitivity, who is altruistic, and who has developed life skills will be able to grow up.

### FROM THE PERSPECTIVE OF THE DIFFERENTLY DEVELOPING CHILD

Children whose participation in social life is not so easy due to their own developmental characteristics and factors outside themselves are encouraged to participate in social life through the relationship established between parents. This helps their development process, making it more qualified, faster and relatively easier. Participating in social life may be difficult at first, but as they build a language of communication that includes attitude, calmness, peace and compassion, this relationship will contribute to their psychological well-being.

Social skills, communication skills, the ability to imitate typical development, and the ability to find support for the educational program are important contributions for children with different development. Many contributions such as independence, reduction of problem behaviors, experiencing social life on a real ground, learning by imitation, increased motivation and psychological well-being can also be observed (Sezgin & Akyol-Koçoğlu, 2023).

### IN TERMS OF FAMILY, SOCIETY AND SYSTEM

In addition to their individual communication with each other, the ability of parents to meet as a family at school and outside of school is invaluable both in terms of the education and life space they offer to their children and in terms of contributing to the peaceful, understanding, tolerance, gratitude and maturity of their family environment. In other words, the relationship that parents of children with different developmental characteristics establish with each other and as a family contributes to family peace. The fact that both families have contributed to each other will be of immense value in terms of building a more virtuous life and psychological well-being.

Collaboration between parents enriches the educational environment, brings different perspectives and experiences to the educational process, and makes educational policies and practices more inclusive. Parents of children with special educational needs have knowledge about special approaches and strategies used in the education of their children. This information can also be used by parents of typically developing children. For example, a parent of a child with special educational needs might explain that the visual elements and sensory play used to support their child's learning can be beneficial for all children.

## How will it be realized?

### IN TERMS OF SCHOOL

When these areas of development can be fully included in the education program, it is possible for a person and the context/society that complements that person to be balanced and holistic.

This will be achieved primarily through the school's education system, educational philosophy and the school climate it will provide. What the school expects from all its components, parents, students, teachers, teachers, administrators, staff, bus drivers, hostesses, etc. and the continuous trainings it provides to them shape this climate. The delicate balance of establishing a relationship that is both casual and caring is the responsibility of the school, psychological services professionals, teachers and administrators. They should both set an example and encourage the parents through the relationships they build, while at the same time

maintaining a delicate balance and teaching others on a regular schedule. The appropriate balance is not to isolate parents of children with different developmental needs from the activities of other parents, but at the same time to create an environment in which they feel comfortable, at ease and understood. The relationships that teachers, administrators and psychologists/psychological counselors establish with these parents will provide them with the same psychological benefits described above. It should not only be considered in the context of school, but in all kinds of relationships, such as with a neighbor, colleague, etc. If we have a parent of a child with different development, it would be best to gently seek ways to strengthen the relationship between us, between our children, both for them, for ourselves and for society.

Integration in the school climate will be reflected in parents' relationships. For example, in a school that does not discriminate one parent from another in any program, meeting or activity, the relationship between parents will be healthy regardless of the type of development of their children. I think I can better convey this situation if I share an incident I witnessed when I worked in the field. The teacher calls a mother who has just enrolled her child with different developmental disabilities in a school where integration education is implemented and the school climate is shaped very well with all its conditions, and for this, the whole system is organized with all stakeholders, and the teacher calls her by phone; she invites her to a parent-teacher meeting. Invited to a parent-teacher conference, the mother thinks that the teacher called by mistake and forgot that her child is developing differently and says to the teacher, "Teacher, should I come too, my child is different from the others, did you forget?" Upon receiving this answer, the teacher asks

> **The appropriate balance is not to isolate parents of children with different developmental needs from the activities of other parents, but at the same time to create an environment in which they feel comfortable, at ease and understood.**

if she knows her child, if she knows his/her situation and if the person she is calling is a parent. When the mother says that she is a parent, the teacher says, "Then what's stopping you from attending a program called a parent-teacher conference?" and the mother with a child with different developmental needs starts crying. Because until that day, he had never met anyone who invited him to a general meeting as a "normal" guardian or treated him as a guardian; on the contrary, he had been ignored and ignored.

Collaboration between parents of typically developing children and parents of children with special educational needs helps to promote and implement inclusive education policies. Parents become more aware of the need for and benefits of these

policies and take a more active role in their implementation.

By working together for children's rights to education, schools and parents can contribute to a more equitable and inclusive education system. For example, a parent of a typically developing child can work with the school to ensure that educational materials are provided that are appropriate to the needs of a child with special educational needs. Such collaborations can make the school's overall policies and practices more inclusive. It supports children as well as families to be sensitive to the needs of the other. -

Collaboration and interaction between parents of typically developing children and parents of differently developing children provides mutual benefits in various aspects such as social integration, development of empathy and understanding, and enrichment of the educational environment. Making educational environments more inclusive and supportive helps children realize their full potential and enables parents to contribute more effectively to their children's educational journey. Increasing cooperation and interaction between parents is therefore of high value for themselves, children and society.

Being aware of the need for parents with typically developing children, children with special needs, differently developing children and their parents is the key to our existential goal of knowing oneself, sustaining humanity, and developing human characteristics throughout life. May this awareness be present in all layers of society and first and foremost in ourselves...

**REFERENCES**

Cüceloğlu, D. (2001). Savaşçı. Remzi.

Sezgin, O. and Akyol-Kologlu, T. (2023). Kültürel PDR açısından bütünleştirme. Kalem Vakfı.

**Ali Arıkmert**

# CITY OF TUNIS

## *and*
## *Education*

*As the first university established in history, Zeytune Madrasa is of great importance in the history of Islamic civilization. Many important scholars such as Ibn Khaldun taught at the Zeytune Madrasa.*

Education in Tunisia, where different civilizations and cultures have dominated throughout history, has a colorful and rich history. Tunisia's educational journey, which dates back to the ancient Carthage period, has been shaped according to different cultural and political needs in each period. In ancient times, education was based on acquiring skills in seafaring and trade that the country needed. Military training was highly emphasized during the Roman and Byzantine periods. With the Muslim conquest, religious, legal and language education was emphasized.

Tunisia is a Mediterranean country in North Africa between Algeria and Libya. It is known that the oldest people living in Tunisia are the Amazighs. The first civi-

> In the late 16th century, during the last exile from Andalusia, many scholars and intellectuals were invited to Tunisia by the governor of Tunisia. With the intensification of scholarly activity, the number of madrasas also increased.


A Roman column in the Hafsid Palace

lized settlements recorded in history began when the Phoenicians, who came to the region by sea, founded the city of Carthage, 15-20 km east of the capital Tunis, in the 8th century BC. The Carthaginians made great progress as a civilization and ensured the military, administrative, commercial, economic, cultural and architectural development of the region. After the Punic Wars, the region was captured by the Romans in 146 BC. In the 5th century, after the fall of Western Rome, the region remained under the invasion of the Vandals who came to the region from Spain for a century. It was then ruled by Byzantine authority until the Islamic conquests.

In the 7th century, after the spread of Islam, Islamic armies made the first conquests in the Tunisian region in 848


Tunis city, Zeytune Mosque and Madrasa on the left

through Egypt. After the initial conquests, the province of Ifriqiyya was established, covering the North African region centered on Qayrevan. Kayrevan, one of the most ancient cities of Tunisia, has become a center of knowledge and wisdom in the region as well as a headquarters center. In 696, Islamic armies under the command of Hassan bin Numan conquered the city of Carthage and established Tunis, the capital of Tunisia, nearby. It is the second city founded by Muslims after Qayrevan.

Established in 1228, the Hafsi Sultanate was the longest-lasting administration in Tunisia after the Islamic conquests. The Hafsids used the city of Tunis as their capital. In 1574, the Ottoman army under the command of Koca Sinan Pasha established its rule in Tunisia and the Ottoman period, which lasted for more than 300 years, began. Starting in 1881, the French colonial period ended with the independence of Tunisia in 1956.

The characteristic of mosques as the first educational institutions in Islamic civilization is also valid in Tunisia. This example, which started with the Masjid al-Nabawi, continued with the Great Mosque of Ukbe bin Nafi in Qayrevan and the Zeytune Mosque in Tunisia. In the early years of the Muslims in the region, prominent figures from the tabi'in, who were assigned

**In early 19th century Tunisia, the Zeytune Madrasa remains an influential educational institution. In fact, the religious education taught in other madrassas and later in modern schools was called the Zeytune model of education.**

to teach Islam to the local population in these two mosques, started to teach hadith and tafsir in these mosques. Students from distant parts of the Maghreb traveled to the cities of Qayrevan and Tunis to attend these lecture circles. These educational activities developed and became widespread in a short time. Religious education, which started mosque-centered, led to the opening of neighborhood courses called küttabs and madrasas, the first higher education institution of Islamic civilization. In this context, the educational activities that started in the Zeytune mosque in Tunisia transformed Zeytune into a madrasah, a center of knowledge and wisdom. In 732,

the Umayyad governor of the region founded the Zeytune madrasa and it became an important center of science in the region. As the first university established in history, Zeytune Madrasa is of great importance in the history of Islamic civilization. Many important scholars such as Ibn Khaldun taught at the Zeytune Madrasa.

From the Aghlabid period onwards, students from Tunisian madrasas traveled to Baghdad, Mecca and Medina to better educate themselves in Islamic sciences. His students, who took lessons from names such as Imam Malik and Abu Hanifa and returned to Tunisia, ensured the spread of Maliki and Hanafi sects in Tunisia. Currently, the majority of the Muslim population in Tunisia belongs to the Maliki sect. During the same period, many students from Andalusia, Sicily and the distant cities of the Maghreb came to the madrasas in Tunis and Qayrevan to study philosophy, mathematics, astronomy and medicine. In addition to these sciences, the students who returned home with what they had learned in the fields of literature and culture began to carry the Arab Islamic culture and the accumulation of science to European lands.

During the Hafsid period, the first madrasas were built as detached buildings separate from mosques. In addition to the Zeytune Madrasa, madrasas such as the Shammaiyya, Muarradiyya, Tawfiqiyya and Muntasiriyya began to operate. From the 13th century onwards, as the cities of Andalusia came under Christian Spanish control, scholars from these cities began to settle in the Maghreb and Tunisia. With the arrival of these scholars, Tunisia became the epicenter of scholars and people of knowledge. In the city centers, educational activities were carried out in mosques, mass halls and madrasas. From the 14th century onwards, with the spread of Sufi movements across the country, zawiyas were established in rural and mountainous areas. These zawiyas also functioned as educational institutions. Sects such as Qadiriyya, Shazeliyya and Tijaniyya were active throughout the country.

A street in Tunisia



The Ottoman Gate in Tunisia





Tunis Sadiqi College

Educational activities in Tunisia continued without interruption during the Ottoman period. In fact, during the last exile from Andalusia in the late 16th century, many scholars and intellectuals were invited to Tunisia by the governor of Tunisia. With the intensification of scholarly activity, the number of madrasas also increased. Zeytune, Andalusia, Muradiye, Tawba, Mehmet Bey, Nahla, Huseyniye, Bashiye, Suleimaniye, Ashuriye, Shammaiye, Yusufiye, and Qaid Murad madrasas are the most prominent educational institutions. During his time, his lords and elders valued education. They also built a rich library next to each madrasah. They also built many libraries in mosques as well as madrasas and kept a large number of books in these libraries and made them available to the people of knowledge. Until the end of the Ottoman period, mosques, madrasahs, mass libraries, libraries and zawiyas operated as educational institutions in Tunisia. Madrasahs were located in urban centers and taught fiqh, tafsir, hadith, kalam, grammar, rhetoric, logic and usul. Kuttabs also provided basic Qur'anic and literacy education for children in urban centers and settlements. Education was provided in mosques and libraries through lecture circles and conversation circles. Zawiyas operated both in urban centers, rural areas and mountainous areas. Zawiyas

served both as educational institutions, for the Sufi activities of some orders and for the accommodation of travelers.

In the late Ottoman period, modernization processes started in Tunisia under Western influence. In this process, the first innovations were seen in the military field. In the early 19th century, the Zeytune Madrasa in Tunisia continued to be an active educational institution. In fact, the religious education taught in other madrassas and later in modern schools was called the Zeytune model of education. However, European influence began to be seen in Tunisia from the mid-19th century onwards. In 1840,

the Bardo Military Academy was opened, influenced by the French curriculum. This school had a curriculum that was independent from the traditional madrasa curriculum in Tunisia, with a high concentration of subjects such as mathematics, geography, history and engineering. In 1875, the Sadiqiyya Madrasa was opened as the first civilian educational institution in the modern sense. Sadıkıye Madrasa was the first civilian school opened in the transition from traditional madrasa education to modern education. Here, education started with a mixed curriculum. Both the Zeytune model of traditional education and foreign languages such as

The entrance to the Zeytune Mosque in the late 19th century.
*Source: Istanbul University Library*

> Instead of encyclopedic information, refugee-immigrant lecturers have changed teaching methods through their personal scientific studies, and have provided guidance through the textbooks they have written and conducted independent research.

Turkish, French and Italian were taught and courses such as mathematics, history, geography, geography and science were offered.

With the 1881 French colonial rule, Tunisia received a lot of immigration from European countries, especially France. The education system has been changed from scratch. French-medium education was introduced. During this period, the textbooks, teachers, exams and certificates of schools with French curricula were directly provided and monitored by the French Ministry of Education. During the 70-year colonial period, the language and culture of the country changed completely under French influence. Although education continued during the colonial period, Zeytune lost its former importance. Sadiqi College continues to offer a mixed education in Arabic and French and has managed to retain both cultures. It has maintained its role as a model for modern Tunisian education. Indeed, graduates of Sadiqi College played an important role in Tunisia's independence. Many of the founding cadres of modern Tunisia were graduates of Sadiqi.

Tunisia has attached importance to education after independence. In the years of its establishment, the largest share of the country's budget was allocated to educa-tion. Over time, the use of Arabic as well as French as the language of instruction increased. The formal education system generally has three stages: primary, secondary and higher education. One year of pre-school, 6 years of primary school and 3 years of secondary school education is compulsory. Then comes 4 years of high school education followed by higher education. Preschool and primary school education is predominantly in Arabic. In middle and high school, verbal courses are taught in Arabic and numerical courses in French. In the country where private schooling is widespread, English-language education has also become widespread after the 2011 Jasmine Revolution (Arab Spring). Today's education system is still being reformed and improved by the Ministry of Education to meet international standards.

## REFERENCES

Ayten Tanınmış, Osmanlı Döneminde Tunus'ta Edebî ve Kültürel Hayat, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul, 2018;

Bülent Karaatlı, Arap Baharı'nda Farklı Bir Ülke TUNUS, Ankara 2018;

Chikh Bouamrane, "İslam Tarihinde Eğitim Öğretim Kurumları" (çev. Asst. Assoc. Dr. Nesimi YAZICI), Ankara Üniversitesi İlahiyat Fakültesi Dergisi, Cilt: 30 Sayı: 1, s. 279-285, Ankara 1988;

Erdoğan Uygur & Fatma Uygur "Fransız Sömürgecilik Tarihi Üzerine Bir Araştırma", Türkiye Sosyal Araştırmalar Dergisi, Yıl: 17, Sayı: 3, ss. 273-286, Ankara 2013;

Feridun Bilgin, Osmanlı Hakimiyetindeki Tunus'a Endülüs Müslümanlarının (Müdeccenler-Moriskolar) Göçleri (XVI.-XVII. Asırlar), Akademik İncelemeler Dergisi, 8(1): 29-49, 2013;

Habib Bolaris, Tarih Tunus, çev. Sadık bin Mühenne, Seras Yayınları, Tunus 2015;

İsmail Aydoğan & Mutlu Sadık Fidan, Afrika'da Sömürgecilik ve Eğitim, c. 3 s. 262, Hece Yayınları, Ankara 2022;

Kadir Pektaş, Tunus'ta Osmanlı Mimari Eserleri, Ankara 2002;

Mehmet Maksudoğlu, Osmanlı Devrinde Tunus, İnkılab Yayınları, İstanbul 2021;

Muhammed Hadi Şerif, Tarîh Tûnis, Daru's-Seras Yayınları, Tunus 1993;

Muhammed Butibi, Sadıki Lisesi ve Yirminci Yüzyılın Başında Tunus'un Bilimsel ve Entelektüel Yayılımındaki Rolü, University of Benghazi Faculty of Education Al marj Global Libyan Journal, Libya 2018;

Mustafa Stiti, Tunus'un Fransızlar Tarafından İşgali Karşısında Osmanlı Siyaseti (1878-1888), İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul 2008;

Niyazi Berkes, İslamlık, Ulusçuluk, Sosyalizm, Bilgi Yayınevi, İstanbul 1975;

Rabiha Mohammed Khudhayr Esa, Al Sadiqeyyah School in Tunisia: A Study of the Emergence and Transformation (1875-1906), Journal of Tikrit University for Humanities 2022, 29 (10), s. 151-170;

Zoubeir Khafallah, Osmanlı İdaresinde Cerbe Adası XVI. XVII. Yüzyıllar, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul 2002.

# Books Illuminating the Future of Education

*Gandhi says, 'If you want to change the world, change yourself first.' and invites us on a journey to discover our inner world. In this journey, books guide us by shedding light on the learning process while at the same time developing the ability to see things from different perspectives.*

*In this context, we present you, our esteemed readers, valuable books related to our subject.*
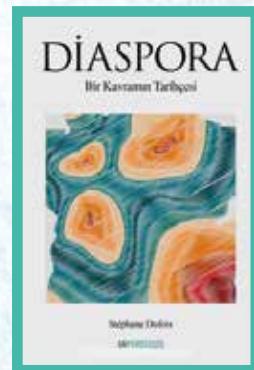
## DAISPORA: THE HISTORY OF A CONCEPT / *(LA DISPERSION: UNE HISTOIRE DES USAGES DU MOT DIASPORA)*

**Author:** Stéphane Dufoix

**Publisher:** GAV Perspektif

In Türkiye, as in many parts of the world, the word "diaspora" is frequently used to describe any connection between individuals or groups and territories, states, nations or peoples with which they identify. The term is now part of the lexicons of politics, economics, journalism and law, and its use is only increasing in each of these fields, far beyond the immigration dimension alone, but also far beyond its original meaning of the Jewish people, which is closely linked to its history. The use of this concept has a history that can be traced, including in the very long term. In this work, Stéphane Dufoix skillfully traces how the word "diaspora", which first appeared in the 3rd century BC, has evolved over the last three decades into a contemporary concept, often considered ideal for grasping the complexity of our current world. This is the first academic work that aims to trace the geography of these uses from the word's formation in the 3rd century BC to its most recent transformations and its view of "good practices". The author examines the two-thousand-year history of the concept of "diaspora" in an interdisciplinary way with an unprecedented combination of semantics, history and sociology. *(Excerpted from the introduction)*
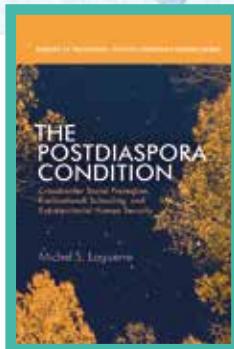
## THE POSTDIASPORA CONDITION: CROSSBORDER SOCIAL PROTECTION, TRANSNATIONAL SCHOOLING, AND EXTRATERRITORIAL HUMAN SECURITY

**Author:** Michel S. Laguerre

**Publisher:** Palgrave Macmillan

This book aims to fill a gap in the literature on the state's contributions to the social security, education, training and human security of its citizens abroad. In addition, Michel S. Laguerre attempts to explain the rise of post-diasporic possibilities, that is, the emancipatory transformation of diasporic status. Laguerre draws particular attention to cross-border services provided by the state, cross-border mechanisms developed by various institutions, and forms of cross-border administration and governance. His writings illuminate the complex cross-border administrative arrangements, the multiplicity of cross-border institutions and organizations, and the enactment of new laws that provide a legal basis for the state to engage in these cross-border initiatives. The possibility for migrants to have the status of citizens and enjoy the same rights and privileges as those available to those living in the homeland is what determines the cosmo-national context in which the conditions of post-diaspora are realized. *(Excerpted from the introduction)*

## TAŞTAN ADIMLAR: BIR MÜLTECI AILENIN YOLCULUĞU *(STEPS OF STONE: A REFUGEE FAMILY'S JOURNEY)*

**Author:** Margriet Ruurs

**Publisher:** Nesin Yayınları

Who wants to leave their home, where they were born and raised? But when war is at your doorstep, sometimes there is no other way. Inspired by the powerful images created by Syrian artist Nizar Ali Badr with pebbles, Margriet Ruurs tells a migration journey through the language of little Rama. *(Excerpted from the introduction)*

## YERSIZ YURTSUZ ANILAR

**Author:** Edward W. Said

**Publisher:** Metis

Yersiz Yurtsuz is an intimate autobiography in which Edward Said, one of the most important thinkers of our time, recounts his memories of his childhood and adolescence. In this narrative, it is possible to see the traces of some of Said's childhood dilemmas, his relationship with his authoritarian father and his mother, whom he both loved and resented. It is also possible to see how the confusion of identity he experienced in the early years of his life, having a British-sounding name and an unquestionably Arab surname, living in Palestine, Lebanon and Egypt as a Christian American citizen, and then in America as an Arab, shaped Said's views on identity and belonging. Above all, these memoirs can be read as the story of Said's reconciliation with his state of "statelessness" that developed as a result of "drifting from country to country, city to city, house to house, language to language, environment to environment" and finding his intellectual belonging that transcends sects and countries. *(Excerpted from the introduction)*

## BILINGUALISM AND MULTILINGUALISM

**Author:** Prof. Dr. Belma Haznedar

**Publisher:** Anı Yayıncılık

Learning more than one language and using it at home, at school and at work is common in almost every part of the world. Most children who open their eyes to the world today are exposed to more than one language throughout their lives from early childhood and use these languages effectively in their daily lives. This has many dimensions, economic, pedagogical, social and political as well as individual. The aim of this book is to examine the language development of children who speak more than one language, and in this way, both to support the academic equipment of prospective teachers studying in faculties of education and to find answers to the questions of parents and teachers who want to give their children a language other than their mother tongue. *(Excerpted from the introduction)*

## Maarif Dictionary

Eyyup
BOSTANCI

### Enderun

Enderun was an in-palace educational institution created for the training of administrative and military staff in the Ottoman Empire. Students at this school were trained in a wide range of fields, from state administration to music, literature and archery. Sources state that many musical masters and poets came out of this ward.

This system, which began to develop in the mid-15th century, was characterized by discipline and rules. This school, which generally trained civil and military administrators, aimed to provide the Ottoman central and provincial bureaucracy with the necessary human resources. Founded during the reign of Murad II and developing greatly since the reign of Fâtih Sultan Mehmed, the main goal of this institution was to train well-equipped administrative staff in every field to govern the nations of different religions, languages and cultures of the ever-expanding country.

Enderun is defined in the TDK (Turkish Language Institution) Dictionary **as the inner section where the sultan spent his life in the classical period Ottoman palaces, where the harem and treasury apartments are located / The palace school that educates the children of talented recruits and notables in the Ottoman Empire and prepares them for high cadres who will govern the state.** The word is quoted from the Persian andarūn أندرون "the inside of something, the inner side". This word also needs to have a connotation in your ear. The word is the Indo-European word "enter", entrance. It is composed of the **Persian** and **Middle Persian** andar أندر "inside (preposition)" and the word antara with the same meaning.
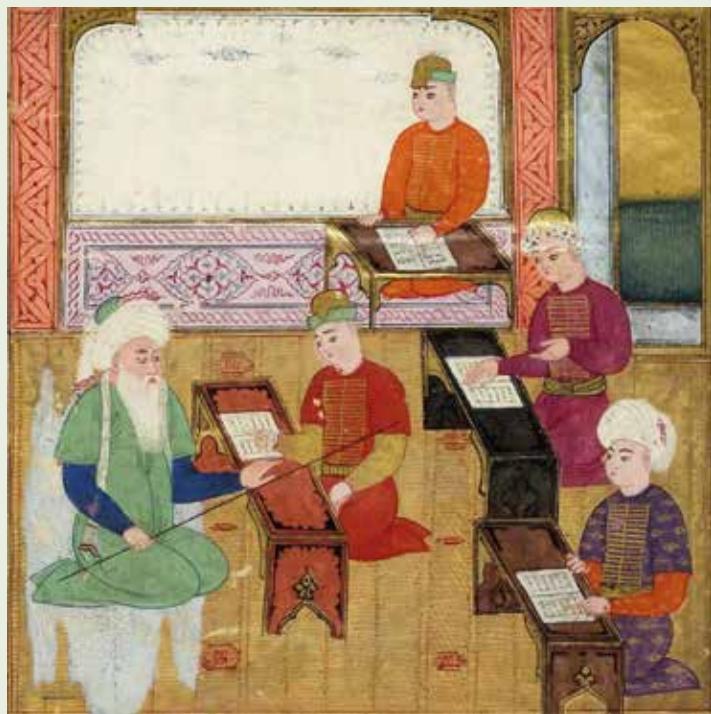
### Tsundoku

Tsundoku is as interesting as its name. It is a word of Japanese origin. ( 積ん読 ) is formed by combining the words "tsunade" meaning "to hoard", "oku" meaning to leave for a while and "doku" meaning to read. It can be translated as "the act of buying a book and then leaving it unread, usually piling it up with other unread books". This word, which is not included in the TDK Dictionary, is likely to be included with an equivalent meaning in the near future. We use this word to mean stacking books.

People buy stacks of books, hoard them, try to read them, but over time they stop reading and start collecting books. People in this situation almost never leave bookstores or book fairs and are not bothered by this situation. Some people may even become addicted to the smell of books. Such people have a strong desire to read but lack the time or are interested in other pursuits. They are also worried that the book will go out of print and never be printed again. So they immediately buy the book. Sometimes they also buy books that others have read with the intention of reading them out of curiosity.

Tsundoku is defined as a "syndrome" in the Far East. People with this syndrome do not realize for a long time that they have a "chronic" addiction. Who knows, you may also have this syndrome.

### Robe (Cüppe)

A robe is a long, wide and unbuttoned garment used as a top. Based on this understanding, TDK Dictionary defines the word as "a long, wide-sided, unbuttoned garment worn by lawyers, university faculty members, clergymen, and students at graduation ceremonies over their dresses". The word has always retained this meaning. It has continued to exist in the field of use by undergoing sound changes only in foreign languages. In Spanish it is jupa, aljupa, in Italian giuppa, giuppone and in French jupe, jupon. This outfit, which is worn by certain professional groups today, was also used by the public during the Ottoman period. Robes made of all kinds of fabrics were also called kaba in Central Asia. Its use in the education system today is not surprising. In the Ottoman period, the robe was mostly adopted by the scholarly class and became the distinctive dress of scholars and clergymen, along with the turban with a white turban. [1]

---

[1] Sabahaddin Türkoğlu, "Cübbe", TDV İslâm Ans. C.8, İstanbul, 1993, s. 102-103.

### Ibtidaiye / Primary Education

Education has a great importance and value in human life. In fact, human beings are in contact with education and learning from the moment they are born until the moment they are laid in the grave. The Prophet Muhammad emphasized this when he said, "Learn knowledge from the cradle to the grave." We all know that learning starts in the family. After the information learned in the family, the person develops himself/ herself with the information received at school. Actions such as walking and talking are very important in human life. In other words, the first words, the first steps are a source of great curiosity and excitement for both the individual and the family. And besides these, writing and reading have a very different value in a person's life. One gains these in primary education, which is defined in the TDK Dictionary as "the first step of the formal education system that provides basic knowledge and skills". In the Ottoman education system, primary school is called iptidaiye. It is a very appropriate use of the word. Ibtida, as an Arabic noun, means "beginning, first, first."

### Curriculum (Müfredat)

Let us dwell a little on the word that is very much on the agenda these days in relation to education. Today, information and technology are changing and developing at an incredible and rapid pace. Therefore, knowledge and learning models inevitably need to be modified to keep pace with this process. At this point, the curriculum plays an important role in transferring these innovations and changes to people through education. In this context, schools are working according to the curriculum change and organizing educational materials.

Curriculum is briefly and clearly defined as "teaching program" in the TDK Dictionary. It is an Arabic word. The Persian plural suffix "at" was added to the word müfred from the if'al form of the word ferd فرد meaning "alone, one" to form müfredāt مفردات "units". Curricula are prepared and put into practice by experts in the field at the end of a long process in which the parameters related to the course are evaluated down to the finest detail, from measurement and evaluation to material creation, and opinions and thoughts are taken from the field. The word mufred actually means that the lessons were taken separately and turned into a unit, which was then used as this word. In our country, the processes related to the curriculum are realized and put into practice through the work of the relevant General Directorates and the evaluations of the Board of Education. In the meantime, the value of the word in terms of Islamic scholarship is very important. In the science of rijāl, it is used in the sense of "people who are known by their rare names, names and nicknames", and in the science of rijāl, it refers to the names, names and nicknames of any of the hadīth scholars and narrators, especially the sahāba and tābiīn.[1]

---

[1] Mehmet Efendioğlu, "Müfred", TDV İslam Ansiklopedisi, C. 31. Ankara 2020, s. 502-503.

## CONTACT AND ACCOUNT INFORMATION

### GENERAL CENTER

Ord. Prof. Dr. Fahrettin Kerim Gökay Caddesi No: 22
Altunizade Üsküdar / İSTANBUL

**Phone: +90 216 323 35 35**

• iletisim@turkiyemaarif.org • www.turkiyemaarif.org

## TURKISH MAARIF FOUNDATION DONATION ACCOUNT INFORMATION

IBAN

| VakıfBank | |
|---|---|
| TL | TR61 0001 5001 5800 7306 0925 82 |
| USD | TR84 0001 5001 5804 8018 0952 52 |
| EUR | TR42 0001 5001 5804 8018 0810 70 |

| Ziraat Bank | |
|---|---|
| TL | TR37 0001 0008 2481 9873 6050 01 |
| USD | TR69 0001 0008 2481 9873 6050 07 |
| EUR | TR42 0001 0008 2481 9873 6050 08 |

| Halk Bank | |
|---|---|
| TL | TR94 0001 2009 7530 0016 0000 38 |
| USD | TR33 0001 2009 7530 0058 0003 90 |
| EUR | TR60 0001 2009 7530 0058 0003 89 |

| Türkiye Finans Participation Bank | |
|---|---|
| TL | TR49 0020 6003 1903 6485 7400 01 |
| USD | TR65 0020 6003 1903 6485 7401 01 |
| EUR | TR38 0020 6003 1903 6485 7401 02 |

| Albaraka Türk Participation Bank | |
|---|---|
| TL | TR33 0020 3000 0398 8457 0000 01 |
| USD | TR06 0020 3000 0398 8457 0000 02 |
| EUR | TR76 0020 3000 0398 8457 0000 03 |

IBAN

| Emlak Participation Bank | |
|---|---|
| TL | TR49 0021 1000 0005 2211 0000 01 |
| USD | TR65 0021 1000 0005 2211 0001 01 |
| EUR | TR38 0021 1000 0005 2211 0001 02 |

| Yapı Kredi Bank | |
|---|---|
| TL | TR84 0006 7010 0000 0052 5409 64 |
| USD | TR62 0006 7010 0000 0052 5400 02 |
| EUR | TR07 0006 7010 0000 0052 5400 22 |

| Vakıf Participation Bank | |
|---|---|
| TL | TR49 0021 0000 0000 8566 0000 01 |
| USD | TR65 0021 0000 0000 8566 0001 01 |
| EUR | TR38 0021 0000 0000 8566 0001 02 |

| Ziraat Participation Bank | |
|---|---|
| TL | TR10 0020 9000 0014 8794 0000 10 |
| USD | TR32 0020 9000 0014 8794 0000 02 |
| EUR | TR05 0020 9000 0014 8794 0000 03 |

| Garanti Bank | |
|---|---|
| TL | TR82 0006 2000 4220 0006 2934 05 |
| USD | TR92 0006 2000 4220 0009 0599 56 |
| EUR | TR22 0006 2000 4220 0009 0599 55 |

| Kuveyt Türk Participation Bank | |
|---|---|
| TL | TR58 0020 5000 0948 1373 6000 02 |
| USD | TR04 0020 5000 0948 1373 6001 01 |
| EUR | TR74 0020 5000 0948 1373 6001 02 |

# CONNECT TO HOSPITALITY

with our caring cabin crew

**TURKISH AIRLINES**

Products and services are subject to change depending on flight duration and aircraft.