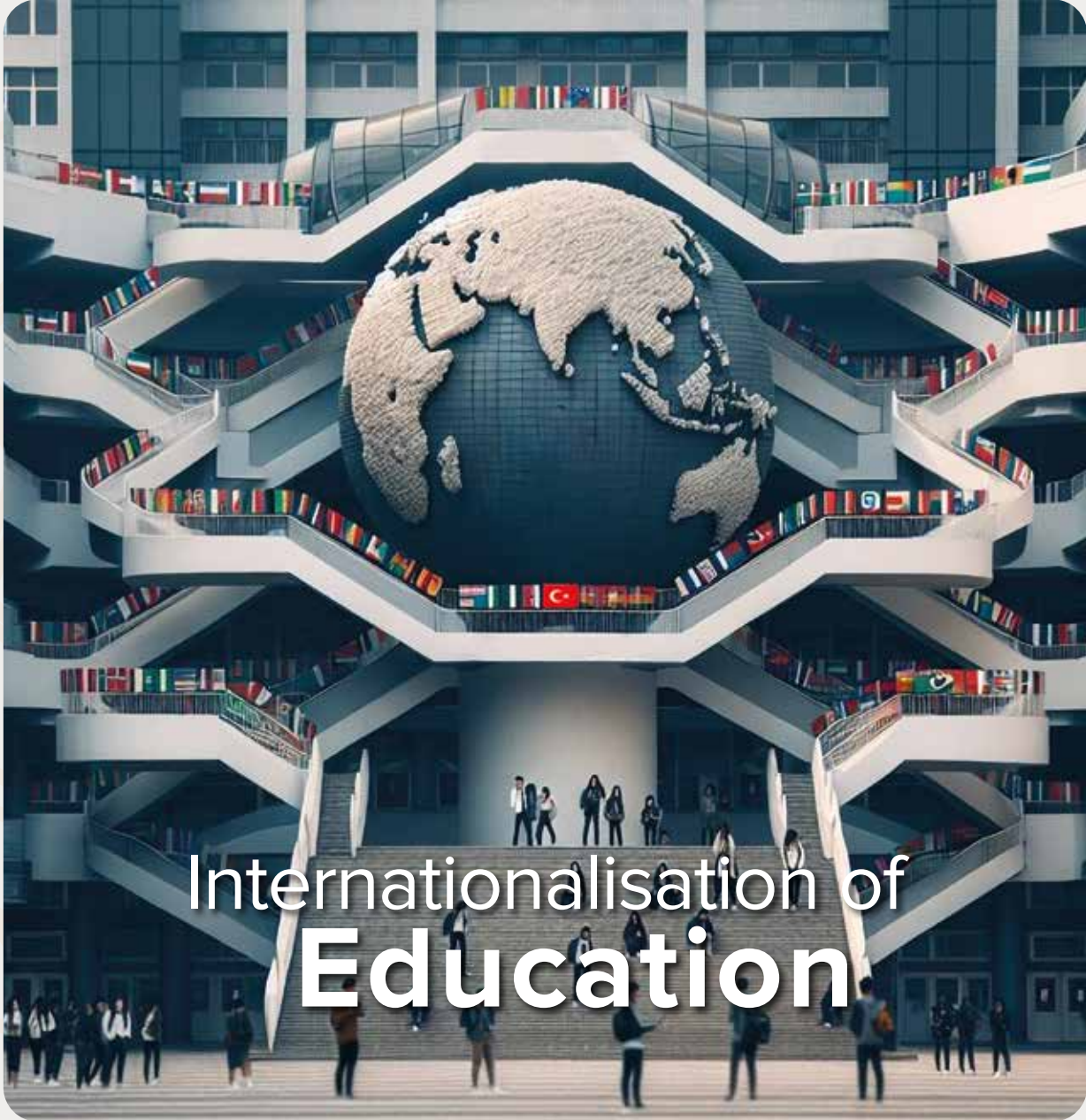


International

maarif

Year 5 ■ Issue 17 ■ October-November-December 2024

Journal



Internationalisation of Education

TRILLIUM HIBBELN - GEORGE EDWARDS
**Improvement of Education
Quality**

PROF. DR. BİROL AKGÜN
**Internationalisation of
Education in Türkiye**

PROF. DR. MUSTAFA KARA
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Internationalisation of Education

Internationalisation of education is a multidimensional phenomenon that includes aspects of education, training, identity construction, people, culture, interaction, economy, development, diplomacy, and strategy.



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The first institution that comes to mind when we think of institutions that carry out activities in the Turkic world is the Presidency for Turks Abroad and Related Communities. In order to get to know the institution and its activities more closely, we conducted an interview with YTB President Abdullah Eren.

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Sultanate of Oman, a fairy tale land in the tranquillity of ancient times

During my visit to Oman I
realise once again that time is
relative. If you want to get out of
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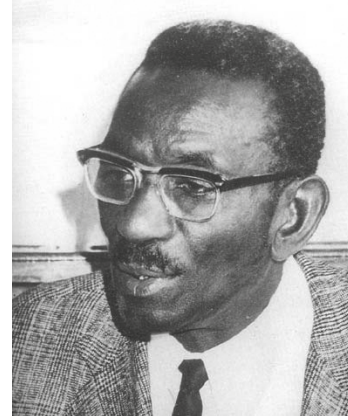
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Mehmet Kuşman spends most
of the year in Çavuştepe castle.
He suppressed his loneliness
by listening to the whispers of
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for 3000 years in this deserted
castle where no one visits during
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PORTRAIT

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Diop's ideas have been
influential in movements
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Ali Çiçek

Sait Karahasan

Ahmet Yavuz

Editor in Chief

Bekir Bilgili

bbilgili@turkiyemaarif.org

Editor

Dr. Firdevs Kapisuzoğlu

fkapisuzoglu@turkiyemaarif.org

Photography

Zekeriya Güneş

Design

Ahmet Said Çelik

Management Address

Altunizade Mah.

Ord. Prof. Dr. Fahrettin Kerim

Gökay Cad. No: 22

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PRESENTATION

The seventeenth issue of the International Maarif Journal meets its readers with the file "Internationalisation of Education".



INTERNATIONALISATION OF EDUCATION

The circulation of knowledge and education has always been international in nature. Since the earliest ages, those who aspired to knowledge have travelled to different geographies, and thinkers and artists have come together in centres of knowledge that offered opportunities to access knowledge. In our civilization, basins of knowledge have emerged in a very wide geography from Central Asia to North Africa, from Andalusia to the Middle East, attracting those who aspire to knowledge from all over the world. This mobility led to the construction of a great civilization whose impact lasted for centuries.

When we come to the present, it is observed that this mobility has increased as never before in history. Education has gained a global dimension and the process, which we can call the internationalisation of education, has entered a new stage.

Internationalisation of education refers to a multidimensional phenomenon in the field of education in today's world. People become a part of this mobility for reasons such as learning a foreign language, getting a university education, making a career, developing their expertise in any field, and gaining experience in specialized fields. Many international institutions support this mobility and universities and nation-states have announced a wide range of projects and programs to develop international cooperation in the field of education, from the participation of academics in exchange programs to the implementation of international joint programs.

The reports, which include statistics on international student mobility, draw attention to the increase in the number of students going abroad to study. According to current data, 7 million students are currently travelling to another country to study abroad. This human mobility has important economic, cultural and social consequences and countries compete with each other to attract international students by making their educational infrastructure more qualified. The changing conditions in the world and the development of technology and transportation facilities ease the internationalisation of education, and this situation is reflected in the increase in demand for study abroad. Türkiye also has its share of this demand. The number of students studying at Turkish universities has exceeded thirty thousand.

In our seventeenth issue, we discuss the internationalisation of education from different perspectives by covering this important issue. I would like to thank our employees who have contributed to the preparation of this issue and our esteemed authors and academics who have shared their views with our readers.

Prof. Dr. Birol Akgün

Chairman of the Board of Trustees of Turkish Maarif Foundation

The changing conditions in the world and the development of technology and transportation facilities ease the internationalisation of education, and this situation is reflected in the increase in demand for study abroad.

ISRAEL IS STEALING THE FUTURE OF GAZAN CHILDREN

Children in Gaza are losing their schools due to Israeli attacks. According to UNICEF, the United Nations Children's Agency, at least 45,000 first-graders in the Gaza Strip will not be able to start school this year.



Agency, “The first-graders will join the 625 thousand children whose schools have already been demolished and who will not be able to study, and most likely their second year will also be wasted.

According to the Government Media Office (GMO), Israeli bombs destroyed 123 schools and universities in Gaza. At least 11,500 students under the age of 18 and 750 teachers were killed in these attacks.

Further south, in Al-Mawasi, Khan Yunis, children run barefoot through rubbish-strewn streets, according to an aid worker in the sprawling

coastal town. Liz Allcock, head of security at the UK-based NGO Medical Aid for Palestinians (MAP), said she had witnessed some of the children searching through piles of rubbish for items they could resell.

“I saw children shoeless, barefoot and among the rubbish dumps as far as the eye could see. They walk among rubbish, plastic and all kinds of waste. It’s a very dangerous environment.”

“This is a situation with more complexity and vulnerabilities than anywhere else I have worked as a humanitarian aid worker,” Allcock said, emphasising the scale of the tragedy.

Source: <https://edition.cnn.com/2024/09/15/middleeast/gaza-israel-schools-education-crisis-intl/index.html>



Artificial Intelligence

More Popular Among Students Who Have Difficulty Focusing

Use of AI in the classroom brings with it debates about the role of educators in monitoring the impact of AI.

A new study in this field reveals that artificial intelligence can be useful in certain situations for students who lack concentration and attention, potentially eliminating the performance gap between students.

The study, conducted by researchers at Lund University in Sweden, assessed how adolescent students perceive the benefits of AI in the classroom.

According to the study, students who face difficulties in schoolwork such as planning, inhibition and cognitive flexibility find AI tools useful for completing their assignments.

The academics who conducted the research note that these students may have difficulty fin-

ishing their schoolwork and that a supportive tool that guides them through the final stages of their schoolwork may increase the likelihood that they will complete their assignments on time. However, the researchers warn that the constant use of AI tools for school work carries the risk of over-reliance on them.

Using artificial intelligence for homework may hinder the development of critical cognitive skills, especially during adolescence, an important period for the development of executive functions.

Consequently, over-reliance on AI during this period and turning to it as a quick fix rather than learning how to overcome challenges can hinder the natural progression of these skills in young learners and make it difficult for them to cope with complex tasks later in life.



Source: <https://www.euronews.com/next/2024/08/30/study-finds-ai-tools-like-chatgpt-are-popular-among-students-who-struggle-to-focus>

Restriction on Social Media Use

With the prolonged time spent by children and young people in front of the screen, bans and restrictions for young age groups have started to be implemented in many countries of the world.



The increase in screen time with the widespread use of social media and smartphones has brought the risks for children and young people who spend uncontrolled time on the internet back to the agenda. The long screen time spent by the majority of the population, especially children and young people, has raised concerns about manipulation, digital bullying, disinformation, hate speech, obscene content, invasion of privacy, fraud and cybersecurity, leading countries to introduce regulations, restrictions and bans on smartphones and social media platforms for different reasons.

While many politicians in Europe have suggested that the social media age should be limited to 15 or 16, many also argue that the platforms themselves do not properly enforce the age limit of 13.

According to data from Datareportal, approximately 5.5 billion people, 67 per cent

of the world's population, use the internet and 70 per cent use mobile phones. Internet users in the world spend an average of 6.5 hours a day online. Last week, Australian Prime Minister Anthony Albanese stated that social media distracts children from real life, their families and friends and that they plan to introduce a bill to impose an age limit on social media platforms by the end of the year, and that the exchange of ideas on the age group to which the law will apply is ongoing.

Recently, the director of public prosecutions of 42 states in the United States called on Congress to place warnings on social media platforms about their impact on children's mental health. According to the Washington Post, the director of public prosecutions stated in their letter to the US Congress that there should be warnings against the possible threats of social media platforms to the mental health of children and young people.

In the Netherlands, the use of smartphones was banned in primary schools after middle and high schools because it distracts students and negatively affects exam results. In 373 French-language schools, primary and secondary school students were banned from bringing smartphones with them as of the 2024-2025 academic year, which started on 26 August. According to the decision taken in Greece, students can come to school with their mobile phones, but cannot take them out of their bags.

WIDESPREADING IN EUROPE

European Union (EU) countries are also banning the use of smartphones in schools to combat screen addiction and cyberbullying. According to the news in the Italian press, the signature campaign initiated by pedagogue Daniele Novara and psychotherapist Alberto Pellai aims to prevent children under the age of 14

from owning mobile phones and children under the age of 16 from creating profiles on social media channels with a legal regulation, was supported by Italy's famous faces. In July in Italy, Minister of Education Giuseppe Valditara announced that he banned the use of smartphones in classrooms for any purpose, including education, from the next academic year until secondary school. After Italy and (regionally) Spain, the Netherlands recently joined the current practice.

SOURCE OF MANIPULATION

Brazil recently imposed a temporary ban on social media platform X (formerly Twitter) for non-compliance with the country's anti-disinformation laws. The Brazilian government has been cracking down on platforms that do not effectively moderate content, especially in relation to election misinformation.

A Big Step for Language Unity: Common Turkic Alphabet

The Turkic World Common Alphabet Commission announced that the linguistic features of Turkic languages were carefully considered in the preparation of the Common Turkic Alphabet and care was taken to represent different phonetic features within the framework of a single alphabet.

The Commission issued a statement on the Common Turkic Alphabet agreed upon at the meeting held in Baku, the capital of Azerbaijan, on 9-11 September. The statement said that the commission has been working diligently for the Common Turkic Alphabet, which was created in line with the goals set out in the Nakhchivan Agreement and the 2040 Vision of the Turkic World, aiming to facilitate communication among Turkic peoples and ensure unity in alphabets and terminology.

In the declaration, which focuses on both the strengths of the 34-letter Common Turkic

Alphabet project and the areas in need of improvement with an approach based on contemporary linguistic research, it is stated that: «We have carefully considered the unique linguistic features of Turkic languages and, emphasising the importance of inclusiveness, we have taken care to represent different phonetic features within the framework of a single alphabet. Based on the principle that each different phoneme should correspond to a single letter, we aimed to create an alphabet that maximises comprehensibility and enables easier learning and use for all speakers.»



Salary Support for High School Students Who Do Their Profession

Minister of National Education Yusuf Tekin stated that they are working on new formulas to make vocational education attractive.



Stating that they will implement a support program for vocational high school graduates that reaches the minimum wage, Tekin said, “What I talked about with our Minister of Treasury and Finance is that if the children who graduate from vocational high school work in the field

they are trained in, let’s ensure that they are employed with a wage that is a certain amount above the minimum wage. So let’s say the child graduated from the motor department. If he/she works in a place related to the department he/she graduated from, the employer should pay the

minimum wage. In addition to that, let’s give 10-20 per cent support and make it attractive. The child you raised as a mechanic works as a motocourier when 500 lira 1000 lira is paid more.” Tekin stated that they will implement the Vocational Technical Education Policy Document and said,

“We are establishing craft workshops in all secondary schools in the 7th and 8th grades so that children can develop their hand skills. We are establishing secondary schools of vocational high schools. Apart from this, we have new models that will improve cooperation with the sector.”

Reading is OK, but Young People are Reluctant to Write

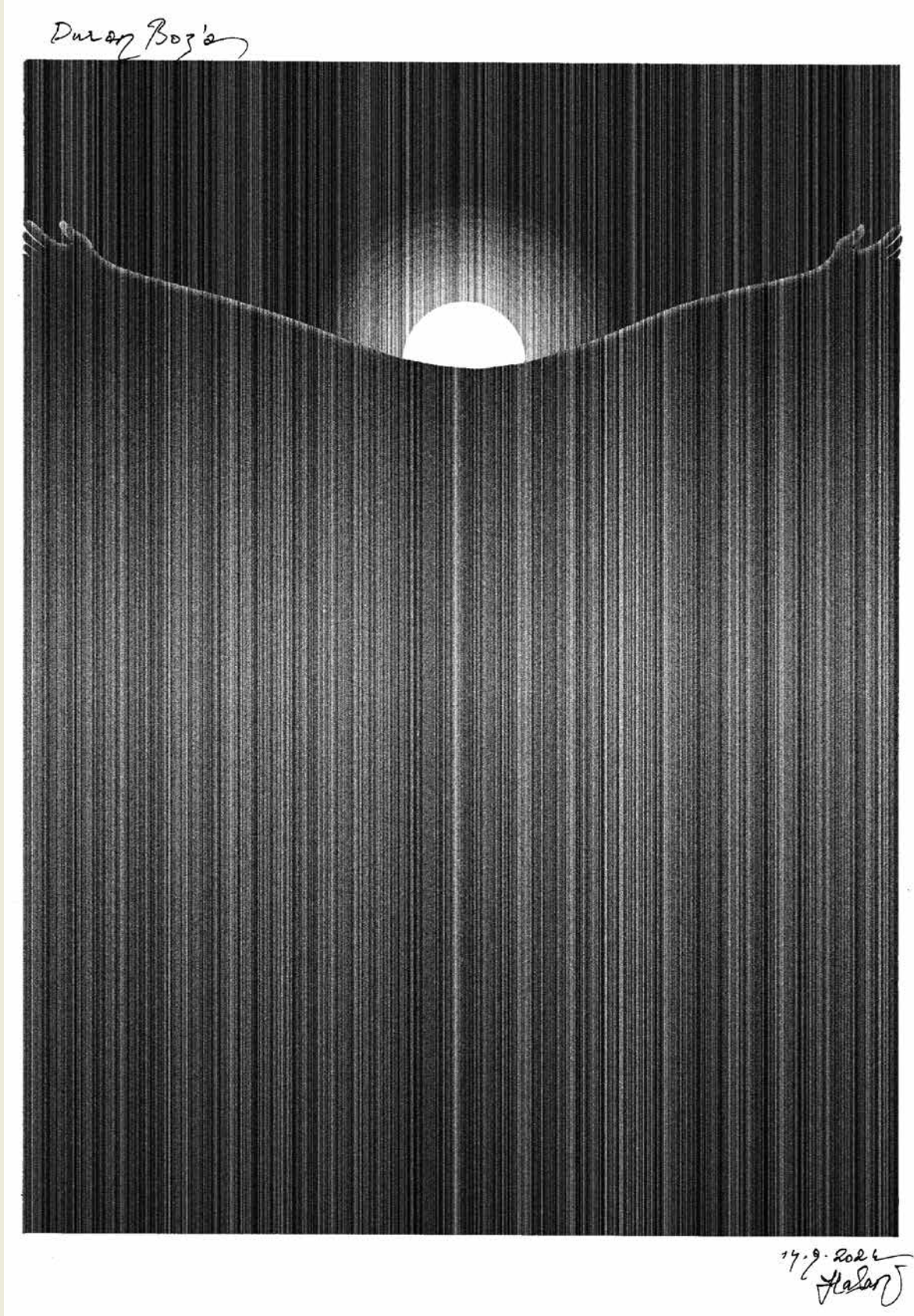
In a study published by the UK-based National Literacy Trust draws attention to the worrying decline in young people’s propensity to write in their free time. The organisation describes its findings as a “children’s writing crisis”.

The research shows that more than a third (35.7 %) of eight to 18-year-olds rarely or never write in their free

time, a sharp increase from the previous year. Around 29 % of students leave primary school without acquiring sufficient writing skills.

According to the findings of the research, students’ poor vocabulary and the inconsistent approaches of primary and secondary school teachers towards teaching writing are effective in the emergence of this result.





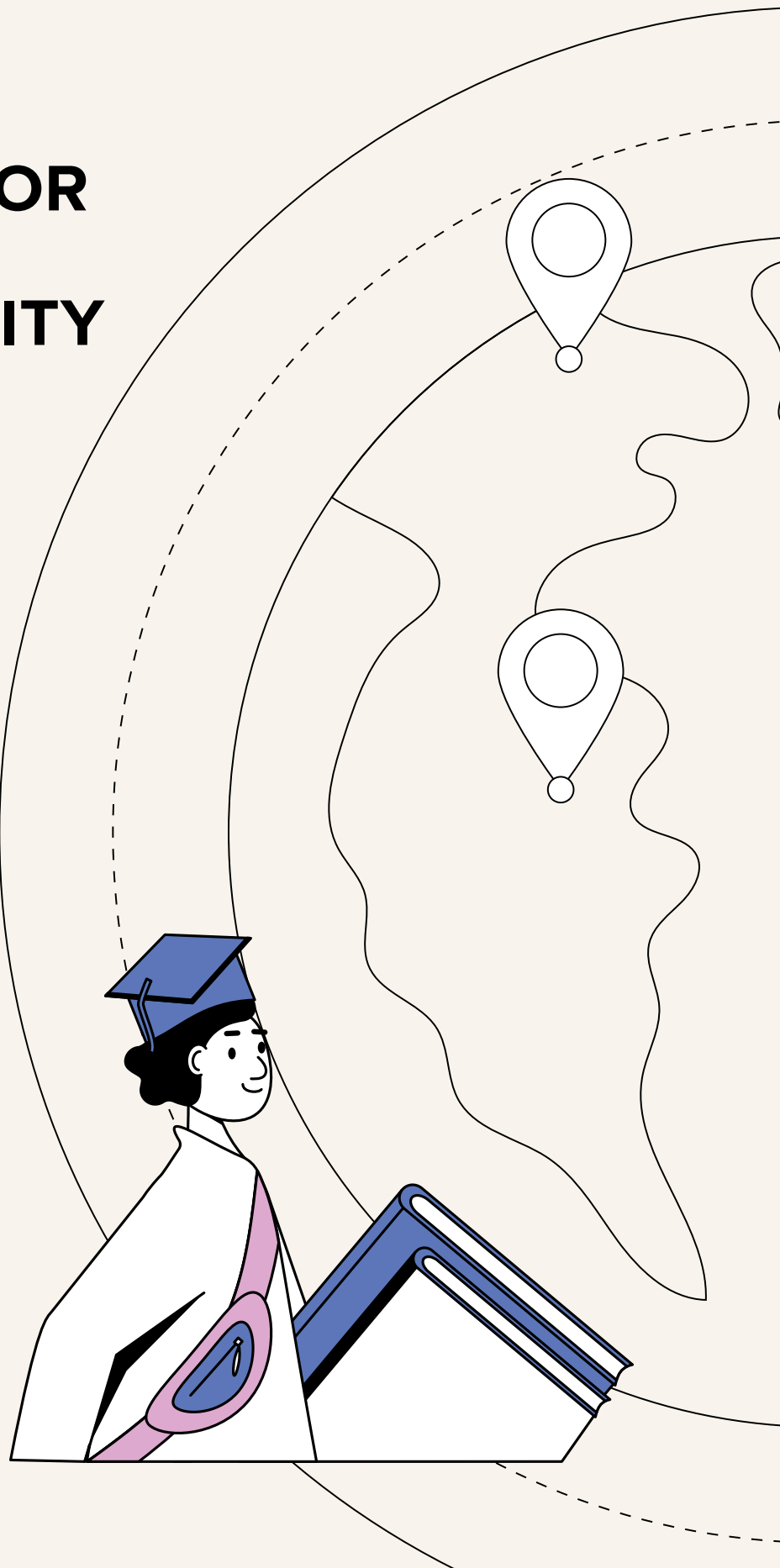
THE OUTLOOK FOR INTERNATIONAL STUDENT MOBILITY

FROM A GLOBAL MACROECONOMIC PERSPECTIVE

In particular, when world GDP growth is recalculated in terms of the size of the outgoing student market rather than the size of the economy, there is a close relationship between the economic size of countries and their capacity to attract students. Data since 1998 confirm this.

U Şerife Kafalı

The number of international students studying at higher education levels worldwide has increased significantly over the last two decades, from 2 million in 1998 (when UNESCO registration began) to 6.4 million in 2020. The UK alone hosted a record 680,000 international students in the 2021/22 academic year, a 45% increase from four years ago. The outlook for global student mobility has become less uncertain in the context of the recent volatile global economic environment following the Covid-19 pandemic and the Russia-Ukraine conflict. The British Council commissioned Oxford Economics to undertake a study to assess the global outlook for the international student market, the specific geographies that offer the most supportive macroeconomic conditions for future growth, and the levels of risk associated with each market. The main findings of the study are summarized below.





1. The research confirms that there is a strong positive relationship between global economic growth and global outbound student mobility. This research shows that outbound student mobility has historically been closely linked to global macroeconomic conditions. Indeed, while at first glance global outbound student growth has significantly outpaced global GDP growth, a new and special indicator created as part of this research establishes a remarkably strong relationship. In particular, when world GDP growth is recalculated in terms of the size of the outgoing student market rather than the size of the economy, there is a close relationship between the economic size of countries and their capacity to attract students. Data since 1998 confirm this. This finding can be considered a strong indicator of the future trajectory of global outbound international student numbers, given the historical correlation.

2. The decline in global economic growth is projected to lead to a moderate slowdown in international student flows until 2030. Global GDP growth is expected to decline to an average annual rate of 4.2 % in the period to 2030, down from about 5.5% per annum in the two decades before the pandemic. This could ensure that the global outlook for interna-

tional student numbers remains positive. The research shows that global economic growth will remain at an average annual rate of 4-4.5 % until 2030, which will not lead to a decline in student mobility.

3. At the country level, the main drivers of student mobility include economic growth, household income and stable exchange rates. A country's GDP growth and the expansion of the middle class are important factors in explaining the variation in outbound student volumes across countries over time and are statistically significantly correlated. Furthermore, many of the destination-weighted exchange rates calculated as part of this research show a striking annual correlation with outbound student growth, particularly in more price-sensitive markets such as Nepal, Nigeria and Vietnam.

4. Expectations for outbound student mobility are based on the 'growth potential' and 'risk profile' of the student-sending countries. An index produced as part of this research measures the extent to which macroeconomic conditions in 30 countries support growth in student mobility leading up to 2030. The index results are presented in terms of 'growth potential' and macroeconomic 'risk profile' as shown in the graph below. (The size of the bubble refers to the number of outgoing students in 2020 or the latest available year.)

The research conducted in 30 countries categorises countries according to certain criteria. When we look at some striking results of the research, we see the following.

- China and India are expected to remain the leading senders of international students globally until 2030. Macroeconomic conditions in China and India will continue to strongly support growth in outbound student mobility. While there are other countries with stronger economic and demographic growth rates, the scale of China and India means that slower growth rates



While the global outlook for growth in international student numbers remains positive, the period to 2030 is likely to be characterised by moderately slowing growth.

However, the extent to which macroeconomic conditions will support growth will vary considerably across countries.

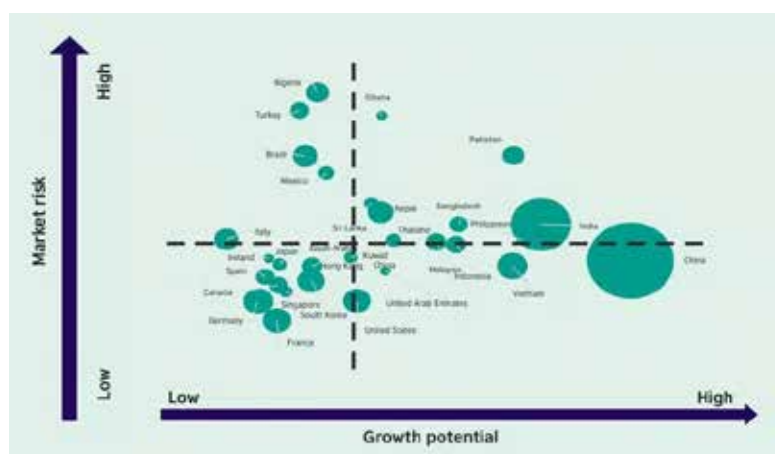


Figure 1: Outbound Students Opportunity and Risk Index results

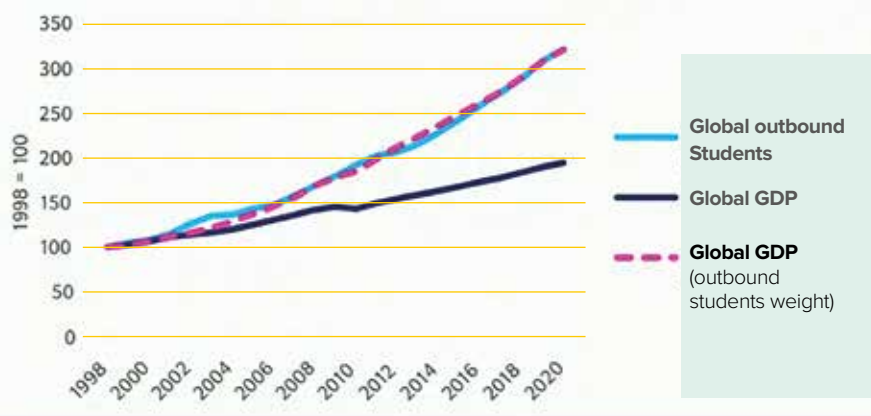


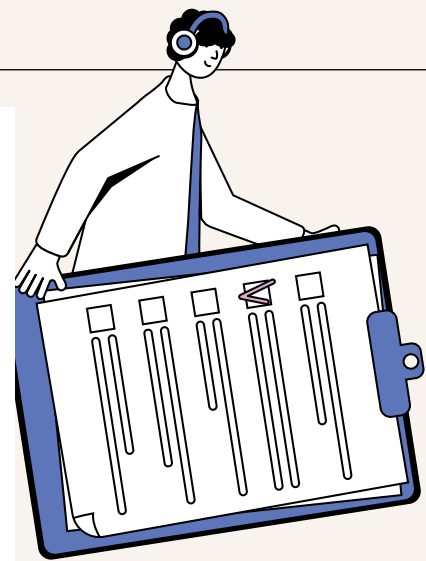
Figure 2: Global Outbound Students and GDP (Source: Oxford Economics and UNESCO data)

in key metrics will change into growth volumes that far exceed other markets. For example, in 2019-30, the number of middle- and high-income households in China is projected to increase by 66 million, compared with India (9 million), the US (8 million) and Indonesia (4 million). India's relatively favourable outlook will be supported by continued high levels of investment in the economy as well as continued high population growth and expansion of the working-age population.

- Bangladesh, Indonesia, the Philippines and Vietnam represent 'rising stars' due to their favourable macro environments and low/medium risk profiles. The UK has a relatively low market share in these countries compared to other study destinations. Pakistan represents an outlier in the index with strong growth potential based on its strong demographic and medium-term macroeconomic outlook, with a high level of market risk in light of the ongoing economic crisis in the country.
- Countries like Kuwait, Malaysia, Nepal, Saudi Arabia, Sri Lanka, Thailand, UAE and the US are in the 'middle ground' of the index. In common with the 'rising stars' group, these markets represent low/medium levels of market risk.

However, the potential growth in total outbound mobility from these markets is generally lower, although still strong. These countries can be considered to contribute to a balanced student recruitment market portfolio. Many of these countries offer generous government-funded scholarship programs.

- High-income advanced economies such as Canada, France, Germany, Hong Kong (SAR), Ireland, Italy, Japan, Singapore, South Korea and Spain are combining relatively low growth prospects with decent market risk profiles, consistent with slow but steady growth in outbound students over the medium term. As with the 'middle ground' countries above, these countries are notable for the relative stability and diversity they offer to the UK higher education sector.
- Countries such as Brazil, Ghana, Mexico, and Nigeria face several macroeconomic challenges that negatively affect the growth in total outbound student mobility in the medium term. The risk profiles of these countries suggest that the growth in outbound mobility could reverse rapidly. However, the countries in this group are the main senders of international students and will remain the most important target market for the UK education sector until 2030.



Expectations for outbound student mobility are based on the '**growth potential**' and '**risk profile**' of the student-sending countries.

An index produced as part of this research measures the extent to which macroeconomic conditions in 30 countries support growth in student mobility leading up to 2030.

5. In a more competitive international environment by 2030, continued growth in recruitment will depend on a more strategic and risk-based approach to targeting markets and allocating resources.

While the global outlook for growth in international student numbers remains positive, the period to 2030 is likely to be characterised by moderately slowing growth. However, the extent to which macroeconomic conditions will support growth will vary considerably across countries. The analysis shows that there is a lagged transition of about one year in outbound student mobility due to macroeconomic conditions. However, exchange rates have been shown to have more immediate effects, especially in low-income, more price-sensitive markets. Given the important role these factors play in international student mobility, this outlook can provide important insights into the future of outbound student mobility between countries.



Internationalisation of Education

Internationalisation of education is a multidimensional phenomenon that includes aspects of education, training, identity construction, people, culture, interaction, economy, development, diplomacy, and strategy.

The phenomenon that we can call the globalisation of education or internationalisation in education points to multidimensional mobility. Throughout history, people have travelled to different countries to access information, gain experience and improve their skills. Today, this mobility continues at an increasing rate. This mobility in education takes place in a wide range of fields, from foreign language learning to academic exchange programs. Nation-states support this mobility and announce programs to enable students to study abroad. International scholarships, internship programs, the spread of international school networks run by the state and civil society, online diploma programs and the activities of international organisations such as UNESCO, UNICEF and the European Union in the field of education can also be considered in this context.

The data reflected in research reports in this field show that there has been a significant increase in the number of international students. In recent years, this number has increased up to 7 million. This is an important potential.

Internationalisation of education is a multidimensional phenomenon that includes aspects of education, training, identity construction, people, culture, interaction, economy, development, diplomacy, and strategy.

In this issue, we aim to contribute to the studies in this field by addressing the internationalisation of education in all its aspects.



Internationalisation
of Education

INTERNATIONALISATION OF EDUCATION IN TÜRKİYE





Birol Akgün

The process called internationalisation of Education refers to a multi-dimensional phenomenon in the field of education in today's world. This process covers a wide range from foreign language teaching to student mobility, from the participation of academics in exchange programs to the implementation of international joint programs.



**PROF. DR.
BIROL AKGÜN**

*Chairman of the Board of
Trustees of Turkish Maarif
Foundation*

He graduated from Ankara University, Faculty of Political Sciences. Between 1994 and 2000, he completed his master's and doctorate degrees at Case Western Reserve University as an official scholarship student on behalf of the Ministry of National Education. His areas of expertise are 'Comparative Politics, International Relations, Foreign Policy and International Organisations'. Akgün, who has many academic publications in the fields of 'Political Sociology, Diaspora and Migration Policy, Developing Countries, Global Migration Shift and Rising Powers, International Organisations and Türkiye', received the Milliyet 2002 Social Sciences First Prize for his study titled 'September 11, Changing World Balances and Türkiye'.

He undertook many administrative duties throughout his work life.

Dr. Birol Akgün is currently the Chairman of the Board of Trustees of the Turkish Maarif Foundation.

In today's era of global governance, although structures such as international organisations, NGOs and multinational corporations have an impact, the main actors of the global system are still nation-states. The most prominent characteristic of modern nation-states is that they have the monopoly of being the ultimate sovereign power over everyone and everything living within their national borders and of legitimately using force when necessary. In this context, the most fundamental duty of nation-states is to protect the fundamental rights and freedoms of their citizens, take the necessary measures for a life worthy of human dignity, and ensure social order and national security. These traditional functions of nation-states have evolved, and the developing understanding of the "social state" has made it an obligatory duty for modern states to provide the right to "fundamental education" to all their citizens.



Internationalisation of Education

The 193 member states of the United Nations compete fiercely with each other for power, prosperity and prestige. In the past, factors such as geopolitical location, population size, military capacity and natural resources were the determining factors in the competition between states, whereas today the most important competitive factor has become qualified human resources. The fundamental changes in information and communication technologies, the expansion of transport networks and the process of economic, political and cultural integration accelerated by these developments in the last three decades have brought the level of international interaction and interdependence to unprecedented levels. The globalisation process has not only accelerated the circulation of information, goods and services, but also increased the international mobility of people ². In this context, the borders and sovereignty of nation-states have become increasingly symbolic, while the concept of national citizenship has been replaced by more cosmopolitan lifestyles, consumption patterns and working practices that require interaction on a global scale. Consequently, under conditions of globalisation, the education systems of states have to focus not only on the needs of national economies but also on the training of a labour force equipped to compete in global markets. Nowadays, states are making radical reforms in their education systems in terms of both content and structure; at the same time, they encourage their citizens to receive education in different countries and education systems.

The process called internationalisation or globalisation of education refers to a multidimensional phenomenon in the field of education in today's world ³. This process covers a wide range from foreign language teaching to student mobility, from the participation of academics in exchange programs to the implementation of international joint

programs. At the same time, the opening of education programs offered in foreign languages such as English and French in different countries and the development of common teaching programs and educational standards are also part of this process. In addition, world university rankings, international examinations such as TIMSS, PIRLS and PISA, international scholarships, internship programs, the spread of international school networks run by the state and civil society, online diploma programs and the activities of international organisations such as UNESCO, UNICEF and the European Union in

the field of education can also be considered in this context.

The main element emphasising the meaning of international education is the added value that knowledge, skills and experiences acquired in different countries bring to individuals. In today's global labour markets, foreign language skills and international experience facilitate individuals' job search processes, enable them to earn higher salaries and increase their career advancement opportunities. On the other hand, inadequacy of educational opportunities in many countries, lack of the desired quality level, or individuals' desire





NOWADAYS, STATES ARE MAKING RADICAL REFORMS IN THEIR EDUCATION SYSTEMS IN TERMS OF BOTH CONTENT AND STRUCTURE; AT THE SAME TIME, THEY ENCOURAGE THEIR CITIZENS TO RECEIVE EDUCATION IN DIFFERENT COUNTRIES AND EDUCATION SYSTEMS.

**336
thousand**

Number of guest students accepted by Türkiye in Higher Education

**500
thousand**

International student target according to the 11th Development Plan of Türkiye

for self-realization are among the important factors that increase the demand for education in different countries ⁴.

According to reports on international student statistics, the number of these students studying outside their home country is increasing every year and has reached nearly 7 million in recent years. Core countries in the international system such as the USA, the UK, Australia, Canada, France, Germany and Japan receive most of the international students, while semi-peripheral and peripheral countries such as China, India, Malaysia and South Korea send most of their international students to other countries⁶. Türkiye has

adapted to the internationalisation process in education both as a student-sending country and through more than 300 thousand guest students accepted in higher education. In addition, thousands of students from Türkiye are studying in different countries, especially in the USA and European countries.

It should not be forgotten that the internationalisation of education has a very serious economic dimension. The USA, the UK, Australia and Canada, where English is the language of education, host around 2 million international students in their countries. The US, which hosts more than one million international students in its coun-

try, has an annual earnings of \$38 billion in 2022⁷. As with tourism, for countries with a strong educational infrastructure, providing university education to students from different nationalities is a type of export of educational services and has become an important economic sector for these countries, generating a significant source of income. Other long-term political economy and cultural effects of internationalisation in education should not be forgotten.

THE CASE OF TÜRKİYE

The history of Türkiye's opening to the world in the field of education is quite old. During



Internationalisation of Education

**15
million**

Number of beneficiaries
of the Erasmus Program
between 2003
and 2024

the Ottoman period, scientists of Central Asian origin such as Ali Kuşçu played important roles in madrasas, and towards the end of the 19th century, especially in military schools, educators were brought from France and Germany. In the post-Tanzimat reform era, students sent to Europe and Turkish intellectuals from Kazan, Crimea and Azerbaijan who migrated to Istanbul contributed to the Ottoman education system. This innovative generation played an important role in shaping the understanding of modern education in the Constitutional Monarchy and the Republic. After the proclamation of the Republic, Türkiye's opening up to the

outside world accelerated and sending students abroad was systematized with Law No. 1416 enacted in 1929. In this process, foreign experts brought to Türkiye also played a decisive role in educational reforms. For example, American educator John Dewey's 1924 report, with its principles of active learning and critical thinking, shaped the educational

reforms of the early Republican period. The report prepared by Alfred Kühne in 1925 on vocational education, in this context, vocational education assumed a critical role in terms of raising a labour force with skills that would contribute to the development of the country. The 1933 university reform was shaped in line with Albert Malche's report and this reform enabled Istanbul University to become the flagship of the Republic in higher education. In the same period, many academics who escaped from Nazi Germany were invited to Istanbul University and contributed to the educational reforms and higher education of the country.



In the post-World War II period, Türkiye's alliance with the United States brought about a large number of military and civilian expert exchanges. In this context, the transformation of Robert College into Boğaziçi University (1971), the establishment of METU (1956) and TODAİE (1958) in Ankara, Ankara Science High School (1964), and TÜBİTAK (1963), among other institutions, were all significantly influenced by relations with the USA. It is also important to emphasise the importance of educational cooperation in the 1950s and 1960s through the activities of the US-based Rockefeller and Ford Foundations and the Fulbright Commission. Türkiye's EU candidacy process in the late 1990s increased student and faculty mobility through Erasmus and lifelong learning programs and greatly accelerated multilateral interactions between Turkish universities and EU countries. Between 2003 and 2024, 15 million people benefited from the Erasmus Program. The Mevlana Exchange Program, which arranges similar educational mobility with universities around the world outside the countries subject to the Erasmus Program, and the Orkhun Exchange Program, which covers mobility between educational institutions in the Turkic world, also contribute to Türkiye's internationalization in education. On the other hand, the Turkish Maarif Foundation, established in 2016, has opened educational institutions in more than 50 countries in a short time, expanding Türkiye's global educational cooperation, especially at the K-12 level. Accordingly, Türkiye's bilateral cooperation in higher education has led to the establishment of Khoja Ahmet Yesevi University in Kazakhstan (1993), Manas University in Kyrgyzstan (1995), Türkiye-Azerbaijan University in Azerbaijan (2024) and Galatasaray University (1992), Turkish-German University (2008) and Turkish-Japanese University of Science and Technology (2017).

Türkiye has adopted a strategy that prioritises internationalisation in education in

**THE HISTORY OF
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ESPECIALLY IN MILITARY
SCHOOLS, EDUCATORS
WERE BROUGHT FROM
FRANCE AND GERMANY.**

the 11th Development Plan and has set a target of reaching 500,000 international students in YÖK, government programs and presidential statements.^{8,9} Approximately 4 thousand students (around 20 thousand in total) brought to Türkiye for university education through the Presidency for Turks Abroad and Related Communities (YTB) and 336,366 international students studying in Türkiye through their means demonstrate Türkiye's significant success in the field of internationalisation in education. Universities in Türkiye earn an annual income of approximately 2 billion dollars from these students. Türkiye's internationalisation policy in education contributes to Türkiye's re-emergence as a globally influential regional power in the centenary year of its foundation, reflects its confidence in its own cultural and civilizational values, and enables Türkiye to establish close, sincere and effective ties with other countries.

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Trillium Hibbeln-George Edwards

Improvement of Education Quality

Accreditation plays an important role in the internationalisation of education and offers numerous benefits to schools, educational institutions and students. By linking schools to global best practices, creating an international network and guaranteeing quality standards, accreditation improves the overall quality of education.



TRILLIUM HIBBELN

She is the Director of Accreditation and School Improvement for the Commission on International Education at the New England Association of Schools and Colleges.

GEORGE EDWARDS

He is the Chief Accreditation Officer for the New England Association of Schools and Colleges in Lowell, Massachusetts.

INTRODUCTION

Accreditation in education plays an important role in ensuring the quality and consistency of educational standards worldwide. As the world becomes more and more interconnected, the importance of accreditation in the internationalisation of education is becoming more prominent. This paper examines the benefits of accreditation in internationalising education, the value it brings to educational institutions and the advantages it offers to students from accredited institutions.



BENEFITS OF ACCREDITATION IN INTERNATIONAL EDUCATION

Link to Global Best Practices

Accreditation acts as a bridge connecting schools to global best practices. By adhering to accreditation standards, schools can understand and apply international standards in education. This connectivity helps schools stay up-to-date with the latest educational trends and methodologies and ensures that students receive a high-quality education on par with global standards.

International Network and Learning Community

Accreditation offers schools access to an international network of experts and other educational institutions. This network broadens the educational perspectives and practices of schools, creating a culture of cooperation and continuous improvement. Schools can share resources, exchange ideas and learn from each other's experiences. This exchange can help to build an international consensus around good practices. As a result, it improves the overall quality of education for all students.

Standards and Quality Assurance

Accreditation standards serve as a benchmark for the quality of education, ensuring that schools maintain a high level of performance. These standards promote a culture of continuous improvement by encouraging schools to regularly evaluate and improve their educational practices. By complying with accreditation standards, schools can demonstrate their commitment to providing a high-quality education that can attract students and parents seeking the best educational opportunities. Parents and communities can be assured that accredited schools consistently strive to do their best for their students.



International Recognition and Verification

Accreditation serves as a mark of quality and international recognition for educational institutions. It confirms the institution's commitment to maintaining high educational standards and makes it attractive to parents, teachers, students and the communities they serve. In competitive education markets, accreditation can serve as a differentiating factor, helping institutions to stand out and attract the best talent.

Community Engagement and Strategic Planning

The accreditation process encourages community engagement, enabling inclusive strategic planning and visioning for the future of the institution. By involving various stakeholders in the accreditation process, institutions can ensure that their strategic plans are in line with the needs and expectations of society. This inclusive approach contributes to the long-term success of the institution by fostering a sense of ownership and commitment among stakeholders. In an environment where transitions of teachers and school leaders are common, accreditation provides an important measure of stability.



ADVANTAGES FOR STUDENTS FROM ACCREDITED INSTITUTIONS

Education Mobility

Accreditation ensures a consistent quality of education across different accredited schools, providing smoother transitions for internationally mobile students. Students from accredited institutions can transfer credits more easily, making it easier for them to continue their studies in different parts of the world. This mobility is particularly useful for students whose families move frequently. Because it ensures that their education is not interrupted. Students from accredited schools can also expect greater recognition from colleges and universities in the United States and around the world.

Increased Employability

Graduating from an accredited institution can improve students' employability, as employers often recognise and evaluate the quality of education provided by accredited schools. Accreditation serves as evidence of the institution's commitment to maintaining high educational standards, which can give students a competitive advantage in the labour market.

Enhanced Learning Opportunities

Students from accredited institutions have access to a wider range of learning opportunities, including advanced courses, extracurricular activities and international exchange programs. These opportunities can enrich students' educational experiences and help them develop a well-rounded skill set that prepares them for future success.

Conclusion

In conclusion, accreditation plays an important role in the internationalisation of education and offers numerous benefits to schools, educational institutions and students. By linking schools to global best practices, creating an international network and guaranteeing quality standards, accreditation improves the overall quality of education. Accreditation for educational institutions provides international recognition, encourages community involvement and promotes a common understanding of high-quality learning. For students, accreditation offers educational mobility, enhanced learning opportunities and employment opportunities. As the global education environment continues to evolve, the importance of accreditation in maintaining and improving educational standards will continue to grow.

Promoting a Common Understanding of High-Quality Learning

Accreditation promotes a common understanding of what high-quality learning is by stimulating debate at different levels of the education community. By engaging in these discussions, institutions can develop a coherent vision for educational excellence and ensure that all stakeholders are aligned in their efforts to provide students with the best possible education. This shared understanding can be an important tool in recruiting and retaining teachers and school leaders who share the understanding of the school community.



DOÇ. DR. METİN ÇELİK

*Ankara Hacı Bayram Veli
University, Department of
International Relations*

He completed his bachelor's and master's degrees at Selçuk University and his PhD in International Relations at Gazi University with a thesis titled "Bir Uluslararası İlişkiler Miti Olarak Devletlerin Egemen Eşitliği (Sovereign Equality of States as an International Relations Myth)". Between 2016-2018, he worked as the Presidential Counsellor at YÖK. Since 2018, he has been working as a Presidential Counsellor at Turkish Maarif Foundation. He continues his academic career as an associate professor at Ankara Hacı Bayram Veli University, Department of International Relations. He continues his academic studies in the fields of international organisations, the UN system and international order, state sovereignty, the Turkic world and public diplomacy.





CHANGING TRENDS IN EDUCATION INTERNATIONALISATION



Metin Çelik

When considered together with aspects such as the global education market and cultural diplomacy, the internationalisation of education is a multidimensional phenomenon with aspects of education, training, identity construction, human, culture, interaction, economy, development, diplomacy and strategy.

The internationalisation of education refers to the co-operation, transitivity, interaction and relationship between different states, nations, civilisations and cultures through different institutions in the field of education. Today, when evaluated together with aspects such as student and academic mobility, study abroad, international schools, international accreditation and curriculum programs, international assessment and quality criteria, global education market and cultural diplomacy; the internationalisation of education is a multi-dimensional phenomenon with aspects of education, training, identity construction, human, culture, interaction, economy, development, diplomacy and strategy.



Internationalisation of Education

Although it is one of the popular concepts of the twenty-first century, the internationalisation of education is a concept with a historical background dating back to ancient times. In Turkish-Islamic, European, Arab, Confucian and other civilisations, there was a tradition of travelling to other cities or countries to learn and teach science, knowledge and wisdom. It was also quite common to translate fundamental works. These travels of science, knowledge and wisdom, which brought about the formation of madrasas, universities, schools and academies over time, built the foundations of the internationalisation of education in terms of bringing together people from different geographies, civilisations, cultures, religions and languages, bringing them together, fusing them, causing knowledge transfer and experience sharing.

Although its history dates back to ancient times, the internationalisation of education is constantly improving itself by keeping up with the spirit of the time and the requirements of the international system. In this paper, the changing trends in the internationalisation of education are examined in terms of internationalisation abroad and internationalisation at home.

Internationalisation Abroad

People may prefer to receive a certain part of their education abroad for purposes such as accessing quality and qualified education, learning a foreign language, meeting different cultures, and experiencing the experience abroad. The main activity in student mobility in internationalisation abroad takes place in higher education. According to OECD data, the number of higher education students worldwide in 2023 is around 250 million, of which 6.8 million are studying abroad. This number does not include students who had to leave their countries due to reasons such as migration and civil war. In this respect, the ratio of higher education students studying abroad is 2.7 %.



2.7%

The ratio of higher education students studying abroad to the general population. This rate is 7.5 % in OECD countries and 10% in European Union countries.

6.8 million

Number of higher education students studying abroad (2023)

250 million

Number of higher education students worldwide (2023)

INTERNATIONAL STUDENTS

9%

CHINA

10%

UNITED KINGDOM

14.6%

USA

8%

AUSTRALIA

5%

CANADA



THE NORTH-SOUTH DIVISION, WHICH EXPRESSES A MULTIDIMENSIONAL DIVISION IN INTERNATIONAL POLITICS SUCH AS COLONIALISM, HEGEMONY STRUGGLE, MODERNISATION, DEVELOPMENT, AND IDEOLOGICAL POLARISATION, ALSO EMERGES IN EDUCATION.

This rate is 7.5 % in OECD countries and 10% in European Union countries. Therefore, internationalisation abroad offers limited internationalisation opportunities due to economic conditions, geographical and cultural differences, quota limits and visa applications.

According to OECD and UNESCO data for 2023, 14.6% of international students prefer the USA, 10% the UK, 5% Canada, 9% China, and 8% Australia as their destination country, i.e. the country of destination for higher education. At the continental level, Europe ranks first with 40 % and English-speaking countries with 70 %. Japan, Malaysia and Türkiye are rapidly rising as destination countries for international student mobility.

The Route of Internationalisation Abroad is Changing

In international politics, the route of international students is usually from the South, symbolising economically weak, less prosperous, underdeveloped or developing countries, to the North, symbolising economically rich, prosperous and developed countries. The North-South division, which expresses a multidimensional division in international politics such as colonialism, hegemony struggle, modernisation, development, and ideological polarisation, also emerges in education. In parallel with its political and economic capacity, the North has always attracted international students as a source of educational infrastructure, quality of education offered, educational outcomes, facilities and *lingua franca*, a legacy of the colonial era. The South-North route in international student mobility is defined as *vertical internationalisation* in the literature. However, *horizontal internationalisation* is also taking place in the form of the North-North and the South-South routes, which have increased in recent years. Especially in the last decade, variables and challenges such as global economic developments, the coronavirus pandemic, minority and migration debates, increasing xenophobia in the West, disorder and violence in international politics, visa difficulties, and domestic political developments have brought the Southern countries closer together. Ideologically, the fact that the South-North route evokes interdependence in the shadow of colonialism has led the South, which has been emphasising independence in the context of increasing nationalisation and freedom sensitivity in the last decade, to close cooperation with other Southern countries. Although there has been a significant increase in new trends towards the South-South, the dominant study-abroad route is still the South-North.



Internationalisation at Home

While studying abroad is still attractive in international education in terms of student mobility, access to quality education, exposure to different cultures and foreign language learning, it is not widespread due to the challenges and developments mentioned above. The fact that an average of 2.7% of higher education students worldwide are international students means that 97.3% of them cannot benefit from this opportunity. For this reason, initiatives have been developed over the last two decades to involve more students in the international education process. The aim of one of these initiatives, internationalisation at home, is to decentralise the process of internationalisation in education, which was previously enjoyed by a limited, small and elite group, and make it accessible to a wider circle. *Home* in internationalisation at home refers to both the student's home country, i.e. the locality, and his own home, i.e. the living space, the household.

Internationalisation at home enables students to access international education equipped with global skills without leaving their home countries, and in some cases even without leaving their homes, and even allows internationalisation in mother tongue education. In this way, the limitations of education abroad can be overcome and the internationalisation of education can be spread to a wider base. Internationalisation at home can be analysed under three main headings: distance education and open course resources, international schools and campuses, international curricula and internationalisation of curricula.

Distance Education and Online Course Resources

Internet-based distance education and *open course* resources, whose vital importance has been realised in the coronavirus pandemic, have been expanding their usage area with increasing interest day by day after the compulsory awareness created by the pandemic,

**RECEIVING EDUCATION
FROM THE WORLD'S
PRESTIGIOUS
UNIVERSITIES THROUGH
DISTANCE AND
ONLINE EDUCATION
AND ACCESSING
COURSE PACKAGES
HAVE POPULARISED
INTERNATIONALISATION
AT HOME.**

albeit limited before the pandemic. New open course resources such as MOOCs and COILs are being added every day, and their usage area is becoming widespread in parallel with the widespread use of mobile phones and internet access. Receiving education from the world's prestigious universities through distance and online education and accessing course packages have popularised

internationalisation at home. Finally, in the digitalised world, new education models based on artificial intelligence and augmented reality make internationalisation at home more useful and popular.

International Schools and Campuses

The expat schools and Christian missionary schools of the colonial period transformed over time and took their place in history as international schools in their present form from the 19th century onwards. In international literature, the first examples of modern international schools are the Galatasaray High School in Istanbul (1868) and the Geneva International School of the League of Nations (1924). International schools are considered to be quality educational institutions opened by developed countries (*the North*) in other countries, allowing young people in other countries to access quality education in their own countries. In this respect, international schools operating in pre-school, primary and secondary education are an important instrument of internationalisation at home. While for



many years the French Agency for Education Abroad (AEFE), the Centre for German Schools Abroad (ZfA) and the British Schools Overseas (BSO) were the world's most widespread international education institutions, China joined the international schools network with Hanban in 1987 (Confucius Institutes and Schools in 2004) and Türkiye with the Turkish Maarif Foundation (TMV) in 2016. By 2024, in just eight years, TMV has managed to rank among the top five most widespread international education organisations in the world, along with AEFE, ZfA and BSO.

In the field of international higher education, *international campuses* opened by prestigious universities around the world are spreading internationalisation at home. Although there were examples in the 1900s, it was mainly in the 1990s after the Cold War that prestigious universities from countries such as the USA and the UK started to open international campuses in the Middle East, Central Asia, and Southeast Asia, especially in India and China. International campuses are the host campuses of prestigious international universities, which rank high in academic achievement rankings, and offer experience, education, achievements and academic staff of prestigious international universities. The students in the host country have the opportunity to access the educational opportunities of successful international universities in their own country without travelling abroad. According to C-BERT's 2023 data, universities from 39 countries have 333 international campuses in 83 countries. While in the countries of origin, the USA opened 84, the UK 46, Russia 39, France 38, and Australia 20, therefore are the top five with the opening of international campuses, the first five countries hosting international campuses are China with 47, UAE 30, Singapore 16, Malaysia 15 and Qatar 11.



International Curricula and Internationalisation of Curricula

There are two main approaches to curricula in the internationalisation of education. On the one hand, there is a more widespread use of international curricula locally, and on the other hand, the internationalisation of local curricula has increased in recent years. In both, the aim is to create content that is in line with global needs and trends in educational outcomes, measurement and evaluation, methods and procedures.

International curricula aim to educate students not through their own cultural and local codes, but as cosmopolitan citizens in harmony with the international system in the context of the needs and conditions of the international system. The International Baccalaureate (IB), Cambridge (IGCSE) and Advanced Placement (AP) in pre-school, primary and secondary education are the most common international curricula that aim to prepare students to be part of the global community, equipped with the responsibilities and expectations of global life. Türkiye has also entered the international curriculum market through the International Maarif (IM) program developed by the Turkish Maarif Foundation. It should be noted that the IM program includes both the international curriculum and the internationalisation of the curriculum.

Internationalisation of the curriculum refers to the revision of the local curriculum in terms of the aims, objectives, outcomes and methods of international education and

its re-design with international and inter-cultural content. Thus, instead of going abroad, which is more expensive and challenging, students access international knowledge and skills in their local educational atmosphere with the local curriculum updated from the perspective of internationalisation.

The main market for international curricula is usually the Southern countries. In the Southern countries, which have increased their sensitivity to issues of locality, nationality and independence due to the rapid change and transformation in international politics in recent years, the uniform content of international curricula with a global citizenship super-identity that puts the local in the background has been discussed more in recent years, and the idea of internationalisation of local curricula that respect national, regional and cultural differences has been adopted more. With internationalised local curricula, students are not alienated from their own cultures and can gain advantages such as course contents updated with global innovations, student exchange, education in a foreign language, and studying together with students from different language-religion-culture in the same classroom environment.

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INTERNATIONAL ACADEMIC PRESENCE IN TÜRKİYE



Taceddin Talha Günaydın

Türkiye is an important part of international academic mobility as it has a wide education network with 208 universities, 7,081,289 students and 184,289 academics.

Studies on the internationalisation of education generally focus on institutions and students, and do not adequately address academics. Cross-border mobility of academics has been going on for hundreds of years and has been systematised with the establishment of modern universities. International mobility is organised both nationally and through international programs such as Fulbright and Erasmus+. In fact, within the scope of Erasmus+, a budget of 14.7 billion Euro has been allocated for the 2014-20 period and this mobility has been encouraged.





TACEDDIN TALHA GÜNAYDIN

He completed his undergraduate degree in History at METU and his master's degree in Turkish Studies at Ibn Haldun University. He continues her doctoral studies at Fatih Sultan Mehmet University, Department of History of Islamic Science. His research interests include the socio-economic history of the Ottoman Empire, minorities and migration history.



According to September 2024 data, Türkiye is an important part of international academic mobility as it has a wide education network with 208 universities, 7,081,289 students and 184,289 academics. Although there is no precise data on the number of Turkish academics abroad, according to the September 2024 statistics of the Council of Higher Education (YÖK), there are 2906 foreign academics in Türkiye. The oldest available data of YÖK on the number of international academics belongs to 1984. In that year, a total of 173 foreign academics were working in Turkish universities, representing 0.8 % of the total number of academics. This number increased to 851 in 2000 and 3144 in 2016, constituting 1.6% of the total number of academics. Although there was a decline in 2017, the number of foreign academics in Türkiye increased between 0.8% and 2.0% between 1984 and 2024. The universities with the highest number of international academics in Türkiye were Bilkent, METU and Boğaziçi University in 2021, and Bilkent, Başkent and Istanbul University in 2024. Although there has been a significant increase in the number

of international academics in our country, this number is quite low compared to the examples in the world.

LEGAL OBSTACLES

Additional Article 14 of the Decree Law on the Academic Staff of Higher Education Institutions prevents the ratio of international academics from exceeding the 2% limit. According to the decree: “According to Article 34 of the Higher Education Law No. 2547 and Article 16 of the Higher Education Personnel Law No. 2914, the number of foreign academic staff to be employed under contract in higher education

institutions cannot exceed 2% of the number of full academic staff”.

It is useful to discuss the 2% quota, which is incompatible with the goal of “becoming a centre of attraction for qualified foreign labour force” highlighted in the “Internationalisation Strategy Document (2018/2022)” in higher education and the article “Policies that will facilitate the inclusion of international students and academic staff in our higher education system are of great importance” highlighted in the Strategic Goals and Objectives section.

COUNTRIES WHERE FOREIGN ACADEMICS COME

The diversity of countries of origin of international academics is constantly increasing. While Türkiye hosted academics from 112 different countries in 2016, this number decreased to 106 in 2017. According to current YÖK data, this number is currently 117.

In 2017, while the highest number of academics came from the USA, today Iran has taken the first place. In addition, while academics from the top 10 countries accounted for 60% of the total number of international academics in 2017, this rate has increased to 62.3% today. The fact that neighbouring countries such as Syria, Iran, TRNC and Azerbaijan are the majority in the top 10 countries is another issue that should be emphasised.

Another data we have is related to the positions in which foreign academics are employed. As can be seen in Table 1, the majority of international academics are lecturers and the majority of them are assigned to foreign language teaching. Professors, associate professors and doctorate professors constitute 42% of the total number of foreign academics, and the majority of them are doctorate professors. Those working as professors constitute approximately 7% of the total.

When we look at the gender distribution of academics in Turkish universities,

POLICIES TO FACILITATE THE INCLUSION OF INTERNATIONAL STUDENTS AND TEACHING STAFF IN OUR HIGHER EDUCATION SYSTEM ARE OF GREAT IMPORTANCE.



Bilkent Üniversitesi, Ankara

we see that the balance between men and women is above the European and US averages. With 45 % female academics, Türkiye surpassed the EU with 41.3 % and the USA with 42.5%. In the gender distribution of foreign academics, although this ratio is behind the general average of Türkiye, the balance between men and women is being achieved day by day. In 2017, while the proportion of women was 37%, today this rate has reached 40.8% as seen in Table 2.

EMPLOYMENT CONDITIONS

The Executive Board of the Council of Higher Education prepared a new circular titled “Procedures and Principles Regarding the Employment of Foreign National Lecturers” and sent it to universities. Effective from 20 January 2020, the circular contains separate minimum requirements for employment in foreign language preparatory classes, associate, undergraduate and graduate departments.⁵ Previously, it was sufficient to be a native speaker of English and to have a bachelor’s degree in any field, but with the 2020 Circular, this was changed and native speakers of English were required to have at least a bachelor’s degree in a field such as linguistics, language and literature, comparative literature, teaching or educational sciences (pedagogy), while those with a bachelor’s degree in fields other than these were required to have a DELTA or CELTA certificate or two years of work experience in an accredited educational institution. For non-English preparatory classes, it is required to have a bachelor’s degree in the relevant language and at least two years of experience in language teaching or one year of academic experience. In order to be employed in associate degree programs, it is necessary to have at least a bachelor’s degree and at least two years of academic work experience in a higher education institution recognised by YÖK or a master’s degree in the relevant field.

For the employment of international academics in undergraduate and graduate departments, in addition to having a PhD

WHILE TÜRKİYE HOSTED ACADEMICS FROM 112 DIFFERENT COUNTRIES IN 2016, THIS NUMBER HAS INCREASED TO 117 TODAY.

Table 1.
Percentages of International Academics
According to Academic Duties (2024)

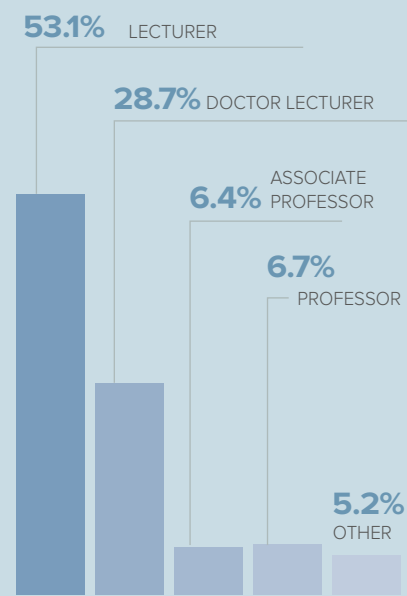
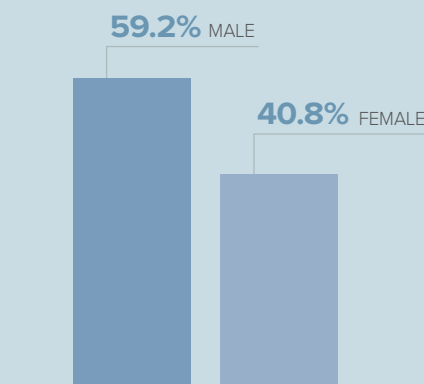


Table 2.
Gender Distribution Percentages of
International Academics



Source: Created using The Council of Higher Education (YÖK) data.

degree and a command of the language of instruction of the program in which they will teach, it is obligatory to work as a lecturer in a higher education institution recognized by the YÖK for at least one year or to have a published book in the field or to have at least five articles published in refereed journals in the last five years.

The employment of international academics is not only limited to lecturing, but the way for them to be employed in research projects has also been opened with this circular. Within the scope of the regulation, the employment of foreign academics who wish to conduct research at universities in Türkiye and who meet at least one of the following conditions has been encouraged:

- To have a master’s or doctoral degree from one of the universities ranked in the top 1000 in any of the world university rankings [Times Higher Education (THE); World University Rankings, QS World University Rankings or Academic Ranking of World Universities (ARWU)] or have worked as an academician and researcher at these universities for at least one year,
- To have published at least ten articles in indexed journals accepted as valid by the authorised boards of the university where he will be employed,
- To have worked as a coordinator, executive or researcher in at least one ongoing or completed research project of a scientific nature that contributes to science and industry,

Foreign academics to be employed are also given the right to bring up to three PhD students with them to be employed as research assistants. Guest lecturers, and international academics to be employed free of charge within the scope of bilateral agreements and exchange programs are exempted from the above-mentioned conditions. The employment of these academics will continue to be carried out according to the legislation in force.



ABDULLAH GÜLÇİMEN

He Graduated in International Relations. He has participated in international education programs in nearly 20 countries. He has worked in the Ministry of Youth and Sports, Ministry of Foreign Affairs, and is currently working as the Serbia Country Representative of Turkish Maarif Foundation.

Specialising in education, international relations and youth politics, Gülçimen continues to actively contribute to these fields.



INTERNATIONAL EDUCATION PROGRAMMES AND OPPORTUNITIES PROVIDED BY TÜRKİYE



Abdullah Gülçimen

Successful student mobility programs around the world offer young people the opportunity to learn about different cultures, improve their language skills and increase their academic achievement.

Education plays a critical role in the development of individuals and societies. In a globalising world, student mobility and international education support accelerate both individual and social development by equipping young people with global knowledge and experience. Successful student mobility programs around the world offer young people the opportunity to learn about different cultures, improve their language skills and increase their academic achievement. In this context, Türkiye aims to unlock the potential of young people by offering them various international education opportunities. The projects carried out and the support provided by the Turkish National Agency contribute significantly to young people having a global vision.



POPULAR STUDENT MOBILITY PROGRAMS AROUND THE WORLD

Student mobility programs around the world are designed to enable international interaction of education systems. One of the most well-known and successful programs is the Erasmus+ program. Funded by the European Union (EU), Erasmus+ allows students to study, do an internship or volunteer in another EU country. In the period 2014-2020, 4 million participants worldwide were involved in the Erasmus+ program. This program provides students with many academic and social advantages and enables them to have a global perspective. Every year, an average of 70,000

STUDENT MOBILITY
AND INTERNATIONAL
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Turkish students benefit from study and internship opportunities abroad under Erasmus+.

The Fulbright Program is one of the most prestigious international education scholarships in the United States. Inviting students from many countries around the world to study or conduct research in the USA, this program promotes academic excellence and cultural understanding. Every year, hundreds of students in Türkiye have the opportunity to pursue graduate studies in the USA thanks to the Fulbright scholarships.

Chevening Scholarships are a prestigious scholarship program funded by the



Student mobility programs around the world are designed to enable international interaction of education systems.

UK government that offers students from around the world who show leadership potential the opportunity to study for a master's degree in the UK. The Chevening aims to develop students' leadership skills and contribute to their countries after graduation. The scholarship program, which offers approximately 1,500 students the opportunity to study in the UK each year, also offers opportunities to a large number of students from Türkiye.

The Jean Monnet Scholarship Program is a program funded by the European Union that provides scholarships for master's or doctoral studies to students who wish to study EU-related subjects. This fellowship is aimed at public and private sector employees, academics and representatives of civil society organisations in Türkiye to gain knowledge and expertise on the EU acquis. Jean Monnet scholarships are awarded to approximately 160 students each year. The winners of this scholarship from Türkiye have the opportunity to study at the most prestigious universities in Europe.

TÜRKİYE SCHOLARSHIPS

It is a prestigious scholarship program offered by the Presidency for Turks Abroad and Related Communities (YTB). Türkiye makes significant contributions in terms of both education and cultural interaction by offering international students the opportunity to receive higher education. This scholarship program provides students from many countries around the world with the opportunity to study in Türkiye and offers comprehensive support to students in this process.



TÜRKİYE SCHOLARSHIPS IS A PRESTIGIOUS SCHOLARSHIP PROGRAM OFFERED BY THE PRESIDENCY FOR TURKS ABROAD AND RELATED COMMUNITIES (YTB). TÜRKİYE MAKES SIGNIFICANT CONTRIBUTIONS IN TERMS OF BOTH EDUCATION AND CULTURAL INTERACTION BY OFFERING INTERNATIONAL STUDENTS THE OPPORTUNITY TO RECEIVE HIGHER EDUCATION.

SCOPE OF THE PROGRAM AND SUPPORTS

Türkiye Scholarships offers scholarships at various educational levels and fields:

● **Undergraduate Scholarships:** Türkiye Scholarships offer international students the opportunity to study undergraduate program in Türkiye. These scholarships cover students' expenses such as tuition, accommodation, health insurance and certain educational materials. Every year, thousands of students get the chance

to receive quality education in Türkiye through this scholarship program.

● **Master's Scholarships:** Scholarships are also available for international students who wish to study at the master's level. These scholarships support students' academic and research activities and increase Türkiye's prestige in the field of higher education.

● **Doctoral Scholarships:** Scholarships for doctoral-level students allow them to conduct advanced research. The opportunity to conduct doctoral research at universities in Türkiye allows students to increase their scientific knowledge and experience.

● **Short-Term Research Fellowships:** Short-term scholarships are offered for international students who wish to participate in research projects. These scholarships encourage students to conduct research and establish academic collaborations at universities in Türkiye.



Internationalisation of Education

INTERNATIONAL EDUCATION GRANTS FOR YOUNG PEOPLE IN TÜRKİYE

Türkiye is taking important steps to provide young people with international education opportunities. Türkiye Scholarships is one of the prestigious scholarships awarded to international students by the Presidency for Turks Abroad and Related Communities (YTB). Scholarships are provided to approximately 5000 foreign students every year and within the scope of the scholarships, accommodation, health insurance and education expenses of the students are covered. These scholarships increase Türkiye's global reputation in the field of education, while enabling foreign students studying in Türkiye to contribute to Türkiye.

International Graduate Education Scholarship (YLSY) have an important place in higher education life. This program offers successful students the opportunity to study abroad and contributes to the training of qualified manpower for Türkiye's strategic goals. Many of them participate in programs so that they have a job when they return. Thus, it is ensured that their education is successfully transferred to every field.

TÜBİTAK International Collaborations Programs offer programs that support international research and cooperation, especially in the field of science and technology. Under these programs, graduate and doctoral students can conduct scientific research abroad and take part in international projects. 2219 Postdoctoral Research Fellowship Program Abroad and 2221 Guest/Scientist Support Program enable young researchers to participate in global scientific networks. TÜBİTAK aims to increase Türkiye's international competitiveness by contributing to science and technology.

TÜBİTAK International Collaborations Programs offer programs that support international research and cooperation, especially in the field of science and technology.



NATIONAL AGENCY'S PROJECTS AND BENEFITS FOR YOUNG PEOPLE

The Turkish National Agency coordinates many international education, youth and sports programs in Türkiye, in particular the Erasmus+ program. Türkiye, which joined the Erasmus+ program in 2004, has sent approximately 750,000 students and academics abroad so far. In addition, grants for projects coordinated by the Turkish National Agency are increasing every year, offering young people the opportunity to gain more international experience. For the period 2020-2027, Türkiye will receive approximately 1 billion Euro in grants from the Erasmus+ program. This grant is used to create training, internship and volunteering opportunities for students and young people.

Thanks to these projects, young people gain important gains not only in terms of

education but also in social and cultural terms. Students participating in Erasmus+ projects develop their social skills by meeting people from different cultures. At the same time, these programs help young people to build wider networks in the world of work. Erasmus+ and other projects offer students the opportunity to shape their career paths with a broader perspective.

For example, a student participating in an Erasmus+ internship can gain work experience in an international company and thus increase their chances of finding a job after graduation. European Solidarity Corps gives young people the opportunity to contribute to their personal and professional development by volunteering abroad. The skills they acquire as volunteers provide valuable competencies in the business world, such as leadership, teamwork and problem-solving.

YOUNG PEOPLE'S GAINS IN INTERNATIONAL PROJECTS

Global Perspective and Cultural Awareness

International Experience: Studying abroad or doing an internship enables young people to get to know different cultures and gain a global perspective. This experience enables them to understand cultural diversity and evaluate different perspectives.

Cultural Adaptation: They gain the ability to adapt to different cultural norms and to communicate effectively in multicultural environments. This provides a great advantage in both their professional and personal lives.

Economic Management and Personal Responsibility

Budget Management: While living abroad, they learn to live on a limited budget. This process develops skills in financial planning, saving and making economic decisions.

Personal Responsibility: Living independently abroad increases the ability to manage personal responsibilities. Handling all aspects of daily life on their own increases their self-confidence and improves their problem-solving skills.

Stress Management and Psychological Resilience

Coping with Stress: They learn to cope with the various challenges and uncertainties of living abroad. This improves their ability to cope effectively with stress and remain calm in crises.

Psychological Resilience: Challenges in a new environment increase young people's adaptability and resilience. This strengthens their capacity to cope with stressful situations in both personal and professional life.

Communication and Cooperation Skills

Effective Communication: Gain the ability to communicate effectively in different languages and cultures. This enables them to succeed in international business environments.

Teamwork: In international projects, they usually co-operate with individuals from dif-

ferent countries. This develops skills in teamwork and understanding group dynamics.

Personal Development and Personal Skills

Personal Development: Time spent abroad fosters personal development. In this process, they discover their own strengths and areas for improvement.

Leadership and Project Management: Develop leadership and project management skills by taking an active role in projects. This gives them an important advantage in their future career.

Independence and Problem Solving Skills

Independent Living: Living abroad increases young people's independence and improves their ability to make decisions on their own.

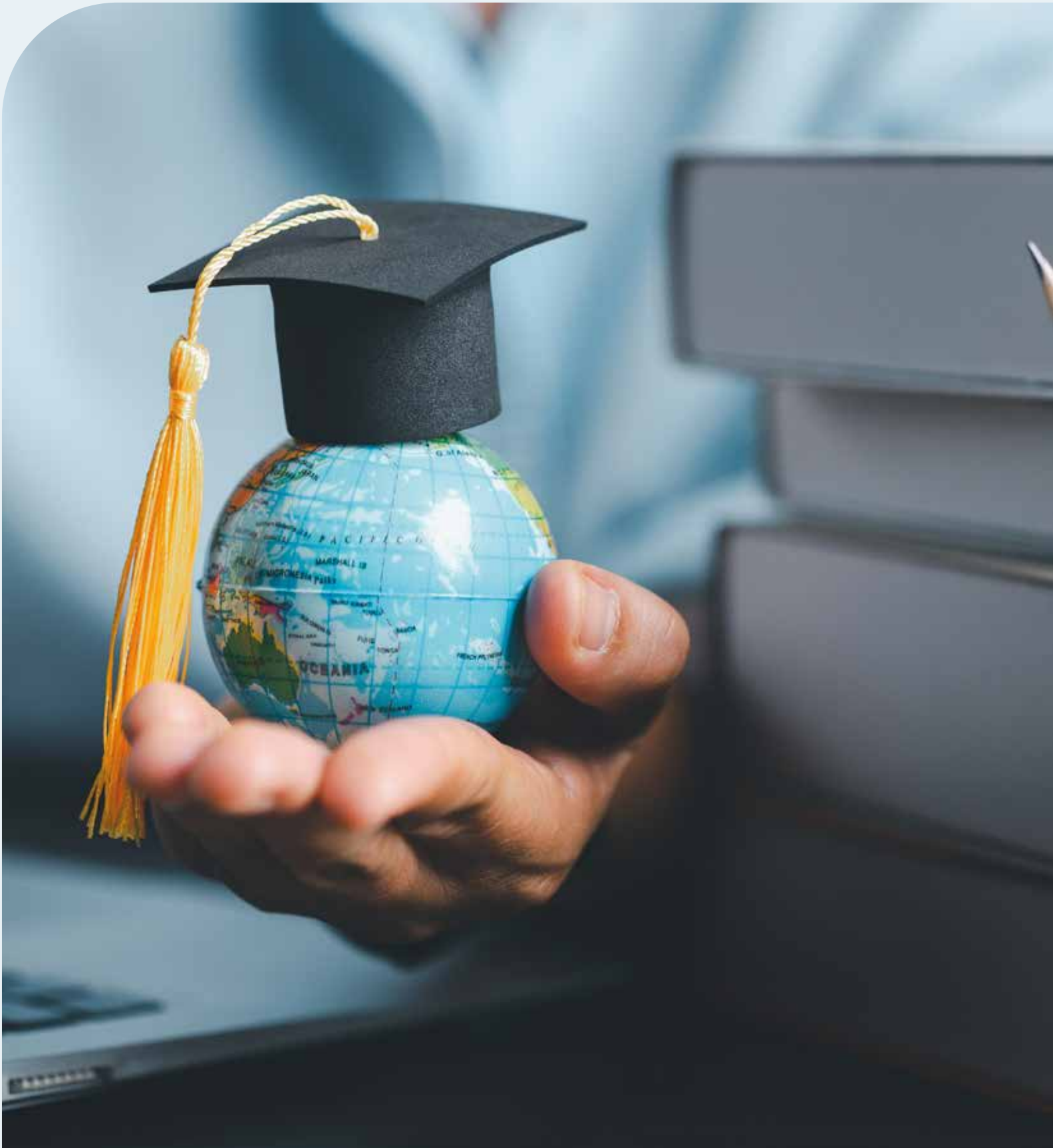
LIVING ABROAD
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OWN.

Problem Solving: Their ability to solve daily life difficulties and problems they encounter is strengthened. This increases creative and analytical thinking skills.

As a result, student mobility and international education support contribute to the personal and professional development of young people, enabling them to become individuals equipped with a global vision. Student mobility programs implemented around the world offer young people many academic, social and cultural opportunities.

At the same time, young people who take part in social responsibility and cultural projects contribute to the international prestige of the participating countries while strengthening intercountry cooperation. It is therefore important for young people to investigate and utilise these wonderful opportunities. International education and student mobility programs offer great opportunities for both individual development and the future of their countries. Young people who benefit from these opportunities offered by Türkiye will play an important role in the development of their countries as individuals who are well-equipped in every field, can think globally and at the same time firmly adhere to national values.





INTERNATIONAL STUDENT MOBILITY IN THE CONTEXT OF SOFT POWER



Oğuz Kartav

The new debate about soft power is that the international appeal of a particular country or culture is increasingly being driven by education, especially higher education. The ability of countries to exert influence through education has become an important element in the context of soft power.

Throughout history, societies have travelled to different parts of the world to access information. Especially in ancient times, many thinkers and artists travelled to different countries and received education from various schools and teachers. This shows that international student mobility started in very early periods. Civilizations have hosted foreign students at every stage of history.



OĞUZ KARTAV

Oğuz Kartav graduated from Nişantaşı Nuri Akin High School. He completed his undergraduate education at the University of West London. After her master's degree at Istanbul University, Department of New Media and Communication, he continues his PhD education at Sakarya University, Department of New Media. He continues his academic studies on new media and communication, international education, and international student mobility.



The ancient Greeks were at the forefront of those who wanted to attract and utilize students from distant regions to their own country. In the Hellenistic period, especially Athens began to attract students from various countries to its higher education institutions. As Athens gradually became a university town, administrations competed with each other to donate beautiful buildings. Students of all ages and nationalities roamed the streets and inspired each other. Many artists and scientists of ancient Greece inspired and influenced their colleagues around the world. Today, this interaction and exchange of inspiration is considered within the framework of the concept of ‘soft power’.

Soft power can be defined as exerting influence on another in order to achieve the desired result. The new debate on soft power is that the international attractiveness of a particular country or culture is increasingly being addressed through education, especially higher education. The influence of countries through education has become an important element in the context of soft power.

International students get to know the culture of the country they study in closely and often adopt it. It has been observed that students returning to their countries after their education have an impact on the social and cultural structure in their own countries. The son of the Chinese Foreign Minister quoted the following comment made by Chinese students studying in the United States: *Our experience in the United States has made us realise that there are alternative ways for China to develop and for us to live our personal lives. Having been educated in the United States made us realize that things could be different in China.* Colin Powell, Secretary General of the United States, said that he could think of nothing more valuable than the friendship of future world leaders educated in America. In line with this idea, the United States of America has trained many statesmen in different

INTERNATIONAL STUDENTS GET TO KNOW THE CULTURE OF THE COUNTRY IN WHICH THEY STUDY MOST CLOSELY AND OFTEN ADOPT IT. IT HAS BEEN OBSERVED THAT STUDENTS RETURNING TO THEIR COUNTRIES AFTER THEIR EDUCATION HAVE AN IMPACT ON THE SOCIAL AND CULTURAL STRUCTURE IN THEIR OWN COUNTRIES.

countries of the world. For example, Prince Masako of Japan graduated from Harvard University, Prime Minister Benazir Bhutto of Pakistan from Harvard University and Prime Minister Mikheil Saakashvili of Georgia from Columbia University. According to the results of a study conducted by the Higher Education Policy Institute (HEPI), the table below shows the number of people who became heads of state after graduating from the countries where they studied as international students (HEPI, 2019:1).

Country	2019	2018	2017
America	62	58	57
United Kingdom	59	57	58
France	40	40	34
Russia	10	10	9
Australia	9	9	9

Table-1.8. Number of state leaders who graduated from countries in 2017-2019

Source: The soft power benefits of educating the world's leaders, HEPI, 2019.

Many countries such as the United States of America, the United Kingdom, Canada, Australia, etc. recognise the effectiveness of international student mobility in cultural diplomacy and continue their efforts by making significant investments in this field. In recent years, especially Türkiye, Asia and other regions have started to use this area as an effective resource. Many international students are potential leaders in many fields, especially in the public and private sectors, thanks to their knowledge and experience in their countries of study. An example of the influence of international students in their home countries is the Russian politician Alexander Yakovlev. In 1958 Yakovlev was influenced by the work of political scientist David Truman of Columbia University. Yakovlev became the head of an important institute in his country and exerted a liberalising influence on Soviet leader Mikhail Gorbachev.

Another important feature of international students is that they are cultural ambassadors in the countries where they study. Students who study and live in different parts of the world have had the opportunity to both get to know the local culture in the countries they have visited and to explain their own culture to the locals. This made it easier to break down many prejudices. This has been a cheaper and more effective way than the promotion and advertising activities that a country has done to promote itself. Based on all these examples, it is thought that international students are more effective in the long term than hard power or many other strategies as an element of soft power in public diplomacy.

INTERNATIONAL STUDENT MOBILITY AS A SOFT POWER TOOL

In the 21st century globalised environment, soft power has emerged as an important element of international relations. Soft power, defined by Joseph Nye as “the ability to influence others through attraction





and persuasion rather than coercion”, is largely based on cultural, ideological and institutional appeal. One of the most effective and understated instruments of soft power is international student mobility. By facilitating the movement of students across borders, countries can build lasting relationships, foster mutual understanding and expand their influence globally.

INTERNATIONAL STUDENT MOBILITY: SOFT POWER STRATEGY

International student mobility involves students travelling to foreign countries for study, ranging from short-term exchanges to full degree programs. This mobility serves as an effective soft power tool for various reasons:

● Cultural Exchange and Mutual Understanding

Studying abroad exposes students to the culture, values and social norms of the host country, fosters mutual understanding and reduces cultural prejudices. Students gain a deeper understanding of the host country's traditions and perspectives while becoming cultural ambassadors promoting their own culture.

● Creating Long-Term Impact

International students often build lasting connections with the host country through personal relationships and professional networks. Many graduates of international education programs rise to influential positions in their home countries and carry with them the positive views of the host country. These individuals can advocate for the policies, culture and values of the host country.

● Language and Culture Promotion

Host countries can make use of international education programs to promote their language and culture. Countries such as the United States, the United Kingdom and Australia attract large numbers of international students, thus spreading English language proficiency and Western cultural values. Similarly, countries such as China and Japan offer scholarships and exchange programs to promote their languages and cultural heritage.

● Economic Benefits and Academic Collaboration

The United States of America is at the top of the list in international student mobility. International student enrolment for higher education generates a significant economic contribution to the USA. International students contributed \$45 billion to the USA economy in 2018 (iie.org, 2020). Another country where international students make an economic contribution is Canada. The \$15.5 billion contribution of international students to the Canadian economy in 2017 was larger than exports of auto parts, lumber and aircraft (Trade commissioner, 2020).

The UK, one of the countries with the highest number of international students in the world, has also made significant gains in this field. International students contributed £20.3 billion to the UK economy between 2015 and 2016 (HEPI, Kaplan report, 2018:38). Another country with a high number of international students is Australia. The contribution of international students to the Australian economy was \$37.6 million for 2018-2019. Figures released by the Australian Bureau of Statistics indicate that the contribution of the international education sector to the economy is 15% (macrobusiness.com, 2020). One of the countries with the highest num-



ber of international students in Europe is France. The contribution of international students to the French economy was 4.65 million Euro for 2016-2017 (Globeledge, 2020). Research shows that international student mobility contributes to the world economy at a high rate in general.

EFFECTIVE USE OF INTERNATIONAL STUDENT MOBILITY

Many countries have successfully utilised international student mobility to enhance their soft power. They offer some advantageous programs for students to choose their home country.

● United States of America:

Thanks to its prestigious institutions and programs, such as the Fulbright Scholarship, the USA is one of the most preferred destinations for international students. These students often return to their home countries with positive perceptions of American culture and values, reinforcing the global influence of the United States.



- **United Kingdom:** The UK's Chevening Scholarship program is one of the programs used to build soft power. By funding outstanding individuals to study in the UK, the program aims to create a global network of future leaders with deep ties to the country.
- **China:** China has increasingly utilised international student mobility to expand its soft power. China aims to increase its global influence and foster positive international relations by promoting the Chinese language and culture through Confucius Institutes and various scholarship programs.
- **Germany:** Germany's DAAD (German Academic Exchange Service) plays a very important role in promoting German culture and education. By offering scholarships and promoting academic exchange, Germany is increasing its soft power and building lasting relationships with international academics.

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CONCLUSION

The education of world leaders in countries other than their own serves as a powerful instrument of soft power. Shaped by their international experience, these leaders contribute to a more connected and collab-

orative world. Their ability to navigate and appreciate different cultural and political environments emphasizes the transformative impact of education as a pillar of soft power, promoting global understanding and cooperation.

The strategic use of international students as a form of soft power is a demonstration of the profound impact that education can have on global diplomacy and international relations. By hosting students from around the world, countries are investing in building long-term relationships that transcend borders. These students often return to their home countries to become effective leaders and professionals, carrying with them the values, knowledge and cultural understanding they gained during their studies abroad.

This exchange of ideas and experiences fosters mutual understanding and respect, creating a network of individuals with a global perspective. As ambassadors of host countries, international students contribute to a positive image and impact by promoting peace, cooperation and common progress. Moreover, the presence of international students enriches the academic environment of host countries, bringing different perspectives and encouraging innovation. This cultural and intellectual exchange not only benefits students, but also develops the educational institutions and communities that host them. In an era where global challenges require collaborative solutions, the role of international students as a soft power tool is becoming increasingly important. By nurturing these cross-cultural connections, countries can strengthen their influence, promote their values and contribute to an interconnected, harmonised world. Through education, bridges of understanding and cooperation can be built, contributing to the development of relations between countries through mutual respect and global partnership.



ABDULLAH EREN:

YTB reflects Türkiye's changing face in recent years in education and culture in foreign policy.

The first institution that comes to mind when we think of institutions that carry out activities in the Turkic world is the Presidency for Turks Abroad and Related Communities. The institution, which also provides scholarships to students from different countries studying in Türkiye, especially Türkiye Scholarships, realizes comprehensive educational, cultural, and social projects to help Turks living abroad and their relatives to keep their culture alive.

In order to get to know the institution and its activities more closely, we conducted an interview with YTB President Abdullah Eren.

We thank him for sparing his time for us.

Bekir Bilgili





Presidency for Turks Abroad and Related Communities as an Important Institution in the Internationalisation of Education: Activities and Future Goals

Mr Abdullah, first of all, I would like to talk about the reason for the establishment of YTB. Which activities were YTB, whose name we often hear, established to carry out?

The Presidency for Turks Abroad and Related Communities, or YTB for short, is one of the institutions that emerged from the paradigm shift in the foreign policy of the Republic of Türkiye in the last two decades. Türkiye, as you know, is a country at the centre of different cultures, civilisations and, geopolitically speaking, different lines of power. Great civilisations were established in Anatolia. Of course, Türkiye, with its ancient history and the common accumulation of these civilisations, has always extended its helping hand to the societies that have relations with our country in different parts of the world, especially in its close geography. It keeps extending. Activities in the “geography of the heart”, a conceptualisation unique to us, not only reveal Türkiye’s soft power. In fact, Türkiye’s geopolitical opportunities for the future are also increasing. With this awareness, Türkiye has made a paradigm shift in its foreign policy in order to be more active rather than passive, to be proactive rather than reactive, and to have a say at the table in the whole world, especially in its own region. In this context, new institutions were established to improve the institutional capacity of the country in foreign policy. YTB is one of them. “We care about our citizens abroad as much as we care about our citizens at home,” says Mr President. With this approach, our primary goal is to improve relations between Türkiye and the Turkish diaspora living abroad. We also carry out activities for the diaspora of the Turkic



world, which we can call our wider diaspora, and fraternal diasporas, i.e. cognate kin communities. Finally, we provide scholarships to international students within the scope of Türkiye scholarships. Therefore, we can say that YTB is actually an educational, cultural and diaspora institution which is the reflection of the changing face of Türkiye in recent years in foreign policy.

There are two concepts in the name of the institution. Turkish world and related communities. Who are the related communities?



We can say that the concept of related communities is a special expression for us. When I meet with my inter-

locutors in international meetings, I translate this expression as “related communities” or “kin society”, but it is still a term unique to us. Because when you go to different parts of Africa today, such as Senegal, Sudan, Somalia, or North Africa, people usually respond positively when they hear the name Türkiye. When you go to South America, you will also encounter this. If you go to Chicago, where the sister communities in America live, you will also encounter this reaction. This is a sign of sympathy towards Türkiye and shows that there are communities in favour of Türkiye all over the world. The source of this sympathy stems from Türkiye’s unique position in international politics, especially its historical and cultural background and the inclusive policies of the Ottoman Empire. Now, when we take these into the centre, we can say that the related communities consist of people with whom we have a historical and cultural background, some of whom live in peace with us in the Ottoman lands, some of whom are not within the borders of the Ottoman Empire, but with whom we still maintain contact and who live in the lands supporting Türkiye.

If we focus on educational activities, what kind of activities do we have for Turks in the diaspora?

Our citizens living abroad are very precious to us. Our national presence in Europe is over 60 years old. It has been 63 years since the agreement in 1961. In 63 years, we can say that the Turkish national presence in Europe



has written a success story. The descendants of our citizens who travelled to Europe to earn a little bit of money are today successful in every sector. In the case of Germany, they contribute close to 50 billion Euro annually to the German economy. They employ tens of thousands of workers. Of course, we want them to become much stronger both in politics and in civil society. Unfortunately, racism has been on the rise in Europe in recent years with the increase in right-wing movements. However, European Turks have made a great contribution to European countries in the last 60 years. Both Türkiye and the country they live in owe them a debt. Our primary goal is to ensure that our citizens living abroad do not lose their sense of belonging to Türkiye and do not feel alone. On the other hand, we also see that European Turks are forming a new identity. We are talking about the European Turkish community who were born and raised in Europe, who are in touch with European culture, and who continue their Turkish traditions and customs -of course, because they spent their socialisation process in Turkish society-. We both develop policies and carry out projects for these goals. Within the framework of our project budget, we support NGOs abroad and their activities related to Turkish and Turkish culture.

Relative communities are actually composed of people with whom we have a historical and cultural background, some of whom we lived peacefully together in the Ottoman lands, some of whom are not within the borders of the Ottoman Empire, but with whom we still maintain contact and who live in lands supporting Türkiye.

We organise camps, trips and training programs for our youth people. We provide counselling projects on family and women. We have projects on issues such as participation in the economy, employment, and young entrepreneurship. We are working on the participation of our young people in

the elections in the countries where they live. When our citizens living abroad come to Türkiye, they have demands regarding the quality of services they receive from public institutions here, and we try to fulfil them. On the other hand, we provide legal support for problems such as racism and discrimination faced by our citizens living abroad. But most importantly, we expect our citizens to be happy and peaceful where they live. Of course, Türkiye is their homeland, but the countries they live in are also their homelands now. Do you know how you can recognise that a place, a piece of land is your homeland, your home, that you feel that you belong there? If your graves are increasing there, it means that you recognise it as your homeland. If you can keep your mother tongue alive there and create literature there, you know it as your homeland. Literature is the ornament of language, it also keeps the language alive. In this context, we can see that both of these have gradually emerged in Europe in recent years. We want our citizens to know that Türkiye is always behind them. Lobbying activities are very important for us. There are activities carried out by groups belonging to the PKK, FETÖ and PKK-affiliated groups that our citizens have encountered. The so-called Armenian genocide discourse is one of them.

We would like to state that our citizens are not alone in such provocations and orientations. We have special studies on all of these issues.

Can you tell us a little bit about the transformation of Türkiye scholarships into a global education brand?

We are proud of how far Türkiye scholarships have come. Recently, a user account on social media created a flood with the title of the most popular scholarship programs for international students. It mentions Fulbright scholarship, Chinese, German, French, and Japanese scholarship. Türkiye scholarships are in sixth place. Türkiye scholarships are now an important educational diplomacy argument of Türkiye. Although the concept of international students seems to be a concept unique to the modern era, in every period of history, people who demand knowledge, students, have travelled to the doorstep of a scholar or a master. In the past, since there was a “teacher” centred system, it was possible to go wherever there was a school and receive education from there. Damascus, Andalusia, Baghdad, Samarkand, Bukhara, Istanbul were all centres of knowledge. Therefore, the essence of seeking knowledge is international studentship and travelling. In the last periods of the Ottoman Empire, many people, especially the Young Turks, were travelling to France. There was an accumulation of knowledge and academic production. From the beginning of the 18th century, England came to the fore. In the 20th century, especially after the second half of the 20th century, we see that the USA came to the fore in education and became a centre of attraction for the world’s best minds, the most successful children and academics in different categories. At the end of the day, the information produced first benefits there and spreads to the world from there.

Based on all these, if we, as Türkiye, put forward a claim, of course, international education should be an important pillar of this. Herein, I find the internationalisation of universities and the educational activities of our Maarif Foundation in different regions



Our primary goal is to ensure that our citizens living abroad do not lose their sense of belonging to Türkiye and do not feel alone.

very valuable. Among these, international student mobility is also in a central place. YTB’s Türkiye scholarships is a scholarship program that provides official state education support to students. When we first started, the total number of international students in Türkiye was around 21 thousand, of which around 6 thousand were on scholarship. Now there are nearly 15 thousand scholarship students. The number of students in Türkiye is 336 thousand. The promotion of scholarships and the quality of our educational activities have increased the demand for education in our country. We have students from 172 countries. I do care about this scholarship program and the general international student mobility in Türkiye. First of all, we get to know each other and different cultures. Also, Turkish culture is recognised. Most of the students leave our country with a feeling of affection. We will see the benefit of this. We’ve already

started to see it. Education is a very important instrument. International student mobility in Türkiye is one of the important strategic visions of Türkiye. If you ask where the state mind of the Turkish state can be seen in a concrete form, one of them is the Türkiye scholarships. I think this is a strategic step. Scholarships involve processes that need to be continuously improved. We are working on country diversification, level diversification and joint scholarship programs. For us, it is absolutely important that students who deserve a scholarship come. We have many criteria, but we primarily screen on three issues. In the first selection, we look at the basic success criteria in the application to the system. No student below 70 points out of 100 can apply. The success rate we require for admission to fields such as medicine and engineering is 90%. We have age criteria. No student over 21 years of age can apply for an undergraduate program, no student over 30 years of age can apply for a postgraduate program, and no student over 35 years of age can apply for a PhD program. We also have regional and country distributions. In the second part, the student’s diploma grade, letter of intent, certificates and references are evaluated. In postgraduate studies, we check whether the subject to be studied is compatible with undergraduate education. We have separate strategies for each country. We have quotas determined within the framework of



If you ask where the state mind of the Turkish state can be seen in a concrete form, one of them is the Türkiye scholarships.

these strategies. The third stage is a face-to-face interview. Before the interview, we give each student a forty-question exam. After the interview grade is determined, we look at whether this student has taken the exam in his/her home country, how many points he/she got, and whether he/she has international exam scores. Of course, there is a quota determined for each country. Sometimes there are many applications from the same country for a certain department, in such cases we cannot place very successful students in the same department. We look at Türkiye's bilateral relations, political, economic, cultural and social relations with the countries to which we provide scholarships. We pay attention to the ethnic, sect, and religious distribution in that country. We strive to ensure diversity, so that countries can be represented in Türkiye with all their colours. We have a multi-layered student selection process. We endeavour to receive approximately 4 thousand successful students from 170 countries.

When it comes to any activity of YTB, the expectations of the countries may be different or the needs of the communities in that country may be different. Does YTB conduct preliminary research to determine the needs of the country when implementing a program in the country?

Let me talk about the institutional structure of YTB. We do not have representative offices in our countries. We make field visits and provide project support. We have a separate strategy for each country in terms of scholarships. In the projects we will implement in countries, the scope of the project is thematic. Youth work, academic studies or specific subjects... We evaluate this within the framework of each country's conditions. The Balkans, the Turkic World, the Caucasus, North Africa... we have been working in these countries for a long time, so we know the unique balance of these countries. While carrying out all our activities, we are in full coordination with the relevant institutions of Türkiye - our Ministry of Foreign Affairs, TİKA, YEE, Maarif.

How are YTB's activities viewed at the political level?

It varies from region to region. Scholarships for international students are a sympathetic business. It is warmly welcomed in the countries. We adopt an approach that takes into account the interests of our citizens in the countries. We stand as much as we should be, as much as we should appear, and this keeps our relationships balanced.

As an institution that carries out activities for people in different parts of the world, do you get any interesting feedback from people?

When I have been in the same position for a long time, someone I met years ago in one country comes across me in another country and states that he/she was in one of our projects during his high school years and then graduated from university with a YTB scholarship. We encounter many events that make us proud. For example, when we go to remote villages in Kosovo, they embrace us with open arms. Especially Turks in Europe are very emotional. I have a routine.

Everywhere I go I like to visit our first-generation immigrant citizens. It is nice to go to the house of one of our elders and kiss their hand, listen to their memories, listen to how they overcame difficulties. Two years ago, we prepared a program and conducted an oral history study with sixty of our elders from the first generation.

What kind of cooperation do you have with the Maarif Foundation?

Our Maarif Foundation has been organised very quickly, especially after 2016. We have more than 50 thousand students. During my country visits, I especially endeavour to visit Maarif Foundation schools. It is a motivation for our teachers and administrators working in these schools. We see that the quality of education is increasing day by day. I follow educational activities in different countries from primary school to high school. The university fees of the students who graduated from the Maarif Foundation schools and came to Türkiye with their own means are covered by YTB within the framework of the authorisation given by our state. Again, we directly scholarship the three most successful students graduating from Maarif schools, while we accept the first ten students for an interview. Our third area of cooperation is related to the fields and countries where our Maarif Foundation wants to train teachers. We support students who are found successful and recommended by Maarif with scholarships and train them to become teachers so that they can be employed as teachers in Maarif schools in their home countries. We are very pleased with our cooperation and we will continue to develop them. I would like to thank Mr Birol, the esteemed president of our Foundation, the members of the board of trustees, the members of the board of directors, all our professors and everyone who contributed.

Mr Abdullah, thank you for the valuable information you provided in our interview.



Interview
Zeynep Asude Atalay



AYAAN MOHAMMED ABDI / SOMALIA



SAID FOFANA / GUINEA



BEING A STUDENT IN TÜRKİYE

According to YÖK data, 336,366 international students are studying in Türkiye as of 2024. Türkiye is one of the leading countries in attracting international students in recent years. Many students from different countries prefer Türkiye for university education for different reasons. In this issue, in line with the content of our cover story, we would like to share with you the educational experiences of students studying in Türkiye.



AYAAN MOHAMMED ABDI:

*“My personality was completely formed in Türkiye,
before that I was just a little girl.”*

Ayaan Muhammed Abdi is one of the students who came to Türkiye from Somalia for education. In 2017, she started her adventure with high school education and continues her education at Marmara University, Faculty of Education, Department of Mathematics Teaching. She has been in Türkiye for 8 years and during this time she has had sufficient experience in Türkiye, Turkish culture and the education system.

Ayaan was 14 years old when she came to Türkiye. Her family's guidance was influen-

tial in this decision. Since she was interested in the Turkish language, she wanted to continue her university education in Türkiye.

Ayaan says that she breathed a sigh of relief when she came to Türkiye from a chaotic situation where they had to constantly relocate under the shadow of war and terrorism. After that turmoil, even Istanbul seemed like a very calm city to her, although it was crowded. At least she was able to leave security concerns behind.

Ayaan says that she was not very familiar with Turkish culture before coming to

Türkiye. Since she had been educated at a Turkish school affiliated with the Diyanet Foundation in Somalia, she was at least familiar with the words that are commonly used in everyday speech.

The fact that Türkiye is a Muslim country facilitated Ayaan's cultural adaptation to the country. However, there were also situations that she found unfamiliar. Ayaan conveys her first impressions about Türkiye with these words:

“Since both countries are Muslim, I did not have much cultural difficulty. If I had travelled to Europe, maybe I would have felt differently. But only the way people dressed was slightly different here. For example, in my country, women usually dress more modestly, while in Türkiye I was surprised at first to see more revealing dressed women. I was also surprised to see women smoking, but over time I got used to it.”

The most problematic issue for every expatriate is, of course, the food. Ayaan couldn't get used to Turkish food at first after the intense spicy food of Somalia. She especially couldn't make sense of the aubergine. But in time she started to like Turkish food.

Ayaan explains the process of choosing mathematics teaching with the following words:

“Actually, mathematics teaching was not my first choice. When I enrolled at Marmara University, I had several different departments in my head. I was torn between physics, computer science and mathematics teaching and finally chose mathematics. I've been good at mathematics since I was a little girl and I focused intensively on mathematics in high school, which is why I chose to become a mathematics teacher.”

Ayaan made many good friends in Türkiye and had the opportunity to meet many people from different countries.

“While I was in Türkiye, I met many people from different countries. In my first year, I stayed in the same room with Turkish students. They were speaking Turkish fast and I had a hard time understanding them, but this helped me improve my Turkish. I also made friends with people from many different countries. These years in Türkiye have given me a great experience in communicating with people.”

Ayaan thinks that the years she spent in Türkiye will contribute positively to her career in the future. She states that her experience in Türkiye has improved her skills in terms of coping with difficulties, personal development and her ability to communicate with people from different cultures.

Ayaan, who aims to return to her country after completing her education and work for the education of children in her country, states that she can look to the future with more hope.

Ayaan recommends Türkiye to Somali students who want to study abroad but warns that they should prepare themselves in the language. *“For some students in Somalia, it may be easier to study in an English-speaking country. However, people with a strong character and who can overcome difficulties can gain a lot in Türkiye.”* She draws attention to the benefits of studying in Türkiye.

Stating that Türkiye offers great opportunities in terms of courses and social relations in addition to university education, Ayaan underlines that Türkiye is a good option for international students.

SAID FOFANA:

“My education in Türkiye enriched my perspective on life by coming together with different cultures and made me a more universal thinking individual.”

In recent years, there has been a significant increase in the number of students from African countries wishing to study in Türkiye. Many African students come to Türkiye for this purpose. Said Fofana from Guinea is one of them.

The idea of studying abroad had always been on Said's mind, but he was initially unaware of the opportunities provided by Türkiye. The scholarship opportunity provided by Türkiye to students from abroad changed his life. The fact that the Maarif Foundation provides scholarships to train Turkish teachers to work in the countries where it conducts educational activities

was effective in his choice of Turkish Language Teaching department.

Said says that he did not know much about Turks and Turkish culture before coming to Türkiye:

“Before coming to Türkiye, I did not know Türkiye very well. The people who live here. But after I arrived, I learnt that Turks are not Arabs. I had some difficulties in the first days because I had difficulty understanding Turkish words.”

Said speaks Turkish fluently and chooses his words carefully. When I ask him how he managed to do this, he says that over time he came to love Turkish people and Turkish culture and that the close friendships he made here made it easier for him to learn Turkish.

Said states that he is most impressed

by Türkiye's historical richness and architectural structures. Having a rich and diverse cuisine is among the most favourite features of Türkiye.

Said's biggest ideal is to return to his country when he completes his education and teach Turkish to Guinean children there: *“My greatest desire is to return to my country after completing my education and to be useful to the children in my country with the knowledge I have learnt. I would also like to visit Türkiye from time to time.”*

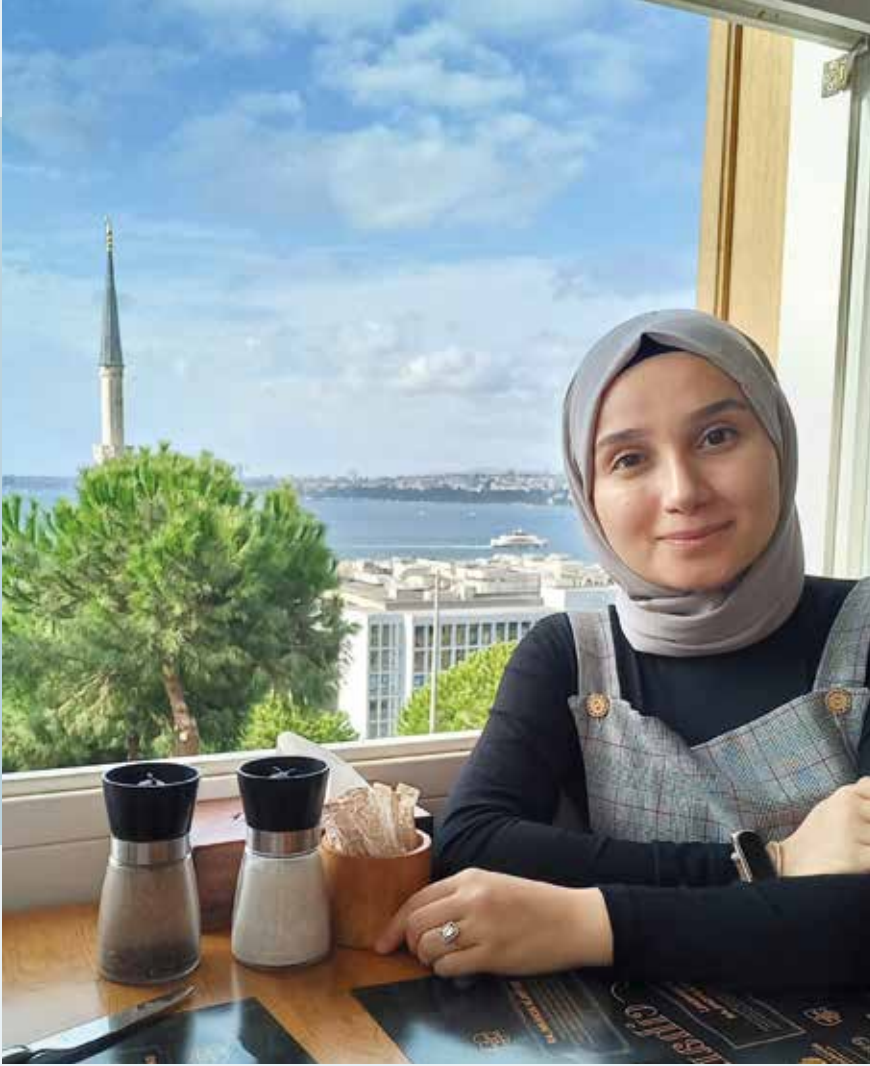
Studying in Türkiye changed a lot in Said's life. Said was impressed by the embrace of differences, the importance people attached to friendship and their sincerity. Said invites students from all over the world, especially Guinean students, to study in Türkiye.





ZARIFE İBRHAMLI:

“Living abroad helped me learn to stand on my own feet.”



Türkiye's openings towards the Turkic world and the initiatives of Turkic states to form a union have made Türkiye a preferred education destination for students from Turkic Republics. Zarife is a brilliant young girl who continues her education in Türkiye. She started her education at Bahçelievler

Şehit Mehmet Kara Anatolian Imam Hatip High School with a scholarship from the Diyanet Foundation and continued her education at Marmara University in the department of mathematics teaching.

The fact that her older brother had previously studied in Türkiye and her positive impressions had influenced her to choose



Türkiye for education. One of the reasons for preferring Türkiye is cultural proximity. Being of the same nationality has become a facilitating factor in Zarife's educational life.

Under the influence of this closeness, Zarife has never considered studying abroad in a country other than Türkiye.

“I did not think of any other country other than Türkiye. As I said, I was impressed by my brother's experience here. Culturally, I was very familiar with Türkiye; we were watching Turkish TV series in Azerbaijan. I researched Istanbul and my mum also suggested I go there. I thought this would be the best place to study.”

Zarife's eyes light up when she talks about how her experience in Türkiye has had a very positive impact on her life. Indeed, Türkiye and the Turkish people left unforgettable memories for her. She expresses the positive changes that living abroad has made in her view of life as follows:

“Living abroad helped me learn to stand on my own feet. It was difficult to be away from my family, but on the positive side, the experience I gained here helped me to increase my self-confidence. Getting to know different cultures also contributed to my personal development.”

Zarife underlines that Türkiye can be a good choice for international students considering the opportunities it provides and recommends Türkiye to foreign students:

“Definitely, Türkiye is a country that can be recommended for studying. Studying in Türkiye is a good opportunity for a career. There are many opportunities here and foreign students are very well supported.”

SULAIMAN GARBA USMAN:

*“Everything is more accessible here;
I have more chances to realise my projects.”*

Nigerian Sulaiman Garba Usman decided to study at a university in Türkiye with the guidance of his older brother. His older brother, who loved Türkiye very much and did a lot of research about Türkiye, started to learn Turkish and convinced Sulaiman to study in Türkiye.

The first thing Sulaiman did when he arrived in Türkiye was to learn Turkish. He took lessons. At first, he had serious difficulty in learning Turkish.

“I started taking lessons immediately on the first day I arrived. Learning Turkish was difficult at first, but then I got used to it. At first, I could not communicate with anyone in the lessons. But over time, my understanding and speaking skills improved.”

Sulaiman expresses that he is very happy to live in Türkiye. Although he started his education life in Konya, he also loves Antalya and Bursa. He especially expresses his admiration for the sea and green nature of Antalya.

Suleiman’s biggest dream is to go into computer engineering or electronics engineering.

Suleiman states that there are significant differences between the education system in Türkiye and the Nigerian education system: **“The education system in Nigeria is a bit complicated. Primary school lasts 6 years, secondary school 3 years and high school 3 years. For studying in numerical fields such as medicine, it is necessary to take different exams. But when I came to Türkiye, I realised how different this system is.”**

Suleiman had the most difficulty in mathematics lessons in Nigeria. His difficulties in mathematics continued at first even after he came to Türkiye. In time, he became disenchanted with mathematics and became interested in social sciences. However, he has been slowly overcoming these difficulties in Türkiye. He has improved himself by attending courses in the field of technology and computers.

According to Suleiman, being able to attend courses in different fields is one of the biggest advantages of studying in Türkiye. Suleiman describes the benefits of these courses as follows: **“It makes me more independent. In Nigeria, you didn’t have so many options. It is much easier to work on projects here.”**

Expressing that he is very pleased to study in Türkiye, Süleyman explains his satisfaction and reasons for this satisfaction with the following words: **“I am very pleased to study in Türkiye. I found many opportunities both academically and in terms of personal development. In addition, the education system here is more supportive.”**

The cultural differences between the people of Türkiye and Nigeria were also a

problem for Suleiman at first. Although he loves Turkish food, he says that he still cannot make sense of the presence of so many foods at breakfast. In general, he points out that the fact that there are many alternatives in Turkish cuisine is an aspect that makes life easier. **“The cuisine is quite different. There is a lot of diversity in Türkiye, there are different flavours in every region.”**

According to Suleiman, the fact that transport systems are much more developed compared to Nigeria provides a great advantage.

Suleiman, who said that he loved the Turks very much, was very impressed by the hospitality of the Turks. However, he positions the Konya people in a different place in terms of sincerity.

Suleiman’s biggest goal is to return to his hometown and serve his country when his education is completed. Suleiman stated that Türkiye offers very good opportunities for international students and urged students from all over the world to investigate the possibilities of studying in Türkiye.

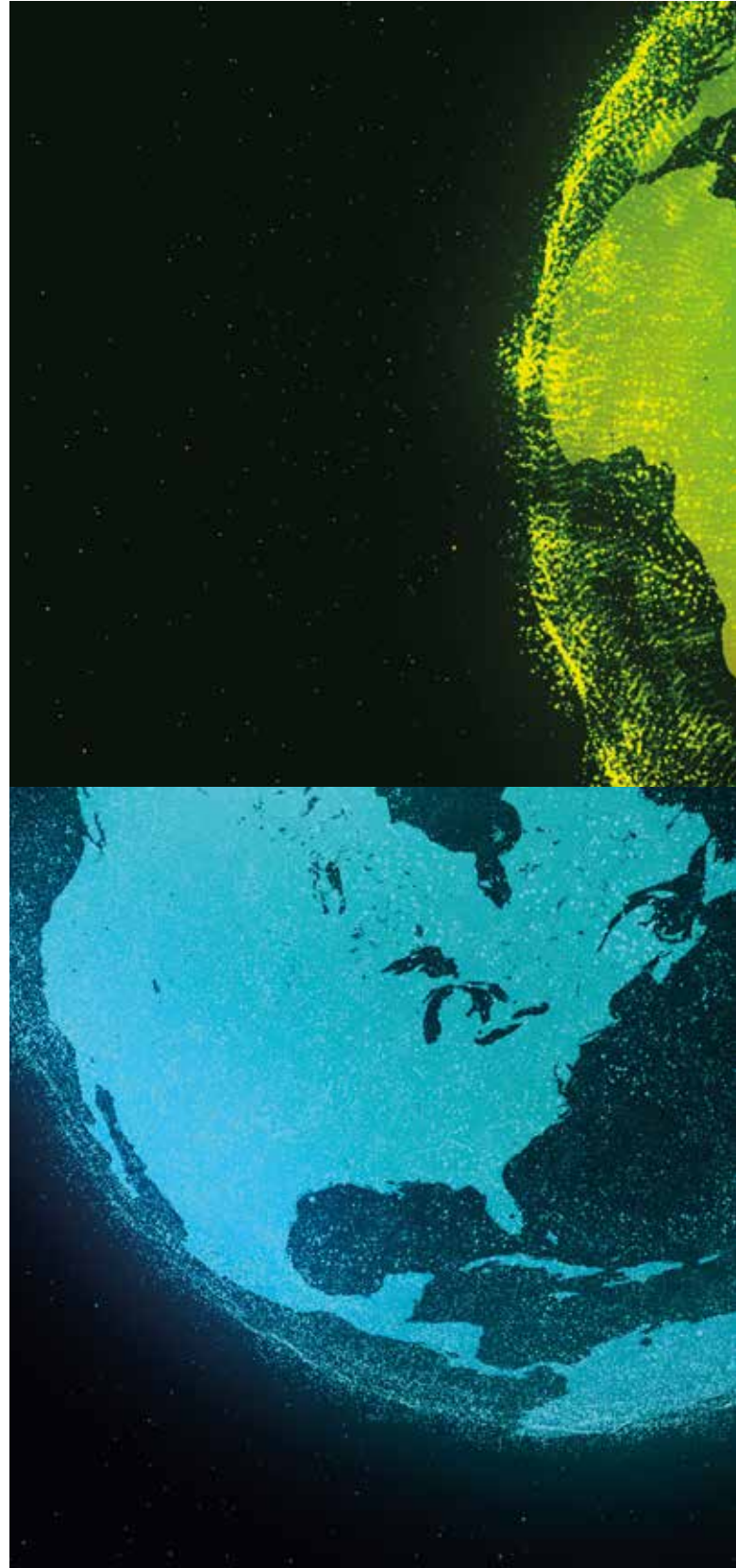


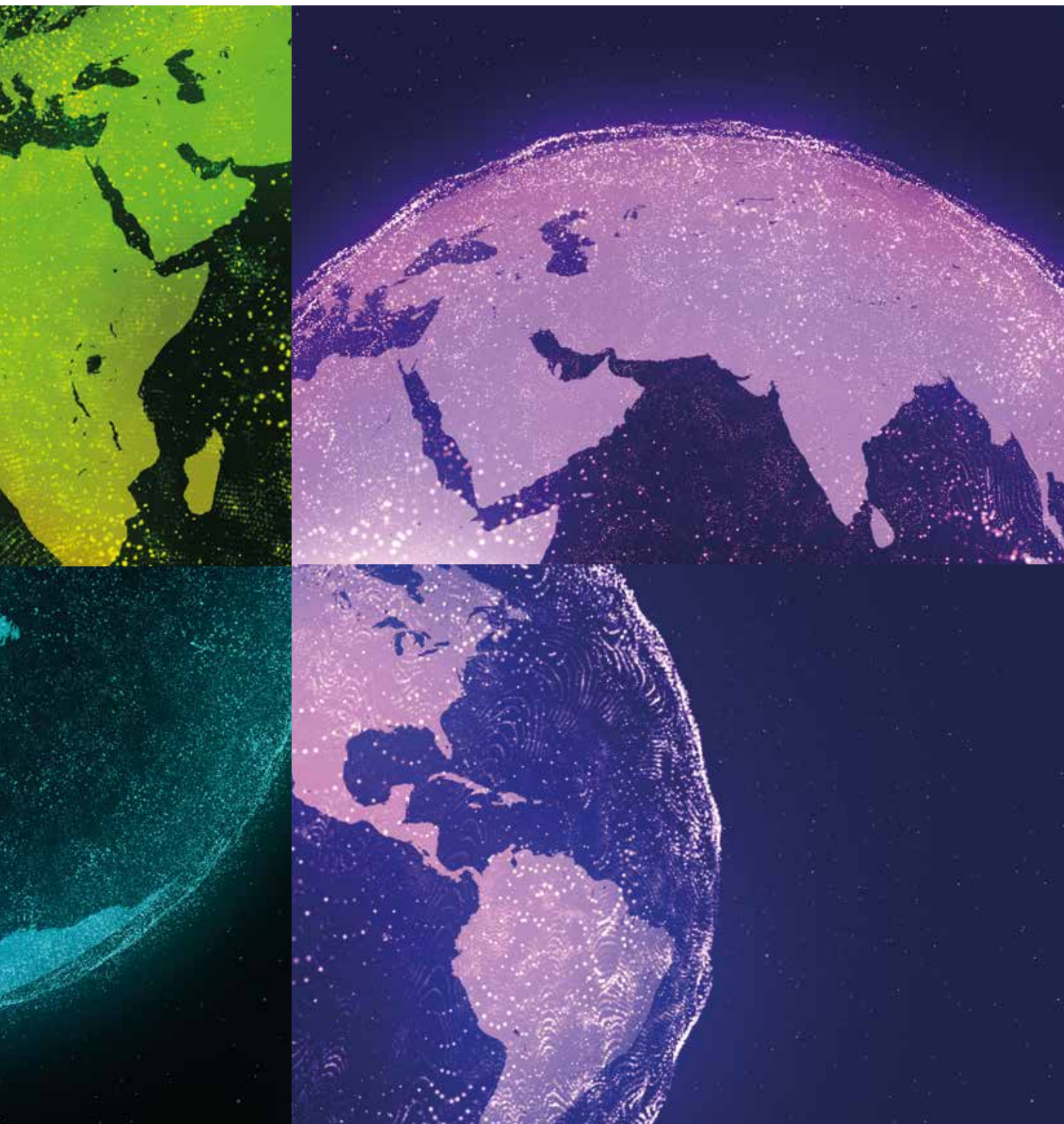


PROF.
MARK WINTERBOTTOM

Expectations of the Digital Age and **The Purpose of Education**

If we are misguidedly focussed and increasingly think of the purpose of education in economic terms, then it is not surprising that we begin to judge the quality of education in these terms. I think this is a serious problem.







I recently read an article by Michael Rice, professor of education at UCL in London. Citing the pace of technological advances in a highly integrated and globalized world, he pointed to the deep fragmentation of the world, but also to the growing number of people from different countries around the world who can communicate with each other.

People can now access information, services, and any product instantly. These technologies facilitate accessibility, mobility and interaction between people without the need to travel. This mainly has the effect of intensifying global competition. As competition expands and grows, we need to think about your children and the world they will face in the future. Children will have to compete for themselves and their countries in a globalised world.

CAN THE QUALITY OF EDUCATION BE MEASURED BY ITS ECONOMIC RETURN?

We all know that TIMSS and PISA have become increasingly important in the evaluation of education systems. When you look at how some countries define their aspirations for their children, you can see aspects related to technology education. As a science teacher, I also worked in the field of science and technology education. When thinking about this, it seemed like a good idea to look at

the literature on the expectations of countries. Supporters of STEM education, for example, seem to adopt a rhetoric of liberation, claiming that STEM education will allow individuals and jurisdictions to be rescued from economic catastrophe and will actually allow individuals to prosper in terms of jobs and services. In other words, what you see there is actually a purely economic argument that emphasises the relationship between education and the economy. This is an approach that prioritises the economic goals of the individual and the country. From a USA perspective, our country needs educated young citizens who can contribute to and profit from the country's future productivity. I now think that efficiency in this sentence has only an economic meaning. We have the idea that a student can participate in and benefit from this productivity with STEM. So we have a presupposition that young Americans should be educated to have technology or STEM skills.

IF WE GO A LITTLE FURTHER, WE ARE MOVING TOWARDS A WORLD WHERE THE CONTRIBUTION OF THE INDIVIDUAL TO HIMSELF/HERSELF THROUGH EDUCATION AND THE OUTCOMES OF EDUCATION ARE MEASURED BY ECONOMIC CRITERIA. WHAT ABOUT OUR CONTRIBUTION TO SOCIETY IN THIS CASE?



Therefore, if we are misguidedly focussed and increasingly think of the purpose of education in economic terms, then it is not surprising that we begin to judge the quality of education in these terms. I think this is a serious problem. Because this situation prevents us from evaluating our children holistically and prepares the ground for us to approach our children's education with a mechanical, entertainment-oriented approach. At this point, I would like to test our ideas about what education is for and share my thoughts on a few of these ideas about what education is for.

So, if it is about increasing economic welfare, then what does that actually mean for us? This means, first and foremost, that we will continue with an education system centred on exam results and that we will

lose the chance to receive a more comprehensive holistic education. If we go a little further, we are moving towards a world where the contribution of the individual to himself/herself through education and the outcomes of education are measured by economic criteria. What about our contribution to society in this case?

HOW CAN WE BENEFIT FROM TECHNOLOGY TO PREPARE OUR CHILDREN FOR THE FUTURE?

We focus more on what our children will gain and what they will give. We see the aim of the training as raising individuals who will be the technology experts of the future and who will make a career in this field, and preparing our children for this future. Perhaps constructing technology

education in this way will benefit us and contribute to the creation of a functioning society. However, we are still not there. Science and Technology education should enable children to think beyond their own experience and access generally accepted knowledge produced by a scientific or technological community.

It should be the goal of education to equip students with new thinking skills, show them powerful methods of analysis and explanation, give them mastery over knowledge, develop their criticality, and empower them to argue with and pursue knowledge. If we do this, I think we can see a change in students' statements about what they can do with their knowledge. Critical thinking, discussion, student interest and participation are important here.



In 2008, Hodson used the term “universal critical scientific literacy”, which implies a commitment to a strictly analytical, sceptical, open-minded and reflective approach to education. Depending on who we are and where we come from, I think we value these conceptualisations to different extents. However, I think these definitions fit much better into a holistic framework of child education. Thus, if we were dealing with a scientifically literate student, they would be able to engage with and understand the world around them, be sceptical of questions and claims made by others, and then make informed decisions about their environment.

The next step is to equip students with the skills to lead their lives in a positive direction. It is to help them as useful citizens to navigate an uncertain future in order to sustain a truly democratic society with a sense of citizenship.

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WE CAN GUIDE STUDENTS IN THEIR RELATIONSHIP WITH TECHNOLOGY

It is very normal for students to be interested and excited about something. It is therefore necessary to equip students to acquire and transmit reliable knowledge of the world as agents of change in socio-political action. Because knowledge is part of modern culture. The change that I think is going on in education and different parts of the world in different dimensions undoubtedly involves much more. If I had to say what education does and what the way forward for education looks like, I would say that it allows us to give young people an experience of the explanatory power of knowledge about the objects, events, facts, stories and debates they encounter to provide them with a basis for understanding, for example, issues related to decision-making.

I think that we can immerse ourselves more in technology and while doing this,



PROF. MARK WINTERBOTTOM

Professor Mark Winterbottom is Associate Dean of the Faculty of Education at the University of Cambridge. Mr Winterbottom leads the secondary PGCE initial teacher training course in biology teacher education, for which he has special responsibility. Mark's research interests are wide-ranging and focus on science education, teacher education and classroom environment. Professor

Winterbottom has written textbooks for GCSE grades 11-14 and A-level students and has also written books for postgraduate students and teachers in my field of education. Mark is a senior examiner at GCSE and A level for UK and international qualifications and organises regular and continuing professional development courses for teachers internationally. Professor Mark Winterbottom has also been involved in several curriculum development projects as well as teacher training and development projects in the UK and worldwide.



Tunisian students who have historical ties with you, the Turks, and we wanted to use this experience to enable them to make sense of their own identity. What we did was use an inquiry approach to design

learning activities that students could participate in together to make sense of their identities. Therefore, the role of technology in education can also be approached based on benefit. Technology can help students to express themselves in a meaningful way. This is an example of a meaningful and useful use of technology.

If we look at the same problem in the context of ChatGPT, you write your assignment question and ChatGPT gives you a paper and you submit it. This does not provide an opportunity for students to express themselves meaningfully. Because ChatGPT also works on a logic that provides commercial benefits from students. However, if a student goes home and realises they don't fully understand something and asks ChatGPT for some clarification to help them understand, ChatGPT can provide them with the opportunity to understand important ideas. When testing technology and thinking about technology, we should simply question whether it allows our students to make sense of something.

we will determine our behaviour by thinking that it offers us a much more decent environment. At the simplest level, a teacher should teach a student something good and the student should be encouraged to think about it actively rather than passively, to engage in a dialogue with another group of students who are learning collaboratively. Technology gives us equal opportunities to create meaningful things. My experience during quarantine confirms this. I was together with my students at Zoom. We allowed students to collaborate and discuss to make sense of the key ideas we were trying to get them to learn. Before the pandemic, we had designed a very exciting experience in a Tunisian Palace. We worked with a group of mostly

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During my visit to Oman, I realize once again that time is relative. If you want to step out of time and feel the tranquility of ancient times in an age where people are forced to live lives that are copies of each other and speed, Oman is just for you.

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Aslı Zeynep Aydın

A fairy tale
land in the
tranquility of
ancient times

Sultanate of Oman

Countries and Cultures

Oman, officially the Sultanate of Oman, is an Arab country in the Southeast of the Arabian Peninsula. Oman, which has borders with Yemen and the United Arab Emirates, is one of the richest countries in the region. However, during your stay in Oman, it is possible to see that the perception of wealth is far from an exaggeration. The people of Oman state at every opportunity that they aim to modernize by preserving their own culture rather than Westernisation. Sultan Qaboos, who brought this perspective to the country, has an important place. Photos of the sultan, who will remain on the throne until 2020, can be seen on the streets of Oman.

British influence dominates the country's institutional organisation and education system. For example, Sultan Qaboos University, one of Oman's two state universities, was built in partnership with the British and no changes can be made to the buildings without their knowledge. The UK endeavours to keep the country's economy stable due to Oman's geographical location.



I am happy to see that the buildings in Oman are in a harmonious embrace with their geography. Buildings are not in an arrogant competition with their surroundings. No attempt to prove anything. I think looking at nature and the environment with such a wise sensitivity feeds the calm nature of people.

The first thing I feel when I land at Oman airport is calmness. Maybe I feel like this because I landed in the country at night, I think the crowd will increase as the hours get later, but no. I do not notice the slightest movement to disturb this calmness. The slow pace of life with an unhurried, serene care-free flow was what surprised and delighted me the most about Oman. I ask myself if I think like this with the ease of a traveller. But

**IN OMAN, DAILY LIFE
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INTO AN ARTIFICIAL
SHOWGROUND.**

anyone who observes the daily life of Oman is can recognise this indifference in a deep calm. The desert climate prevailing in the region has a great effect on this slowness. In Oman, for example, government offices are closed from 12:00 to 16:00. It becomes so hot between these hours that going outside is not something you would prefer to do whether you are an Omani or a tourist.

When we land in Oman, our first stop is Nizwa. There are two important places to visit in Nizwa: Nizwa Castle and the bazaar, which is only open on Fridays until Friday prayers. Nizwa people go to the market in the early hours and do their shopping. Since shopping is already over until Friday prayers, those who want to go to the bazaar should be there in the early hours. In the bazaar, fresh fruits, dried fish, and coffee offered by the sellers and the goats in the animal market being exhibited on a podium and presented to the buyers attracted my attention. Nizwa bazaar is like our markets. Mainly fruits, vegetables, nuts, halva, souvenirs and traditional knives are sold.

Our second stop in Nizwa is Nizwa Castle. When you visit Nizwa Castle, you feel as if you are in a fairy tale. Nizwa Castle was built in 1650. Architecturally, it is influenced by 16th and 17th-century Portuguese architecture. When visiting the castle, you have to take the risk of climbing many steep stairs. There are many rooms in the castle. The hot oil device poured on the incoming enemies is still preserved as it was. The boards explaining the most important defence techniques in the castle defence as well as information about the objects belonging to Omani culture make your visit more fruitful. When you climb the walls of the castle, Niz-

wa city can be seen from every angle. Walking under the palm trees in the



A little Omani girl in traditional dress

Sultanate of Oman**Capital:** Muscat**Area** 309,500 km²**Population:** 4.5 million (2017)**Currency:** Omani Rial**GDP** USD 75 billion (2019)

Souvenir shops around Nizwa castle

garden of Nizwa Castle, along the ancient water canals that once fed the garden, gives you an idea of the epic beauty of the times when the canals were full of water.

Omani bread, one of the unique flavours of Oman, is made in the garden of Nizwa Castle. The dough is cooked very thinly on a hot plate with egg and sprinkled with spices. Crispy, crunchy, very pleasant to eat, it is really a unique flavour.

Some evenings at Nizwa Castle there are traditional performances in which men sing, dance and swing swords. After this performance by a crowd of people, you expect the enthusiasm to overflow into the streets and people to sing along to the songs. But the show ends where it began. My free spirit is a little disappointed.

In the evening we wander the streets of Nizwa. During these hours when a sweet breeze accompanies the night, Nizwa people walk in the streets and enjoy the chilly

weather. We enter a restaurant that preserves its authentic style. The stone building, the decor, the food, everything literally reflects the local culture. I find it very valuable that such places continue to exist in Oman without trying to prove anything. Therefore, daily life can continue in harmony within the historical texture. It is a relief to be in an environment where historical sites do not turn into an artificial showground.

The next day we start the day with “Oman Across Ages Museum”. The location of the museum is a little outside Nizwa. The museum takes its visitors on a truly immersive journey. You can experience the 800-year history of the region with a modern and interactive museum approach. For example, you can see the way of life of the first people in the region and the ships they built while visiting the exhibition areas designed in three dimensions. Interactive games are designed for you to have different experiences in many

subjects from shipbuilding to castle defence and visitors can play these games and have a good time. Starting from the first human traces in the Omani geography until today, you can learn about all the historical events that have taken place over time by reading, listening and experiencing them. “Oman Museum in Time” is an exemplary and contemporary museum designed with a modern museology approach. They have managed to establish a language of communication between visitors and exhibition materials that transcends the dull confines of glass enclosures.

The design of the museum is also very unique. It attracts attention with its geometric design on a vast flat land. After some research, I learnt that the museum was inspired by the extraordinary natural beauty and geometric forms of the Al Hajar Mountains and canyons. The fact that it is spread over a very wide and flat floor also allows comfortable use of the interior space.



A traditional Omani house.

Date and banana gardens are very common in Oman. People can come and spend time in these gardens, even if they are private property. Just behind the banana gardens, there is a village that we can now call abandoned. While walking among the houses, the still active water canals increase the pleasure of the trip. My eyes are drawn to the fine workmanship of the dark brown doors, which are in perfect harmony with the soft brown ambience created by the adobe houses. Doors, which are one of the most important and decorative expression forms of the people in this geography, are considered a status indicator as well as a symbol of hospitality. In traditional Omani architecture, wooden doors, windows and frames stand out as aesthetic details reflecting the architectural taste of the Omani people. I remember that the same situation exists in our traditional architecture and I realise with amazement and admiration that the people, unaware of each other, tend towards the same forms of expression.

One of the most beautiful places to visit in Oman is Bait Al Safah. This abandoned village has been designed as an open-air museum to experience Omani culture. We enter a traditional Omani house that the owners have turned into a museum. It is possible to

see and even experience all the details of traditional life in Oman in the museum. In this museum, you can actually see activities that are in line with modern museology. Inside, visitors are served coffee and Omani bread in the traditional way. The essences used by the women are made in front of the visitors by mixing herbs and you can buy these scents and incense if you wish.

Miswah el Ibrin is another settlement similar to Bait Al Safah but worth seeing where life continues. Palm trees and pools among the stone houses make the area very enjoyable. Here you realise once again that time moves differently in every part of the world.

After Nizwa, our route is the capital Muscat. Firstly, we are going to Sultan Qaboos University. The university, built with horizontal architecture on a large land, also has a botanical garden. In the architectural style of the university, the idea of catching up with the age without giving up its own culture is felt.



Bait Al Safah.

Sultan Qaboos Mosque is the largest mosque in Oman. Built in 2001, the mosque can worship 20,000 people at the same time when the outer courtyards are taken into account. The interior decorations of the mosque reflect a high aesthetic taste and give the mosque a distinctive character. The landscaping of the garden is equally elaborate and Omanis flock to the mosque's surroundings to take a breath in the midday heat. Sultan Qaboos Mosque's minarets, which refer to the five pillars of Islam, are positioned so that one is in the centre of the courtyard and four are on the sides.

Our next stop is Matrah Castle. The castle is located high in the Al-Hajar mountains overlooking the natural harbour of Matrah, in a position dominating Sultan Qaboos Port. The castle, which fascinated us with its view, also draws attention with its fortified architecture that is difficult to capture. Portuguese influences are also seen in this castle. It is estimated that the castle was built in 1507, and it is stated in the sources that architec-

tural changes were made by the Portuguese who occupied Oman in the 1560s. There are not many rooms as the castle serves more for surveillance purposes. The castle, which was used to spy on the enemy for years due to its dominant position, is now one of the ideal spots to watch the sea and the daily life flowing calmly on the coastline.

After Matrah Castle, we also visit Al Alam Palace. The palace garden is open to the public, people can spend time there. But there's no way in. According to the information I received from the officials, Sultan of Oman Qaboos bin al Said used to host his important guests in this palace.

The most important treats for Oman are coffee and dates. In places such as museums and bazaars, coffee and dates are offered promptly. Omani coffee has a flavour similar to filter coffee. They serve dates sprinkled with olive oil and sesame seeds. The fact that they do not forget to offer a small wooden container and a wet tissue to dispose of the seeds of the dates shows the place of these treats in the daily lives of the people.

Omani tea is “çay karak” or also known as “karak tea”. This hot drink, which we would call tea with milk, but in which the flavour of cardamom and milk is more intense, did not taste very close to me. Another very common drink in Oman is iced fruit juices. It is really perfect for refreshing in the Omani heat. Fruit juices, which we can call smoothies made by crushing many fruits with ice, allow you to cool off in the Omani heat.

Moroccan, Tunisian, and Lebanese restaurants are very common in Oman. The menu mainly consists of rice and meat. You can taste camel meat, which may seem different to us. In the Moroccan restaurant, you can eat

WOODEN DOORS AND WINDOWS STAND OUT AS AESTHETIC DETAILS REFLECTING THE ARCHITECTURAL TASTE OF THE OMANI PEOPLE. I REMEMBER THAT THE SAME SITUATION EXISTS IN OUR TRADITIONAL ARCHITECTURE AND I REALISE WITH AMAZEMENT AND ADMIRATION THAT THE PEOPLE, UNAWARE OF EACH OTHER, TEND TOWARDS THE SAME FORMS OF EXPRESSION.



camel meat hamburgers. In the restaurants, besides the tables, there are compartments that allow you to eat on the floor in the traditional way. If you want to dine with your family or friends in a more intimate setting, you can sit in these compartments. Turkish doner is one of the indispensable flavours in this country. The difference from Türkiye is that the portions are bigger.

ARCHITECTURE

Omani architecture deserves a separate heading. I define Omani architecture as “elegance filtered through tranquillity”. The more technical version of this definition of mine is minimalism. I am happy to see that the buildings in Oman are in a harmonious embrace with their geography. Buildings are not in an arrogant competition with their surroundings. No attempt to prove anything. I think looking at nature and the environment with such a wise sensitivity feeds people's calm nature.

Considering the history of the country, the development of an architecture that prioritised defence was inevitable. There are more than a thousand castles in the country. Since the 1980s, the Omani government has been restoring these landmark buildings using traditional methods.

Another symbol of Oman is its doors. Everywhere you go you can see meticulously crafted doors. Doors are one of the symbolic wealth of traditional Omani art.

During my visit to Oman, I realise once again that time is relative. If you want to get out of time and feel the tranquillity of ancient times in an age where human beings are forced to live fast-paced and duplicate lives, Oman is for you.



Bursa Sufi Culture and Literature Library

The private libraries of two scholars who devoted their lives to Islamic aesthetics and Sufism are together for enthusiasts.

Prof. Dr. Mustafa Kara:

“Mysticism is a human reality. It has existed since Adam and will exist until the Day of Judgement.”

Prof. Dr. Süleyman Uludağ:

“I was anxious about the fate of the books after I pass away, so I wanted to see with my own eyes that they were placed somewhere good.”



*Prof. Dr.
Mustafa
Kara*



Lat, menat, and uzza threaten the spiritual worlds of people living today. Namely, materialism, capitalism and secularism. Materialism worships matter, capitalism worships money, and secularism worships the world. Therefore, all three of them seriously threaten the wealth that religion wants to bring to people, which is spiritual richness.

Hello professor. Thank you for hosting us in this beautiful place. Before we visit the library, we would like to have a chat. Our first question is about Sufism, which is also the theme of the library: In the tradition, Sufism was a concept that shaped social life. In today's digital age, when people are exposed to information through various channels, where do you think Sufism lies in life?

We usually start the history of Sufism course with the following generalization. "Mysticism is a river of spirit flowing through religions." All religions have a mystical as-

pect, mysticism is as old as humanity. All religions have sects and orders. To explain this, a person has the ability to interpret the sacred texts of whichever religion he or she believes. Human beings have a power of interpretation. I usually start with the trinity of "man", "religion" and "interpretation". The first man, the first prophet. With the first prophet, the issue of a sacred text comes to the fore. People begin to interpret the sacred texts of whichever religion they believe in. The moment interpretation begins, sects and orders begin to form. Because humans tend to interpret differ-

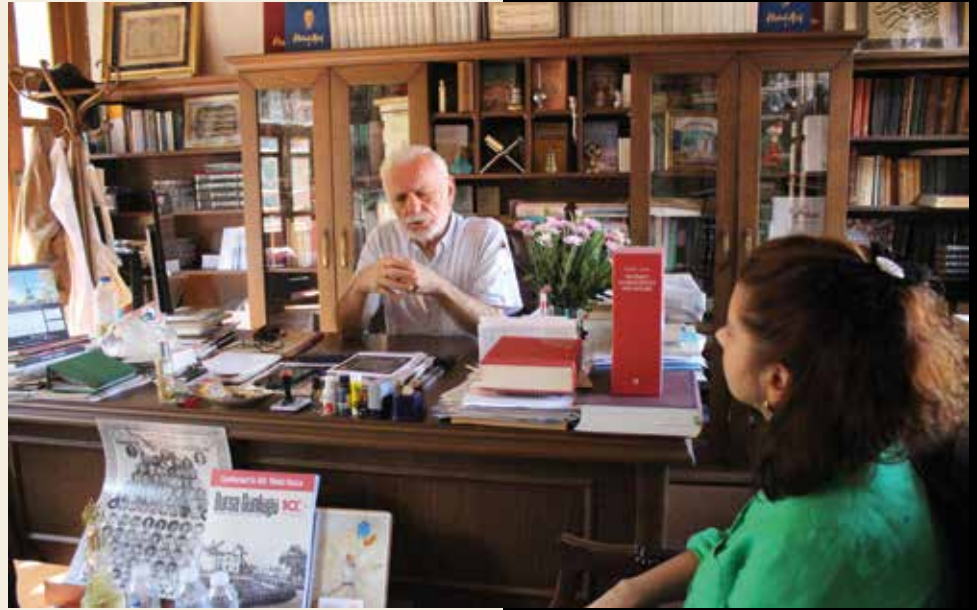
ent things from the same text. Therefore, mysticism is a human reality. It has existed since Adam and will exist until the day of judgment. When we ask the question "How is it today?", we can undoubtedly say that the changes and transformations in human history have also affected religious life. In fact, we need to ask the question "What is the place of religion in today's life?" and answer it before asking what is the place of Sufism in today's life. As of the 21st century, the questions of what the mystical world, mysticism, and orders promise to people, what they say, and how they say it are important. Although there is a change and transformation, this spiritual hunger in man continues to exist, sometimes developing and sometimes regressing based on the conditions of the time.

Religious life today, by which I mean all religions, has different problems. Not only Muslims, but also Christendom, Judaism, and Far Eastern religions have problems. Of course, there are reasons for these problems, but when I analyze these reasons, I talk about three great idols, as I like to make classifications in trios. Materialism, capitalism, and secularism corresponding to Lat, Menat, Uzza, which threaten the spiritual world of today's people. Materialism worships matter, capitalism worships money, and secularism

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MYSTICISM IS A RIVER OF SPIRIT FLOWING THROUGH RELIGIONS. ALL RELIGIONS HAVE A MYSTICAL ASPECT AND MYSTICISM IS AS OLD AS HUMANITY.

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The Library of Sufi Literature and Culture serves in an Ottoman mansion restored in accordance with the original. The mansion warms one's heart with its mystical atmosphere in keeping with the spirit of the library.

worships the world. Therefore, all three of these threaten and destroy the wealth and richness of heart that religion wants to bring to people. This raises the problems of religious/mystical/sufi life to a higher level than yesterday. It makes things difficult. Today, if we look at the news associated with Sufism in the media, there are shameful scenes. As a result, in our age, we have all become a little bit materialistic, capitalist, and a little bit secular. Sufi, spiritual or mystical life is a reality that is as old as humanity and will live as long as humanity lives. Unfortunately, it is facing great backlash today. This contemporary backlash ignores the spiritual side of man. Considers it outdated. Let us confess that we are all

bombarded by these three great idols. Can a person under bombardment think normally? That's the whole point! Unfortunately, we see that these problems are experienced when we follow the news and discussions in the media.

Well, professor, as the type of human being transformed by these idols becomes widespread, what will left of human beings? Are we heading for a collapse?

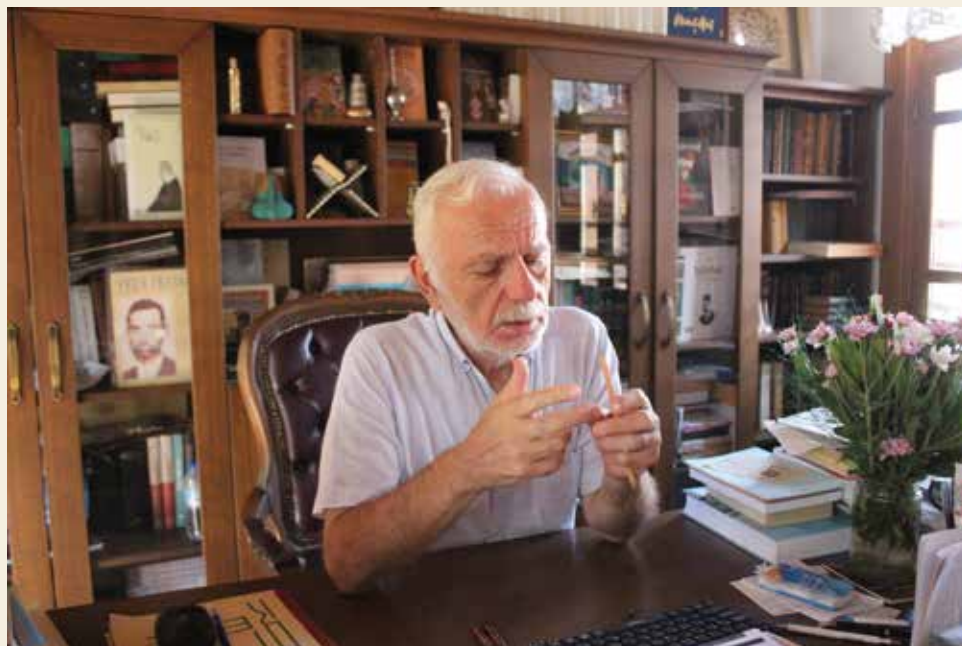
Let's first make this determination and then continue: "The return on despair is zero percent." Therefore, negative photographs/critical expressions actually represent our hope. Nowadays, while our

appearance/make-up is becoming more beautiful, we are moving away from the ideal person in terms of the realm of the heart. It's a fact. As a result, we can say that the beings created by Allah to be His servants are far away from the point they should be. With the bombardment of materialism, capitalism, and secularism, we are gradually losing our spiritual side and therefore we cannot enjoy being a believer fully. There is an expression in the hadiths called "savoring faith". In fact, Sufism is something more specialized, but the goal of godliness, in general, is to savor this beauty called faith. This is the main thing, the essence, the summary. Religion gives us this

grace. The view that “Only Sufism wins” is also not correct. Religion is the essence, it is the main umbrella. Sufism is a smaller umbrella under it. A person can be a subject/perfect believer as Allah wants him to be without belonging to an order. There’s no “one way” here. I like to make the following analogy while explaining this subject. Islam is a hundred-lane highway. This highway has two red lines: Fards and haram. We have two red lines and a hundred roads in between. All orders, organisations, cults, sects, understandings, and tastes are all between those two red lines. Therefore, “solo journey” is wrong. There are roads. Necip Fazıl also says in one of his verses, “The paths that lead to Allah are in me”. Reducing these paths to one would lead us to bigotry. Allah’s ways are many. Everyone chooses and walks on a path based on his/her own joy, own style. In fact, the expression of the dervishes is as follows: Everyone walks towards the truth with one name of Allah. One reaches Him, through any of the 99 names. It is necessary to think more easily and broadly in this regard. Some people reduce these 99 roads to a single road. That single way is the way he pictures in his own mind. I mean, it’s a narrow road for eight billion. It’s a road wide enough to accommodate like-minded people. They look through blinders and focus on one thing. This point of view will not lead one to salvation. However, it leads to fanaticism, fighting, and tension, and thus to despair.

Can we see this situation as a result of Sufism becoming too public? To see every path other than his own as false... When Sufism was perceived as the only alternative to living a religious life, especially after the republic, it was as if a different kind of religion was produced. This is a situation that feeds fanaticism.

The main reason for this is not the person who joins the order, but the person who



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ISLAM IS A HUNDRED-LANE HIGHWAY. THIS HIGHWAY HAS TWO RED LINES: FARDS AND HARAM. WE HAVE TWO RED LINES AND A HUNDRED ROADS IN BETWEEN. ALL ORDERS, ORGANISATIONS, CULTS, SECTS, UNDERSTANDINGS, AND TASTES ARE ALL BETWEEN THOSE TWO RED LINES.

”

guides him. Because the determinations and directions of the murshid are very important in Sufi education. Because Sufi education is a submissive education. People try to follow a path with the guidance of others, but there is no such tradition in Sufism. In other words, in Sufi education, everyone seeks and finds his “master” on his own. Not bespoke. Not today. There were also problems in the Ottoman period, but illegality magnified the problems. People often act by chance or as a result of guidance. This often does not give the desired result. The eye-opening nature of Sufism cannot be reached.

When we look at it from the point of view of today’s people, it seems to be difficult to connect with Sufi culture. There are very few master’s degree graduates who can

understand the poetry of Yahya Kemal or Abdullah finasi Hisar. How will people get in touch with this culture again?

When discussing such issues with my students, I tell them that even though I am over seventy years old, I look at the dictionary every day. This is not a matter that can be dealt with easily. Today, if a person cannot read Yahya Kemal -at least the poems in Kendi Gök Kubbemiz (Our Own SkyDome) - with pleasure, one should sit and think, and even sit and cry. If a bachelor’s degree graduate does not enjoy Yahya Kemal, Ahmet Hamdi Tanpınar, and Mehmet Akif, we really have a tough job. The solution to this problem is obvious. It is necessary to deepen in language/literature, to devote time to cultural issues, to take them seriously and to make a special effort. There are fundamental figures of our culture. In poetry, music, science, ideas,



Prof. Dr. Mustafa Kara her zamanki güler yüzüyle karşılıyor bizi. Kütüphane gezimize eşlik ederken çok değerli ayrıntıları bizimle paylaşıyor.

and fine arts. In a sense, these are the peaks of our culture. Let us know and understand what the names at this summit say, but we do not have the effort, endeavor, or sweat of our brow to go to the summit. By analogy, we are standing on the plain of Bursa, but we want to see everything happening on the summit of Uludağ. That's not possible. Yahya Kemal is a man of this century. Died 1958. We have Fuzulî, who lived 500 years ago. We have fieyh Galip who lived 200 years ago. These people's Divans are world class. What about them? How can a person who does not understand Fuzuli or fieyh Galip enjoy Turkish literature? What can the literature of other languages say to people who do not enjoy Turkish literature? The issue of alienation comes into play here. As they say after every discussion, "this is a matter of education." Yes, educators, ministries, foundations, and volunteer teachers have a great responsibility in this regard. Getting to know the peaks of our culture means getting to know ourselves. How much of these services can we realise? To what extent can we connect our young people studying in high schools and universities with their own language, history, art, and culture? It is necessary to think thoroughly about these questions, patiently seek and find ways to suit the psychological needs of young people, and present these to them.

The alphabet reform caused a break in the cultural bond. We became estranged from the culture that nurtured Yahya Kemal, Mehmet Akif and Nazım Hikmet. Nazım Hikmet has a poem called "The Well of the Durgah". Because his grandfather Nazım Pasha was the governor of Thessaloniki and was a Mevlevi. The poet grew up in such an environment and his first poems reflect this. How will this gap between generations be closed? I have a book published last year. It's called: *Bridge personalities*. I am talking about the people who carried the Ottoman culture to the Republic. I am introducing about fifty of the hundreds of people who were born in the Ottoman period but produced their works in the Republican period. Mahir İz, Rauf Yekta, Ferid Kam, İsmail Fenni, Yahya Kemal, Süheyl Ünver, Nurettin Topçu, Mehmet Akif, Hasan Ali Yücel, Fuat Köprülü, Abdülbaki Gölpınarlı, Samiha Ayverdi, İbnü'l Emin Mahmut Kemal İnal are some of them. These people are transmitting that culture in new letters, but it is necessary to read and digest their works. We need to love and understand our past, our past's history. We generally perceive our past with either praise or contempt rather than its true dimensions. We cannot be objective. We need to look for and find ways to explain and transfer our old culture to our

new generation. It's hard to do this in the digital world. But we must beat the odds.

Well, as for the library, how did this idea emerge, are there other examples of it? We would like to talk a little about these.

Bursa did not have a library with this theme, but there were libraries opened by private initiatives. Some scholars and intellectuals preferred to donate their books to some state institutions. For example, Mehmet Ali Deniz is one of them. A library was opened in 1987 with the books he donated to the state. He is a retired dervish teacher. He spend all his income on the books. Finally, he donated them all to the Ministry of Culture. The idea of a Sufi culture and literature library came to my mind before my teacher Süleyman Uludağ retired in 2007. I wanted to donate my own books. I proposed it to my teacher, and he accepted my idea without thinking. I raised the issue with the then-mayor of the metropolitan mayor while I was traveling. I was thinking that there should be a library in Türkiye, even if it is not a world-class library, that has three claims: the history of Sufism, Ottoman history, and the history of Bursa. But the process did not proceed as I had hoped and I started to distribute my books. I sent many books to the faculties of theology, research libraries, and munic-

ipal libraries, especially in Bursa. Later, although the municipality officials contacted me and reintroduced the idea of a library, I had already given up. Many years later, when my student Dr. Abdullah Damar became the provincial director of culture, we moved our books here with his insistence. Bursa Sufi Culture and Literature Library was thus opened in the last month of 2021. They also wrote our names on the signboard, but I don't think that's right. They shouldn't have done that. We have donated our books here/to the public, without any conditions. We have offices here, but we have no authority or responsibility. We were only offered the opportunity to work/chat with friends.

Look, there are many books on the table in the lounge. These books need to be registered in the system. My teacher's books are mostly in Persian, Arabic, and Ottoman Turkish. There is a need for an official who is familiar with these languages, who can enter the book titles into the system, and who can sort the books out. Although the process is a little slow, it is going well. The library is open every day except Sunday. This is a three-storey Ottoman house. It is a restored house based on the original. Although it is not very suitable to be a library, we are managing it for now. Researchers haven't spotted this place yet. As a result, it had not yet become a research library. We aim to make this place a complete research library on Sufi history and literature. Of course, what I said should not be interpreted as the library only has books on Sufi culture and literature. There are books in every field. I have been collecting prestige books for many years. These are very rich in terms of art history. Apart from this, I have periodical publication collections on various subjects. For a while I was collecting first issues, I collected about three thousand first-issue magazines. I donated this collection to the Presidential Nation's Library a few months ago.

*Prof. Dr.
Süleyman Uludağ*

**“THERE ARE WORKS
HERE ON THE HISTORY
OF SUFISM, HISTORY OF
THOUGHT, LITERATURE, AND
HISTORY THAT STUDENTS
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ELSEWHERE. AS THE SUFI
CULTURE CONTINUES, I
THINK THE LIBRARY IS A
GOOD OPPORTUNITY FOR
ENTHUSIASTS.”**

Dear professor, how did these valuable books get collected and how did the idea of a library come about?

In my high school years, I loved reading books, I used to take them to my village during the summer holidays and collect them there. Then I became a teacher. I stayed in Kastamonu for three years. I have also collected there. I taught at Kayseri Higher Islamic Institute between 1970-75. Mustafa Kara became my student there. Then I started working at Bursa Higher Islamic Institute. This time my room got full of books. Until my retirement, the books here diversified. Among them were many books in Arabic, Persian,

and Ottoman Turkish. When I retired, I couldn't fit my books at home, so I donated quite a few of them. I was anxious about the fate of the books after I pass away, so I wanted to see with my own eyes that they were placed somewhere good. Thus, I evaluated Mustafa Kara's offer.

What role do you think the library will play in passing on the Sufi taste and culture to future generations?

Mustafa Kara's collection is about Ottoman and Republican Sufism. It mostly covers Anatolian/Ottoman culture and Sufi life. I have most of the primary sources. Thus, a rich library that complements each other emerges. Bursa





is a historical city. There are currently three universities and many students. For students interested in the history of Sufism, history of thought, history of art and literature, there are works that they cannot easily find anywhere else. As the interest in Sufi culture continues, I think this library is a good opportunity for enthusiasts.

How would you evaluate the different approaches to Sufism today? Is it reflected in life as in the tradition or are there some deviations?

We need to look at the history of Türkiye and the Ottoman Empire. Sufism is such a thing that it has always had its favorites and opponents. Traces of this can be seen in the Seljuk period, the Ottoman period, and the

Republican period. Some argue that Sufism has a beneficial effect on religious life and social life, while others think that this effect is negative. They argue that myths are fictitious, that religion is distorted in this way, and that superstition and bidats (innovations) harm Islamic civilization. Some of them oppose it because of orientalist influences or because they do not embrace religious life. In contrast, others criticize negative communities and groups that have real negative effects and exploit religion. As it is known, these Sufi institutions were closed down after the Republic. Some people dissent on religious grounds. Salafis, Wahhabis, and Muslims in the Gulf countries do not prefer Sufism. In short, the approaches to Sufism have always been divided into

two. If we look at the situation today, there is mysticism in all ideologies. By ideology I mean putting faith before reason. Mysticism brings unquestioning acceptance and attachment with it. Sometimes this can also turn into bigotry. The situation in question does not only apply to Muslims. Members of other religions also have it. As a result, non-violent respect is essential. I think that Sufism has important positive things to fulfill in this field. Sufism has such an attraction that it becomes inviting thanks to it. This is why it has been effective in spreading Islam to humanity. This effect continues to this day despite everything. It can. As long as those who represent this system do justice to it. In other words, as long as they set out on this path with sincerity.

Lonely Guardian of Urartu **Mehmet Kuşman**



Mehmet Kuşman spends most of the year in Çavuştepe castle. He suppressed his loneliness by listening to the whispers of the stones that have survived for 3000 years in this deserted castle where no one visits during the winter.

However, he is not complaining at all.

Bekir Bilgili







We had been talking amongst ourselves for some time about going to Van to visit Mehmet Kuşman, one of the most interesting people in the region. Finally, we set off for Van to fulfil this desire. Mehmet Kuşman welcomed us at one of the most magnificent castles of the Urartians in Gürpınar district, Sardurihinili, also known as Çavuştepe castle, built by Sarduri, Urartu King II. We had some concerns before we met Mehmet Kuşman. He was almost 85 years old and was likely to suffer from health problems related to old age. We did not expect to meet a young man who beat us as we climbed the slopes on which the castle was built, climbed the slopes on which the castle was built.

Starting in 1962, Mehmet Kuşman joined the Çavuştepe excavations as a laborer after his military service. He retired in 2005 after 43 years as the castle's permanent guard. For the last 19 years, he has been a volunteer guardian of the treasures he has discovered. In other words, he spent 66 years of his life in

Mehmet Kuşman claims that he can analyze and read these writings. Afife Erzen does not believe this claim and responds with a disparaging sneer, "No way...". And this answer provides the motivation Mehmet Kuşman needs to prove his claim.

this castle and did not work in any other job. His passion for his work cannot be simplified with a sense of duty. With complete dedication, he never leaves his hut at the excavation site as he is the ancient owner of this ancient castle. Mehmet Kuşman is not just a watchman. A historian giving information about the history of the castle and the Urartians, an archaeologist giving details about the excavations and the artifacts unearthed, a linguist reading and translating the inscriptions in the excavation site, a guide leading you through the ruins spread over a vast area, a man of culture striving to carry the hidden treasures of Urartu civilization to the future... Considering all these, it is not at all an exaggeration to label him as "The Last Urartian" in the articles written about him.

Uncle Mehmet welcomes us at the entrance of the excavation site. First, we visit the castle and its surroundings together. During the tour, he gives us information about the castle and Urartu civilization. He reads and translates the Urartian inscription located at the entrance of the temple in its original language. A 3000-year-old inscription comes

to life in the language of a person who graduated from primary school but pursues his curiosity tirelessly, then turns into sound and poetry. We learn from him that the Urartian has a syllable-based writing system.

In 1962, Mehmet Kuşman completed his military service and returned to his village. The start of excavation activities in Çavuştepe in the same year changed Mehmet Kuşman's life entirely. For Mehmet Kuşman, who had just returned from the army and was already unemployed, finding a job at the excavation site was a great opportunity in the conditions of that day. From the very first day, he has a great interest in the artifacts unearthed at the excavation site. Sometimes he tries to satisfy

his curiosity by constantly asking questions at the expense of overwhelming the professors working on the excavation.

Afife Erzen, who heads the excavation team, is aware of Kuşman's interest in artifacts. That's why he recommends Mehmet Kuşman for the guard position. He's happy to accept. However, Kuşman finds it strange that archaeologists cannot read the inscriptions on the artifacts they unearthed. He asks Afife Erzen about this. Professor Erzen says, "I am an archaeologist. My job is only to excavate; it is not my job to read these." Mehmet Kuşman claims that he can analyze and read these writings. This claim does not convince Afife Erzen and responds with a disparaging

sneer, "No way". And this answer provides the motivation Mehmet Kuşman needs to prove his claim.

"I asked Afife Erzen, the head of the excavation if this text was too difficult. 'Yes, it's quite hard! What are you going to do?' he asked, a little angry. When I said, 'I want to learn', he dismissed me by saying, 'Get out of here...'. I'm was little offended, but I didn't give up. I'm glad I didn't give up".

Firstly, he buys a pen and notebook from the stationery shop and starts to record all the inscriptions he can find in the notebook. He traveled to Armenia and Iran, which were under the control of the Urartians, to



Starting in 1962, Mehmet Kuşman joined the Çavuştepe excavations as a laborer. He retired in 2005 after 43 years as the castle's permanent guard. For the last 19 years, he has been a volunteer guardian of the treasures he has discovered. He spent 66 years of his life in this castle.



Portrait

examine the ruins there, meet with Urartian experts, and try to find a clue. Mehmet Kuşman summarises this process as follows:

“I researched all the data about the Urartian alphabet both in our country and abroad and gathered the Urartian alphabet together with my own means in 3 years. Some journalists find out about this situation at the time. They had reported it. Then the Ministry of Culture and Tourism sent a letter to the Governorate of Van to send me to the symposium organized in Ankara. I showed the alphabet I took with me to the professors there. They were both very surprised and very pleased. After returning to Van, I started to study the language. I took a piece from every inscription I found. I learned only 650 words in 22 years. I am the father of 11 children. The watchman’s salary was not much. I came up with the idea of engraving Urartu figures and alphabet on the stones and selling them. At first I was only drawing, then I started to carve. I paid my children’s education with what I earned.”

After a while, the value of his endeavours and the work he puts forth begins to be appreciated. Kuşman, who closely follows the excavations that continue at intervals over the years, combines the fragmentary information he received from local and foreign academics working in the castle and improves his Urartian. He starts by reading all the sources he can find.

“I read books in the first years, I read a lot of books. This pushed me to learn Urartian. I asked for help from the professors in the excavation teams at first. They didn’t believe I could learn much. When they saw how stubborn I was, they gave me some books on language. I started working on the letters first.”

As time passed, he made a lot of progress in Urartian. In this way, with the assignment of the Ministry of Culture and Tourism, he participates in symposiums, conferences,



▼▼

He reads and translates the Urartian inscription located at the entrance of the temple in its original language. A 3000-year-old inscription comes to life in the language of a person who graduated from primary school but pursues his curiosity tirelessly, then turns into sound and poetry.

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and events organized in countries such as the USA, Germany, Belgium, and the Netherlands on Urartians.

Kuşman, who explained the Urartian alphabet to the participants in many symposiums he attended, sells the jewelry and ornaments he made by engraving cuneiform on stones to tourists and contributes to both the promotion of the region and the survival of the Urartian language at least with these handicraft products. While hosting his guests in his hut at the excavation site, which he has turned into a mini-workshop, he engraves the words he quotes from Urartian in-

“I’m so Urartianised that I can see them even when I close my eyes.”

scriptions on stone. It is a pleasure to watch Mehmet Kuşman engraving Urartian texts on the stones he collected from the region with his small tools. Once again, you realise what it means to devote yourself to an ideal from the drops of sweat on his forehead. The fact that he never takes off her own handcrafted necklace, which reflects his love for Urartu, is proof of his commitment to her work.

When you ask a question about the Urartians, it is really interesting that he answers your question without any misfire. We understand that despite his 85 years of age, Mehmet Kuşman has managed to keep his mind young as well as his body. At some point, I ask him how he stays so healthy. “Thanks to this castle,” he says. Gürpınar already has an altitude of 1740 meters. The hill on which Çavuştepe fortress was built must be around 2000 meters. The fresh air of this place and waking up every day with the hope of finding something new kept Uncle Mehmet alive, I think.

Mehmet Kuşman spends most of the year in Çavuştepe castle. He suppressed his loneliness by listening to the whispers of the stones that have survived for 3000 years in this deserted castle where no one visits during the winter. However, he is not complaining at all.

“I was alone, here I was, very alone. Especially in winter, it was just me and the castle.”

A life integrated with the castle and wandering among these ruins under the stars at night led Mehmet Kuşman to establish an indescribable bond with the Urartians. Kuşman expresses this closeness in the following words: **“I have become so Urartulized that I can see them even when I close my eyes.”**

His loneliness is not caused by the absence of people. He regrets that he is left alone in Urartian, a language he has worked hard for. He complains about the indifference of the academy and the insensitivity of people, especially his own children. Of his 11 children, only the youngest is interested in Urartian.



“One of my children learnt Urartian. He works as an assistant manager at the Social Security Institution. He’s my only hope, my child. I like them very much because the Urartians are a hardworking nation. I see their work, it’s great. Even in today’s conditions, it is very difficult to build those structures. I am in love with the Urartians. I have been working at Çavuştepe Castle for 62 years. From the first day I started here, I left my cops, garden, and everything behind and gave myself to this job. I got attached to this

Mehmet Kuşman says that he will continue to serve in this castle as long as his health allows. His story is full of examples of what people can achieve when they persevere on the path they believe in.

place, and that’s how I’ve brought it to this day. I worked honestly and with my head held high.”

Mehmet Kuşman says that he will continue to serve in this castle as long as his health allows. His story is full of examples of what people can achieve when they persevere on the path they believe in. Mehmet Kuşman’s life journey reminds us of the importance of making the best use of the opportunities at hand without taking refuge in excuses and keeping hope alive to overcome situations that seem impossible. Mehmet Kuşman is living proof of what the people of this country can achieve when given the opportunity. If your road falls to Gürpınar, be sure to stop by Çavuştepe. Despite his age, you’ll be greeted by a man like a fortress. 3000-year-old stories overflowing from stones, temples, and palaces will whisper in your ear.





Prof. Dr. Ahmet E. Bilgili

*The place where culture
and art, history and
aesthetics meet:*

VAN URARTU MUSEUM

Consisting of 13,000 square meters of indoor and 9,600 square meters of outdoor space, the museum has 23 exhibition halls. In addition to the artifacts, it is possible to see reenactments and video narratives about the lifestyles and wars of the civilizations that ruled in Van.





Erken Tunç Çağı
Evli Kadınlar
Rekonstrüksiyonu, Erken Tunç Çağı
Evli Kadınlar

Van Urartu Museum, with its architecture, exhibition organization, and galleries designed based on different periods, reflects an understanding that can be exemplary in terms of showing the place our country has reached in modern museology. The museum, which reveals the richness of Van province, which can be considered one of the oldest settlements in the world and hosts many archaeological sites in the Lake Van basin, dating back to Paleolithic times, hosts the rarest works of human heritage.



The museum was built in the most convenient area in terms of its location. At the foot of the hill where the castle of Tuşba (Van Castle), the capital of the Urartians, is located, in the shadow of one of the most magnificent artifacts left from the Urartians to the present day, Urartian treasures meet today's people. The Castle and the Museum complement each other in this respect.

Its location, being one of the important transit points of the Silk Road, has made Van an important settlement throughout history. Being the capital of Urartu, one of the civilizations whose importance in history has not yet been very well appreciated, makes Van a city of unique value in terms of the history of Anatolian civilizations before Christ.

Van has been a city of interest for archaeologists since the beginning of the last century. Van, which has a very rich heritage since prehistoric times, harbours many treasures that will shed light on the history of civilization. Van Urartu Museum now serves as an area where these treasures are exhibited. When the need to gather the movable cultural heritage, which was collected in different ways, identified, and unearthed with great efforts, the first steps were taken to establish the Van Museum. In 1932, in order to exhibit the artifacts taken



Accompanying us on our visit, Museum Director Fatih Arap said that there are 45 thousand artifacts in the museum inventory, only 2542 of these artifacts are exhibited and that the museum inventory is constantly developing with new findings every day.



under protection in the warehouse, a museum officer was established in 1945. Van Museum starts to operate as a directorate after 1972. On 27.08.2019, the museum building we are currently visiting is being built instead of the museum building damaged in the 2011 Van earthquake.

Consisting of 13,000 square meters of indoor and 9,600 square meters of outdoor space, the museum has 23 exhibition halls. In addition to the artifacts, it is possible to see reenactments and video narratives about the lifestyles and wars of the civilizations that ruled in Van.

Museum director Fatih Arap, an archaeologist, accompanied us during our visit to the museum and shared important information about the museum and its artifacts. Mr. Fatih says that there are 45 thousand artifacts in the museum inventory, only 2542 of these artifacts are exhibited, and that the museum inventory constantly expands with new finds every day.

Nine of the 23 halls in the interior exhibit artifacts from the Urartu period. In these halls, the periodical traces of the Urartians,

The works in the museum can be visited chronologically and thematically by following a successfully planned route. This installation allows visitors to enjoy a walk around the museum without getting tired.

their building culture, and artifacts related to their daily life can be seen. There are documents, photographs, and models of the Urartians and their immediate surroundings (Van Castle, Ayanis Castle, Anzaf Castle, Iamran Canal, etc.) with mapping of the Urartians and their immediate surroundings from the floor to the walls. The works in the museum can be visited chronologically and thematically by following a

successfully planned route. This installation allows visitors to enjoy a walk around the museum without getting tired. In the museum, which is furnished according to contemporary museology, arrangements such as animation and placement of artifacts in the showcase allow you to understand historical periods and get an idea of the daily life of people who lived in different periods. In addition to the halls that constitute the basis of the museum concept; there are also sections that serve different functions such as conference halls, museum sales units, children's workshops, temporary exhibition areas, and jewelry workshops.


Although it hosts artifacts that shed light on different historical periods, the museum's importance in terms of world cultural heritage is that it offers the opportunity to see quite valuable artifacts from the Urartian civilization.

The Urartians, who emerged in this region in the 9th century BC and chose Van as their capital, managed to become a civilization far ahead of its time in architecture,

technology, art, and mining. The Van Museum, which allows the Urartians to be known more closely and in all aspects, is waiting for its visitors to see the priceless works that shed light on the art, beliefs, social life, and culture of the Urartians, who managed to reach a high level of civilization. Each of the 23 exhibition halls in the museum takes visitors on a journey through the history of Van, one of the cities with the richest cultural heritage in Türkiye, with thousands of rare artifacts. Starting from the Palaeolithic period, the museum takes visitors through a corridor of time, and the transitions between historical periods are designed with a professional and unconfounded understanding. For this reason, you never get tired or bored during the trip. The historical and archaeological information about the artifacts and periods on the skilfully positioned boards make the trip even more productive and enjoyable. Although the most remarkable artifacts of the museum belong to the Urartu period, weapons, manuscripts, daily use items, coins, seals, and ethnographic artifacts from the Roman, Byzantine, Seljuk, Akkoyunlu, Karakoyunlu and Ottoman periods are also exhibited.

Urartu is one of the most powerful states established in Anatolia during the Iron Age. With the artifacts and traces they left behind and the level they reached in architecture, technology, and art accompanying their military and commercial success, they managed to become one of the most magnificent civilizations in history. Their success in castle, palace, temple, and water architecture proves that Urartu was a superior civilization. The Urartians, who reached an advanced level in art, decorated their walls with paintings and showed their mastery in terms of motif and style both in architectural decorations and jewelry. They reached a very advanced level, especially in the art of metals; they processed metals with methods that continue to exist even today and decorated them with figures and motifs that require great mastery, and fine and patient workmanship.




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PRICELESS CULTURAL TREASURES

Among the artifacts that have an important place in the museum in terms of the history of world civilization, the rare piece known as the “Urartu Lion” draws attention. The artifact, which was brought to the museum in 1960, has become the center of attention of visitors. Made of bronze, the artifact mostly consists of a body extending on three legs and single or triple trays resting on appendages extending at the end of this body.

The golden fan handle is one of the most valuable artifacts of the museum. The cuneiform inscription reads “This item belongs to Queen Kakuli”. Queen Kakuli is wife to the II Urartian King Rusa. The fact that for the first time, the name of an Urartian queen appears on an item belonging to that period and sheds light on Urartian history in this respect makes the artifact even more important.

BRONZE PLATE DEPICTING A CHARIOT

The plate, identified as a horse breastplate fragment, is important as it is the first Urartian horse breastplate fragment with a battle scene engraved on it. B.C. 8th century BC.



One of the people who made great efforts in the realization of the Van Urartu Museum is Prof. Dr. Emin Yaşar Demirci. His efforts in both the project phase and financing during his duty as the secretary general of the Eastern Anatolia Development Agency contributed to this marvelous museum.



Although the most remarkable artifacts of the museum belong to the Urartu period, weapons, manuscripts, daily use items, coins, seals, and ethnographic artifacts from the Roman, Byzantine, Seljuk, Akkoyunlu, Karakoyunlu and Ottoman periods are also exhibited.

URARTIAN STAMP SEAL DEPICTING THE “RULER OF ANIMALS”

The seal is made of white water marble and the imprint depicts a Mesopotamian epic hero, Gilgamesh (Ruler of the Animals). This is not a subject often seen on Urartian artifacts and is the first time it has been seen on an Urartian stamp seal.

HAKKARI STELAE

Among the most interesting artifacts of the museum is the Steller, exhibited in a separate hall. The steles found by accident in 1998 on

the northeastern skirts of the Mir Castle in Hakkari city center reflect an artistic taste that was figuratively and aesthetically advanced for its time. Of the 13 stelae in total, 11 have male figures and 2 have female figures. The stelae carved from limestone are believed to depict local lords and their wives.

OTTOMAN SEALS

There are 39 seals from the Ottoman period in the museum. Ten of these seals are official, the others are personal, foundation, and talisman seals. These seals were add-

ed to the museum's collection on different dates through purchase or donation.

ISLAMIC PERIOD GLAZED CERAMICS

Glazed ceramics constitute an important part of the Islamic period artifact collection in the museum. Some of them were unearthed during the excavations of Van Castle and Old Van City, while others were acquired by the museum through purchase or donation. The glazed ceramic group includes objects such as bowls, trays, inkwells, medicine containers, jugs, and jars. The artifacts follow an order classified as the Seljuk and Principalities period (12th-14th century), Ottoman period (15th-20th century), Safavid period (17th-18th century), and Qajar period (19th century).

Since the museum is located right next to the historical Van Castle, it is a popular destination for countless local and foreign tourists visiting the castle or the old city and plays an important role in promoting the architecture and culture of the region.



Senegal's Intellectual Leader Cheikh Anta Diop

Diop's ideas have been influential in movements to strengthen awareness of cultural identity and history, especially among communities of African descent. These movements, which encouraged Africans to reclaim their own history and culture, were inspired by the work of Diop, who was also an educator.

Furkan Şişman

Cheikh Anta Diop - Historian Writer (1923-1986), one of Senegal's leading historians and intellectuals. Diop is particularly known for his research on African history and culture. He has also made extensive studies on the origins of African civilizations and has written many important works on this subject. One of Diop's most well-known works is his book "The Classical Age of Africa". This book is an important work that re-evaluates Africa's historical and cultural heritage. Diop's contributions profoundly influenced Africa's understanding of history and culture.

Cheikh Anta Diop was born on 29 December 1923 in Diourbel, Senegal. After graduating from the French High School in Dakar, he went to Paris to continue his education. He studied history, anthropology, and physical anthropology at the University of Paris (Sorbonne). He specialized in the history of Egypt and the prehistoric periods of Africa. In Paris, he studied at the Ecole Normale Supérieure under important academics such as Jean Bouchet.

Diop completed his doctorate at the University of Paris in 1960 with a thesis on "The Origins of Egyptian Civilisation and

its Impact on African Cultures". This thesis was recognized as an important work that would change Africa's understanding of history and culture.

Diop's best-known works include "Nations Negres et Culture" (Black Nations and Culture), "L'Afrique Noire Precoloniale" (Pre-Colonial Black Africa) and "Civilisation ou Barbarie" (Civilised or Barbarian?). In these works, he defended Africa's historical and cultural heritage and emphasized that Egyptian civilization is at the heart of Africa.



Diop and Pan-Africanism

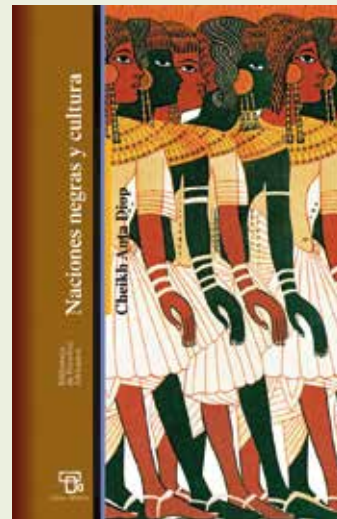
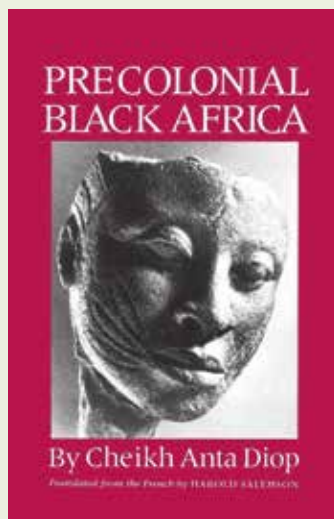
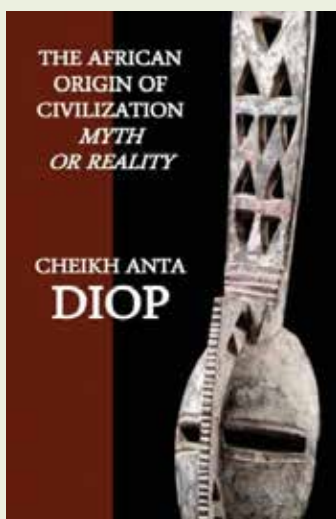
Diop reassessed the history and culture of Africa, arguing that Egypt (Kemet) was part of Africa. In his scientific work, he showed that Egypt occupies an important place in the history of Africa's own civilization.

In 1966, he founded the Cheikh Anta Diop University in Senegal. The university became a center for research into African history and culture, which bears his name.

As a leading figure in the Pan-Africanism movement, Diop advocated the unification of African countries and the preservation of the continent's own cultural heritage. Diop believed that African history and culture had been distorted by the colonial powers and that this distortion was hindering Africa's struggle for independence. These criticisms provided intellectual support for independence movements in Africa. Diop's work inspired cultural rebirth movements in Africa. His ideas encouraged Africa to return to its own history and culture.

Cheikh Anta Diop died on 7 February 1986 in Dakar, Senegal, leaving behind dozens of works that shed light on African history and culture.





DIOP'S LEGACY

Diop's legacy has profoundly influenced Africa's understanding of history and culture. His work has had a wide impact on African educational institutions, cultural movements, and international academic circles. Cheikh Anta Diop University remains important as an academic center that continues to keep his ideas alive.

Cheikh Anta Diop's biography makes clear his important role in the reappraisal of African history and culture and his con-



Diop believed that African history and culture had been distorted by the colonial powers and that this distortion was hindering Africa's struggle for independence.



tribution to national independence movements. Diop is remembered as a leader who strengthened Africa's national identity, both academically and culturally.

Cheikh Anta Diop's "The Classical Age of Africa" provides an in-depth analysis of the classical periods in Africa's history. Diop particularly emphasizes that Egypt (Kemet) is at the heart of Africa and that this great civilization is an integral part of African culture and history. Focusing on the historical, cultural, and scientific contributions of Egypt, the book explains how the development of this civilization shaped its interactions with other parts of Africa. By analyzing the classical age of Africa, Diop aims to reassess Africa's rich history and cultural heritage.

Diop's work criticizes the fact that African history is often written from an outsider's perspective and therefore Africa's historical contributions are ignored. The book details how other African cultures and civilizations influenced by Egypt shaped their relationship with Egypt. Diop



Diop has been represented in several documentaries, books, and films. Such productions aim to introduce his ideas and work to a wider audience.



THE CLASSICAL AGE OF AFRICA

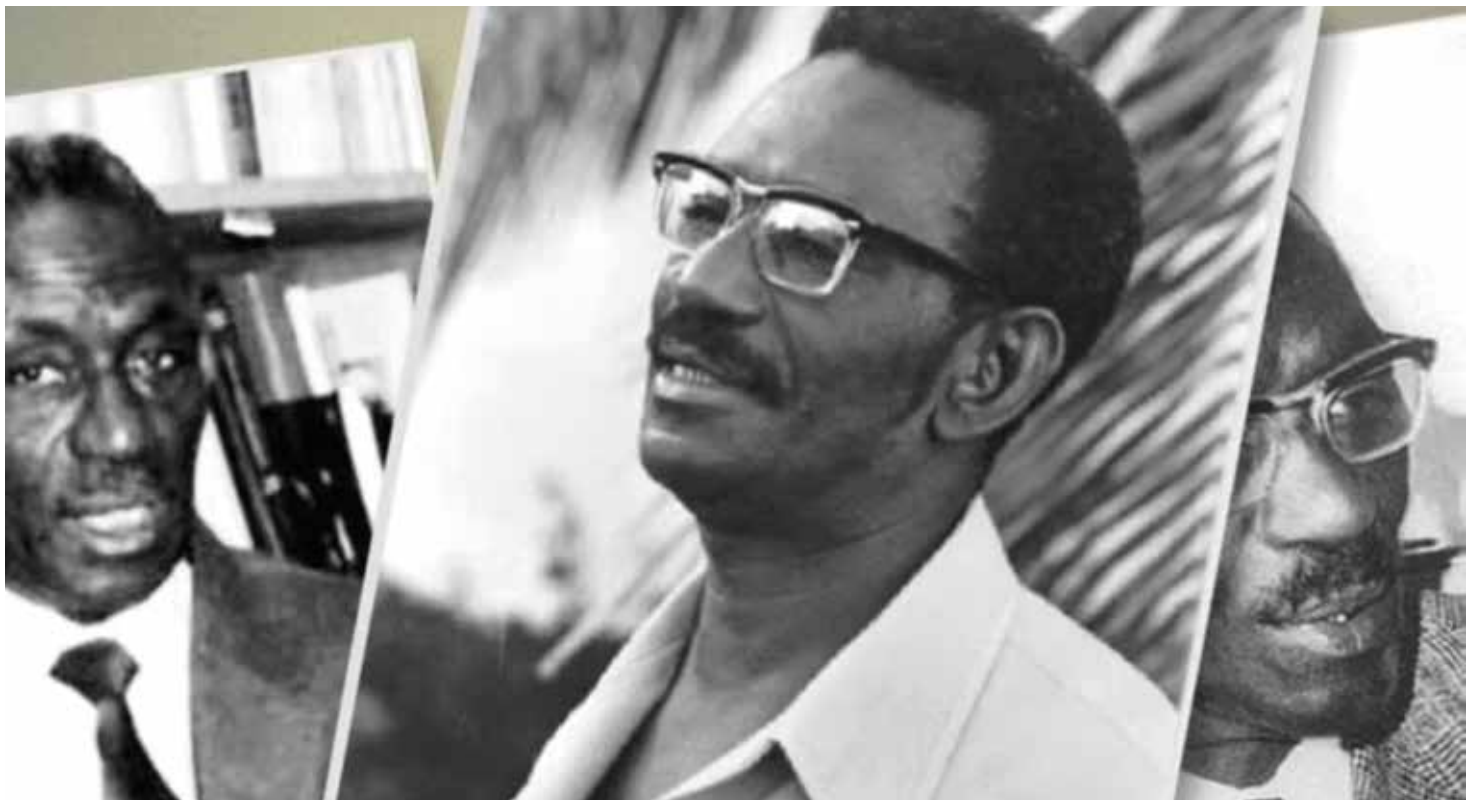
“The Classical Age of Africa” is a comprehensive work that provides a better understanding of Africa’s historical and cultural heritage. Diop brings a new perspective on the classical periods of African history and emphasizes the importance of this historical period. The book provides an important resource for Africa to re-evaluate its own history and cultural heritage and argues that Africa’s history, culture, and civilizations should be included in the global historical perspective. Diop’s work is an essential reference point for those who wish to understand Africa’s historical and cultural contributions in a broad context.

The ideas in Cheikh Anta Diop’s book “The Classical Age of Africa” can be both scholarly and controversial. Diop’s reassessment of African history and culture has been criticized by many scholars, even though it is based on some scientific foundations.

argues that Egypt played a critical role in shaping not only Africa but the entire history of humanity. In addition, the contributions of this civilization in the fields of science, mathematics, medicine, and philosophy, examine the effects on other cultures.

The book also criticizes the failure to integrate African history and culture into

Western history and systems of thought. Diop argues that the West condescendingly treats African history and culture and therefore the true dimension of Africa’s history is not understood. Diop’s critique emphasizes the need for a broader and more inclusive perspective to accurately and holistically assess Africa’s history.



Portre

Diop uses archaeological and historical data to examine the African historical and cultural context of Egypt (Kemet). While detailing the impact of Egypt on African civilizations, it evaluates the findings from ancient sources and excavations. Diop emphasizes Egyptian contributions to science, mathematics, medicine, and philosophy. Assessing contributions in these fields is a scientifically valid endeavor because it is important to examine how this knowledge has spread over time and interacted with other cultures.

While criticizing Western-centred approaches to African history, Diop creates his own methodological framework. This framework aims to reassess Africa's place and significance in history and culture.

IMPACT ON ACADEMIC LIFE

Diop's emphasis on Egypt as the central civilization of Africa has been taken to an extreme by some scholars and regarded as cultural nationalism. Egypt's relations with other civilizations in Africa can be historically complex and such interpretations sometimes simplify historical facts. Diop's criticism of Western-centred historiography can sometimes be perceived as a dismissive approach to African history. However, these criticisms are considered an opposing view to the Western-centred understanding of history by some scholars and are enriched with different perspectives. Some of Diop's theories, especially his views on the cultural and scientific contributions of Egypt, have led to wide academic debate. These theories have been criticized by some scholars and evaluated in broader historical and cultural contexts.

In conclusion, Cheikh Anta Diop's book makes an important contribution to the re-evaluation of African history and culture. However, the scientific validity of these ideas may give rise to various academic debates, depending on how historical data and methodological



Cheikh Anta Diop's "The Classical Age of Africa" provides an in-depth analysis of the classical periods in Africa's history. Diop particularly emphasizes that Egypt (Kemet) is at the heart of Africa and that this great civilization is an integral part of African culture and history.



approaches are used. In order to understand and evaluate Diop's work, it may be useful to consider the different academic views on the subject.

Diop has a wide influence in academic circles for his contributions to African history and culture. Studies at universities and research institutes continue to examine Diop's ideas and methodology. In addition, many academic events and conferences are organized about him. Diop's work is often cited in discussions emphasizing the importance of African history and culture. Diop's ideas constitute an important basis especially in studies on the history and culture of Africa.

Diop has been represented in several documentaries, books, and films. Such productions aim to introduce his ideas and work to a wider audience.

Diop's ideas have been influential in movements to strengthen awareness of cultural identity and history, especially among communities of African descent. These movements, which encouraged Africans to reclaim their own history and culture, were inspired by Diop's work.

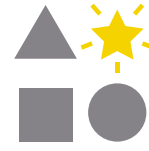
Cheikh Anta Diop's importance for national independence lies in his endeavor to reassess and strengthen Africa's cultural, historical, and scientific heritage. Diop is recognized as an intellectual leader in Africa's struggle for independence and his ideas played a key role in the continent's rediscovery of its own identity and history. Diop, who strengthened the ideological and cultural foundations of the independence movements, became an influential figure in Africa's independence processes.



Diop has a wide influence in academic circles for his contributions to African history and culture. Studies at universities and research institutes continue to examine Diop's ideas and methodology.







Special Education Services *in Türkiye*

In Türkiye, special education services are structured to meet the educational needs of students with special needs and individual differences. The General Directorate of Special Education and Guidance Services (ÖERHGM) within the Ministry of National Education (MEB) is the main governmental organization responsible for activities in this field.

U Prof. Dr. Mustafa Otrar - Expr. Fatih Paça

Special education is an expression used for the education of individuals who show significant differences from their peers due to their characteristics and includes education programs planned based on the special needs of individuals different from the general education system. These differences may be above or below the area defined as normal. These programs, which are tailored to the differences of individuals, aim to prepare them for both academic and social life. In Türkiye, special education services are structured to meet the educational needs of students with special needs and individual differences. The General Directorate of Special Education and Guidance Services (ÖERHGM) within the Ministry of National Education (MEB) is the main governmental organization responsible for activities in this field.



Special Education

The main purpose of special education services is to ensure the integration of individuals in need of special education with mental, physical, social, and emotional differences into society and support their effective participation in educational processes.

Education, which is also shaped by the principles of Islam's egalitarian and fair treatment of everyone and institutionalized by the civilization of foundations, also manifests itself in areas related to special education. Ibni Sina's views on the education of children with special needs and institutions such as Enderun and Daru'ssafaka are meaningful examples that transcend their time. However, systematic special education services in the modern sense started with the proclamation of the Republic, since gone through critical stages, and have been supported by various institutional structures. The recognition of special education as a right since the 1950s has accelerated the developments in this field. Decree-Law No. 573 on Special Education and Law No. 5378 on Disabled Persons are the main documents that constitute the legal basis and framework of special education services. These legal regulations provide the necessary arrangements for individuals with special educational needs to be educated under the principle of equal opportunity in education. These regulations include programs, educational assessment and diagnosis, types and levels of education.

EDUCATIONAL ASSESSMENT AND DIAGNOSIS IN SPECIAL EDUCATION

In Türkiye, the educational diagnosis and assessment process for individuals with special educational needs is carried out to systematically identify the educational needs of individuals and develop appropriate educational programs for them. This process is coordinated by Guidance and Research Centres (RAMs). RAMs carry out educational assessment and diagnosis procedures based on the areas of special



In Türkiye, the educational diagnosis and assessment process for individuals with special educational needs is carried out to systematically identify the educational needs of individuals and develop appropriate educational programs for them. This process is coordinated by Guidance and Research Centres (RAMs).



needs experienced by individuals. Educational assessment and diagnosis are carried out for transitions in all types and levels of education by evaluating the individual's characteristics in all areas of development, competencies in academic disciplines, and educational needs together.

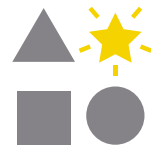
Scientific and objective measurement tools are used in diagnostic procedures. Psychologists, special education teachers,

and guidance teachers/psychological counselors work in cooperation in this process. After diagnosis, individualized education programs (BEP) are prepared based on the needs of the student. These programs enable the student to use his/her abilities at the highest level and to access the support education services he/she needs. In addition, efforts to develop, renew, strengthen, and standardize the measurement tools used in the diagnostic process are continuously ongoing.

TYPES AND LEVELS OF SPECIAL EDUCATION

In Türkiye, special education services are provided at different levels based on the age and developmental levels of individuals. These levels start from early childhood education and include preschool, basic education, and secondary education. In addition, alternative education services such as home education and hospital education are also provided for students who cannot attend formal education.

Early childhood special education services are particularly important for children aged 0-36 months. In this process, developmental delays and special needs of children are identified through early diagnosis, and necessary interventions are made. Preschool education is a compulsory level of education starting from



educated in general education classes and special education classes through inclusion/integration. In this process, BEP is prepared and education programs are created based on the needs of the students. In addition, in order to support these programs in terms of content, differentiation-oriented content has been developed in the “Turkish Century Education Model” curriculum.

SPECIAL EDUCATION SCHOOLS AND INSTITUTIONS

There are various schools and institutions in Türkiye where special education services are provided. These institutions are structured based on the special needs of individuals and are supported with various programs to integrate them into society. Special education schools are specialized for different needs groups such as visual, hearing, mental, and physical needs. In addition, special classes are established for individuals with more than one disability.

Special education classes are classes in general education institutions where education is provided only for students with special education needs. Students in these classes are educated with course programs planned under their individual characteristics. In these classes, which are under the responsibility of special education teachers, the aim is to develop students’ skills in all areas of development.

As of 2024, there are 686,576 students in need of special education and 65,424 of these students are receiving education in special education schools. The number of students in special education classes is 94,995. In addition, as of 2024, a total of 12,726 students (12,133 at home and 593 in hospitals) continue their education at home and in hospitals. 402,604 students receive full-time inclusion/integration education.

36 months of age. During this period, individualized programs are implemented for children with special educational needs, and activities are carried out to develop their cognitive and social skills. In addition, special education kindergartens are established for these children, and special education classes are established for children who need to continue their education through part-time inclusion/integration. However, children with special educational needs at this age can also be educated through full-time inclusion/integration.

In basic and secondary education, students with special education needs are

686.576
students

Number of students with
special education needs as
of 2024

94.995
students

Number of students in special
education classes



EDUCATION SERVICES FOR INDIVIDUALS WITH SPECIAL TALENTS

In Türkiye, education services for gifted individuals have an important place in order to enable these individuals to utilize their potential at the highest level. Gifted individuals are defined as students who exhibit superior abilities compared to their peers, have developed creative thinking skills, and have academic and leadership skills and specialized institutions such as Science and Art Centres (BİLSEM) provide services for these students. In BİLSEMs, gifted students have the opportunity to develop their scientific, artistic, and leadership skills during out-of-school time and participate in project-based enriched education programs. These centers were established to enable students to become aware of their individual talents and to use their capacities at the highest level.

In addition to BİLSEMs, the education of gifted individuals in Türkiye is also carried out in Research, Development, Education and Application Centre Secondary School/High School (ARGEM) and support education rooms opened within various schools. The identification process of gifted students consists of three stages: nomination, pre-assessment, and individual assessment. As of 2024, 2% of the nominated students were entitled to final enrolment, as the measurement tools used were compatible with international standards and statistically robust. This ratio is very consistent with the ratio calculated assuming a normal distribution.

The first BİLSEM in Türkiye was opened in 1995 in Ankara under the name Yasemin Karakaya Science and Art Centre. The number of BİLSEMs, which was 18 in 2003, reached 375 in 81 provinces as of 2024 September. The centers serve 110,827 gifted students. While 189 of these centres have their own buildings, 186 of them continue their education activities



In basic and secondary education, students with special education needs are educated in general education classes and special education classes through inclusion/integration.



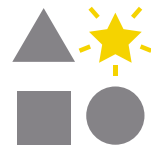
in school and other institutional buildings. In these centers, 1410 workshops have been established, and trainings are also offered for the needs of today's world such as artificial intelligence, digital design, games and animation, defense systems, mechatronics, nanotechnology, and renewable energy. In the upcoming period, it is planned to increase the number and educational content of these workshops in line with the needs of students.

In 2024, 60.81% of 5197 teachers from 24 different branches working in BİLSEMs have postgraduate education. 764 new

teachers were appointed to BİLSEMs as a result of the selection process in 2024. In-service training activities continue intensively to increase the professional competences of teachers.

INCLUSIVE/INTEGRATIVE EDUCATION PRACTICES

Inclusion/integration is a practice that aims to ensure that students with special education needs are educated together with other students in general education classes. This process enables students to develop their social, emotional, and academic skills together with their peers and to adapt to social life effectively. The cooperation of classroom, subject, and special education teachers plays an important role in inclusion/integration practices. This cooperation enables students to participate more effectively in the educational process and produces solutions for their developmental needs. Support education room applications offered to students with special education needs within schools or institutions are an important service that can increase the quality of education services provided within the scope of inclusion/integration education practices and realize a successful inclusion/integration education practice. Support education rooms are en-



vironments designed to provide support education services to students who continue their education through full-time inclusion/integration and students with special talents in the areas they need.

THE FUTURE OF SPECIAL EDUCATION SERVICES IN TÜRKİYE

MEB's strategic plans and top policy documents provide the basis for the principles that will determine the future of special education services in Türkiye. In line with the decisions taken in education councils and development plans, the aim is to improve the quality of these services. All these objectives are based on the strategic plan of the Ministry of National Education 2024-2028, which states that "With a special education and guidance approach that takes into account differences, students can maximize their potential in education and life processes." To increase the physical, human and technological opportunities that will *support the development of individuals with special needs in line with their interests and abilities with the knowledge and skills that will enable them to integrate with the society*". Strategies to be implemented in line with this objective have also been determined.



Special education classes are classes in general education institutions where education is provided only for students with special education needs. Students in these classes are educated with course programs planned under their individual characteristics.



In this context, the participation of families in the process and raising their awareness is also an important factor in the development of special education services in the future. Families playing a more active role in their children's education processes and contributing to education policies will increase the effec-

tiveness of services. In addition, training teachers and strengthening institutional capacity are also considered an important part of this process.

Another strategy is to provide in-service training to teachers on current special education strategies, techniques, and evidence-based practices, and to offer seminars on special education to parents face-to-face and online at Guidance and Research Centres. In addition, in recent years, the Ministry of National Education has been working on amendments to the Decree Law No. 573 on Special Education in order to improve the quality of education provided to students with special educational needs and develop inclusive/integrative education practices.

In conclusion, special education services in Türkiye is a constantly developing field with both legal regulations and institutional infrastructure. The steps taken to ensure that students with special educational needs benefit from equal opportunities in education and are integrated into society are of strategic importance to improve the quality of life of these individuals.

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Andrei Tarkovsky (1932-1986) on the film set



Tuba Köse

Cinema

*between the
Material of
Consumption and
the Problem of*

"The aim of any kind of art, which is not intended to be consumed as a commodity in any case, must undoubtedly be to explain to oneself and one's surroundings the purpose of life and human existence, i.e. to show the reason and purpose of the existence of human beings on our planet. Perhaps it should even confront them with this question without even attempting to explain it."

*-Sculpting in Time,
Andrei Tarkovsky*

Culture Art

Before coming to the forms and norms that modern times have changed in the history of Turkish cinema through technology, it may be useful to briefly answer the questions “Can one speak of a tradition in cinema?” and “What should be understood by tradition?”. Because, if we do not focus on the main problem at the heart of the issue in order to understand the point where cinema has evolved with technology, things we say will not mean anything.

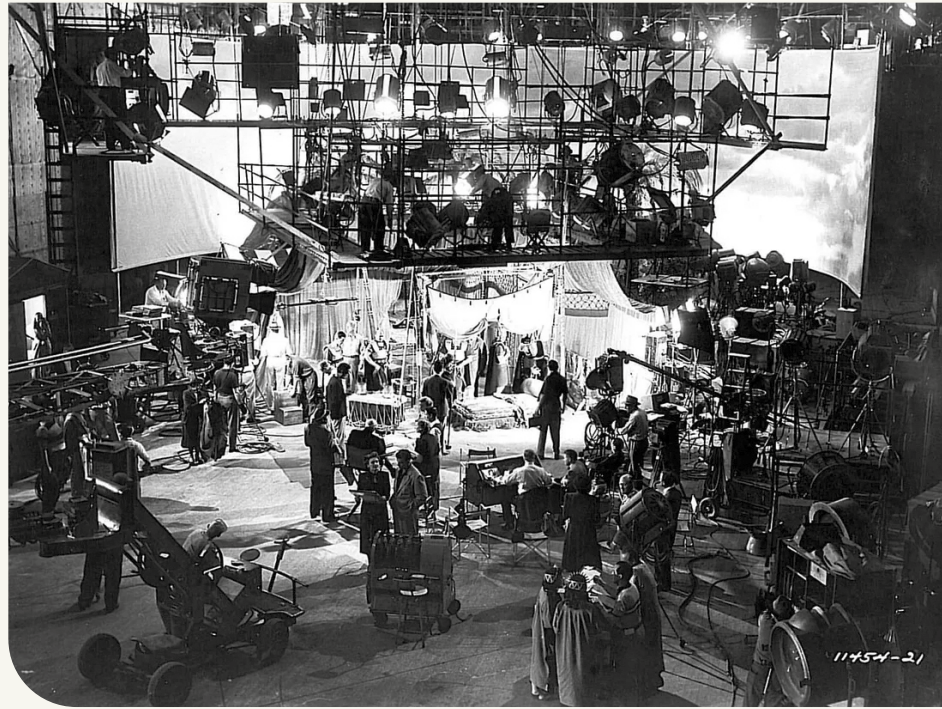
Although there are basic triangulations that we attribute value to in our tradition and on which we have established a tacit consensus, these values of course change and transform over time. Recently, however, we are witnessing that this change is taking place at an unlimited pace and we even see that it is beginning to break away from the way we live. As such, one of the most important issues to be discussed is “self-alienation”. As a matter of fact, in our country, while the reference to creation in the field of thought and art is taken from the West with principles that are considered “correct” and “infallible”, the inspiration that we can draw from our own tradition has started to be minimized, and this has become especially preferred in some circles under the assumption of being “universal”, “modern” and “developed”. However, contrary to this misconception, tradition is not a place to go back to or something to be carried from the past to the present, on the contrary, it consists of a source, a root that will carry one to different ranges with a different inspiration every time one looks back. This difference between being a traditionalist and being traditional is explained by Kenan Gürsoy: “We should pay attention to being traditional, not traditionalist. We have to realize that we have a history, that we evolved from this history, that we are in the tradition, that we are coming from it, to perceive this in terms of today, to be conscious of this, to live by internalizing the value at its basis in terms of today, and to project this for



Tradition is not a place to go back to or something to be carried from the past to the present, on the contrary, it consists of a source, a root that will carry one to different destinations with a different inspiration every time one looks back.

the future. In this sense, we will benefit from tradition in terms of creativity, contrary to what we are afraid of. In reading the tradition in this way, it will be possible to achieve a universal orientation without being alienated from that tradition and even being aware that not being alienated from that tradition is an important condition.” in this sense, he reinterprets “conservatism of values” with universality.

Ayşe fiasa, who pursues a “cinema of wisdom” by using our civilizational accumulation on the axis of Sufism, describes this dilemma in cinema as; “On the one hand, there is always a latent [and] implicit localism; [...] on the other side is always a raw and so-called modernity” and she states



that the way to understand this “schizophrenic dilemma” in Turkish cinema is to understand the social schizophrenia in Turkish society. In this sense, according to fiasa, Turkish cinema, on the one hand, is taking over some cinematic ready-made patterns from the West because of popular culture; on the other hand, it contains its latent traditions and customs (local tradition) in deep and implicit potential. We can easily say that these observations made by fiasa more than twenty years ago about Turkish cinema are still alive today and that not much has changed since then.

Has nothing changed in the understanding of cinema over time? Of course, it has... In the 130 years of its existence, cinema has acquired many different appearances with the developing technology and digitalization, and finally, gone through a radical transformation by taking its share in the globalized world, a new understanding that focuses on meeting the constantly increasing demand for consumption everywhere has taken a place in various digital platforms. With the introduction of these digital platforms into our lives, there have been many positive and negative changes in the concept of cinema. However, among the things that have changed, what I would like to draw attention to the most is the transformation of



the cinema “audience”, who are caught between consumption and existential crises, and turn into “binge-watchers”.

Binge-watchers is a concept that emerged with a new consumption habit called **“binge-watching”** in English, which develops the behavior of watching episodes of a TV series consecutively and in a short period of time. Unfortunately, this new viewing practice has profoundly affected the new understanding of cinema in our country, and like everything else, it has caused cinema to turn into a fast-consuming consumer material. The criterion of success in this new understanding of cinema, in which images are put to infinite use, is how far the audience, who sits on the couch with the “distraction” and “virtualization” skills of cinema, can break away from reality and how much they are fasci-



Ayşe Şasa describes this dilemma between tradition and modernity in cinema: “On the one hand, there is always a latent [and] implicit locality; [... on the other] there is always a raw and so-called modernity”.



nated by the falsity they see on the screen.

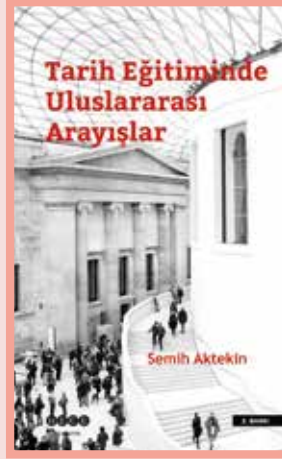
Although cinema is tried to be transformed into a consumption material and imprisoned in images with these developments and moves, of course, this field of art

is much more than that in our country and in the world. As Tarkovsky stated; *“Cinema was born to reflect a unique part of life, a dimension of the world that has not yet been grasped, a dimension that has not yet been expressed by other arts.”* Describing cinema as a direct medium, Tarkovsky states that it reflects itself directly to us. In my opinion, modern thought separates, divides, analyses, corrupts, decays, and herds people in pursuit of pleasure and speed. A cinema of Truth, in which we are reminded of monotheism, unification, bringing together, reviving, and constructing, in opposition to its repressive aspect, is possible! This understanding of cinema reminds people of the dynamic bond between Allah and the universe. As long as we, as human beings, are aware of what we aspire for in the market of sounds and images...

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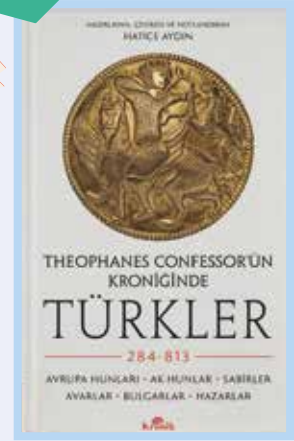


INTERNATIONAL SEARCHES IN HISTORY EDUCATION

Author: Semih Aktekin

Publisher: Hece Books

History lessons, which were used as a means of constructing national identities during the establishment of nation-states, have recently been used in different countries for other purposes such as Europeanisation, democracy and tolerance education, critical thinking skills, and multiple perspectives. The power and impact of history in the process of gaining individual and social identity have been the subject of many national and international studies. EUROCLIO, the European Association of History Educators, established with the support of the Council of Europe, has carried out many projects in the fields of history, citizenship, and social studies education since its establishment and has published many educational materials in different languages as well as hundreds of in-service training activities. In this book, you will find information about the EUROCLIO activities dealing with history education in different dimensions in Germany, Denmark, Georgia, Southern Cyprus and the Turkish Republic of Northern Cyprus, the Netherlands, Latvia, Malta, Slovenia, and Türkiye, in which the author participated, are examined and the implications for Türkiye in this field are discussed based on international developments.



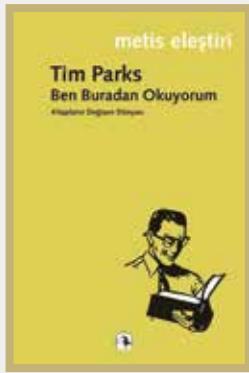
TURKS IN CHRONICLE OF THEOPHANES CONFESSOR: 284-813 / EUROPEAN HUNS, WHITE HUNS, SABIRS, AVARS, BULGARIANS, KHAZARS

**Prepared, Translated and
Annotated by:** Hatice Aydın

Publisher: Kronik Publications

The Byzantine Empire, which has the title of the longest reigning state in the world with a history of more than a thousand years, also draws attention with its tradition of history writing. The Byzantine chronicles, written in succession with almost no hiatus, shed light not only on Roman and European history but also on the history of many states and tribes of the world. Theophanes' chronicle, which he wrote between 810-814 by combining both secular and religious historical information, covers the period between 284-813 AD and is considered World History. The most striking feature of the chronicle is the fact that it contains not only the Byzantine imperial annals, but also the sources of the Christian East, and that most of these sources disappeared in time and the information they contained has reached our day through this chronicle. Theophanes' chronicle is a treasured source not only for Roman, Byzantine, Turkish, Arab, and Persian history, but also for Islamic and Christian history. gives intense information on Eastern European Turks such as the European Huns, Sabirs, Avars, Bulgarians and Khazars as well as the Ak Huns who ruled in the Turkestan region, which makes the chronicle unique in terms of Turkish History.

Prepared, translated, and annotated by Hatice Aydın, "Turks in Chronicle of Theophanes Confessor: 284-813" is a reference work on Eastern European Turkish History, a gift to Turkish History enthusiasts and Turkish scholars... (From the Promotional Bulletin)



WHERE I'M READING FROM

Author: Tim Parks

Publisher: Metis Publishing

Do we need fiction? Do we have to finish every book? How do new media and formats affect our reading experience? Do we read to confirm our point of view or to question it? Who decides on the "greatest" novelists and on what basis? How does internationalization affect the content of the works? What are author biographies for? Has writing a novel become a "job"? In *Where I'm Reading From*, Tim Parks seeks to answer these questions, drawing on his years of critical reading to overturn our assumptions about literature and its purpose.

These thirty-seven complementary texts examine how "local" literary styles disappeared with the emergence of the "international" novel, how market forces shaped "serious" fiction, the unforeseen effects of translation, the problems of literary criticism, and the problematic relationship between the lives and works of authors. Through mind-opening close readings and repeated self-reflection, Parks considers whether authors and readers can escape the pressures of the new global system on the one hand, and the novel, its hallmark, on the other.

This is an encompassing book about the questions that everyone who reads, writes, and deals with translation has in their minds. *(From the Promotional Bulletin)*

COMPARATIVE AND INTERNATIONAL EDUCATION

Editor: Gökhan Arastaman

Publisher: Pegem Publishing

In today's global world, countries, which are getting closer to each other with the removal of cultural and economic borders, are discovering their similarities and differences in terms of development and competition in the field of education as in almost every field. Therefore, it is inevitable for countries to compare their education systems, evaluate similar and different educational practices, and analyze their numerical data. Comparative



education, which is defined as an amorphous field of study based on many disciplines such as sociology, political science, philosophy, economics, history, and psychology, provides researchers and practitioners with the opportunity to reflect on the problems encountered in education at local and global level and to discover good practices. As the field of

comparative and international education, which systematically analyses educational systems and their mutual and continuous interconnectedness with society, culture, language, economy, and politics, develops and deepens with new research, there is a need for introductory textbooks to provide a solid foundation for students and researchers in this field. Providing an overview of the field of comparative and international education, this book examines issues such as the impact of globalization on education, international education, multicultural education, global citizenship education, and internationalization of higher education with a global understanding and a critical approach. *(from the Promotional Bulletin)*

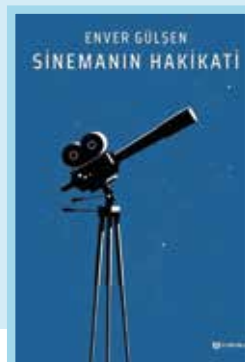
THE TRUTH OF CINEMA

Author: Enver Gülşen

Publisher: H Publications

What kind of possibilities does cinema have as a medium of thought in our age? What are the relations between cinema and other fields of art? Can cinema be the language of truth? Can art and cinema in particular be a means of saying something new to humanity? What are the ways to overcome the crisis of world cinema? Enver Gülşen, who sees art, literature, and especially cinema as the most important tools of contemplation, tries to reveal the inner ties of many seemingly unconnected fields in the texts in this book.

These texts, which argue that cinema, which was born out of the Western civilization in which thought is in a great crisis, should be evaluated as an Eastern art, aim to create a plane of contemplation on the solution of the crisis. Gülşen's book constitutes the first example in our country of thinking about cinema and the attempt to think about the problems of humanity and the world through cinema from the perspective of civilization. In this respect, we believe that this book will lead to new expansions and discussions in academia and intellectual circles. *(From the Promotional Bulletin)*



A CHILD OF BOOKS

Author: Oliver Jeffers

Publisher: Sam Winston

In this inspiring, lyrical story about the importance of reading and sharing stories, a little girl sails her little raft across the "sea of words" to reach a little boy's house. There he invites the little boy to go on an adventure. In fairy-tale forests and imaginary mountains, the two of them together embark on a fantastic journey that unleashes the child's imagination. *(From the Promotional Bulletin)*



Mülazım

It is a word formed by the “müfâ’il” form of the Arabic word “lâzım”. In the TDK Dictionary, it is defined as “A person who continues to work without pay for some time in order to get a job.” In Arabic, the word means “to be attached to a place or a person, to cling, to be permanent in a job”.

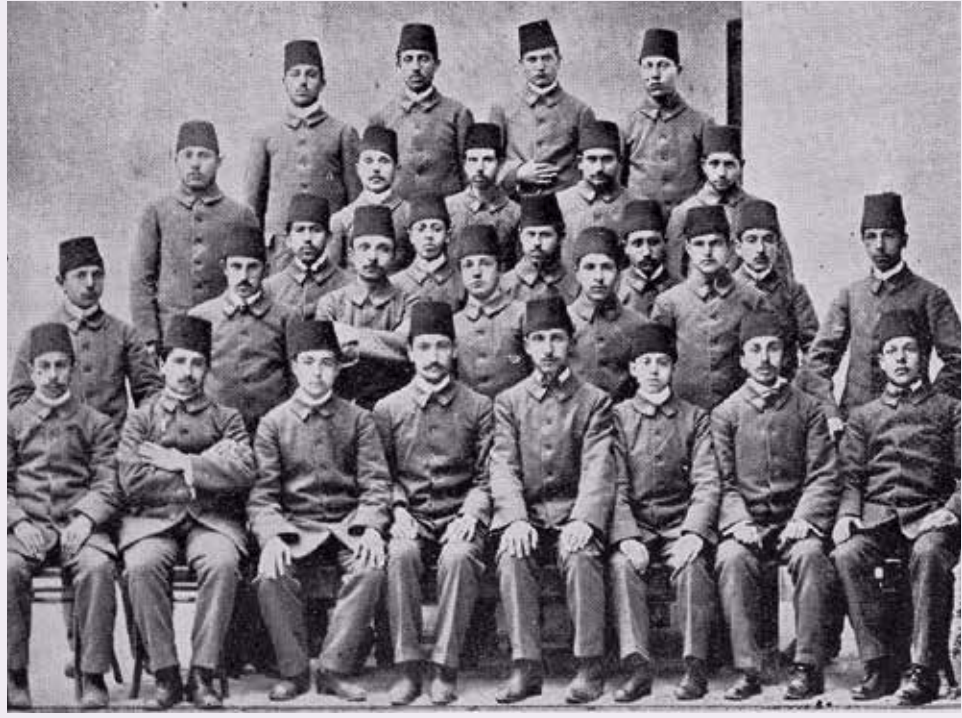
In the Ottoman Empire, everything had a system. Everything was done by the rules as much as possible. In the education system, a person had to pass certain levels in order to become a müderris, a professorial position. We are all aware that this system continues today. To reach the professor position, one must first reach titles such as research assistant, assistant professor, and associate pro-

fessor. This system worked a little differently in the Ottoman Empire. An informal route was followed. In history books and other sources, you will come across expressions such as “... after such and such person became a mülâzım....”. In a way, a mülâzım is a trainee civil servant. After becoming a mülâzım, the person would be evaluated by

the state, and if it was believed to fulfill the requirements, he/she would be given a civil servant position. This system is really quite important. In this way, the person continues his studies without interruption because he knows that if he does not improve himself after graduating from the madrasah, he will not be given a position by the state.

Thanks to this system, the state ensures the advancement of education and gets qualified personnel.

In addition to education, being a mülâzım was also used as a military concept. Mülâzım-ı evvel and mülâzım-ı sani corresponded to the ranks of first lieutenant and lieutenant in military service.



Heutagogy

The dizzying speed of technology brings along several new applications in education and learning approaches. Some researchers, taking into account the characteristics of today's generation, argue that the learner can learn at any time and in any way he/she wants without anyone's guidance.

It is argued, although not determined for sure, that the origin of this word, which is also called self-determined learning, comes from Greek. Accordingly, “Heut” means “self” and “-agogy” corresponds to the concept of “leader”. It means self-leadership... There is also the argument that the word is derived from the words “heurista” meaning to discover and “heuretikos” meaning creator. This approach has emerged on the basis that once a person realizes what he/she wants as his/her own leader, then can determine how to start learning and with which method. In this direction, today, certain institutions create e-learning modules and systems such as providing education based on the lesson plan and courses desired by

the student. In a way, this understanding also proves that everyone is capable of learning in different ways. It also argues that not only for children but also for adults, learning should be learner-centered rather than teacher-centered.

Nowadays, the Ministry of National Education also provides students with some homework, research and studies within a certain time frame through the EBA module, aiming to enable students to complete the assigned work outside of school, whenever they want and when they feel ready.



Chair (Kürsü)

In addition to the dream of studying at university, the dream of teaching at university is even more exciting. It is indeed a great honour to teach at the university after completing certain criteria by improving in one's field. People in this field are called chair. That's a university professorship. Just as a ruler sits on a throne in terms of authority, a person who is considered an authority in terms of knowledge is considered worthy of the word chair in the sense of sitting on a throne. In its first meaning, the word is defined as "A high place in front of those who make a speech against the crowd." In addition, it also means the main branch of science, department and seat in folk dialect.

The Arabic word means "throne" كرسي. It is accepted that this word is borrowed from the Aramaic/Syriac kursā or kursiyā كرسياء "seat, throne". It is also claimed that the word is derived from the Akathic word kussū "sandalye", which is also widely used.



Synergology

As they say, "Eyes sometimes tell a lot"... Here, the effort to understand and make sense of what these eyes tell has attracted great attention in communication, and the science of synergology, which, as the old used to say, means reverse language (hâl dili), has emerged. In other words, body language... Since communication is very important, it is necessary to have some experiences to make sense of the situation and have healthy communication. The old knew what they were doing. They have given many examples of this in proverbs and idioms: They have tried to convey their life experiences to us with sayings such as; all bark and no bite, village in sight needs no guide, silence speaks volumes.

In terms of education, it is very important to have this skill and to communicate by making correct readings. You know, again, as the old saying goes, it is important to get on one's good side. It is also useful to think about the consequences of demanding something from someone when they are very upset and offended. As a result of the training they have received on this subject, when teachers notice that the students' motivation has decreased, they try not to lose motivation by taking a rest break and making a joke or bringing up a matter on social agenda. In addition, this science is also used in studies on people's attention spans.



Folder (Klasör)

It is a cardboard or plastic wire container used to protect written papers in an orderly and sequential manner.

The original of the word, which is formed from the French word "classer" which is a classifier and large file, is also made by adding the suffix +or to the French verb classer "to classify". Today, it has gained a place in our lives in terms of a tool used to place and store documents neatly in education, business life, and various situations.

With the development of technology, the word folder is also used for digital tools created to classify files on the computer under its traditional meaning. Folders are one of the important tools used to organize files on computers and digital media. A folder is a storage unit that can contain one or more files.

In TLA Dictionary, the word 'folder' is defined as "a cardboard or plastic wire container used to protect written papers in an orderly and sequential manner".





CONTACT AND ACCOUNT INFORMATION

GENERAL CENTER

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

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Yapı Kredi Bank

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Vakıf Participation Bank

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Ziraat Participation Bank

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