

International

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Journal

Year 6 ■ Issue 18 ■ January-February-March 2025



4th ISTANBUL
EDUCATION
SUMMIT



ISTANBUL
EDUCATION
SUMMIT
TURKISH MAARIF
FOUNDATION

Education for a
Fair and Equitable
Society for a
Sustainable
Future



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TURKISH MAARIF FOUNDATION

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EDUCATION

For a Fair and Equitable Society for a Sustainable Future



December 6-7, 2024
Online

4th

ISTANBUL
EDUCATION
SUMMIT



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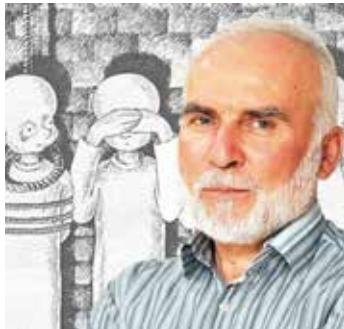
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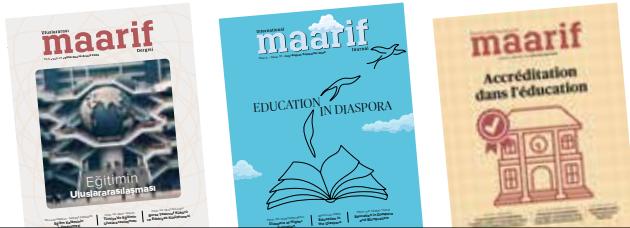
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SUNUŞ

The 18th issue of International Maarif Magazine meets its readers with a special edition after the IV. Istanbul Education Summit.



AFTER THE 4th ISTANBUL EDUCATION SUMMIT

The Istanbul Education Summit is set to be one of the most effective education summits in the international arena in its fourth year. With the theme of “Education for an Equal and Fairer Society for a Sustainable Future,” the summit was held online on December 6-7, 2024. Various actors who have a say in the field of education at both institutional and individual levels attended the summit. The event provided a platform for participants to draw attention to the challenges confronting humanity in a period characterized by escalating injustices, conflicts, and apprehensions regarding the future of the world. The summit also offered the stakeholders a platform for discussion and presentation of solution proposals on what needs to be done for a fairer and equitable world in the field of education.

Our world is going through a period of great change. This situation confronts humanity with new opportunities and challenges in every field. In this process, education is the most important and perhaps the most prioritized area to be considered in the adaptation of societies to the demands of the future. As our educational paradigms undergo a radical transformation, so do our expectations of education. In this context, one of the most discussed issues is a sustainable future and the qualities that individuals who will build that future should have. In this regard, the fundamental challenge for education in a world facing pervasive technology, global climate crises, and persistent conflicts is to prepare society for a more equitable future.

It will only be possible for future generations to live in a more prosperous world, in harmony with society and the environment, if they are equipped with the necessary tools and interpretative skills in a future where technology has established its dominance. In this respect, the main stakeholders in education, which I can list as the state, society and educators, have a great responsibility. In this respect, the sub-themes of the Summit, such as “Social Justice and Education,” “Rethinking the Relationship between States and Education,” “New and Sustainable School Culture,” have opened an important door to put the deepening problems and solutions on the agenda of the world in all its dimensions.

We are delighted to present this issue as a special edition of the “IV. Istanbul Education Summit,” and hope to contribute to the research in this field in the light of the issues discussed at the Summit.

I would like to express my sincere gratitude to our President Mr. Recep Tayyip Erdoğan who supported us by joining at the IV. Istanbul Education Summit through a video message, to our Minister of National Education Mr. Yusuf Tekin, to our academics and teachers who enriched the summit with their knowledge and experience, to our members of the Board of Trustees and Board of Directors and all the staff of our foundation who contributed to the organization of the summit.

Prof. Dr. Birol Akgün

Türkiye Maarif Foundation, Chairman of the Board of Trustees



The Goal is to Be in the Top 5 in the Number of International Students

President of the Council of Higher Education Özvar emphasized that one of the most important goals of the Council of Higher Education (YÖK) is to be among the top five countries in the world in terms of the number of international students.

Erol Özvar, President of the Council of Higher Education (YÖK), outlined the objectives of YÖK at the 2024-2025 Academic Year Opening Ceremony of Erciyes University. Özvar emphasized that one of the primary objectives of the Council is to position itself among the top five countries worldwide in terms of the number of international students. Özvar believes that this objective can be achieved. "I sincerely believe that we will reach this goal. This assertion is further bolstered by the recent establishment of Türkiye-Azerbai-

jan University that has commenced its educational and training activities in Baku. Moreover, Gazi University is poised to open a branch in Kazakhstan, a development facilitated by a recent agreement we have made with the Kazakh government. Also, a branch of Istanbul Technical University is set to be inaugurated in Albania. Besides, the recent meetings held with our Egyptian counterparts have yielded a preliminary agreement for the establishment of branches of our leading Turkish universities in Cairo," he said.



Source: https://www.egitimajansi.com/haber/yok-hedef-uluslararası-öğrenci-sayısında-dünyada-ilk-5-haberi-87355h.html#google_vignette

He was a PhD student in Türkiye, Became **Foreign Minister** in Syria

The composition of the initial cabinet of the recently established administration in Syria is becoming evident. Asaad Hasan Şeybani, newly-appointed Minister of Foreign Affairs in Syria, appears to have received his master's and doctoral education at a university in Türkiye. The subject of Şeybani's master's thesis was entitled "The Impact of the Arab Uprisings on Turkish Foreign Policy Towards Syria in 2010-2020."

MY PHD STUDENT BECAME A MINISTER*

Şeybani's professor Hasan Aksakal shared the following message on his social media account upon learning that his



student had become a minister: "I have just learned that my doctoral student Esaad Hasan is the new Foreign Minister of Syria. I was curious about the reason for his absence from class for two weeks and asked his Indonesian and Palestinian classmates about it."

Aksakal wished Şeybani success by saying, "Well, I hope he won't say 'I have an excuse, I can't come' and fail the finals... Jokes aside, I wish him, his children and his country lasting peace and tranquility."

Source: https://www.ntv.com.tr/galeri/turkiye/turkiyede-doktora-ogrencisiydi-suriyede-disisleri-bakan-oldu>XnbsRGq7xk-hpbuHiqWxeg/_C7Fdv_CrkqTsawmsl-xVA

Don't Let Your Children Play These 5 Games... They Disrupt the Perception of Reality

Dozens of computer games negatively affect the psychology of children under the age of 13, distort their perception of reality, and encourage gambling and even suicide.

The Information and Communication Technologies Authority (BTK) in Türkiye banned access to the video game Roblox on August 7, 2024 on the grounds that its content may have the potential to contribute to instances of child abuse. Every day, however, a new game is added to the list of computer games that seriously harm children's social and physical development. Dozens of computer games negatively affect the psychology of children under the age of 13, distort their perception of reality and encourage gambling and even suicide. In light of these concerns, the games that children under 13 should not play are:



BRAWL STARS

The game requires payment in order to advance faster to some levels or to have some characters faster. Parents say that children aged 6-7 spend up to 5,000 TL on this game with a single click. The game uses daily reward system and that increases addiction as its content has been found to include a high dose of violence.

1



PUBG

The objective of the online battle game is to be the first to win among 100 players by destroying your opponents. When a credit card is used to purchase items within the game, the game system can automatically save the relevant credit card information. This enables children to make further purchases with ease. Despite the age limit is 17, PUBG takes the lead in the most popular games among children.

2



3



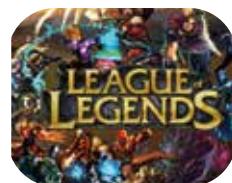
4



CLASH OF CLANS

This is one of the most popular games in the world yet contains elements of violence. It appears to cause a decline in children's social skills.

5



LEAGUE OF LEGENDS

The game, known as LOL for short, has gained significant popularity among adults and children alike. It has been asserted that the game, characterized by the extensive use of abusive language, fosters a tendency towards asocial behavior over time and can even cause speech disorders.

Source: <https://www.sabah.com.tr/egitim/bu-5-oyunu-cocuklarin-iza-oynatmayin-gercelik-algisini-bozuyor-7129909>

Generation Alpha Doesn't Know How to Fall... They are not Physically Ready for School

Physical education teachers are anxious about students just starting school. Generation alpha children have not played on the street and have grown up in homes during the pandemic. As a result, their gross motor skills are not fully developed. Research on the generation alpha supports this observation of physical education teachers.

Experts say that children grew up with a culture of street games until five years ago, but that their movement skills are in decline now. According to experts, children should be taught about falling and how to react to it before they are introduced to a sport.

THEIR MOVEMENT SKILLS AT THE LOWEST LEVEL

According to Associate Professor Tolga Akşit, a faculty member in the Department of Sports Science at Ege University, studies have shown that children's movement skills are at an all-time low. Early childhood specialists who observe

school-age children say that balance and coordination skills affect children's learning skills in the classroom; however, problems experienced by children with these skills are more common than previously thought.

In particular, there are typical syndromes associated with developmental disorders, attention deficit hyperactivity disorder (ADHD) and motor skills, i.e. the ability to move. These problems can also lead to coordination problems in children. Studies show a direct correlation between the frequency of falls and the level of motor development in children.



CHILDREN ARE NOT PHYSICALLY READY

Unfortunately, today's children start preschool without the physical activities necessary to develop motor skills. One of the main reasons for this is that children are more interested in digital games than outdoor play. In addition, when families wish to engage in activities with their children, they prefer shopping centers rather than outdoor playgrounds or natural areas.

WHAT CAN BE DONE?

Movement training: Exercises done with a sports specialist can help develop motor skills.

Play therapy: It is possible to develop children's coordination skills through fun activities.

Education and raising awareness: To raise awareness among families and teachers regarding this issue.

Introducing the child to the street: Every child who learns to walk should be introduced to classic playgrounds and street games.

Source: <https://www.hurriyet.com.tr/egitim/alfa-kusagi-dusmeyi-bilmeyen-fiziksel-olarak-okula-hazir-degiller-42590449>

Türkiye Tops all TIMSS Rankings

The Trends in International Mathematics and Science Study (TIMSS) is conducted by the International Organization for the Evaluation of Educational Achievement (IEA) every four years and assesses the performance of 4th and 8th grade students in mathematics and science.

The results of TIMSS-2023 have been published. According to Türkiye report on the results, the country's position has improved in all rankings. Its international success level in math and science has soared to new heights. In the 4th grade science category, Türkiye took an impressive 4th place among 58 countries and a whopping 1st place among all European countries. The most important data on Türkiye from the report are as follows:

Türkiye's science score at the 4th grade level increased by 44 points compared to TIMSS 2019. In TIMSS 2023, the country ranked 4th out of 58 countries with an average score of 570 in this area. With this achievement, Türkiye ranked 2nd after South Korea among OECD countries. This outstanding performance surpasses those of the UK, Japan, Finland and Sweden, and places Türkiye at the top among all European countries.

In the 8th grade science category, Türkiye ranked 7th out of 44 countries. Its performance is nothing short of remarkable, with an average score of 530, a 15-point increase compared to 2019. This outstanding achievement secures its 5th position among all OECD member countries, a testament to the country's dedication to excellence in education.

Türkiye has risen 15 places in the average mathematics performance at the 4th grade level category compared to 2019. With an average score of 553 in 2023, the country is now ranked 8th among 58 countries, 4th among OECD member countries and 2nd among all European countries. The 8th grade math score has leapt by 13 points to 509. In this field, Türkiye ranked 13th among 44 countries and 10th among OECD countries.

Source: <https://www.milliyet.com.tr/egitim/turkiye-timsste-tum-siralamlarda-zirveye-ulasti-fen-bilimlerinde-avrupa-birincisi-7251695>



Artificial Intelligence Makes It Easier to Do Standard Tasks

Experts point out that artificial intelligence (AI) tools increasing in frequency and scope reduce research but improve efficiency. If used properly, they say, the technology can make education and information more accessible.

In recent years, research conducted in libraries using indexes can be done in a short time by saving time through artificial intelligence. People who do not have time for research can find information easily and quickly with various applications developed with the help of artificial intelligence.

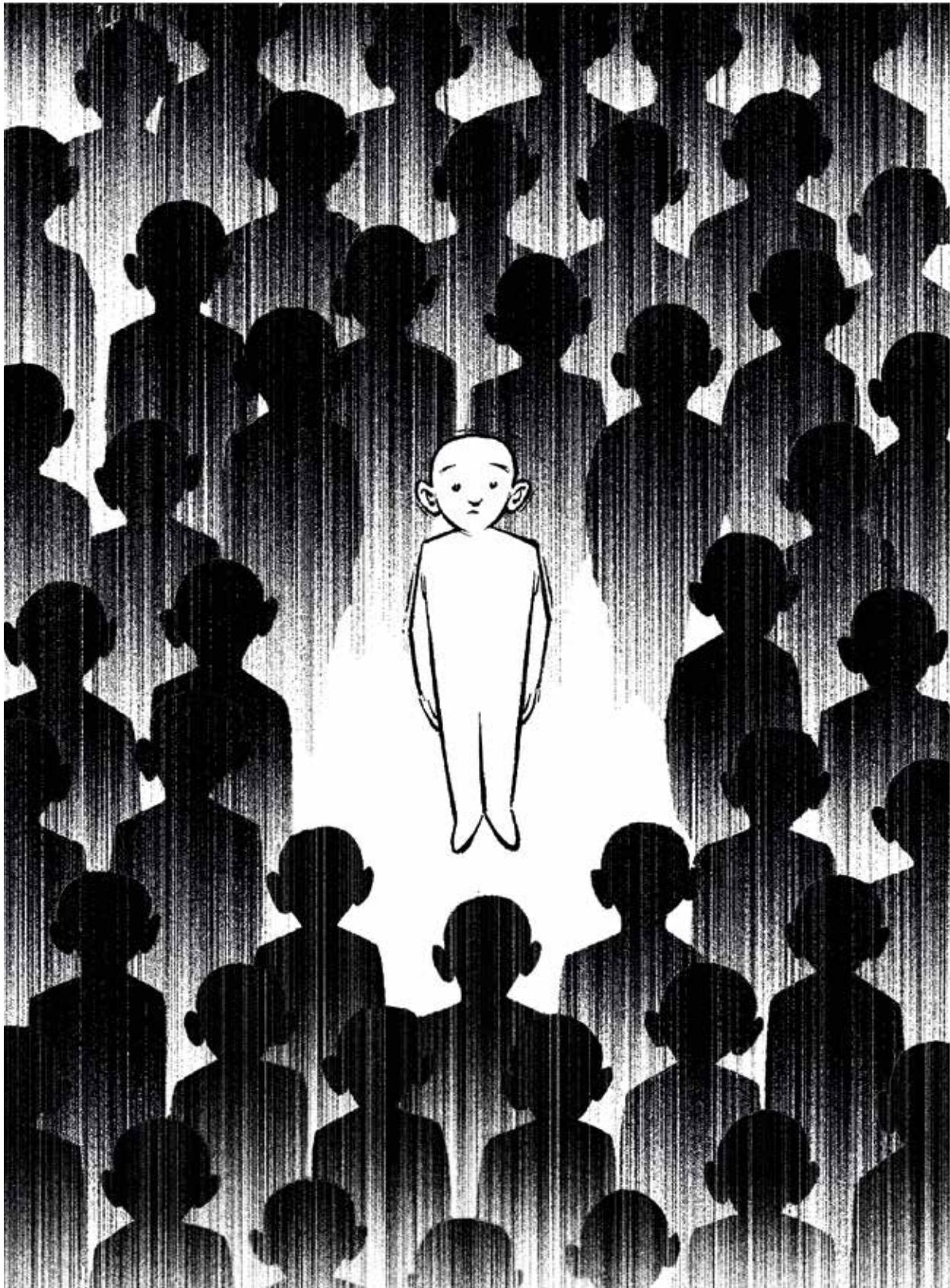
Professor Kemal Bıçakçı, a faculty member at the Istanbul Technical University (ITU) Informatics Institute, pointed out that artificial intelligence is now being used by students and academics as well. He stressed that AI, as a new technology, has the potential to change many things, including education and employment, and that it increases efficiency by facilitating research.

"IF THE STUDENT IS AWARE, S/HE WILL NOT BE ADVERSELY AFFECTED"

Professor Bıçakçı said artificial intelligence is a great opportunity to record progress and trigger research, help to eliminate inequalities in education and is often used by students. He also posits the notion that software can be developed to detect whether these tools are being used, and if students are aware, they will not be negatively affected by artificial intelligence.

"ARTIFICIAL INTELLIGENCE MAKES IT EASIER TO DO STANDARD TASKS."

A faculty member at the ITU Informatics Institute Associate Professor Ömer Melih Güll, on the other side, emphasized that artificial intelligence, like any new and popular concept, should be used and evaluated with caution, and that this technological development is not without benefits for academics. However, the professor warned that its application must be judicious in order to avoid fostering indolence among students and academics.



World Child Population in the Future

The world child population* peaked in 2022 and is expected to decline thereafter while the child population in Africa is expected to continue to increase.

* Child population: Children aged 0-17.



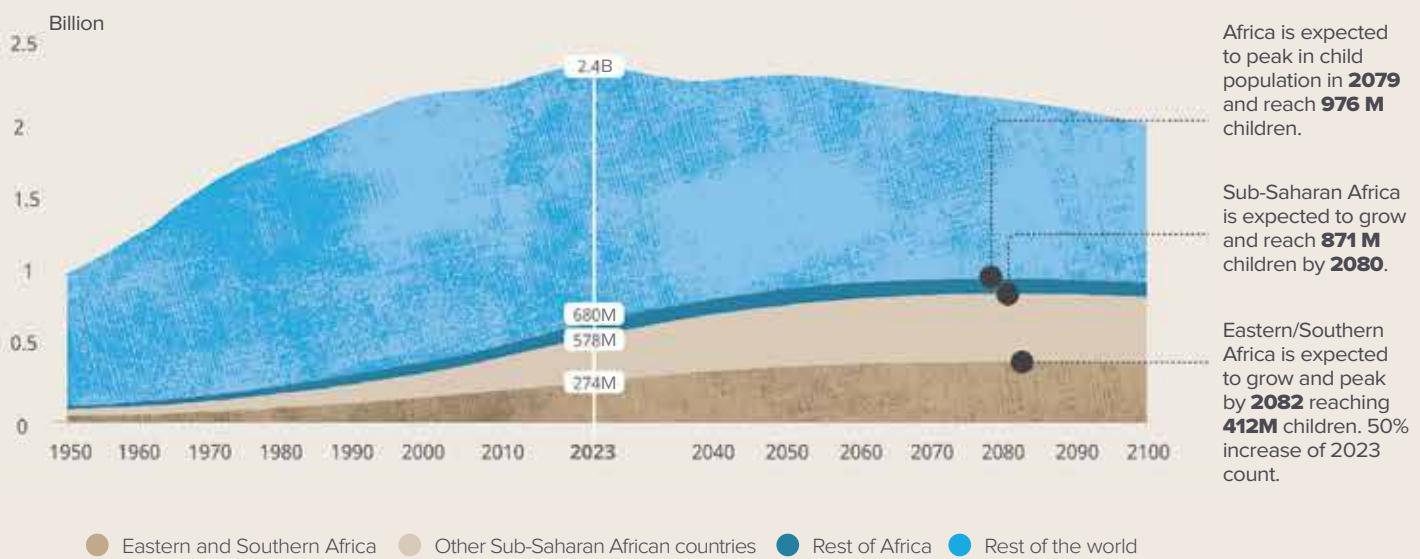
Children in the World

WORLD CHILD POPULATION PEAKED IN 2022.

2,416
Billion

Largest cohort of children to have ever lived on the planet, and probably ever will.

Number of children by region





Average annual child population growth for the next 10 years (2025-2034)

Rest of the world (except Africa)

-17.5 M/Year

Today, **30 percent** of the world population
are children



It is expected to fall to 20 percent by the end of the century.

Eastern and Southern Africa

+4.5 M/Year

Today, the rate of the child population in Eastern and Southern Africa and Sub-Saharan Africa is **46 percent** and **48 percent**.



A 25 percent increase is expected at the end of the century.



Invest in a prosperous future for all

1

Countries in Eastern and Southern Africa need to accelerate investment in all social sectors to improve outcomes and take a long-term view of the growing child population.

2

Over the next 10 years, the child population in Eastern and Southern Africa will increase by 45 million. Education systems need to be adapted to provide children and young people with a strong basic education and skills adapted to changing labor markets.

3

There is an opportunity to benefit from this large youth population, but without investment, the chance of a productive and motivated workforce could be lost, leading to a downward spiral in economies and civil society.

Justice and Sustainability in Education: 4th Istanbul Education Summit

Organized for the fourth time under the auspices of Türkiye Maarif Foundation, the Summit this year focused on the theme “Education for an Equitable and Fair Society for a Sustainable Future”.

Istanbul, once again, became a center for discussing current issues in the world of education as the 4th Istanbul Education Summit brought together education leaders, academics and opinion makers from around the world. Organized for the fourth time under the auspices of Türkiye Maarif Foundation, this year's summit focused on “Education for an Equitable and Fair Society for a Sustainable Future”. The Istanbul Education Summit moved beyond being just another academic event and turned into a platform for ideas that shed light on global education policies.

A MESSAGE OF EDUCATION FROM ISTANBUL TO THE WORLD

The summit opened with a video message from President Recep Tayyip Erdoğan. The President emphasized the great increase in Türkiye's international student capacity by giving the message of “justice and equality in education”. Today, with 338,161 international students, Türkiye is among the world's leading countries in education. This figure is not only an indicator of academic achievements but also underlines Türkiye's inclusive leadership role in the field of education.

UNIVERSAL EDUCATION VISION OF THE TURKISH MAARIF FOUNDATION

With the presentation of this important organization to the international education community, the Turkish Maarif



ASSOCIATED PROFESSOR
RIDVAN ELMAS*

Foundation (TMF) highlighted not only its own achievements, but also international cooperation in the field of education. The participation of Bejda Torbani (Prizren/Kosovo), one of the graduates of the TMF schools, in the youth session of the Summit and her views on the importance of globalization in education once again demonstrated the impact of the International Maarif Program (IM) developed by the Foundation in the field of education. The participation of Maarif graduates in such organizations can clearly be seen as a step that strengthens educational diplomacy between countries.

In his speech at the Summit, TMF President, Professor Birol Akgün, emphasized the principles of “justice” and “equality” that are at the core of the Foundation's working philosophy. Mr. Akgün said these values can be disseminated in the interna-

tional arena through education. In addition, the role of the Foundation in teaching Turkish to foreigners, the International Maarif Program (IM) and the introduction of new curricula such as artificial intelligence literacy in Maarif schools in seven different countries were presented as indicators of the Foundation's innovative approach to modern education.

WHY ARE EQUITY AND JUSTICE IMPORTANT IN EDUCATION?

Justice and equality in education not only unleash the potential of individuals, but also strengthen social solidarity and peace. The education system serves to fortify the social structure by ensuring equitable opportunities for all individuals. Consequently, the themes of “the relationship between education and the state” and “social justice” discussed at the Istanbul Education Summit provide a critical road-map for the formulation of education policies. In contexts where societies encounter challenges in fulfilling fundamental needs in countries such Palestine and Ukraine, education assumes a dual role: serving as a catalyst for individual growth while concurrently functioning as a conduit for humanitarian assistance and development. The solutions offered by the Istanbul Education Summit in this regard underscore the potential for constructing a more equitable world through the medium of education.



WHY ARE SUCH SUMMITS IMPORTANT?

International education summits are essential not only for the exchange of ideas, but also for accelerating the search for common solutions to international education problems. These platforms provide a forum for leaders and academics from different countries to collaborate in developing local solutions to global challenges. In particular, given the critical role of education in achieving broader goals such as sustainable development and social justice, such summits provide road-maps on how to shape the future for a more just and inclusive world. The 4th Istanbul Education Summit successfully fulfills this mission and provides participants with new perspectives.



4th ISTANBUL EDUCATION SUMMIT IN NUMBERS

108
Countries

70.000
Participants

10.500
Teachers

1365
Academics

ARTIFICIAL INTELLIGENCE AND NEW HORIZONS IN EDUCATION

Professor Mutlu Çukurova delivered a striking closing speech on the role of artificial intelligence in justice and equality in education. Çukurova explained how artificial intelligence can be used as a complementary force to humans. He underscored the significance of safeguarding human attributes such as judgment and empathy in educational settings. The professor further elaborated on the capacity of technology to enhance student competencies while alleviating the workload of educators. Çukurova supported his speech with concrete examples of how artificial intelligence technologies can play a strategic role in inclusive education systems.

THE SUMMIT BREAKS ATTENDANCE RECORD

The summit of this year, attracted attention both for its content and inclusive structure. With the participation of 70,000 participants, 10,500 teachers and 1,365 academics from 108 different countries, this significant gathering has reinvigorated the international dimension of education. The summit served to reinforce Türkiye's leadership vision in the field of education and emphasized the significance of intercultural exchange.

SHAPING THE FUTURE THROUGH EDUCATION

The Summit is not only an international event, but also a call to transform education systems and create a more equitable world. In addition to the knowledge and experience gained during the Summit, participants left with innovative ideas and visionary perspectives for the future.

* Turkish Maarif Foundation, the Department Head of Academic Activities and Publications

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4th

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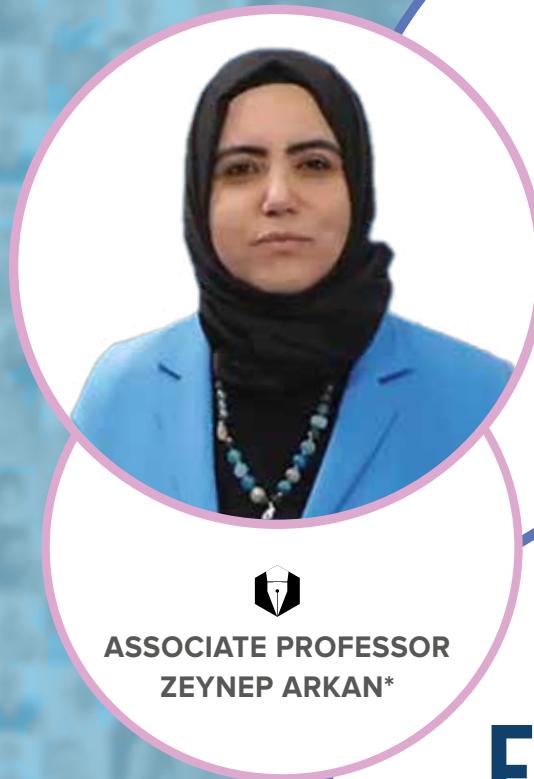
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December 6-7,
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Online

ASSOCIATE PROFESSOR
ZEYNEP ARKAN*





Organized annually by Türkiye Maarif Foundation, Istanbul Education Summits are fast becoming a brand in the field of education. The 4th Istanbul Education Summit was held online this year on 6-7 December, 2024.

The Summit convened academics, policy makers, teachers, students, school administrators, activists and numerous stakeholders in the field of education from different countries, languages and cultures. The most significant among its goals is to raise awareness in societies in relation to the different themes it addresses each year. With a view to drawing societal attention to issues such as change, challenges, inequalities, and the pursuit of quality education, the Summit aspires to contribute to problem-solving through a range of per-

spectives and proposals. Furthermore, it is also important to share the changes, developments and technological advances in the field of education, successful practices, up-to-date information and to broaden the visions of the participants in this direction. A primary objective of the Istanbul Education Summits is to contribute to the development of education policies. Additionally, this major gatherings seek to enhance collaboration by convening a diverse range of stakeholders in education and generating opportunities for new studies, research and projects.

In line with these goals, this year's Summit was held under the theme "Education for an Equitable and Fair Society for a Sustainable Future". President of the Turkish Maarif Foundation Professor Birol Akgün delivered the opening speech.

Akgün stressed that the summits are held with the aim of developing practical solutions that will have an impact in the global context. He condemned violence and injustice, especially against children and vulnerable groups, and said that education has the power to create empathy, understanding and hope for peace.

The Minister of National Education, Professor Yusuf Tekin, participated in the online program with a video message. In his speech, Tekin emphasized the transformative power of education in achieving social justice and sustainability goals. Minister Tekin shared his belief that the Summit will provide an important perspective on how to achieve these goals, strengthen the understanding of education based on equity and justice, and show a strong determination to shape a sustainable future. In addition, Minister Tekin emphasized that Turkish Maarif Foundation is an important institution that guides global education policies by putting local values at the center and contributes to shaping a vision of civilization based on justice and wisdom by building bridges between civilizations. He also said that Türkiye, drawing on its rich civilizational heritage, perceives education not only as a tool for development, but also as an instrument for leadership in building a just and sustainable future. The Türkiye Century Maarif Model is one of the important steps taken to realize this vision, the minister added.

In his opening remarks, **President Recep Tayyip Erdoğan**, who sent a video message to the summit, articulated his belief that this year's summit will achieve successful results by discussing important issues such as educational inequality and social justice around the world. Mr. President stressed that Türkiye is among the top 10 countries in the world in terms of higher education, with 338,000 international students. Erdoğan said Turkish Maarif Foundation has successfully implemented

4th ISTANBUL EDUCATION SUMMIT

Education for a Fair and Equitable Society for a Sustainable Future



PRESIDENT RECEP TAYYİP ERDOĞAN EXPRESSED HIS BELIEF THAT THIS YEAR'S SUMMIT WILL LEAD TO SUCCESSFUL OUTCOMES BY DISCUSSING IMPORTANT ISSUES SUCH AS EDUCATIONAL INEQUALITY AND SOCIAL JUSTICE AROUND THE WORLD.

HIGH LEVEL MEETING

Education for a
Fair and Equitable
Society for a
Sustainable Future



ISTANBUL
EDUCATION
SUMMIT
TURKISH MAARIF
FOUNDATION



Abdul Mu'ti
Minister of Primary and Secondary Education
of the Republic of Indonesia

international education methods together with local curricula in 446 schools, universities and education centers serving more than 50,000 students in 55 countries. The President expressed his support for the Foundation's goals of educating virtuous people and strengthening communication between societies, and thanked the members of the Foundation for their selfless service around the world.

The high-level session commenced following the inaugural addresses and was attended by **Vesna Janevska, Minister of Education and Science of North Macedonia**, **Dr. Jarso Maley Jallah, Minister of Education of Liberia**, and **Professor Abdul Mu'ti, M.Ed., Minister of Primary and Secondary Education of Indonesia**.

In her speech, **Minister Janevska** highlighted the potential of education as a catalyst for social development and equality. She mentioned that North Macedonia has implemented certain reforms in the education system with the aim of enhancing quality, providing equal opportunities and fostering an inclusive understanding of education. According to Madame Minister each individual achievement is part of national progress, and she sees her country's



**PRESIDENT OF THE TURKISH MAARIF FOUNDATION
PROFESSOR BİROL AKGÜN CONDEMNED VIOLENCE
AND INJUSTICE, ESPECIALLY AGAINST CHILDREN AND
VULNERABLE GROUPS, AND SAID THAT EDUCATION HAS
THE POWER TO CREATE EMPATHY, UNDERSTANDING AND
HOPE FOR PEACE.**

achievements in education as a factor that will contribute to national and global development. Janevska said that the support for teachers, special opportunities for dis-

advantaged students and international co-operation play a crucial role in this process.

Minister Abdul Mu'ti then took the floor to emphasize that Indonesia's vision for education is to provide quality education for all and equal opportunities for every child. In addition to academic achievement, character development is also a priority in education. Improving teacher quality, strengthening school infrastructure in rural areas and developing vocational training programs are also priorities in Indonesia, he said. Besides, Indonesia aims to strengthen its global connections while preserving its linguistic and cultural heritage. Mu'ti added that achieving the Sustainable Development Goals in education requires cooperation and called on the global community to take action for a "more just and equitable society".

The final speaker in this session, **Dr. Jarso Maley Jallah, Minister of Educa-**



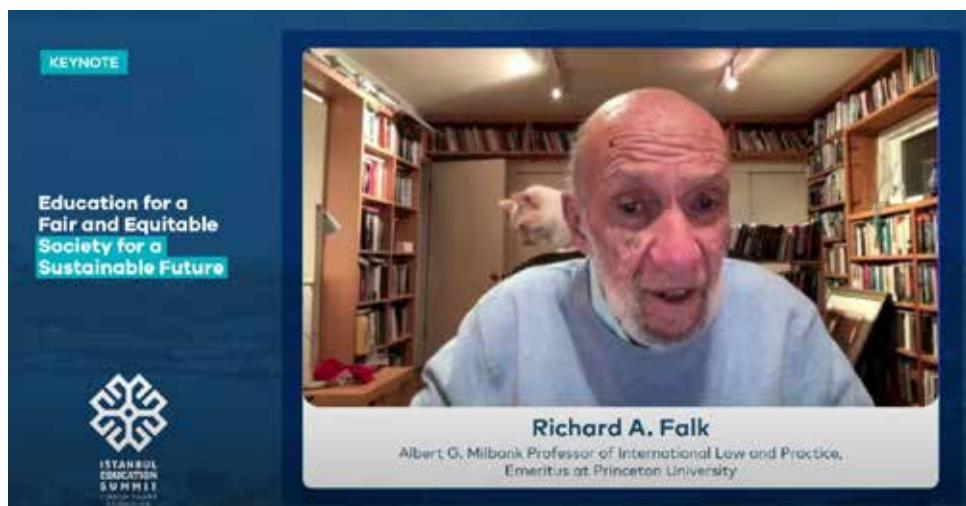
tion of Liberia, stressed that achievement of equity in education is fundamental to the establishment of a just society. He said, everyone should have access to quality education, but that barriers such as poverty, gender discrimination and conflict prevent this right. Jallah stressed that education is also an important tool for environmental sustainability and the combat of climate change; therefore, environmental education should be integrated into the school curriculum. The Minister underlined the necessity to invest in digital infrastructure for the promotion of digital literacy and the responsible use of technology. In order to surmount the challenges in education, he emphasized the need to empower teachers, provide them with the necessary resources and invest more in international cooperation and innovative solutions to ensure equity in education.

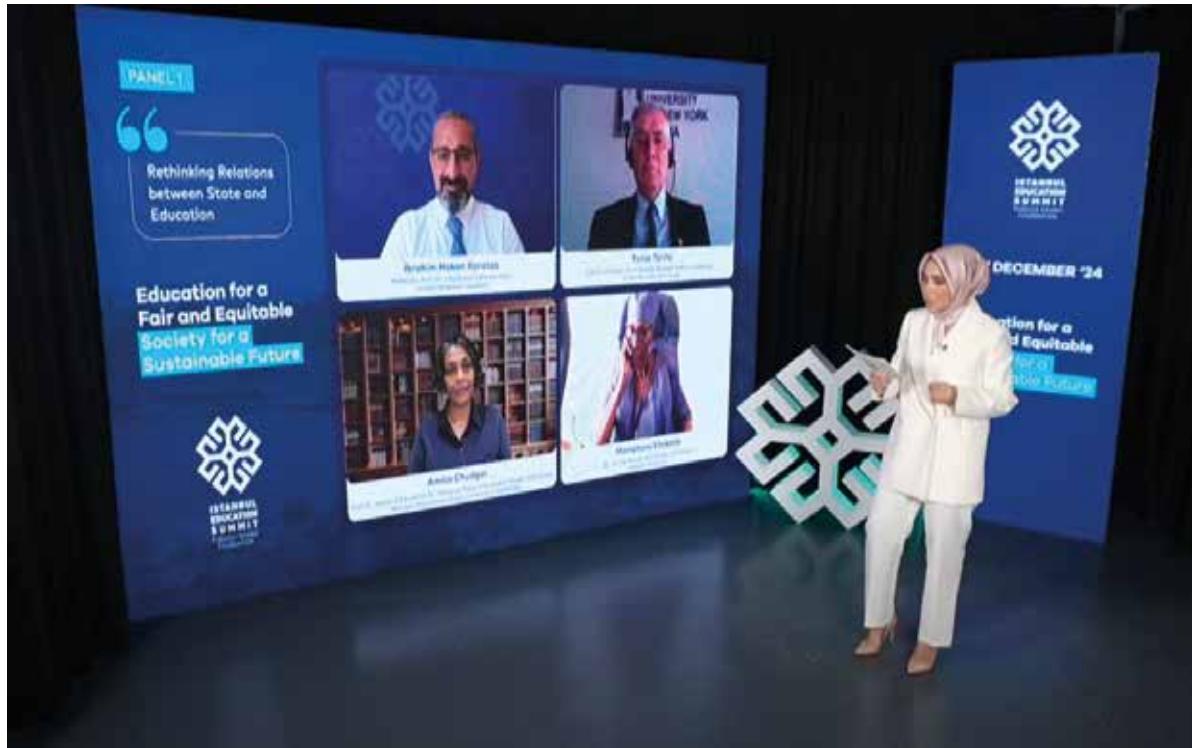
An important element that attracts attention at the Istanbul Education Summits is the keynote speakers. In this context, **Professor Richard A. Falk from Princeton University** and **Professor Mutlu Çukurova from University College London (UCL)** delivered noteworthy speeches within the framework of the theme. For instance, **Richard Falk** argued that education can be a transformative force in addressing global challenges and that it should provide skills beyond digital literacy, such as social participation and ethical responsibility. **Falk** criticized the national focus and fragmented nature of current education systems. In response, he put forward more holistic and global approach to global challenges (climate change, nuclear threats, and social inequality). He further argued that innovative approaches to education should include issues such as civic engagement, global cooperation and technological adaptation. Professor **Falk** described the situation in Gaza as a genocide, noting that this genocide has been going on for 14 months, that Western democratic countries and the US have re-

Education for a Fair and Equitable Society for a Sustainable Future



PROFESSOR RICHARD A. FALK OF PRINCETON UNIVERSITY AND PROFESSOR MUTLU ÇUKUROVA OF UNIVERSITY COLLEGE LONDON (UCL), WHO PARTICIPATED IN THE 4TH ISTANBUL EDUCATION SUMMIT GAVE REMARKABLE PRESENTATIONS ON THE THEME OF THE SUMMIT.





frained from putting pressure on Israel, and that no steps have been taken to prevent the situation in Gaza. Falk described this situation to be a great shame for humanity and stressed that such catastrophes should be taught in education and that young people should be aware of these problems and learn to fight against them.

Another speaker who addressed the theme of the summit in a quite different manner **Professor Mutlu Çukurova** touched upon the potential and limitations of artificial intelligence (AI). He highlighted AI's ability to solve problems of justice, equality, democracy and sustainability, but its inability to mimic human emotions and ethics. According to the Professor, AI should be used as a tool to complement human intelligence in education, and it is imperative that human values remain at the heart of education. The aim is to shape education systems through the responsible use of artificial intelligence, preserving

human values and finding solutions to social challenges. The integration of AI into education systems needs to be proactively managed, he stressed. In this regard, the implementation of AI should be orchestrated in a manner that safeguards human and moral values while concurrently empowering human agency. It is also important to consider challenges such as ethical issues, algorithmic bias and inequality when managing the impact of AI in education.

As well as these presentations, the 4th Istanbul Summit also stood out for its panels and other sessions. The first panel, enti-

tled “Rethinking the Relationship between the State and Education” was moderated by **Professor İbrahim Hakan Karataş** of Istanbul Civilization University and featured **Dr. Mamphono Khaketla**, former Minister of Education and Training of the Kingdom of Lesotho, **Professor Fatos Tarifa** (New York University, Tirana) and **Dr. Amita Chudgar** (Michigan State University).

The panel emphasized that the role of the state in shaping education is predicated on striking the right balance between funding, policy and local delivery, and that co-

THE SUMMIT EMPHASIZED THAT EDUCATION IS ESSENTIALLY A PUBLIC ISSUE AND THAT THE GOVERNANCE OF EDUCATION HAS HISTORICALLY BEEN SHAPED BY STATE INTERESTS IN NATION-BUILDING, SOCIAL STABILIZATION, AND ECONOMIC DEVELOPMENT.

operation between central and local levels and the balance with the private sector are critical to addressing issues of equity, quality and access in education.

The panel also addressed the question of whether the education of citizens is a private matter or a responsibility of the state as an important issue in the context of the history of political and educational philosophy.

In this context, the discussion encompassed Plat's advocacy for state-controlled compulsory education in his work *The State*, the contrasting perspectives of various thinkers such as Rousseau, John Dewey and John Stuart Mill on the role of the state in education, and the tension between individual autonomy and state control.

In this regard, panelists also emphasized that education is essentially a public matter and that the management of edu-

cation has historically been shaped by the state's interests in nation-building, social stabilization and economic development. However, the role and scope of the state in education is a complex issue that varies according to historical, political and social contexts, and today there are different views on the role of the state in education, curriculum and pedagogical control.

Finally, it was a striking note that the education system in Lesotho is characterized by a complex relationship among the state, the churches and the private sector, that the majority of schools were owned by the churches while the state took major responsibilities such as funding schools, paying teachers' salaries and providing free education. All this has led to inequalities and administrative difficulties in education.

The second panel was moderated by **Macit Ayhan Melekoğlu** from Boğaziçi

University. **Professor Kerry John Kennedy** (Hong Kong University of Education), **Dr. Fella Lahmar** (Open University, UK) and **Dr. Robert Jenkins** (Harvard University) participated in the panel entitled "Social Justice and Education."

The panel emphasized that diversity, equity and inclusion (DEI) are applied differently in Asia, often more implicitly in line with cultural values and local conditions, and that these approaches should therefore be approached differently from those in the West. In particular, it was argued that, unlike formal structures in the West, universities in Asia are less structured and more culturally based in their implementation of "justice and equity". The panel also highlighted the critical role of education systems in ensuring social justice. It was noted that education is a powerful tool to ensure equal access to basic rights and opportunities for children, but that this equality is not achieved globally due to barriers such as socio-economic status, geography and gender, and that inequalities in the resources and quality of education are the greatest obstacles to social justice, particularly in low-income countries. In this context, the necessity for increased investment in education, enhanced efficiency, and the promotion of social justice through the provision of equitable educational opportunities for all children was emphasized. The issue of Gaza was a salient theme in the panel discussion.

Within this framework, it was highlighted that global education rankings and standards ignore ethical responsibilities and reinforce negative impacts and injustices on societies. The destruction of the education system in Gaza and the commendation of Israeli institutions such as the Technion University in global rankings was cited as a prime illustration of this incongruity. It was further emphasized that while education has the potential to serve as a catalyst

THE THIRD PANNEL MODERATED BY PROFESSOR HAYATİ AKYOL AND FEATURING PROFESSOR TAKAHARU TEZUKA, DR. SABBA QUIDWAI AND DR. CLAIRE ALKOUATLI WAS ENTITLED "NEW AND SISTAINABLE SCHOOL CULTURE".





AS EVERY YEAR, THE MOST INTERESTING SESSION OF THE SUMMIT WAS THE “YOUTH SESSION”.

for liberation and equality, such systems can also function as instruments that perpetuate colonization and discrimination. In this regard, the prioritization of justice and ethical responsibility in education has been identified as a crucial aspect to enhance the global education systems' integrity and ethical principles. In order to achieve this goal, it was proposed to prioritize human rights and social justice in education by emphasizing ethical responsibility in decolonial education policies, local curricula and global collaborations.

The third panel on the “New and Sustainable School Culture” was moderated by **Professor Hayati Akyol** from Gazi University with the participation of **Professor Takaharu Tezuka** (Tokyo City University), **Dr. Sabba Quidwai** (author-educator) and **Dr. Claire Alkouati** (University of South Australia).

The panel noted that the teacher-student relationship is the foundation of sustainability in education. Panelists emphasized that the role of the educator in promoting the development of students is

shaped by elements such as “understanding the human dimensions” of students, “guiding them towards certain goals” and “being a good example” for students with “love”, and that this relationship requires a continuous development process for both the educator and the student. They also provided examples of how the power of artificial intelligence and related tools can be used more effectively for innovation and sustainability in education. In this connection, it was explained that the “design thinking” method can develop innovative thinking in students with a culture of empathy and reveal their potential. The need to empower educators with such methods was stressed, as was the need to form a creative and ethically responsible educational environment without boundary. In addition, accompanied by various videos and photographs, a “rethinking” was proposed to make the understanding of education more open, original and inclusive, especially in the age of artificial intelligence. At the same time, deeper connections with nature, society and wisdom were empha-

sized. However, the panelists stressed that this vision contrasts with the traditional, competitive and rigid approaches that are often prominent in modern education.

The Summit also included a session for school administrators, with the participation of school administrators from Turkish Maarif Foundation. The session, entitled “Leading Schools towards Equality” was chaired by **Khaldiya Mustafa** (USA), with the participation of **Lidra Meidani** (Albania), **Naoufel Nechi** (Tunisia), **Dr. Zerfis-han Adnan** (Pakistan) and **Dr. Nsaghah Samuel Siben** (Cameroon).

The panel pointed out that the responsibility of school leaders to create an “equitable” and “inclusive” educational environment is critical to the success of schools and that school leaders need to build an educational system that offers equal opportunities to every student by creating a strong collaboration among teachers, students and parents, supporting modern teaching techniques and accepting diversity. In this regard, the panelists highlighted that “inclusion” should be embraced as a continuous process under the leadership of school leaders and pointed out that a more inclusive educational environment can be created with the right school culture, flexible teaching methods and continuous professional development for teachers. They further noted that “participatory teaching and learning methods” encourage students’ active participation and enable them to learn from their experiences, thus prioritizing “equity” and “student participation” in education.

The most engaging session of the Summit, as every year, was the “Youth Session”. Students from a variety of schools attended the session that was chaired by **Dr. Hasan Umut** from Boğaziçi University and participated by **Dr. Ümmühan Zeynep Bilgili** (Harvard School of Medicine, USA), **Yilmaz Acar** (University of Chicago, USA), **Ahmed Elkahlout** (Kar-

tal Anatolian Imam Hatip High School) and Bejda Torbani (Samsun University) as panelists.

As part of the session, the panelists stressed the issue of equality in education and emphasized that education is not only about providing equal materials, but also about providing the necessary opportunities and resources for each student to achieve success. It was underlined that young people do not wait for permission to change, that they are already building the future with the available tools, and that the real task is to provide them with the necessary opportunities not only to survive but also to develop. The panelists stressed about the power of education to transform not only individuals but also communities, and about that young people should continue to fight for social justice today, as they did in the past. Besides, education should aim to raise individuals who serve society and work for justice and solidarity, highlighted the panelists. Accordingly, young people have an important role in shaping the future, but they need to have a "tomorrow" for this. In this regard, the session stressed the issue of equality in education by reminding that war and injustice in regions such as Gaza are a common responsibility for the entire world. The speakers mentioned that decisions should not only consider the rights of current generations but also future generations to live, and the importance of long-term thinking was emphasized in order to ensure intergenerational justice. The panelists said, decisions to be taken on issues such as education, environmental policies and sustainable development will shape the future, and therefore, today's decisions carry great responsibility. Furthermore, they stressed the significance of cultural understanding and empathy among individuals in education and that not only winning but also how one treats others is valuable. The inclusion of the views of a high school student in the



HAVE BEEN ORGANIZED SINCE 2018, THE “GOOD PRACTICES IN EDUCATION” AWARDS WERE PRESENTED FOR THE 7TH TIME THIS YEAR.

youth session revealed that the session was shaped by the voices of young people and focused on the architects of the future.

The head of the Summit Organizing Committee, **Associate Professor Zeynep Arkan** delivered the closing speech of the 4th Istanbul Education Summit. She emphasized in her speech that education as a catalyst not only for individual empower-

ment but also for social transformation is a powerful tool for social justice, equality and sustainability. **Arkan** further stressed the necessity of eliminating social inequalities, providing equal opportunities and building a sustainable future through education. She also drew attention to the fact that the summit is an important platform to unite people who have come together to contrib-

YOUTH SESSION

“

Shaping Tomorrow:
How Youth Can Drive
Equity and Sustainability
in Education

**Education for a
Fair and Equitable
Society for a
Sustainable Future**



ISTANBUL
EDUCATION
SUMMIT
TÜRKİYE MAARİF FONDSU





Hasan Umut



Ummuhan Zeynep Bilgili



Yilmaz Acar



Ahmed Elkahlout



Bejda Torbani

**SHAPED BY THE THEMES OF EQUALITY, JUSTICE AND SUSTAINABILITY,
THE MAIN THEMES THAT CAME TO THE FORE DURING THE SUMMIT
WERE ENSURING EQUAL OPPORTUNITY IN EDUCATION, INTEGRATING
TECHNOLOGY IN EDUCATION, THE ROLE OF GLOBAL COOPERATION, AND
ETHNICAL RESPONSIBILITY IN EDUCATION.**

ute to the spread of these values on a global scale. In this regard, Arkan said the opportunities provided by the Summit and the information shared inspired the participants to build a more just, equal and sustainable society on a global level. Arkan emphasized the significance of the values supported at the Summit, innovative ideas and global collaborations and that the transformation in education will bring about positive changes on a social and global level as well as individual level.

At the Summit, the “Good Examples in Education” awards were presented to their rightful owners on the margins of the event. These awards have been held since

2018, and this year marked the seventh time they were presented at the Summit. The categories were expanded this year, making the event even more exciting. Innovative educational practices implemented in Turkish Maarif Foundation Schools were evaluated under three different categories. Within the scope of the School Awards, the Little Travelers, Teranga-Friday Greetings, Turkish Rhythm and Maarif Environmental Volunteers projects were all honored. In the Special Award category, the Mali Di-alagoun (Calagun) Island School and Maarif Everywhere (Mobile Education Center) projects stood out. While country awards were given to schools that presented more

than one good example study at different levels, this year Kosovo was deemed worthy of the award.

Besides, the results of the photography competition participated by Maarif Students and staff were also announced on the margins of the Summit. The winners were presented their awards in two different categories. This year, the competition was held for the fifth time with the theme of “My Country / Culture - Art - Tradition”. A total of 612 participants, including 364 students and 126 employees from 32 countries, applied for the competition held between September and November 2024. As a result of the judges’ evaluations, the



Recep Tayyip Erdoğan

President of the Republic of Türkiye

Turkish Maarif Foundation serves to raise virtuous and qualified individuals on the one hand, and contributes to the development of communication among societies on the other.

In his message to the 4th Maarif Education Summit, President Recep Tayyip Erdoğan expressed his wishes for the summit to be beneficial. Mr. President continued his remarks as follows:

“I believe that successful results will be obtained from this year’s summit, which will include findings on inequalities that students face in many countries around the world, and will also discuss issues such as education and the state, education and social justice. As of this year, our country providing education to 338,161 international students at its universities, is among the top 10 in the world rankings with this quota that amounts to 4.76 percent of its higher education capacity. Our Turkish Maarif Foundation is also making an inten-

sive effort to convey the rich, fertile and deep-rooted knowledge of our country in the field of education to all corners of the world. It operates in 55 countries and has a network of 446 schools, 1 university, 19 education centers, 11 Turkish Research Centers and 44 dormitories. The Turkish Maarif Foundation provides services to more than 50,000 students in total.”

President Erdoğan emphasized the Foundation’s successful implementation of international education methods in conjunction with the local curriculum in these educational institutions. He further noted that the Foundation serves to raise virtuous and qualified individuals, as well as contributing to the development of communication among societies.

President Erdoğan said that they have given, and will continue to give, the necessary support to the Foundation, whose work they have followed with appreciation and whose achievements they are proud of. Mr. President said: “On this occasion, I would like to extend my heartfelt congratulations to all our Foundation members for their selfless service in 55 different countries around the world, from Kosovo to Colombia, from Jordan to Pakistan, from South Africa to Azerbaijan, from Afghanistan to Somalia. I would like to thank the Foundation’s each and every teacher, administrator and staff member who proudly carries the flag of education in Türkiye, often under difficult conditions, taking many risks and dangers.

Professor Yusuf Tekin

Minister of National Education of the Republic of Türkiye

Education has been shown to develop individuals' awareness of rights and responsibilities.



In a video message he sent to the 4th Istanbul Education Summit, organized online by The Turkish Maarif Foundation under the theme of “Education for an Equitable and Fair Society for a Sustainable Future”, the Minister of National Education, Yusuf Tekin, emphasized the significance of the summit in terms of addressing the transformative power of education in achieving social justice and sustainability goals. He noted that the summit will reveal an important perspective on how to produce solutions to the most fundamental problems facing humanity today.

Tekin further elaborated that the summit will establish a consultation platform that will facilitate the identification of solutions to the common challenges confronting humanity, enhance comprehension of education within the framework of equality and justice, and showcase a resolute commitment to constructing a sustainable future. Mr. Minister expressed his conviction that the outcomes of these consultations will serve as a pivotal reference point for global education policies and will further bolster the nation’s educational vision on the global stage.

Minister Tekin said, “Turkish Maarif Foundation acts with an education philosophy that respects local

cultures and values in the countries where it operates, and carries our country’s understanding of education based on peace, justice and equality to the entire world. These efforts not only provide equal opportunities in education but also serve to shape a civilization vision based on justice and wisdom by building bridges between civilizations.” He further emphasized that civilizations will not only rise with material gains but also with spiritual values, a comprehension of justice and ancient wisdom about humanity that surround these gains. In this regard, Tekin said that the theme of “Education for an Equitable and Fair Society for a Sustainable Future” provides a valuable basis for understanding the transformative power of education that rebuilds the social fabric and establishes a more just order, and said: “Justice refers to an order that protects human dignity and is based on rights while equality ensures that each individual receives a fair share from this order. Education, on the other side, enables individuals to internalize values that prioritize social benefit by developing their awareness of rights and responsibilities and to ensure that these values find a place in every area of life.”

Professor Birol Akgün

President of The Turkish Maarif Foundation

We believe that education has the power to engender empathy, understanding and hope for peace. Our earnest aspiration is to witness peace in every corner of the world.



In his address at the summit’s inauguration, President of the Turkish Maarif Foundation Professor Birol Akgün underscored that the summit’s central theme of education has the potential to serve as a potent instrument for promoting justice, equality, compassion, and global peace.

Akgün drawing attention to the genocide in Gaza, Akgün said they were deeply disheartened and as an institution whose mission is to promote humanity through education, they condemn the violence and injustice.

He further elaborated as saying “We unequivocally condemn violence and injustice, particularly against children and the most vulnerable segments of society. We are convinced that education has the capacity to engender empathy, understanding and the aspiration for peace. Our earnest aspiration is to witness peace in every corner of the world.”

President Akgün added that the summit served as a platform to address issues in education, and explained that they organized the 2021

summit with the theme of “New Trends and Transformation in Education”, and the 2022 summit with the theme of “The Future of Schools: Post-Pandemic Education Needs”, and last year with the theme of “Managing Change in Education”, and this year they focused on how education can be one of the cornerstones of building just and sustainable societies.

The Professor said that artificial intelligence courses are offered to students in seven schools of Maarif Foundation, a pioneer of innovation. He added that students are equipped with the skills they need to be successful in the digitalizing world. Akgün went on to say, “The world is changing rapidly. From technological revolutions to environmental crises and increasing inequalities, education must adapt to cope with these challenges. However, while undertaking innovation, it is crucial to ensure that compassion, empathy and collective virtue remain at the core of educational endeavors.”

“WE ARE PROUD TO TEACH TURKISH IN OUR SCHOOLS”

Akgün speaking about the objective of The Turkish Maarif Foundation, noted:

“With our more than 450 schools in more than 50 countries, we aim to raise individuals who represent academic excellence and moral integrity. We aim to raise young people who have both 21st century skills and are determined to establish a more peaceful, fair and wise world. We are proud to teach Turkish in our schools. We see this not as the purpose of gaining influence, but as a bridge for cultural understanding and dialogue. We aim to promote mutual respect, friendship and valuing cultural diversity in a globalizing world through teaching Turkish.”

TMF President Akgün underscored the significance of the 4th Istanbul Education Summit, saying that it will have a profound impact worldwide. He further emphasized that the summit will facilitate the development of practical solutions with a global reach. The summit will provide a platform for meaningful change, with discussions on the role of the state in education, social justice and school culture.



Professor Vesna Janevska

Minister of Education and Science
of North Macedonia

Everyone has the right to equal access and fair participation in education.

During her address at the summit panel, of which Anadolu Agency (AA) is the Global Communications Partner, Minister of Education and Science of North Macedonia Professor Vesna Janevska said that they aspire to optimize the necessary tools by developing the educational infrastructure in their country, adding that they aim to make the education process more effective and to improve energy consumption with the purchase of new equipment.

Janevska highlighted new developments in education in Macedonia as saying: “Here, everyone has the right to equal access and fair participation in education. The differences in the knowledge of students from different regions and ethnic groups in Macedonia also occur depending on the social status of their families. We believe that we can solve this problem by properly establishing the school area.”

Janevska further said that they are trying to prevent discrimination among students and noted: “It is evident that our efforts are not isolated, but rather are supported by numerous international institutions. We are grateful for the assistance we have received from the United States, the European Union, and Türkiye. In particular, we would like to express our sincere gratitude to TIKA, which has been a major contributor to the advancement of Macedonia’s educational institutions over the years. It is encouraging to observe that nations that have achieved progress in the field of education are also willing to assist others in their pursuit of educational advancement, underscoring the importance of collaborative efforts in achieving collective success. In this spirit, we extend an invitation to all stakeholders to unite and collaborate, thereby facilitating the collective advancement of education through the power of innovation.”





Abdul Mu'ti

Minister of Primary and Secondary Education
of Indonesia

*The cultivation of the character of our youth is
of paramount importance for us.*

Minister of Primary and Secondary Education of Indonesia, Abdul Mu'ti, said that given Indonesia's population of about 200 million and its diversity, they are doing their best to ensure that children can succeed regardless of their economic status and identity. He went on to say: "Developing the character of our youth is of great importance to us. A strong society can be successful through strong individuals. Therefore, we attach importance to character development, especially in terms of counseling. We are trying to contribute to the ever-growing and interconnected world, both in Indonesia and globally. These national priorities are the cornerstones of our education policies. We emphasize that education is not an isolated effort; it is very important for the development of a global movement. However, cooperation and a sense of responsibility are required to achieve this goal."

The Indonesian Minister added: "I believe that by sharing our ideas, presenting our best practices and, at the same time, supporting each other at this summit, we can achieve a fairer, more equal global society. We need to create an education system without borders, transcending cultures and sectors, so that every child, every young person has the necessary tools to create a simpler future. As was stated in this summit, the objective of establishing a more egalitarian and equitable society, and the vision of constructing a future in a shorter time frame, is not merely a slogan; it is also a call to duty. By accepting this duty, we must assume our collective responsibilities and work for the future of our children."

Dr. Jarso Maley Jallah

Minister of Education of Liberia

*We are not merely preparing students
for the future, but also shaping the future
itself.*

In her speech, Professor Jarso Maley Jallah said that education has always been a factor in the progress of humanity, both in developing logical thinking and in enabling innovation.

Jallah expressing that it is a great source of pride to be a part of the Istanbul Education Summit said: "The summit has been a very important platform for the exchange of both ideas and solutions in the field of education over the years. With the representation of more than 50 countries and the participation of heads of states and governments, the summit offers very special opportunities. This opportunity is of great importance in terms of how education can bring about social change and how we can make progress in line with the global goals set by the United Nations."

The Liberian Education Minister noted that people, particularly in poor regions, should be taught digital literacy and brought to a point where they can use these tools and contribute to the world.

Jallah concluded her remarks as follows: "A sustainable future is not something that can be achieved only with education, but without education, a sustainable future is not possible. This summit is an important opportunity to take steps in this direction. My call here is that investment in education should be increased, especially for regions in need or in poor regions. It is also necessary to increase in the importance of education in society and to create an understanding that 'education does not end only in school' should



also be established. An important element of the effects of education is its power to transform both individuals and societies. With equality and sustainability in our education system, we are not only preparing students for the future, we are also shaping the future itself."



PROF. AMITA CHUDGAR*

Rethinking Relations Between State and Education



It is a pleasure to join the distinguished panel of speaker at The Istanbul Education Summit today. I extend my sincere gratitude to the Turkish Maarif Foundation and the organizers for the invitation. The Istanbul Education Summit provides an international platform for discussions on future educational perspectives, institutional approaches, and practices related to education. It brings together participants from across the world to share experiences and perspectives. I am looking forward to a vibrant discussion in our panel today as well. The theme of our panel is “Rethinking Relations between State and Education”, I will respond to this theme by also leaning into the overall theme of the conference, “Education for a Fair and Equitable Society for a Sustainable Future.”

In the language of Economists, one can think of various “good” as public or private goods. There are some basic criteria one can use to understand if something should be classified as public or a private good. The reasoning is that if something is identified as a public good there is a strong reason for the state to play a role in providing that good for the society. For example, streetlights, clean air and water, and most would argue education are good examples of public good, where the state arguably has a role to play. Whereas something like our own private vehicle or clothes are good examples of private good.

So, while the role of state in education is not something that most would dispute, there is a robust debate around the nature and extent of the state’s role in education provision. There are at least three ways to think about it.



One approach is to focus on the role of the state at different levels of education. For example, provision of basic literacy and numeracy, would it be reasonable to argue that the state plays a key role in ensuring that all its citizens are literate and numerate? What about the provision of higher education, or early childhood education? In case of early childhood education, there is increasing research that has shown the importance of early investments in children, plus there is literature that shows that if there is reliable and affordable early childhood education available, it may especially free-up women to make significant contributions to the labor force.

What about higher education, there was influential research from the World Bank decades ago that showed that investment in higher education has greater private (to the individual) benefits than public (to the society) benefits. But is that the only consideration? What about a nation striving to prepare world class engineers and scientists, what is the role of the state in this case? As we can see depending on the level of education, the relationship between the state and education needs to be spelled out carefully.

Another approach is to think about the role of the state from a financial perspective. What should be the level of financial commitment of the state in supporting a national education system. What should be left to the private funds, of the parents or other private entities. This is also the debate that is often very prevalent in the contexts like the United States, where many would argue that the government should provide funding for children to attend the school of their choice through mechanisms such as “school vouchers”.

In a broader, global context, the GEM report calculates that to achieve the 2030 target



SO, WHILE THE ROLE OF STATE IN EDUCATION IS NOT SOMETHING THAT MOST WOULD DISPUTE, THERE IS A ROBUST DEBATE AROUND THE NATURE AND EXTENT OF THE STATE'S ROLE IN EDUCATION PROVISION.

for universal basic education, i.e. pre-primary, primary and secondary education, low- and lower-middle-income countries need to spend US\$461 billion annually. So indeed the role of state funding seems significant. However, in the median country, household are covering a quarter of the cost of education. In fact, households pick up a much larger education bill in lower-middle-income countries (44%) than in high income countries (20%). This coupled with the knowledge that in 2022 of the US \$ 5.8 trillion spent on education worldwide, only 0.45% was spent in low-income countries, while 64% was spent in high

income countries, even though the two groups have a roughly equal number of school-age children gives us an additional perspective on the role of the state (and I would say very important role) in education finance.

The Education 2030 Framework for Action has set two key finance benchmarks for governments. It calls for them to:

- allocate at least 4% to 6% of GDP to education, and/or
- allocate at least 15% to 20% of public expenditure to education.

Globally, governments have not strayed far from these norms. The median government spending is 4% of GDP and 12.6% of total public expenditure. Though one in three countries with recent data did not meet either benchmark. As we can see, in the realm of finance, once again the relationship between the state and education is intricate and essential. The questions of how much and what the state finances remain central here.

A third approach to think about the role of the state is not in terms of level of education, level of resources, but control through policies and regulations. This is a complex space because the positive and negative influence of state policies and regulations are not always easy to observe and may not be immediately apparent in many cases. It is easy to see how rigid policies that are guided centrally may fall short of local needs and concerns. It is also possible to envision how the hand of the policy can be so heavy that it limits local innovations and solutions. We know that national curriculum across the world is also used in these manners to promote a specific perspective the government may favor.

So while the concerns about the over-reach of government regulations are clear, yet, in case of education, where we would



hope that all our children benefit from a basic quality of educational experience, would it be wise to remove government oversight altogether? For instance, in India, there has been a proliferation of private teacher training institutes. But the teacher training sector has been difficult to regulate. After recent efforts to overhaul the accreditation process for teacher training institutes, the National Council for Teacher Education (NCTE) website produced a statewise list of ‘recognized’ institutes, which can be a valuable resource for an aspiring teacher to confirm that they are enrolling in and paying large sums of fees to a legitimate training program. However, in reality identifying these ‘recognized’ institutes can be so confusing that there is a whole cottage industry of ‘experts’ on YouTube, offering advice in various Indian languages to future teachers on how to select a teacher training institute while avoiding falling prey to fraudulent and expensive teacher education institutes and degrees.

Here, as we see the relationship between the state and education exerted through state policies and regulations is complex and points to a real balancing act between regulations that support and nurture quality education and ones that can stifle such efforts.

Let me now turn to three examples from our recent research and leave us with three questions to consider the relationship between state and education. In a country we recently worked in, like in many countries there is a high-staking exam students must take at the end of class 10 (end of secondary school). This exam for many students may be the final academic milestone that will make it possible for them to apply (or not apply) for a range of modest career opportunities. So here is a state-mandated exam/regulation that creates intense pressure on the students with few resources, and if they succeed it also holds some promise (if not of knowledge, at least of access to some opportunities). But the challenge we observed in the low resourced school settings we were in was that teachers

teaching at the secondary level have minimal to no resources to support their secondary school students, most of whom have come up through eight years of relatively poor educational experience to begin with. So how are teachers responding to the government mandate? They find a locally relevant solution, you can call it an innovative solution, a rational solution, and it certainly shows their local agency.

They in essence ignore/set-aside the students who are in 9th grade, and focus all of their very limited energy and resources on grade 10 students to give them that one final push, one final chance at “success” as mandated by the formal system of regulations and expectations.

QUESTION. The challenge of balancing between state mandate for high-stakes exams but lack of local resources to fulfill them. Should local innovations and work around be encouraged?

In several countries across the world education systems struggle to find qualified teachers to fill all the teaching positions. This challenge is severe in remote locations or low resourced locations. Teacher salaries are also very expensive in any education system. One topic I have studied extensively with colleagues is the prevalence of what is called “contract based teaching” in many countries in Africa and Asia. These teachers typically don’t meet the national requirement for teacher training, and also

do not receive the standard compensations and benefits allocated to teachers in national policies. Yet, often drawn from the communities these teachers can be culturally, linguistically, socially closer to the children they teach and thus at a relatively low economic cost. This approach offers the possibility to educate vast numbers of children. In fact, such an approach is often initiated by the communities for the same reason.



EDUCATION SYSTEMS
IN MANY COUNTRIES
IN THE WORLD HAVE
DIFFICULTY IN FINDING
QUALIFIED TEACHERS IN
ALL BRANCHES.

QUESTION. The challenge of balancing between hiring less qualified but easily accessible community-based teachers vs. finding public resources to train and staff all schools similarly.

A vast number of a nation's teachers have not received pre-service teacher education. There is a recognition that this need must be addressed, but the state has neither the capacity nor the funds to address this need directly and at scale. In

this case, the state decides to lean on international aid, a foreign bi-lateral entity to support this project. The state dictates the terms of what is needed, but the funds and technical knowhow come from the foreign entity.

QUESTION. The challenge of balancing the role of the state and the role of external entities especially ones that control funding.

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DR. CLAIRE ALKOUATLI*

The Educator- Learner Relationship

At the Center of Sustainability in Education

What is the nature of the educator-learner relationship in our unique cultural and educational context? Since the nature of this relationship is intimately tied to the context in which it takes place and to the unique perspectives of who a person is, we educators must address this question individually and in our social settings.

Before moving on to the subject of curriculum or pedagogy, we need to clarify the nature of a fundamental relationship that lies at the heart of education, namely the relationship between educator and learner. When this relationship is strong, it can be a source of sustainable education. We can express this relationship by asking the following question: What is the nature of the educator-learner relationship in our unique cultural and educational context? Since the nature of this relationship is intimately related to the context in which it takes place (the unique perspectives of who a person is), each of us, as educators, must address this question individually and within our social groups and seek answers to three fundamental questions at this point. These questions are:

- How do we define the human dimensions that are intended to be educated and developed?
- For what purpose do we educate young people?
- How can educators accelerate this development?



My presentation is designed to think about these questions together. Because I believe that you may have valuable solutions to these questions related to your specific educational and cultural codes.

There are four main sources that I use in my speech:

- My doctoral research with 32 Canadian educators.
- Conceptualizations of Muslim psychologists.
- Vygotsky's socio-cultural theory.
- Data on education that I have collected on topics that I am curious about in my personal learning journey.

Question 1. What do we understand from our human dimensions that we aim to educate and develop?

Here, it is first necessary to look at the conceptualizations made by Muslim psychologists to determine the areas of human development that are central to the Islamic tradition. The main concepts that stand out in this context are the following:

Fitra: Pure nature responsive to truth, beauty and goodness,

Nafs: Multiple layers of the self, from the lowest to be disciplined, refined and purified (*Nafs-i Emmare*) to the highest, most developed, tranquil (*Nafs-i Mutmainne*).

Aql: The unity of the intellect (cognition or intelligence) and the *qalb* (emotion or *qalb*)

Qalb: Emotion or *qalb*: Both indicate a "spiritual essence".

Soul: The pure, impersonal aspect of man that tends to grow: "The center of consciousness that is inherently connected to an eternal, divine consciousness."

We need to establish these definitions so that we can understand what qualities we need to nurture and develop in man. As Abid, a Canadian youth educator who worked with us during our research, said: "When you understand something, you are in a better position to deal with it." The educator-learner relationship begins with



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THIS STATEMENT HAS
MAJOR IMPLICATIONS
FOR THE EDUCATOR-
LEARNER RELATIONSHIP
AT THE CENTER
OF SUSTAINABLE
EDUCATION.**

understanding who we are, our ontological position.

But first, we need to think about what our goal is.

Question 2. Towards what objectives we are educating young people?

What kind of qualities should the ideal person targeted as a result of education have?

Can this person;

- Represent your country in the world?
- Be your companion?
- Raise your grandchildren?
- Take care of you when you grow old?
- Add beauty to the world and everything that has been created?

Question 3. How can educators catalyze this development?

While the three questions asked here aim to support the relatedness at the heart of education, the first two do so in ways that aim to clarify the intention and vision, the what and the why. The third question ad-



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addresses the how. It is necessary to focus on two aspects of the how: love and the ultimate forms...

While the three questions posed here are designed to support the relatedness at the heart of education, the first two are designed to clarify the intention and vision, the what and the why. The third question addresses the how. It is necessary to focus on two aspects of the how: love and the ultimate forms...

Lev Vygotsky defined love as a catalyst for human development, saying: "Affect is the alpha and the omega, the first and last link, the prologue and the epilogue of all mental

development." This statement has profound implications for the teacher-learner relationship at the heart of sustainable education. Later developmental psychologists have confirmed this bold statement. Social-emotional theorist Schonert-Reichl found that children perform better in school when they have a good relationship with at least one adult and are more resistant to bullying if they have only one friend. The famous developmental psychologist Bronfenbrenner (2006) said, "Children need at least one person who is absolutely crazy about them." This could be a parent, a relative, or a teacher. Hymel concluded: "Love, loyalty, and consistency seem to matter more than teaching methods." Thus, interaction based on an emotionally warm relationship between educator and learner is central to sustainable education. But the second dimension of the how, the ultimate forms, provides an additional path. Vygotsky (1994) also noted that a unique feature of child development is that "the ideal, final forms of child development are present in the environment from the very beginning. Children interact with these final forms and answers from the very beginning. A child speaks in babbles, the adult answers in the final form of the language.

What do these examples say to us educators in terms of holistic learning and child development? The self-developed adult is a catalyst for the child's development. Be-

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cause we cannot give what we do not have, we must develop what we have. Therefore, in light of the ongoing development of educators, these elements are the secret of the educator-learner relationship at the heart of sustainable education.

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PROF. KERRY KENNEDY*

Contexts for Diversity Equity and Inclusion: Asian Universities as Potential Sites for Fair and Equitable Treatment **Background and Perspectives**

We can argue that although DEI (Diversity Equity and Inclusion) is not as pronounced in Asian contexts as it was in the United States, there are clear commitments to fair and equitable treatment of students.

Jonathan Pidluzny, Director of the Higher Education Reform Initiative at the America First Policy Initiative linked diversity equity and inclusion (DEI) to critical race theory. He then offered a range of options that would dismantle DEI on US campuses in the hope of “reversing the woke takeover of higher education” (Pidluzny, 2024). This kind of scare from the far right of US politics can be seen in state legislation ban-

ning DEI offices (Feder, 2024) and it gained further support from the US Supreme Court (Students for Fair Admission v University of North Carolina (2023) and Students for Fair Admissions v. Harvard (2023) that banned race as a consideration for admission. The resulting discourse has put DEI initiatives in US universities at risk (Lang & Lee, 2024). This is despite what has been structural and systematic commitment to DEI in universities over many years.

The existence of DEI offices and structures, while reflective of the past history of many US institutions, is not a global phenomenon. Borgos, Schueller, Lane, Kinser & Zipf (2023), for example, showed that even overseas branch campuses of US universities did not always reflect the DEI values of their parent institutions. The reasons advanced were that local values and cultures were often not consistent with those in the United States. Yet we would argue that in Asian contexts, while DEI might not be so pronounced as it formerly was in the United States, there are nevertheless explicit commitments to students for fair and equitable treatment. The remainder of this paper will explore what might be called Asian approaches to DEI occurring outside formal DEI structures. One purpose is to build on Borgos et al.'s (2023) review of DEI outside of US contexts and another is to highlight the extent to which commitment to DEI values are diffused in Asian contexts.

OBJECTIVES

The aims of this paper are to:

1. Develop a framework for interrogating DEI initiatives in Asian higher education.
2. Review DEI initiatives in selected Asian universities.
3. Identify the rationale for these initiatives.

METHODOLOGY

Literature review (Snyder, 2023) and document analysis (Asdal and Reinersten, 2021) were the main research tools used in this study. We identified journal articles published in four databases including EBSCOhost, ERIC, Google Scholar and ProQuest.

Document analysis, including websites, has been a main method used in research on DEI and higher education (Ely, 2021, Borgos et al., 2023, Manning & Yuen, 2023). Content analysis (Krippendorff, 2019) was used to analyze both the literature with a focus on identifying key themes and conceptual understandings related to DEI.



RESULTS

A framework for interrogating DEI initiatives in Asian higher education

Borgos et al. (2023) pointed out that DEI can be conceived of in two ways. First, as an integrated set of ideas that work together to create fair, welcoming and socially cohesive campuses. We did not identify any integrated structures in Asian universities but we did find public commitments to diversity manifested in different ways across countries. For example, Korea University (Korea University Diversity Council, 2019), at Tokyo University (IncluDE, 2024) and in Singapore's Nanyang Technological University (College of Science, 2024). Manning & Yuen (2023) identified Equal Opportunities Offices in Hong Kong universities. These, however, cannot be equated with DEI offices. As Borgos et al., (2023) pointed out, DEI is not always an integrated whole but can also be understood in terms of its separate components - diversity, equity and inclusion. This is the sense in which we have used them in this study.

We adopted the UNESCO (2017) definitions of these terms:

Equity: Ensuring that there is a concern with fairness such that the education of all learners is seen as having equal importance (p.13).

Inclusion: A process that helps overcome barriers limiting the presence, participation and achievement of learners (p.13).

Diversity: People's differences which may relate to their race, ethnicity, gender, sexual orientation, language, culture, mental and physical ability, class and immigration status (p.7).

We supplemented UNESCO's definition of diversity with the Sanger's (2020) perspective that "significant trends impacting the Asian higher education environment are creating new prospects and imperatives to harness diversity for learning" (p.1). This is a particularly important perspective in Asian contexts characterized as teacher dominated strategies and students' rote learning.

Using this broad framework, we investigated DEI initiatives in Asian universities.



WE DID NOT FIND INTEGRATED STRUCTURES IN ASIAN UNIVERSITIES, BUT WE OBSERVED THAT PUBLIC COMMITMENTS TO DIVERSITY ACROSS COUNTRIES EMERGED IN DIFFERENT FORM AT, FOR EXAMPLE, KOREA UNIVERSITY, TOKYO UNIVERSITY AND SINGAPORE'S NANYANG UNIVERSITY OF TECHNOLOGY.

DEI INITIATIVES IN SELECTED ASIAN UNIVERSITIES.

EQUITY

We did not find that universities highlighted equity in terms of their admission procedures. We did find that such equity was often part of government policy. Tran (2019) highlighted specific measures taken by the Vietnamese government to facilitate entry to higher education by disadvantaged groups: “differential admission policy which places different admission scores for four regional categories: big cities, suburbs and towns, rural areas, and mountainous areas... students whose parents are war martyrs or veterans and ethnic minority students can add one mark on their overall mark before comparing their scores to their regional admission scores” (p.10). Wang (2009) described the preferential policies that facilitated the entry of China’s ethnic minorities to universities. Sen and Basant (2019) analyzed the Indian context where 27% of university places are reserved for “Other Backward Classes (OBC)” (p.336). These different cases

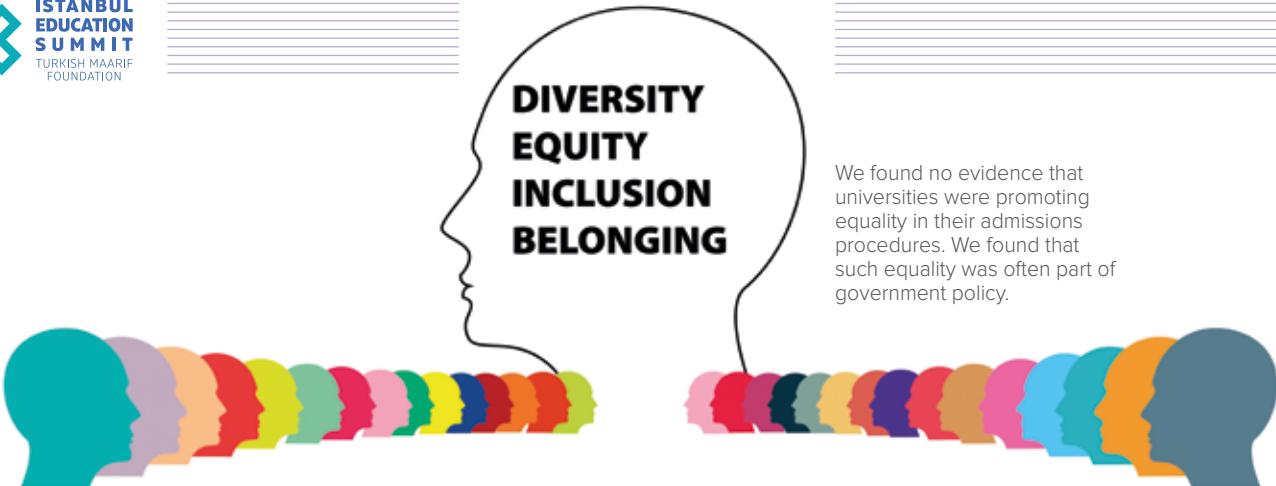
cannot be taken as generalizable across the region but they do indicate that where equity related to university admissions is a priority it is because of government policies. This is consistent with the idea of the ‘strong state’ in Asia where liberal democracy has a limited hold (Fukuyama, 2008). State mandated equity is important for diverse groups but the challenge is to identify key equity groups within respective societies. This highlights the important issue of Asia’s diversity that often makes generalizations difficult. Olson-Strom and Rao (2020, for example, pointed out that female enrolments in Asia reflect those in the West and in some cases there are more women than men Asian universities. Yet this is not the case for all groups thus presenting a future challenge

INCLUSION

For those students who enter university there is another challenge - does the environment support their inclusion as part of the university community? It is one thing to admit students to university, thus increasing diversity.

It is quite another thing to help them feel part of the university community ensuring true and meaningful inclusion. Olson-Strom and Tao (2020) pointed out with regard to women in Asian universities that there are still academic areas where they represent a small percentage of enrolment, even though there are no specific barriers to such enrolment. One response to the traditional university in Asia has been the establishment of ‘women’s universities. There is the Asian University for Women in Bangladesh (Ahmad, 2024), Nara Women’s University in Japan and Universitas Negeri Jakarta in Indonesia, with other similar institutions found in South Korea, China and India. Renn (2014) posed the question of why women’s universities were necessary if access was open in traditional institutions? The answer was inclusion, especially in the form of “gender empowerment” (p. 11).

Students with special needs (SSN) are another category or group of students who have attracted attention in terms of both access to and support. Once again, neither of these DEI issues are subject to detailed policy formulation. In Hong Kong, for example, the Joint University Programmes Admission System facilitates the entry of SSN students and universities are free to take up admissions as they see fit (HKET, 2024). Zaki & Ismail (2021) reported that in Malaysia there are Disability Support Offices in most universities to support SSN students but they caution there is a need for “improving the policies, strategies, processes and actions to assist higher education towards inclusive education”. Selvaratnam, Keat and Tham (2023) showed the importance of inclusion for minorities in the universities of post-war Sri Lanka where racial tensions continued after 2009. They highlighted the importance of language, activities, and freedom of cultural expression in creating a welcoming environment. They argued for the importance of policy to ensure the success of inclusive education in a political context where ethnic tensions continued after many years of conflict.



We found no evidence that universities were promoting equality in their admissions procedures. We found that such equality was often part of government policy.

DIVERSITY

Diverse students require diverse models of learning. This includes both the curriculum and how diversity is represented as well as learning strategies that recognize the diverse needs of learners.

The literature in this area is scarce with the main references being to the potential shown in online learning and AI. In both cases, these technologies provide a way of recognizing student learning needs, facilitating group work and allowing for interaction with one another. Such initiatives in Asia do not always arise from the perceived needs of individual students but are often rooted in a need to promote international cooperation and knowledge flow (Ho et. al., 2023), as well as the drive to ascend in university ranking (Thi, Thu Le et al., 2024).

Online education was shown to support positive learning environments and engage students more with a focus on multicultural contexts. (Tharp, 2017) It also facilitated multicultural communication (Xu and Flambard, 2022) and the development of cross-cultural competence (Asojo, Kartoshkina, Jaiyeoba, and Amole, 2019). There is nevertheless a need to understand better how online learning styles may differ regionally, (Shih, Liu and Sanchez, 2013). Yet given the forced emergence of online learning during the COVID pandemic in Asian universities, there is an ongoing debate about issues of quality and motivations for continuing (Rudolph, Tan, Crawford & Henderson, 2022, Thi, Tran, La, Doan & Vu, 2023).

AI is also exerting some impact on learning. Gupta & Chen (2022) regarded Chatbots as providing opportunities for assisting learning for different types of students. Yet these are early days. While Asian universities value the contribution of AI to student learning, the disparity in assessment policies and attitudes of teaching staff across institutions (and the focus on text production and integrity issues) are likely to limit AI's potential at the present time (Dai, Lai, Lim & Liu, forthcoming) This is an important area for further research.

RATIONALE FOR DEI INITIATIVES.

There were two key issues that highlighted the importance of DEI in Asian contexts, One was the massification of higher education that coincided with globalization and the need for less insularity in the lives of nations. This happened from the 1990s in Asia - somewhat later than in Western contexts. Once universities were no longer



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Lee, the *Routledge International Handbook of Life and Values Education in Asia*, was published. His new book, *Disruptions and Civic Education – How Should Young People Be Prepared for an Uncertain Future*, will be published by Springer in 2025.

seen as elite institutions, they became the focus of politicians anxious to upskill their citizens and improve their economies. Massification led naturally to the second influence - the neo-liberal view that education, innovation and economic growth were linked. To achieve innovation requires an educated population, thus the importance of universities. It is important to note that access to higher education in Asian contexts was not seen as a human right but rather as an economic necessity. Neo-liberalism rather than democracy accounts for the rise of DEI in Asian contexts.

SCIENTIFIC OR SCHOLARLY SIGNIFICANCE

DEI is an important value in education at all levels and in all places. This study has shown that across selected Asian universities there is evidence of public commitment to DEI, not so much as an integrated policy construct but rather as practice that takes different forms. At one level there are state mandated actions in some countries making access available to marginalized groups but not to all groups. Inclusion is well understood and a variety of efforts were identified, including one in a previously war torn country. Diversity is a value across many parts of the region sometimes fueled by internationalization. Teaching has responded to this but evidence about types of innovation and their impact is limited. The study raises the issue of how current efforts in Asian universities might be more effective if there were more concerted efforts at policy development and more determined public affirmations about the importance of DEI. As a region Asia is diverse in multiple ways and students can only benefit when these diversities are recognized and celebrated.

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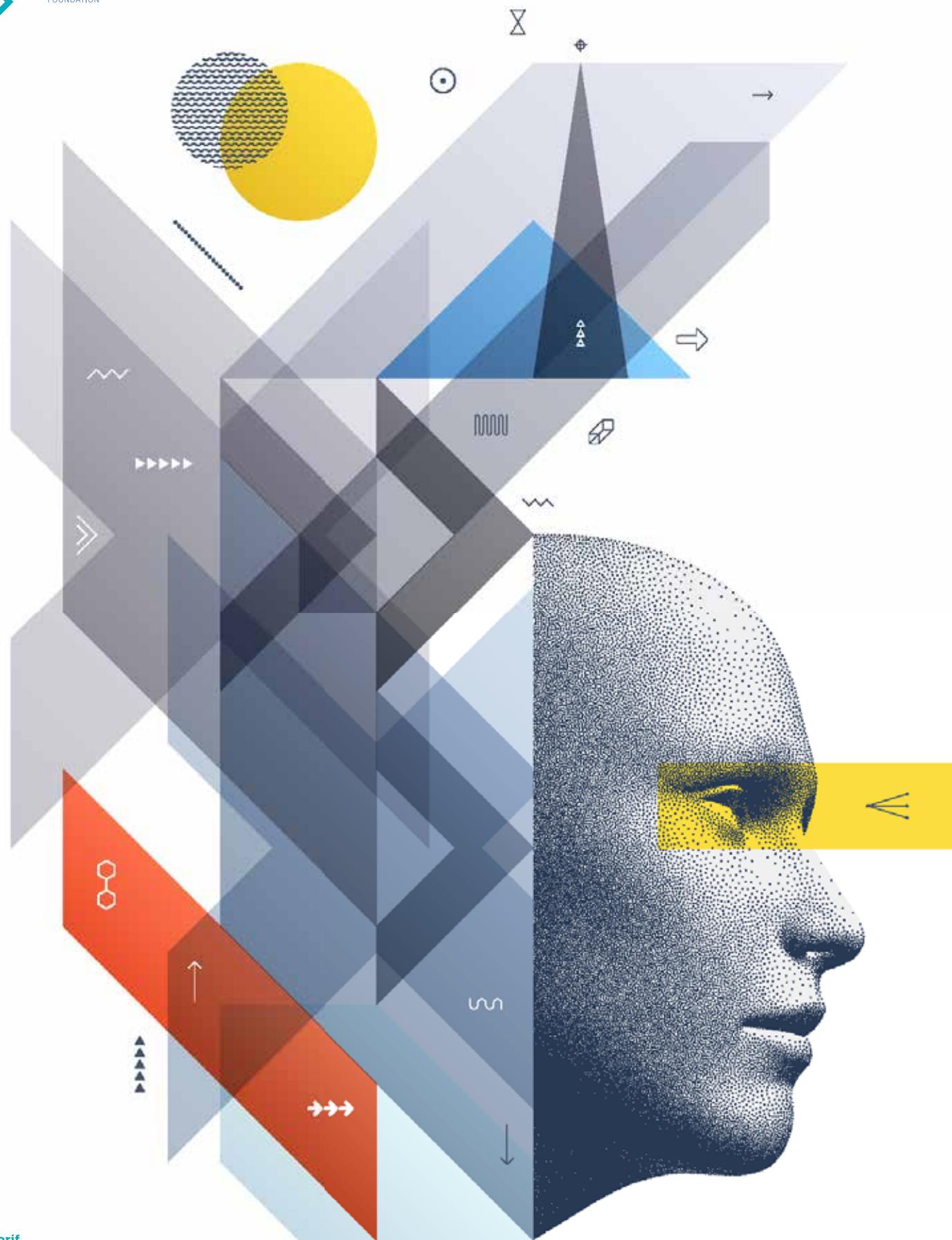
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PROF. MUTLU ÇUKUROVA*

Teaching Profession in Building a Sustainable Future. Can Artificial Intelligence be Compatible with Automation Systems?

The period we are in requires us, as scientists, practitioners and policy makers, to envision a future education system that is compatible with our societal values and to take responsibility in the use of artificial intelligence to achieve this vision.

As everyone by now must be familiar with them, there have been significant developments in AI in recent years due to recent advancements in generative pre-trained transformers (GPTs) and their use in large language models. These are models that are pre-trained on a very large-scale dataset of web-crawled information using attention mechanisms and multi-layer perceptrons, that are then further finetuned with approaches like reinforcement learning with human feedback for particular use cases. These models are very impressive in their performance in content generation and they can interact with humans through natural language using multiple modalities of data such as audio and images.

Thanks to these rapid technological advancements, societies across the globe are grappling with complex questions about the future of education. On the one hand, AI solutions are considered as strategic investments to support student learning and teacher practices. At the same time, AI's use in education threatens human agency; risks privacy and security protection of teachers and learners; and it has already been deepening some of the long-standing systemic inequalities and exclusion in education. This appears to be a pivotal moment for all of us as scientists, practitioners, and policymakers to envision a future of education that is aligned with our societal values and ensure that AI is used responsibly to achieve this vision.

WHERE DO WE START FROM?

But, where do we start from? What is the core of these significant changes AI brings and how do we make sense of them in a way that we do not have to constantly try and catch-up with the change, but we guide the direction of the change proactively. As we navigate the rapidly evolving landscape of technology, we're witnessing artificial intelligence to accomplish tasks once thought to be uniquely human. This progress prompts both excitement and introspection since every time we advance in AI so that it does something we used to think is unique to humans, we cut something away from us.

This statement is not just an observation but a challenge—a call to reassess what it means to be human in a world where machines increasingly emulate our capabilities. What is the core of “humanness” and humanity that we cannot afford to cut away anymore? As Neil Lawrence puts it, what is the atomic human? In education, this reflection becomes even more critical, because the answer(s) to this question are also likely to be the answers to the question of what we should be educating people about? As we integrate AI to try and tackle grand challeng-



ARTIFICIAL INTELLIGENCE CAN BE CONCEPTUALIZED TO EXTERNALIZE, INTERNALIZE OR EXTEND HUMAN COGNITION IN EDUCATION.

es such as fairness, equity, democracy, and sustainability in certain teacher tasks and the amplification of certain learning processes for students, there lies something deeper to consider in discussions of AI in Education—our capacities for empathy, ethical and moral reasoning, and human connection. These are the elements that define us as humans and the ones we must aim to nurture in our education systems.

ARTIFICIAL INTELLIGENCE DOES NOT THINK LIKE A HUMAN.

So where do these differences in AI and humans stem from? Well, AI doesn't “think” like a human, nor does it process emotions, moral reasoning, or context in the same way. A simple yet powerful metaphor to help us

frame this is that just as cars are not faster horses, AI tools are not smarter humans. Cars represent an entirely new paradigm and didn't replace horses outright. Instead, they fundamentally reshaped how we think about distance, travel, and connection with profound social and ethical implications on the earth's sustainability for instance. Similarly, AI tools don't mimic human intelligence as much as they redefine what intelligence can look like in specific contexts. AI is a designed intelligence, built to process data, identify patterns, and generate solutions based on tunable parameters—all without any intrinsic understanding of the problems it addresses, and the implications of its proposed solutions.

Human intelligence on the other hand is an emergent intelligence, which is shaped by millions of years of evolution and punctuated by groundbreaking advancements that make humans uniquely capable beings. The first breakthrough of biological organisms was, steering for instance which, enabled organisms to navigate their environment by categorizing stimuli as good or bad, moving to-

ward beneficial stimuli and away from harm. This was followed by reinforcing, where behaviours leading to positive outcomes were repeated, and those resulting in negative outcomes were avoided, which is the foundation for learning through trial and error.

The third major leap was simulating, enabled by the neocortex, allowing for internal mental models of reality. This empowered mammals to imagine, plan, and replay past events, learning counterfactually by considering alternative choices. Next came mentalizing, or the ability to model one's own and others' minds, allowing primates to anticipate future needs, understand intentions, and learn through observations. Finally, the development of speaking transformed humanity, enabling individuals to name, structure, and share thoughts. This allowed knowledge and wisdom to accumulate across generations and cultures, propelling human progress far beyond what any single individual could achieve. These advancements have made humans uniquely capable beings as well as shaping our limitations and vulnerabilities, to create this core of "humanness."

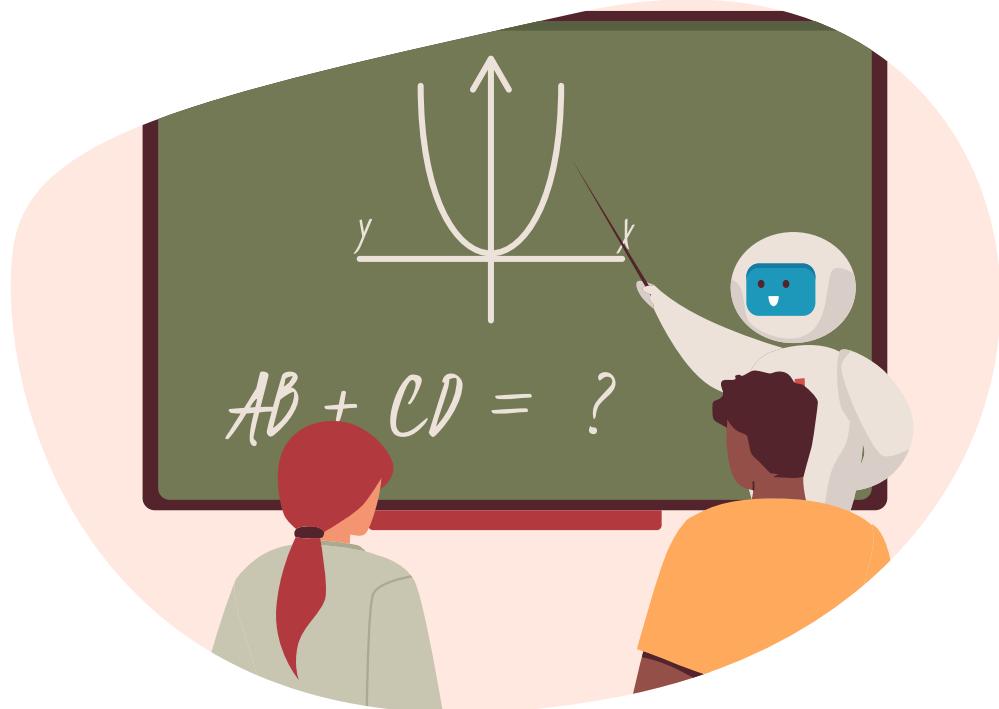
Now, many people in the audience might be thinking that I am a teacher, an educator, or a practitioner why he is telling us these, why do we need to know the details of how AI works and how it differs from human intelligence? But it matters hugely, because when we think about AI and human intelligence in these deeper terms, it becomes clear that human

intelligence is a different kind of intelligence than artificial intelligence. And, this is not a competition per se, humans are very good at many things that today's AI is still pretty poor at, and AI is good at some others. We can also not say that humans are more intelligent than machines, or vice versa, we are just differently abled.

These differences between human intelligence and AI can help us better conceptualise AI in educational contexts. AI can be conceptualised to externalize, be internalized,

or extend human cognition in education. As the first conceptualization, in the externalization of cognition, certain human tasks are defined, modelled and replaced by AI as a tool. In the second conceptualisation, AI models can be used to help humans change their representations of thought, through the internalization of these models. At last, AI models can be used to extend human cogni-

man control and agency versus automation through AI, perhaps most traditional educational technology could be considered to have a low allowance for human agency and low automation built into them. With the initial proliferation of AI in education, many researchers had the ambitious goal of creating systems that are as perceptive as human educators through the automation of certain



TO DEAL WITH BIG CHALLENGES SUCH AS JUSTICE, EQUALITY, DEMOCRACY AND SUSTAINABILITY IN EDUCATION, WE MUST PRESERVE THE ESSENCE OF OUR HUMANITY WHILE INTEGRATING ARTIFICIAL INTELLIGENCE INTO OUR SYSTEM.

tion as part of tightly coupled human and AI systems in which the emergent intelligence is synergistic, that is, it is expected to be more than the sum of each agent's intelligence (human and artificial).

If we try to map these conceptualisations on the coordinates of Schneiderman's hu-

toring behaviours so that they can replace those pedagogical interventions with AI. This led to significant developments in intelligent tutoring systems and similar hypotheses are surrounding foundational models with their ability to automate various human tasks for us today.

For instance, if we look at how teachers are actually using AI in their practice, in general these models are considered as better search engines for information retrieval for teachers, an opportunity to ask their questions directly to the model rather than searching for information through a web search. In addition, they provide opportunities for teachers to use it for generating lesson plans, creating examples and applications, and generating questions to encourage classroom discussions, assessments, lesson hooks, or learning objectives. However, it is interesting to note that although most teachers agree about the potential of AI models for generating lesson materials in general, very few of them actually think that it can help them improve student outcomes when used to generate feedback or lesson plans. So, it is an interesting question to ponder upon “What tasks of teachers can potentially be automated to be replaced by AI?”

There are indeed certain tasks in various professions that, when closely examined, are already heavily automated in nature, even when performed by humans. These tasks often involve repetitive, scripted, and highly structured interactions, leaving little room for creativity, personalization, or meaningful human connection. Automating such tasks with the individuals performing them. Take, for example, human call operators: their role often involves following a script, delivering predefined replies, and adhering to specific protocols. In essence, their work mimics the precision of a machine, yet it can be monotonous, emotionally taxing, and devoid of personal fulfillment. Automating such interactions with AI can free human operators from these repetitive tasks, enabling them to focus on roles that require qualities that are uniquely human and professionally rewarding.



ARTIFICIAL INTELLIGENCE DOES NOT IMPEDE THE PERFORMANCE OF THE TEACHING PROFESSION; ON THE CONTRARY, IT FREES EDUCATORS FROM ROUTINE, MECHANIZED TASKS, ALLOWING THEM TO FOCUS ON THE ASPECTS OF TEACHING THAT TRULY DEFINE THEIR ROLES: GUIDING, INSPIRING, AND DEVELOPING THEIR STUDENTS.

But very few aspects of professional teachers' job can be categorised in this space. For instance, the creation of video-based teaching materials is often a time-intensive task that doesn't necessarily leverage the core strengths of a human teacher, such as fostering interpersonal connections, guiding discussions, or addressing individual learn-

ing needs. In our experimental research exploring the use of AI-generated synthetic videos to produce educational content, we found no significant differences in learning gains or learner experience between students who learned from a recorded human lecture and those who learned from AI-generated synthetic media delivering the same content in direct instruction. This suggests that for tasks like content delivery, where the primary focus is on transmitting information, AI synthetic media can perform just as well. Perhaps the automation of these tasks of online video creation with AI does not necessarily diminish the teaching profession; rather, it liberates educators from routine, mechanized duties, allowing them to concentrate on the aspects of teaching that truly define their role—mentoring, inspiring, and human flourishing of their students.

Even if we can automate a small number of teacher tasks for improving teachers' productivity gains and save time, how we do this automation is also extremely important. Although, currently most accessible tools used for such automation are large scale commercial AI tools, the use of such tools have significant issues especially when considered in the context of creating a fair and equitable society for a sustainable future. First of all, cost and licensing fees often make these tools inaccessible to underfunded schools and marginalized communities, exacerbating existing inequalities. Furthermore, privacy and data security concerns arise as many of these tools require sensitive student and teacher data, often with insufficient safeguards. Institutions, researchers, practitioners frequently lack control and customization, as commercial AI tools are designed to serve broad markets rather than the unique needs of specific educational contexts. Additionally, these tools rely heavily on connectivity,

creating barriers for students and schools in regions with limited or unreliable internet access. A lack of transparency and explainability in the decision-making processes of many AI systems also raises concerns about accountability and fairness, while ethical and regulatory compliance remains a pressing issue, as current frameworks often lag behind technological advancements. Lastly, the environmental impact of AI tools, given the substantial energy demands of training and running large models, stands in opposition to the principle of sustainability. In some of these issues to a certain extent for instance, in my lab, we have been working on relatively small scale language models for teachers' question generation that can be performance wise comparable to large commercial models, but can be run in resource low contexts and countries and this line of technical work is essential to ensure that AI tools support, rather than hinder, equity, fairness, and sustainability in education.

On the other hand, if we look at the automation conceptualization from the students' point of view, it is important to remember that productivity gains is NOT necessarily the primary goal for students for engaging in a learning activity. When students are engaged in a task, learning from the experience of engaging in the activity is the main goal, rather than the completion of the task. Here for instance, you can see the results of a study looking at GPT4s capability of answering exam questions in all departments of a top EU university. Their results show that most exam questions of the university can be well answered with GPT4, so any student who has access to this tool can fill in the answers to the exam questions to get a good degree from the university with almost no effort. Although students can gain productivity with AI, but they would not learn anything from their experience in the university.

Therefore, for student facing AI, we need to fine-tune models so that they behave differently than the off-the shelf commercial mod-



els that are out there. For instance, here you can see the response of ChatGPT to the student statement of "I want to write an essay on multimodal learning analytics" and the response of an AI tool we built in my lab that is fine-tuned to behave like an essay support tutor. As you can see in the ChatGPT case, it almost entirely writes the essay for the student, whereas in the second case it guides students to come up with their own ideas and guide them through the essay writing process. Educational value of the ChatGPT as it is, likely to be very limited for the students to improve their learning processes, even though with the help of ChatGPT a student can generate a strong essay to submit in an assessment.

I find it fascinating that although most skills and competencies we are interested in and expect people to develop through education in modern societies are process-driven; often times these are only evaluated through the outcomes of these skills rather than the process itself. As AI tools like ChatGPT become ubiquitously used by students, we need to move towards innovations in our assessment structures that encourage process

evaluations rather than looking at outcome evaluations only. Essay writing, is most often assigned not because the resulting essay has much value to us, but because the process of writing an essay teaches crucial skills to our students: regulation of one's own behaviours to engage in a topic, researching a topic, judging claims' accuracy, synthesizing knowledge and expressing it in a clear, coherent and persuasive manner. These skills should be the focus of assessment not only the final product of what is produced, particularly considering the ease of creating such products with AI. This is an example of the kind of innovation we need in our education systems for AI to make real-world positive impact.

On the other hand, if we use the bespoke essay support systems like the one I presented which behaves like a tutor to guide them through an effective essay writing process, this can also give use opportunities to analyse student interaction with these AI tools and provide formative feedback to students on their interaction with AI. In my own teaching at UCL, I also have essay submissions as as-

signments. For the last few years, in addition to traditional content feedback on students' writings, we have been providing students with personalised behavioural feedback based on their writing engagement analytics using their data from interactions with AI in online word-processing platforms like Word or Google Docs. When students are engaged with the platform we are collecting data on their time, content edits, how much they space their writing, and the extent to which they monitor and regulate to their goals during their writing engagement. Based on these we send students a feedback email with key suggestions on how they can improve their engagement and performance. Such an intervention appears to significantly boost the engagement and performance of those students who are struggling and were initially predicted to fail.

Of course, currently, there is significant interest and investment from the leading AI developers on developing student facing AI tutors such as Google's LearnLM-Tutor. Let's hear the vision of openAI's Sam Altman on this topic for instance. Now, I very much appreciate the ambition, but to me, two people working on a summer project to make an AI tutor for Montessori level reinvention for how people learn things, is naïve at best, and dangerous for the future of education at worst.

From the AI in Education literature, we already have many good examples of student facing AI tools, that adapts to the individual levels of mastery and needs of each student, tailoring the content, pacing, and feedback accordingly.

Such tutoring systems seem to be working very well for various domains and knowledge acquisition tasks if implemented appropriately. There is indeed good evidence both at the individual studies level, and also at the meta-reviews level; that these systems can achieve good results in the delivery of knowledge acquisition particularly for the subjects of Maths, Language learning, and Algebra.

Now, considering these systems are not necessarily new, and the evidence about their effectiveness is not necessarily new, one important question to ponder upon is why they have not been prevalent in mainstream education?

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Well, first, there are numerous factors influencing the adoption and use of AI in education that are broader than the effectiveness of the specific AI technology in controlled experiments. These include but are not limited to policy landscape, institutional pedagogical culture, technological infrastructure, and social support mechanisms provided to teachers. In our recent work looking at the factors influencing teachers' adoption of AI in schools with about 800 schoolteachers, we observed that although AI-tool related factors were indeed important, they were not necessarily the most important factors influencing the teachers' engagement with AI in schools. Not generating any additional workload, teachers' knowledge of, and confidence in using AI, increasing teacher ownership, generating support mechanisms for help when needed, and assuring that ethical issues are minimised, were also essential for the adoption of AI in schools. So, we should never forget that the tools we are working on are not only closed engineering systems but are part of a large socio-technical ecosystem,



and many factors will influence their adoption and effectiveness in the real-world.

Second, evidence of impact that is observed in research studies tend to disappear once the facilitation and orchestration of the technology is left to the hands of real-world teachers rather than being facilitated by expert researchers. These results highlight the importance of improving teachers' competencies and confidence in the use of AI for any AI intervention to show real-world impact. The key distinctions between AI and traditional ICT tools necessitate the definition of a specific set of competencies for teachers. This demands a stronger emphasis on competencies related to human agency, ethical considerations, critical thinking, and human-centred pedagogical design in human-AI interactions in teaching and learning. It is not only about foundational knowledge and application skills of teachers on how to use a particular AI tool. This is for instance the final version of the AI competency framework for teachers from UNESCO that I have been working on, as can be seen the AI techniques and applications is only one of the five main aspects. For AI to make real-world impact, we should support teachers' AI competency development more holistically.

Third, education with AI in a "pedagogy for one" approach is sometimes argued to potentially dehumanise education and learning. When AI in education is considered in a narrow sense, as lonely individual learners working on their own with an AI system, this might indeed lead learners to prioritise information gathering and declarative knowledge acquisition over tacit knowledge and wisdom which comes through rich experiences in the real world. Particularly, if these systems are considered as a replacement for human interactions with each other, and with the real world, then the knowledge that comes through experience and practical acquisition of an embodied skill can be replaced with tokens of representations that are far off the actual construct. Learning is not only about

absorbing information and education is not only about learning. On the other hand, these technologies can also be used as opportunities for increasing students' interactions with adults and with each other in schools. In some affluent parts of the world, students rather than spending 8 hours of classroom time listening to a teacher, they are spending 2 hours of their day working with an AI tutor for content acquisition and spend the rest of their school day developing lifelong learning skills through interactions with peers and mentors in the real-world. So, the success of the AI in education is not only dependent upon the AI tool itself, but the particular learning design and the instructional design in which they are embedded.

But, such an approach would require significant innovation in our education systems including our assessment structures. As in the case I mentioned, if students spend 6 hours of their time in developing lifelong learning skills, we should be focusing on the assessment and support of these skills. AI applications can indeed be detrimental, if they are used to automate poor practices of existing education systems. Unfortunately, when we speak with students and teachers in the UK, we observe that a lot of them expect AI to automate the current assessment requirements for them. So, in a dystopian future, we might end up in a situation where, students use AI to write their essay submissions, teachers use AI to assess these submissions, and although AI is used heavily in schools, nobody actually learns and nobody actually gets the satisfaction of flourishing a person.

While affluent parts of the world might have the resources to adopt instructional strategies that increase meaningful human interaction even after AI is integrated in schools, the same cannot be said for many under-resourced schools and countries. For these schools, the financial and logistical constraints might push them to adopt AI primarily to save time and reduce costs, often resulting in the automation of poor teaching

practices. Such decisions risk exacerbating existing inequalities in education systems, as affluent schools use AI to enhance pedagogical approaches and foster skills like collaboration and critical thinking, while less privileged schools are forced into using AI in ways that prioritize efficiency over quality. This disparity underscores the importance of equity-focused policies and global initiatives to ensure that AI in education benefits all learners, regardless of their socio-economic context, by fostering not only content acquisition but also meaningful and enriching educational experiences. In this thread, there are many lessons that can be learned from MOOCs literature as similar results were observed with them. Although MOOCs were initially created to democratise education, if we look at their empirical impact, more developed countries benefit from them the most (here you can see the high completion rate in more-developed countries) which further increases the gap and inequality in education systems.

Furthermore, a significant amount of work is still needed to address socio-psychological barriers to the use of AI in Education. Students need to be motivated enough to engage with AI tools in the first place, yet only about 5% of them manage to engage with similar educational interactions on their own long enough to get statistically significant benefits. In addition, teachers tend to have confirmation biases, and unrealistic expectations from AI in education. A few years ago, in our research, we showed that when people are presented with content framed as coming from AI, they were judging it as less credible and trustworthy compared to the same content framed as products of educational psychology or neuroscience. Similar results are now emerging, when AI-generated content or its quality lower and trust it less if they know that it is AI-generated. There is emerging work focusing on how do we motivate students and gain the trust of teachers and learners in AI in education, but considerably more research is

needed in this space to optimise end users' trust in AIED. Therefore, based on the lessons learned from decades long research in AI in Education, I assert that AI tools (alone) are very unlikely to address the grand challenges of education. I say very unlikely putting my doubtful researcher hat on, but I can be more confident to say that, despite some expectations, it is not going to happen as a result of two people working on a summer project. The change in education systems is likely to happen gradually and we, as key stakeholders, perhaps can steer it towards a particular direction that is intentional, evidence-informed, and human-centred.

So far, I have been mainly talking about this conceptualization of AI as a tool for the automation of certain tasks. However, AI in Education can also be conceptualized as computational models of complex learning phenomena for humans to internalize and change their representation of thought. These lead to relatively low automation systems that allow high human agency and control. So, although everyone comes to a learning situation with their own mental model of what success looks like, as well as the models that learners hold about themselves, we can use data to model what success looks like with computational approaches and present these models back to people and trigger them to refine their mental models.

This conceptualisation can be particularly valuable for the support of open-ended constructivist learning activities. In constructivist learning environments, AI interventions often face unrealistic expectations, particularly when it comes to replicating the depth and complexity of human interactions. As discussed earlier in this talk, human intelligence is fundamentally different from artificial intelligence. When two humans interact, their communication is deeply rooted in their theory of mind. So, the first person forms their response based on their understanding of the other person's thoughts, emotions, and intentions.



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Meanwhile, the second person responds not only with their mental model of the first person but also with an additional layer: their perception of what the first person might think about them. This intricate interplay, driven by "theory of mind," reflects the shared values, experiences, and cultural contexts that underlie human connections. However, when an AI agent enters the interaction, it fundamentally lacks these capabilities. AI does not possess a theory of mind or the ability to build shared value systems with humans. Instead,

its responses are generated based on pre-trained transformers. As a result, the interaction is built on a completely different value system. This disparity highlights the limitations of AI in fostering the rich, collaborative learning experiences that constructivist environments aim to achieve, emphasizing the need for careful integration of AI in such pedagogical approaches.

The use of AI that directly intervenes in teaching and learning within constructivist learning environments presents significant challenges. One critical issue is the potential threat to human agency, as AI tools may inadvertently shift control and decision-making away from teachers and learners, undermining their autonomy in the learning process. Additionally, the accuracy of predictions in social contexts remains questionable, as AI often struggles to interpret the complex, dynamic, and relational nature of human interactions in learning environments. Another major challenge is the normativity issue, where AI lacks the capacity to decide what is inherently good or bad in a multifaceted social learning situation, which often involves context-specific values and goals that defy universal standards. These challenges are further compounded by well-documented concerns surrounding algorithmic bias,

where AI systems can perpetuate or exacerbate inequalities based on biased training data. The lack of transparency in AI decision-making processes also creates barriers to understanding and trust. Moreover, the accountability of AI tools remains a pressing issue, as it is often unclear who is responsible for the outcomes of AI-driven interventions—developers, educators, or institutions. Addressing these challenges requires thoughtful integration of AI that prioritizes ethical considerations, respects human agency, and is guided by clear principles of fairness, transparency, and accountability in educational contexts. Before such important questions are answered, maybe AI should not be used to directly intervene in all aspects of teaching and learning, and should leave the interventions on students' emotional, moral, and social development to human teachers.

On the other hand, if we take the second conceptualisation of AI, as computational models for humans to internalize; they can be considered as opportunities to describe the learning processes in more precision, rather than aiming for “the potentially impossible task” of prescribing acts for the future based on predictions in a complex social learning process. As Seymour Papert (2005) famously noted “You can't think about thinking without thinking about thinking about something.” In this sense, AI models can be objects to think about human learning. Here, you can see an example from our own work for the concept of collaboration, moving from digital traces of audio data and video data processed with computer vision to model group interaction behaviours and their connections to outcome measures of shared understanding, satisfaction, and product quality. In our work, we tend to take a modest goal of using these models for describing students' learning behaviours and processes in more detail and precision with AI, in order to make their lived experiences more visible to teachers and learners for awareness.



**PROF. DR.
MUTLU ÇUKUROVA**
University College London

Prof. Dr. Mutlu Çukurova is Professor of Learning and Artificial Intelligence at University College London. Prof. Çukurova investigates the complementarity of human-AI in education and aims to address the important socio-educational issue of preparing people for a future filled with AI systems, beyond the routine cognitive skills that many education systems and traditional automation approaches prioritize. Çukurova, who is the director of the UCLAIT team, teaches the course “Design and Use of Artificial Intelligence in Education” at UCL and contributes to policy-making activities as an external expert in institutions such as UNESCO, IAEA and EU external expert groups. The author is among the co-authors of the UNESCO Artificial Intelligence Competency Framework for Teachers. Çukurova, who is ranked in the top 2% of Stanford's Top Scientists List, was the program co-chair of the 2020 International Conference on Artificial Intelligence in Education and served as part of UCL's Grand Challenges Working Group on Transformative Technologies. He is also Editor-in-Chief of the British Journal of Educational Technology and Associate Editor of the International Journal of Child-Computer Interaction.

This leaves us with the last corner of high automation and high human agency, the corner of human cognition being extended with AI in tightly coupled human-AI hybrid intelligence systems. I have not really talked about this corner as much, mainly because I think we are yet to see substantial work on this front in AI in Education. At best, the current complementarity paradigm is to make a better match of what humans can do and what AI can do with the problems to be tackled to achieve productivity gains rather than making humans more intelligent. More commonly, for any given job, we tend to give up performance of task completion.

We must be judicious in selecting the tasks we delegate to AI as there are very few aspects of education that is prone to such automation and the over-reliance and dependency on AI could lead to the atrophy of critical competencies in the long term. On the other hand, for AI models that are internalised by humans, the goal of the model would be to “fade away” in scaffolds as humans' competence at the task that is modelled develops through their interaction with the model. At last, extending human cognition for intelligence augmentation in tightly coupled-human AI hybrid intelligence systems would require AI to be a synergistic superstructure on top of the human intelligence, in a way that as the interaction with the tool increases, human competence at the task being modelled would also increase. Our interactions with AI systems are influencing us and we are currently lacking long-term impact studies of these interactions as a community.

Let us do not forget that research in AI began as an attempt to understand our own intelligence, its atrophy, its augmentation, or amplification. Which goal are you striving for as a teacher? When is it acceptable to entrust core cognitive competencies to an AI tool, and when might this pose too great a risk? What are the long term implications of the tools we are developing on our own cognitive competence? As researchers, practitioners, and policymaker in education, we must exercise wisdom in answering such questions and consider also the alternative conceptualisations of AI. Applications of AI in education and the visionary direction in strategic policies must be informed by research evidence and multi-stakeholder dialogue led by you as teachers!!, this education summit has been an excellent opportunity to form and conduct such discussions and I look forward to finding out where the outcomes of these discussions will take us regarding the future of education.

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PROF. TAKAHARU TEZUKA*

Breaking Down Walls in School Design

I think, we need to change our approach. We need to turn knowledge into wisdom so that we can share it. It's all about sharing. Educational spaces that allow this kind of sharing are necessary in this respect.



First of all, I have to say that I am not an educator. As a researcher and an architect; at the same time, I design many pedagogical structures. I am in Los Angeles today and I am talking about schools. I have a very complex career history in architecture, academics and education. I am currently teaching at UCLA (University of California, Los Angeles). I shape the focus of my work around the concept of “school for sharing” and I teach courses on this subject. This subject is very important for me.

Schools were the place where we have to give knowledge. But the knowledge is very private because you have to build it up. But that cannot serve society. We need to change our approach. We need to transform knowledge into wisdom so that we can share it. So, it is about sharing. Educational spaces that allow for this kind of sharing are necessary. I will share with you what I have done on this subject through concrete examples.

First, I will share my ideas on the relationship between space and education, based on the example of my design, Fuji Kindergarten. Some people also call Fuji Kindergarten “donuts” because of its shape, but what’s important to me is the balance between nature and space. As you can see, a tree emerges from the classroom and children play on top.

SPACES WITHOUT BORDERS

When we designed the school, nobody believed it is possible. Only, the OECD realized this is a new way of education. Because there is no walls between classrooms. So, elderly and young, all people were studying together. The absence of physical barriers between classrooms fostered intergenerational collaboration, ensuring children of all ages could interact regardless of class distinctions. The absence of walls between

rooms allowed for uninterrupted movement and collaboration among students, despite concerns about noise. Prior to the age of eight, children are capable of selecting the sound from the strong background noise - especially, before the age of eight. In fact, from a developmental perspective, silence can be problematic, and background noise allows children to engage in a variety of interactions without their awareness, which is beneficial. I have also published a paper on this topic at Harvard, but that's a topic for another time.



When we implemented such a project, there was concern that children would get wet and be negatively affected by bad weather conditions. However, the truth is that children are “waterproof”. We were aware that we were doing something extraordinary. This project was about how children become individuals and what kind of classroom environment we wanted to create so that they could achieve the expected gains. We gave the children wooden boxes so that they could freely create the classroom environment. We provided them with the opportunity to share



I GIVE GREAT IMPORTANCE TO THE SHARING OF SPACE IN MY SCHOOL DESIGNS. SPACE IS FOR EVERYONE. SHARED USE OF SPACE WITHOUT BOUNDARIES DEVELOPS CHILDREN'S SHARING AND EMPATHY SKILLS. IT ALLOWS THEM TO BE MORE COMPASSIONATE AND CARING TOWARDS OTHER INDIVIDUALS IN SOCIETY.

the classroom and the boxes and design their own environments with the boxes as they wished. In this project, they had to help the teacher create their own classroom. When children are passive and left on their own, they never take action to organize their environment. We made them do this.

In this school concept, children learn by living and living in the natural flow of life without being separated from their natural environment. Some imitate a monkey trying to catch fish while others sit on the grass.

The school benefits from continuous daylight. The children move around the school for 20 minutes between 9:10 and 9:30. They travel about eight kilometers until lunch time. They share all the physical areas of the school with their friends, without being subject to the restrictive effect of the classrooms. There is nothing in the middle that can block them and they can interact quite easily. They have an extremely free environment. When some professors visited

this area, they asked, "They are all moving in different directions, what happens when they bump into each other?" The answer given by the school principal was a bit humorous: "Nobody has died yet."

I would also like to say something about the classroom arrangement of the school. There are no corners or edges in this school. Children can roam around as they please. There is no boundary between the inside and the outside. The concept I mentioned is the basis of this type of design.

WE SHOULD GIVE CHILDREN FREEDOM OF CHOICE

There is also an art gallery or museum in the school where students can implement their projects and do whatever they want freely. I am running a museum; I am the manager and the director of Museum. We do some creative work in the museum that will help students reveal their potential. But each student can do whatever they want at that mo-

ment. You can see a mother praying with children, students taking music lessons, and another group doing different activities at the same time. We hold music concerts here and sometimes host artists from the Tokyo Philharmonic Orchestra, a world-famous orchestra. People think that children do not like classical music, but this is not true. Children hate sitting in numbered seats only. When a child is given free rein, you can see that he/she catches the music and connects with the instrument. The main thing is to give children the freedom to choose between different alternatives. We do not give them orders; they are choosing what they want to do with their own free will.

NATURE AND ARCHITECTURAL BALANCE

I would like to give an example of another school project ongoing in India, in Ahmedabad, with a similar concept. In this school concept, they tried to create a more



interactive educational environment. The school concept was designed based on the idea of how we can share nature and the general environment with others. The school complex, built on an area of about 80,000 square meters, is intertwined with nature, the school building does not give the impression of a separate structure among the trees. It is positioned in nature as if it were a part of it. One of the most interesting aspects of the school is that the classrooms are not designed in square shapes and sections. You can share the entire school area. There are no walls and, at the same time, there is a transition with the open space. Five classrooms share a common area. Like a living organism, everything is based on sharing, and this increases interaction. The building is designed to embrace nature; wherever you go, you see that the school areas and classrooms are popping out in the nature and it is very green, intertwined with nature and the campus is completely surrounded by greenery.

The building called "Mother Ship" is at the center of the school. It shows the characteristics of a structure designed to share ideas through the open spaces surrounding it. The classrooms open up to green areas without clear boundaries. As in the school designs I have worked on, everything is shared in organic harmony.

Another project that is almost completed in Dubai reflects a similar approach. There are no boundaries in this complex which will provide education for up to the age of 18. I also



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Takaharu Tezuka was born in Tokyo, Japan, in 1964. Tezuka received his BA in Architecture from Musashi Institute of Technology in 1987 and his MA in Architecture from the University of Pennsylvania in 1990. He worked at Richard Rogers Partnership Ltd. from 1990 to 1994 and founded Tezuka Architects with Yui Tezuka in 1994. He served as an associate professor at Musashi Institute of Technology from 1996 to 2008 and has been a professor at Tokyo City University since 2009.

used traditional architectural elements in the project, that was implemented in Safari Park, a large park in the middle of Dubai. There is also an oasis in the middle of the complex. The space is quite open. I also want to implement the museum/art gallery concept that I have created in Tokyo and mentioned above. In this way, students can reveal their creative side. One of the issues I care about in this design is how to absorb sound.

I would like to mention another important project that was implemented deep in the Himalayas in India. The owners of the project wanted to build a school 500 km away from the city. The school in question has been providing education for 19 years and 95 percent the students are placed in universities. This school is a school that provides education according to the philosophy of Tibetan Buddhism. They approach education as followers of a philosophy called *Shunyata*. What is shared in the school is not only knowledge, but also wisdom. Sharing knowledge and absorbing it is the essence of the education system. Therefore, it was a priority for the project that the school design was compatible with the education philosophy. Therefore, I took care to use local materials and reflect local architectural features in the project.

**FEELING OF COMPASSION AND
SHARING OF SPACE**

I give great importance to sharing of space in my school designs. Space is for everyone. Shared use of space without boundaries develops children's sharing and empathy skills. It enables them to be more compassionate and caring towards other individuals in society. There is a big difference between love and



As an architect, what I work on is creating schools without walls. I teach at UCLA, and

I see students include drawings of desks and chairs when they design classrooms. It's hard for me to say, "We don't want desks and chairs in our learning environment."

compassion. Love is a specific thing and its object is specific. Compassion is a more inclusive feeling and is for everyone. I can explain the relationship of these concepts with education as follows: If children can establish enough social bonds, this will also enable their feelings of love and compassion to develop.

The biggest problem in education, today, is that it is focused on competition. This is a big problem especially in Europe, the United States and some developed countries. Everyone wants to go to university, no one wants to work in fields. However, countries are just starting to realize what kind of social harm this will cause in the future. Therefore, we need to transform education and think about it. Maybe we should look for ways to get rid of the test-based system. On the other hand, we need to know that artificial intelligence will bring radical changes in many areas. Information can now be obtained through computers, so nothing will be the same as before. We are on the verge of a great transformation and in this new world, love and empathy will become more important.

Students who come to Japanese universities and UCLA have also come here through a competitive process. They have passed a significant threshold and they think they are very good. However, most of these students sometimes do not even know what is going on in the world. When you talk to them, you can tell that they lack the ability to analyze. For example, when I ask, "What is in this coffee cup?" they give answers like, "This is a circle, this is a straight line, this is ceramic." They do not say, "There is coffee in it, there

is something hot." Isn't that interesting? The first thing I teach them is that observation and analysis together will bring us to a conclusion. We need to be holistic. I try to teach this to students, especially in the doctoral stage. You have to be objective, so you need evidence.

REACHING THE WHOLE

I mean, we always try to narrow it down, but in order to really understand, to look at things from a broader perspective, sometimes you have to step back. It's about inclusivity, and it's very hard to translate that into an article. In fact, if we think about how we used to raise children, we can find some answers to some questions. A student at Harvard asked me, "How do you learn so much about children?" I said that you can only understand certain things and have a real idea about children when you have a baby.

These brilliant students at UCLA, MIT, and Harvard forget to observe. That's the problem we're facing. I've witnessed some professors at these glorious schools being useless.

I used to write programs in machine language since the 1980s and I was interested in analysis. Then I realized that I was more inclined to architecture. I was somewhere in between, and during that time I found out that the line between AI (Artificial Intelligence) and EI (Emotional Intelligence) was getting very very blurry. This process is very similar to the one with the mid brain, especially the cortex on the upper surface. You bring in linear information and analyze it more deeply.

The main point I want to make is that as AI is becoming a part of the brain, you cannot disconnect it from people anymore. So what? I think the answer is to give up. You may think giving up is bad, but it's actually good. Giving up means you accept the change. If you don't, you remain obsolete. But how you accept that change is what matters. At this point, you don't even need a classroom. Because you can study any subject with the help of artificial intelligence and computers.

Actually, my daughter experienced such a situation. She had a serious learning problem. Then we resorted to artificial intelligence and computer-aided learning methods. She made tremendous progress within six months and reached the top. The experience we had here was that my daughter found learning from the internet more comfortable than learning from a teacher. During this process, my daughter did not need a classroom at all.

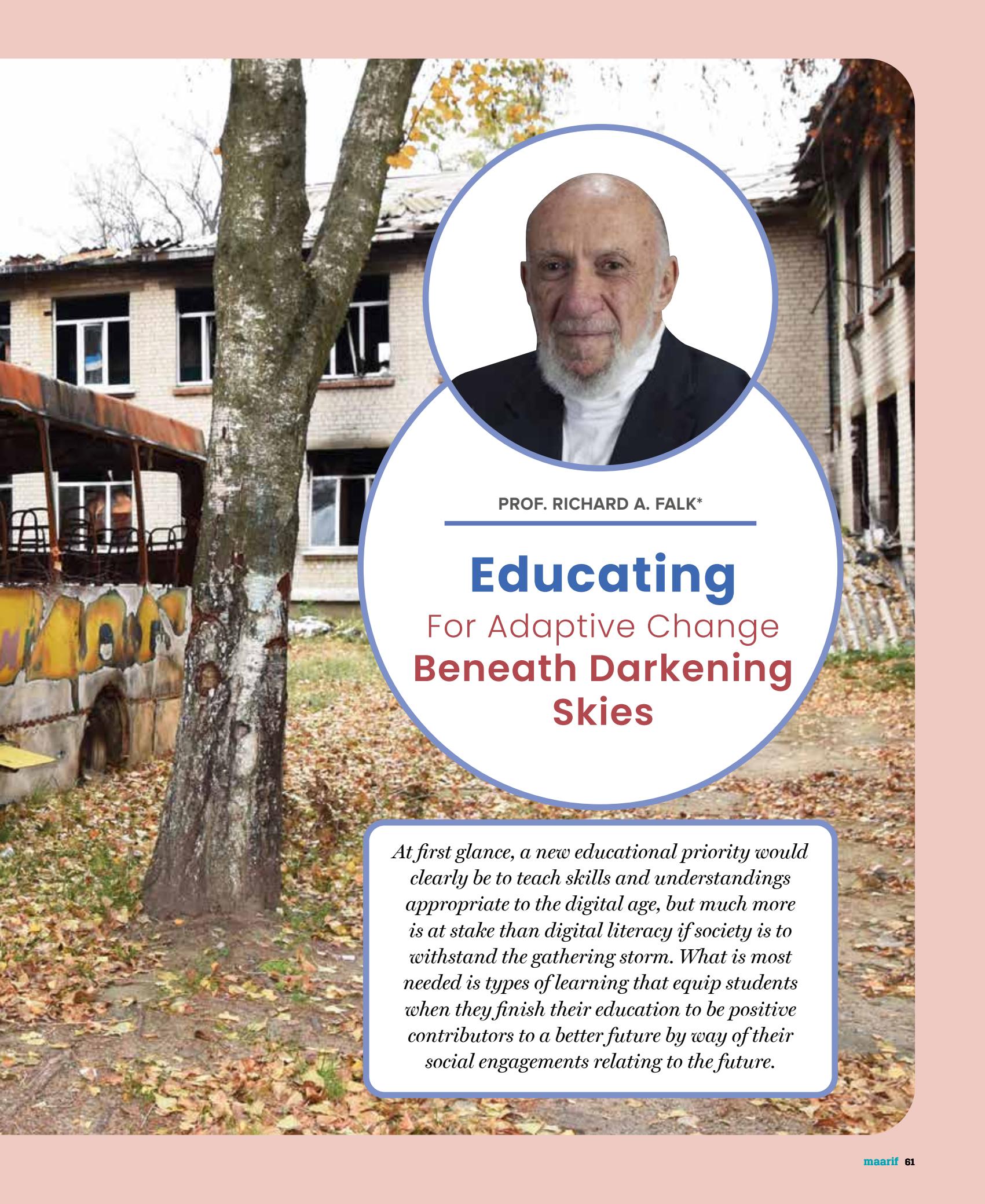
As an architect, what I am doing is creating schools without walls. I teach at UCLA and I see students using drawings of tables and chairs when designing classrooms. I am having very hard time to tell them, "We do not want tables and chairs in the educational environment." So how will the lessons be conducted then? I say that this action can also be carried out in the field, in the open. If you go to Harvard, to Harvard Green, you can see students sitting on the grass and studying quantum physics.

I think artificial intelligence will free us, but children still need us for love and compassion. In the Indian school, the priest who started the program said that when you hug children eight times a day, they start to [de] activate their compassion. Surprisingly, in India, only 10 percent young people go to college, while 95 percent of these kids go to college. How is that possible? Nine out of ten of the best students in the region are from that orphanage. So, all these things are connected.

India has been diverse. There has been differences. But I think when AI comes in, their life has been changing. Even the poorest children got a tablet. Even the poorest child has access to knowledge and is they are connecting each other. They also accept differences but also know how to change their lives. I think the change is coming from India, not from Europe, not from the United States. I think, I would say, these IV League schools are obsolete.

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PROF. RICHARD A. FALK*

Educating

For Adaptive Change
Beneath Darkening
Skies

At first glance, a new educational priority would clearly be to teach skills and understandings appropriate to the digital age, but much more is at stake than digital literacy if society is to withstand the gathering storm. What is most needed is types of learning that equip students when they finish their education to be positive contributors to a better future by way of their social engagements relating to the future.

I thank the Maarif Foundation for inviting me to speak at the 4th Istanbul Education Summit and for orienting our sense of vocation as educators toward a future that will test the capacities of every national society to address the distinctive blend of social, economic, cultural and ecological threats that currently cast dark shadows over the human future. I will do my best although I think the conference theme may be a mission impossible given world conditions and limits on the autonomy of many educators, faculty and administrators, as well as in some instances students. I take inspirational guidance from Nelson Mandela, whose life embodied 'the politics of impossibility' emerging from prison after 27 years to lead his country to a peaceful post-apartheid future. Nelson Mandela's words: "Education is the most powerful

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CONCERNs AND THAT IS
TO THEIR BENEFIT.

weapon which you can use to change the world." Mandela's uplifting affirmation of the importance of education leaves open the haunting question of how this may be done in various settings of diverse academic institutions throughout the world. It also leaves open the question of 'change for what?' Despite the difficulties, my answer to this question is the same as those who set the 2024 Summit theme in relation to societal equity and developmental sustainability.

In facing the darkness of the time, highlighted by the inability of the international system of norms present in the UN Charter and the refusal of leading political actors to take steps to stop Israel's genocide in Gaza, and even worse these UN members actually facilitated the continuation of the Genocide with unabated



fury for the past 14 months. It would be easy to succumb to despair given these horrifying realities. We must struggle against such a surrender to these evil forces. I continue to believe that if we can find the techniques and deploy the wisdom to correctly manage this time of global transition, mobilized humanistic energies have the ability to bestow on coming generations a world more peaceful, just, and resilient than what currently exists for the majority of peoples throughout the world. Such a challenge of global scope centers on the sustainability of our natural habitat, a worrisome circumstance that has never before so threatened all of humanity throughout the whole of world history. This novel set of circumstances calls for new thinking, new values, and adaptive visions of how to live together in ecologically durable and ethically fulfilling ways. For us today, wherever we are on the planet this current agenda raises crucial questions about the nature of desired effects on the educational experience of youth, and whether it is feasible to change the teaching/learning in various concrete circumstances so that injustices and environmental crimes can be described, and solutions envisioned.

It is also possible to take the existing framework of education as itself in need of fixing so that it will be more responsive to the values of an equitable society and the adjustments that need to be made to ensure the inclusion of sustainability considerations in every young person's educational experience. Having this special opportunity to reflect on these issues I intend to explore the implications of the Summit theme as posing more fundamental challenges that are associated with those planetary dangers peculiar to this historical moment.

As I see it the deepest educational responsibility and opportunity is to prepare students to live in a world facing drastic change and profound challenges to traditional ways of knowing, believing,

MOST EDUCATIONAL SYSTEMS ACCEPT THE NATURAL ORDER OF HUMAN ACTIVITY AS IS, FOR THE PURPOSE OF EXPLOITATION FOR THE BENEFIT OF VARIOUS NATIONAL SOCIETIES AND COMMERCIAL ENTREPRENEURS. SUCH AN APPROACH HAS SERVED THE MODERN WORLD WELL UNTIL RECENTLY. A FRAGMENTED PERCEPTION OF REALITY AND KNOWLEDGE HAS PRODUCED A VIEW THAT IT IS POSSIBLE TO MASTER A PART WITH VERY LITTLE IDEA OF THE WHOLE.

A GLOBAL CONTEXT

Most education that I am familiar with, starting with high school, concentrates on distinct subject matter, separated silos of knowledge such as math, science, economics, history, and literature. Such an education seeks to prepare students by in depth teaching of various strands of knowledge useful for later employment or for a more appreciative humanistic sense of culture, generally emphasizing national or civilizational perspectives. Most teaching takes the natural setting of human activity for granted, there to be exploited for the benefit of various national societies and their commercial entrepreneurs. Such an approach served the modern world quite well until recently. It encouraged a sense of reality and knowledge as fragmented, a matter of mastering a part with little sense of the whole. It also was insensitive to the stark reality that societies could no longer safely assume the sustainability of their natural habitat that has allowed individual and collective life to flourish for several centuries without taking account of remote environmental harms. It also mirrored the global reality divided into parts in the form of sovereign states with little sense of responsibility for the stability, and even sustainability of the whole.

Our learning experiences beyond the domains of technical knowledge, by and large nurtures love of country, its history, culture, language along with the distinct ethnicities that give national identities to the sovereign states that we live in. I think these ways of breaking up reality, whether political, societal, or educational are practical accommodations to our experience of living, doing, and being, reflecting the enclosures that shape and condition our lives. These enclosures are part of who we are, and should not be rejected, but rather enlarged, merged, and adapted. This expresses the growing need to supplement traditional ideas about the role of higher education as imparting knowledge as specialized and fragmented.

This would adapt the world we are accustomed to inhabit to this broader, growing awareness of wholeness, interactivity and interdependence, as well as otherness.

This is a recommended partial reorientation of education for the future of the sort envisioned by the Summit theme. It is what I believe will produce more fulfilled lives for present and future generations of students. Hopefully it will also give rise to a social and ethical consciousness in harmony with emergent realities and challenges. However much this adaptive approach to education seems persuasive it will face formidable obstacles, including from special interests that benefit from the existing order and from entrenched beliefs resistant to change. Economic elites often resist equitable and ecological adaptations, whether due to their short-run negative effects on profitability or economic growth. This reinforced by the tendency of dominant political classes to oppose changes that displace national security by appeals to human security as subversive of military spending and societal safety in relation to foreign threats. Nationalist and fundamentalists, whether secular or religious, tend to be protective of beliefs that privilege the part over the whole. And thus, if we are to take this Summit theme seriously as generating guidelines for educational adaptation it will confront stiff opposition and resistance. Nevertheless, reality has its way of forcing itself upon social consciousness sooner or later, and education helps explain why.

Oddly, perhaps the best way of learning to face a challenging future is to consider the past. From the pre-modern ways of being in the world we can learn the importance of living-with-nature, communal identity, and more equitable ways of living together. From the modernist liberation of law, politics, and ethics from the tyranny of religion brought many benefits of technological and material progress that freed many millions of people from poverty, illiteracy, short life expectancies to experience more satisfying lives.

**EDUCATION SHAPES
MINDS, TRANSFORMS
SOCIETIES, AND
HELP DISCOVER AND
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TO A SUSTAINABLE, JUST,
AND PEACEFUL FUTURE.
AS EDUCATORS, WE MUST
COMMIT TO MAKING
EDUCATION A CATALYST
FOR JUSTICE, EQUALITY,
AND SUSTAINABILITY.**

Modernity led to educational adaptations to meet the needs and beliefs of a science and knowledge-based new order. Similarly, the destructiveness of religious rivalry and its connections with civilizational expansionism led first to imperial politics and colonialism, and then to nationalist movements of self-determination and resistance. The point I am trying to make is that the critical study of the past helps students realize that the challenges of the present that seem so threatening were fused with their life experience as long as humans have inhabited the earth. True the emergent future we now face are both radical and original in substance and scope, expressive of the underlying the rhythmic ebb and flow of history. Current challenges can be made less menacing if tempered by sensitive portrayals of past historical analogues, and the efforts of contemporary storytellers to narrate the dilemmas of change versus tradition in human relations and in the broader dynamics of organized society.

More specifically, we can now ask in this hyper-modern atmosphere, ‘where does this lead society?’ I offer three talking points that depict the tensions between needed change and self-interested resistance to change:

Wholeness: the sense that in addition to national, ethnic, religious, cultural, class, and gender identities we are now in need of developing what can be called ‘a human identity’ or ‘a species identity’; what is declared is a condition of mutual dependence when it comes to addressing climate change, biodiversity, ocean resilience, and global security.

A way of conceiving this abstract issue is to select a concrete instance where global security shifted from a reliance on military superiority to one of bonded interests for even in the most hostile confrontations between enemy states. The use of atomic bombs at the end of World War II against Japanese cities signaled the onset of this break in the dynamics of global security that led to divergent responses: nuclear disarmament and a strong UN; a nuclear arms race; the Cold War ‘balance of terror’; deterrence together with Non-Proliferation Treaty, creating two images of a Great Power structure of global governance with respect to nuclear weapons—one set forth a treaty bargain in which states not possessing the weapons would give up the right to develop and possess such weaponry. In exchange states possessing the weapons would give them up by stages, and accept abridgements of national sovereignty in the form of international inspecting to detect cheating; the second image, which is the one that has been operationalized involved the coercive denial of proliferation options to non-nuclear states coupled with the refusal of nuclear states to disarm. The reality reflecting the primacy of geopolitics means living with negative wholeness. It also means foregoing the opportunity to build a peace and security system on the basis of positive wholeness that relied on respect for law and morality, and recognized that retaining nuclear weapons meant living permanently with the menace of a nuclear war that could occur at any moment, likely destroying all that has been built over the centuries.

Underneath retaining this capability to destroy civilization was the holistic realization that a major war fought with nuclear weapons would destroy not only the warring states but spill its lethal effect over to neutral states, potentially putting modern life on the entire planet at risk. In this sense the negative wholeness of a possible nuclear war remains an abiding danger that has failed to produce sufficient pressure to bring about conditions of positive wholeness. And so we are doomed to live indefinitely with the awareness that life under the shadow of nuclear weapons is a catastrophe waiting to happen. Such a prospect has been given a frightening plausibility by the recent escalations in the Ukraine War. Ukraine being given permission to shoot long-range weaponry deep into Russian territory and Moscow threatening to use nuclear weapons in retaliation against NATO weapons supplying countries. How should educators treat this defining reality of the last 80 years? Or should such a reality be outside what we want young people to learn about? Do we want to shield students from such grim features of the present human condition or we

have the courage to expose these dangers in ways that include the presentations of ways to surmount such catastrophic threats?

This same logic pertains to ecological challenges of our time, most notably climate change. Global warming endangers social wellbeing, even our physical survival, throughout the planet, but it cannot be solved without a strong turn toward positive wholeness, and a cooperative approach that requires sacrifice and commitment.

Equity: in addressing ecological challenges it is necessary to induce cooperation among grossly unequal states with respect to responsibility for the buildup of carbon emissions that is the main cause of global warming. Unlike the situation with respect to nuclear weapons there is a consensus among governments that a positive adaptation to climate change requires an unprecedented level of cooperation that can only be forthcoming if fairness prevails and the richer, earlier industrialized countries help the poorer ones. The late developers are far less responsible than the highly developed economies of Europe and North America for

industrial development and reliance on fossil fuels than the late developing Global South. There is a widespread recognition of a vital equity component in an effective policy of ecological adaptation, but little agreement as to how to calculate the level of subsidy and the allocations of amounts, with degrees of supervision needed to ensure that the funds made available were being used to reduce carbon emissions rather than to accelerate industrial development.

Another dimension of the ecological challenge involves preserving tropical rainforests, currently under threat from various private sector developers, as in Brazil and elsewhere. These rainforests absorb carbon and are valuable repositories of biodiversity. Here the adaptation issue involves compromising territorial sovereignty to promote the global public good. It involves wholeness of perspective together with equity of application.

Otherness. Identity politics at all levels of social and political consciousness stress and privilege differences and generally view others with suspicion, hostility, and a sense of rivalry. Often in world affairs, aligned identities confront otherness. The ultimate expressions of hostile otherness is in the context of war, whether opposing alliances internationally or in internal struggles or civil wars between adversary formations, typically taking the form of challenges of social movements to the existing elite controlling the state.

Samuel Huntington at the end of the Cold War followed by the collapse of the Soviet Union predicted not a peaceful sequel, but rather the opposite taking the form of 'a clash of civilizations,' and most specifically, the Global West against a rising Global Islam situated along Middle East faultlines involving Western ensured access to energy reserves and the security of Israel. The historical context also exhibited the collapse of the European colonial system which was a form of otherness that involved domination by the colonial power and subjugation of the indige-



nous population. The apartheid structure of racist domination in South Africa exploiting the black African indigenous majority as the other to the white settler minority is a prime instance of the repression of the other. Ending colonizing and racist otherness has been widely regarded as a desirable flow of history that liberated many peoples suffering from abusive forms of otherness vertically arranged as in master/slave or white/black hierarchies of domination.

This pattern is also evident in societal contexts as exhibited by the hostile othering of deviant life styles as expressed over the centuries by such behavioral patterns as homophobia and xenophobia.

The most extreme form of otherness involves the total dehumanization of the other, what has been labeled and outlawed as 'genocide' since the Nazi Holocaust a Jew-hating slaughter that featured death camps and mass killing, extending its lethality beyond ethnicity to gypsies and to left political activists and intellectuals.

We live now at a time where Israel has conducted a genocidal campaign against the entire population of 2.3 million Palestinians living in the Gaza Strip. It recalls for me a line of poetry from W.H. Auden: "Those to whom evil is done, do evil in return." It has been proclaimed by Israeli leaders in the language of total dehumanization and operationalized by a daily spectacle of horrifying atrocities assaulting the eyes and ears of the peoples of the world in real time due to the TV journalism of the digital age, and despite this awareness is continuing and spreading beyond the borders of Gaza in ways that threaten regional war with global proxy participants. The UN and the Great Powers have been either unable or unwilling to stop this genocide. Shamelessly, the liberal democracies of the West, led by the United States have refused to exert leverage on Israel, and have been complicit in direct violation of the Genocide Convention by lending active support through supplying weaponry, financial assistance, diplomatic



support, and even military intelligence. Seen in the broader setting of civilizational orientation, the supporting governments of Israel are all from the Global West of North America and Europe, and the most dedicated support for the Palestinian resistance is from Islamic majority states and political movements, especially Hezbollah and the Houthis. It is reminder that clashes of civilization are part of the historical present, resulting in instances

of genocide in other settings such as Myanmar and Sudan where the dehumanization of the other leads to genocidal politics often intertwined with more material ambitions relating to land and resources.

You who are listening may wonder what these psycho-political and institutional patterns contradicting the premises of wholeness, equity, and otherness have to do with an enlightened approach to education. I am trying to convince you that these features of our world dangerously inhibiting adaptation to the ethical and ecological imperatives of the wellbeing of future generations. Our students deserve to learn how to have useful lives that are sensitive to these concerns. There is a folk saying that imparts wisdom: "If it's not broken don't fix it." But there is a secondary wisdom in relations to global security and its prospects for stability and sustainability: "If it is badly broken, do everything possible to fix it." I think there are many fix-it approaches worth pondering in classrooms without presupposing a sophisticated view of the complexities of the contemporary world and its challenges. Let me venture two lines of educational opportunity.

Civic Engagement. It seems clear that the current leadership of both governments and corporations are not oriented toward addressing wholeness, equity, and otherness

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in creative and ethically meaningful ways. Governments are preoccupied with the pursuit of national interests, with governing performances judged in terms of short-term results. Most important is whether the quality of economic and political life for the national citizenry was being widely regarded as improving. The dominant logic of such styles of governance is to disregard wholeness and to conceive of equity as a matter of how the national population is being treated. Naturally distancing themselves to varying degrees from alien forms of otherness is treated as though it was a natural element of the human condition. Creative pedagogy would teach a greater appreciation of others as connected with living and acting effectively in the world.

The corporate outlook, shared with banks and finance, is preoccupied with the profitable manipulation of money and maximizing the growth of GNP. It is not concerned with equitable distribution or with fixing a precarious framework to enable a sustainable existence. In fact, the prevailing economic logics of both capitalist and socialist orientations is to minimize interferences with profits and economic growth by being various states of denial with respect to harmful ecological dimensions of this modernist ethos of efficiency and growth. As such the main justification for modern economic activity is associated with the embedded belief 'that more and bigger is better.'

The educational opportunity is to present 'small is beautiful' views of benevolent political and economic life. Instead of a worldview that presupposes a win/lose outcome it would be helpful to find situations where a win/win approach is viable for all participants. Games and stories that impart win/win outcomes could be drawn from history. Ideas of 'human security' and 'common security' based on a cooperative view of the sort pioneered in regional communities such as European Union or in the elaborate Chinese Road and Belt Project where the rewards of cooperation and mutual benefit replace one-sided

patterns exploitation between winners and losers. The costly and menacing militarism of current international relations needs replacing by vastly cheaper frameworks of peace-building and mutual tolerance.

Similar narratives can be developed to support for the Rule of Law as a replacement for the Rule of the Gun. Internationally it can be shown that respect for the constraints of international law frees resources for constructive uses in relation to the demands of fairness and equity as well as to facilitate greater investment in ecological sustainabil-

ity. If not wholeness, then communities of states acting regionally, can solve common problems of security and sustainability and thereby provide the framing of better lives and more benevolent governance. I have argued that the US would be much better off if it had shaped its foreign policy in conformity with the constraints of international law. It would work more effectively and much less expensively, leaving increased funds available for sustainability and better lives through a reliance on the guidelines of international law rather than, as has been the practice of Great Powers, by engaging in futile unlawful interventions costing trillions. The remarkable rise of China for over the course of the last half century without relying on conquest or exploitation, despite certain deficiencies, offers a model of extremely successful alternative path. Also instructive would be a comparative study of US and China in relation to these three signposts on a path leading to rational sustainability in the 21st century—wholeness, equity, otherness. A comparison of the treatment of the poor, vulnerable, and internal others (or minorities victimized by discrimination).

A look at the experience of the last several decades would confirm this line of policy reform. It has not yet happened because the established order resists with all the policy instrument and brainwashing propaganda at its disposal. Special interests have been increasing their influence on the behavior of governmental institutions working day and night for higher military budgets and on behalf of profit/growth oriented policies, especially the lucrative arms producers that have a vested interest in exaggerating security threats and the dangers of diverse ideologies or energy giants that seek to keep carbon fuels flowing without concern for climate change.

Education shapes minds, transforms societies, and helps discover and explore pathways to a sustainable, just, peaceable future. As educators we should commit to making education a catalyst for fairness, equity,



RICHARD A. FALK

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Richard Falk is Albert G. Milbank Professor Emeritus of International Law at Princeton University where he was an active member of the faculty for 40 years (1961-2001), Chair of Global Law, Faculty of Law, at Queen Mary University London(2021), and co-Director of its Centre of Environmental Justice and Crime, Research Associate the Orfalea Center of Global Studies at the University of California, Santa Barbara, and Fellow of the Tellus Institute.

He directed the project on Global Climate Change, Human Security, and Democracy at UCSB and formerly served as director the North American group in the World Order Models Project. Between 2008 and 2014, Falk served as UN Special Rapporteur on Human Rights in Occupied Palestine. In 2016 Falk published a book of poems under the title of Waiting for Rainbows. His memoir, Public Intellectual: The Life of a Citizen Pilgrim received an award from Global Policy Institute at Loyola Marymount University as 'the best book of 2021.' He has been nominated for the Nobel Peace Prize several times since 2008. He currently serves as President of the Gaza Tribunal Project

and sustainability. In the process nurturing a sense of wholeness and overcome enmity toward otherness.

Citizen Engagement. As suggested, beyond skills lies a broad range of enlightening approaches to learning that can teach us to live adaptively according to the 21st century realities. Aside from family influences on opinions and values, as well as the media habits in the homes and neighborhood of students, the greatest influence resides with charismatic educators if sufficient academic freedom exists to put forward their own ideas and understandings of the unmet requirements of equity and sustainability nationally and globally. I am unsure as to whether state propaganda and reactionary monitoring of school curricula and libraries will allow the education sector to play positive adaptive roles with popular and insti-

tutional encouragement in your respective countries. We in the United States are feeling strong pushback in academic life from ultra-right enemies of open minds.

Ideally, education at all levels should prepare students for active societal roles as participants organizing to shape public policy, and not be passive spectators in the face of developments and challenges that threaten their future and that of future generations. Public pressures from below can potentially make political leaders and media platforms take account of demands for reforms carried out within a more globalist way of interpreting and understanding than what now prevails in most societies, including those that have free election and independent political parties.

In the past, I have argued in favor of an adaptive form of citizenship, what I have

labeled as 'citizen pilgrims,' drawing on the tradition of pilgrims as those searching based on faith and belief, for a better future. Citizen pilgrims embark on a personal journey that envisages the collective transformation responsive to humane values and adaptive imperatives. Can the educational systems around the world be entrusted to go beyond specialized training in useful skills to give students the kind of knowledge and ethical commitment to active civic responsibility as the core obligation of citizenship, surpassing the minimalism of electoral politics.

Technological Innovation. From an educational perspective of both preparation for a professional career and for benign citizen engagement, it seems essential to prepare students for technological innovations on the horizon. It is obvious that AI will exert a growing influence in all phases



of future life in ways that are liberating and patterns that may cause educators a host of troubles. In the educational process, the management of immediate access to knowledge that undercuts the value of writing assignments and tests poses fundamental issues that will become more complex as AI is on a trajectory of rapid and continuous improvement. Robotics is also relevant from the perspective of progress and employment choices and opportunities. There is a need to evolve courses and study programs that take account of job markets and changing societal priorities.

What educators need to think about is how to create courses assuring that students achieve digital literacy even if they are not inclined to seek a career directly related to such transformative technologies that will strain existing societal ideas of fairness and equity. Beyond this, is the social regulation of innovative technology that endangers safety or has provocative capacities to disrupt cyber security within and among states. In other words, new technologies can also endanger social peace within societies by making many forms of work obsolete. It can also cause havoc in international relations by introducing variants of stealth and remote weaponry, of which attack drones are illustrative, that can undermine existing patterns of security. Unlike nuclear weapons, there is no way to control the proliferation of drones. More than 20 years ago, a technologist named Bill Joy wrote a provocative article entitled “Does the Future Need Us?” In other words, is human ingenuity generating uncontrollable dangers in relation to conflict while rendering most learned skills, and hence jobs, superfluous? It seems that creative and ethical innovations to keep pace with technologies would have to become equally innovative, reinventing roles for body and mind.

Political Realism. Among the obstacles to innovative education is the unconscious consensus among societal elites of ideas and values that are resistant to the prerequisites



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of adaptive, fair, and sustainable present and future life experiences: as asserted here to be wholeness, equity, and otherness. Educators might devise courses and readings that include utopian visions of a peaceful, fair, worldwide coexistence of diverse peoples striving for sustainability. In the words of the World Social Forum, ‘another world is possible.’ The ambitious objective of education in this era is to give students confidence that different

versions of realism need to guide behavior at all levels of decision-making. This alone would make ‘the possible’ become ‘the attainable.’

Conclusions: As stressed, educational endeavors are challenged everywhere but under a variety of diverse conditions involving cultural norms, political structures, economic practices, and spiritual aspirations. Of course, diversities of experience exist within national and civilizational boundaries, as well as within regional and global spheres of human activity with different perceptions of appropriate responses. This will produce a bewildering variety of responses, not all in keeping with the theme of this Istanbul Educational Summit. Hopefully, some will, and that may embolden others.

Present and prospective concerns associated with excessive fragmentations of identity, technological innovation, unfair distributions of material benefits and career opportunities, non-sustainable patterns of economic development, and out of date political beliefs and practices challenge the missions of education. This atmosphere encourages educational interpretation, dialogue, and experimentation. Benevolent pathways to the future will be more likely to be taken if more students are oriented toward the urgencies facing humanity. Silos of learning experience need to be replaced by inter-cultural dialogues and by increasing exchange opportunities for students and faculty so that the world and its problems can be experienced away from homelands.

As is so often the case, the insights of great men and women are fertile sources for those of us who have chosen to be educators at this hour of ferment. Despite turbulent times Gandhi remains a guide for all humanity. He once said,

“Learn as if you will live forever; live as if you will die tomorrow.” These are my parting words. I thank all who have listened to these remarks and regret that we have no time for conversation.

* Queen Mary University



Hasan Aycin:

I AM AFTER MY OWN TRUTH

Hasan Aycin is an artist who embodies a depth that encompasses the past and the present moment with his lines. His thoughts on the meaning of life and existence and his understanding of art have always attracted my attention. We have been looking forward to an interview with him for a long time. We had a conversation with Hasan Aycin. He hosted us in a modest village house in the Altıeylül district of Balıkesir, and made us rethink some questions about life, man, the meaning of existence and art, and opened new horizons for us.

 Bekir Bilgili

You are a valuable artist who has inspired many people with his lines and works. I think it would be appropriate to start our interview by asking you about your thoughts on art. What do you think art is? Should art have a purpose? If so, what do you think that purpose should be?

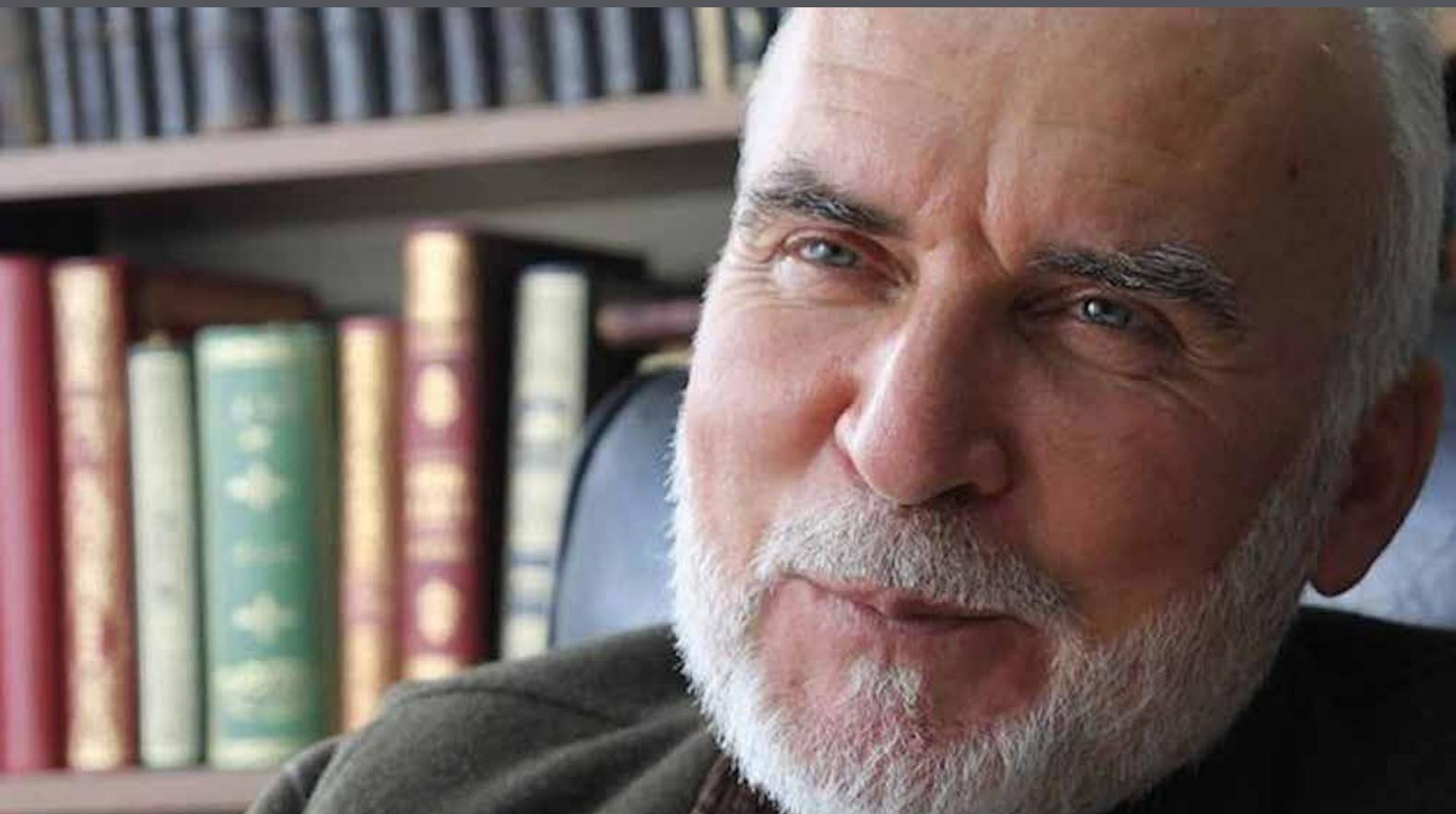
Art is an answer to man's search for his own existence. Who am I, where is this place, at what time do I live? What does the state I am in or what I have experienced mean, what does it correspond to? What is the purpose of all this? Art is the search for answers to these questions.

Those who are familiar with my work know this. I use a very simple style in my work. I use very simple and

plain symbols and signs. In general, I create these symbols based on nature. Elements like earth, bird, leaf, water are often the source of this symbolic expression. I often use these elements to realize abstract meanings.

Why do you use these concretizations? What are you trying to say?

I am after my own truth. What am I doing in this whole mess, in this whole story of existence? If I have been given a will, a talent and a means, why was it given to me? Like everyone else, I didn't ask for any of this. I know all of humanity from my own story. And so it is... Whatever has happened, what has happened and what will happen, if I do not care about



it, if I do not try to understand it, then, what will I be running after? One of the great Sufi mystics says, *“If you wonder what kind of place you will have with Allah, look at how you treat Allah today!”* In other words, I will see the result of my actions. For this, your direction must be right; your state, your heart and your actions must be in agreement in one direction. In schools, in formal educational processes, you are not given this core knowledge. But we have this essence within us. That is our starting point. None of us is born into a tailor-made world, geography, family or social order. Do we have a will if we do not exist to make a request, to order a life according to our wishes?

If I am here, I must first know myself and my own limits and discover myself. The mirror is valuable because it reflects me. If I see someone else in the mirror and not myself, I am talking about an impossible situation. We are known by our limitations and we know ourselves as such. Those who know us know us with our own limitations. We can find ourselves within the limits of time, space and body and talk about an endeavor and a search for truth. What we call art is an action and expression as a result. Whatever is inside you is what is reflected on the outside. The earthenware jar lets out what is inside. So what is inside us? What is inside us is the time we live in and the legacy of past times. It is what has happened. It is fermenting again in your own pool. And the expression of all this is embodied in works of art.

Thinking about the meaning of one’s existence and the search for meaning that you mentioned seems to be ignored in today’s world and education systems. How does curiosity about one’s own search for meaning and the ability to direct that search emerge? What can you say about this from your personal experience?

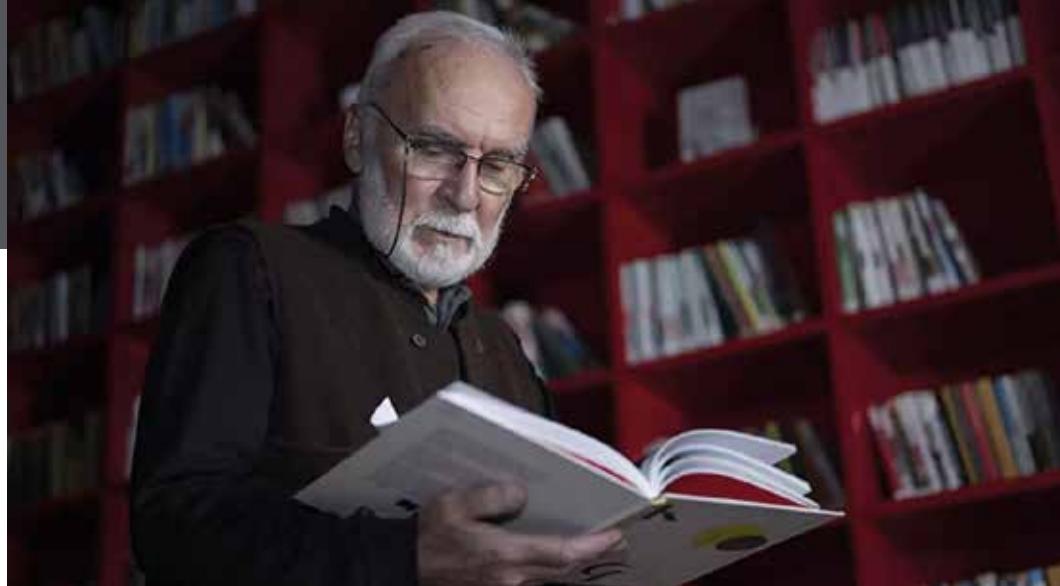
In a television interview, the host asked: “What are you seeking the truth about?” The first answer I can give to this question is: “The truth of man himself!” By that, I mean, what I understand today. I can give a definition of truth according to what I understand today. Ten years later, my answer to this question may be different. In other words, I am not talking about a static concept of truth. But I have to express the truth that I have reached today. This happens after a certain experience. I was not born a writer or a cartoonist, and no one is. Anyone who says that is being ironic.

There are such breaking moments in my life that it is these breaks that make me who I am now. I finished elementary school without learning to read and write properly. I started drawing before I learned to write. I remember the first piece of paper I ever touched. My father tore a page out of the notebook in which he kept an account of the milk he distributed and gave it to me. It is the first piece of paper in my life that I can call my own. Paper was not easy to come by in my childhood. In that village house, where there was no electricity, no stove and a simple life, I used to sit by the stove with my late

mother and father and listen to the conversations. My father gave me a pen to keep me occupied. I was five years old and it was the first time I picked up a pen and paper. I drew a half-human figure. My father looked at the figure I had drawn and expressed his delight. Even I can't draw that well,' he said. But my mother was worried. There was encouragement in my father's attitude and a warning in my mother's. My mother asked, "My son, what will you do in the hereafter when you are told to give life to what you have done?"

What school can teach me this lesson? First of all, these teachers should have the compassion of a mother. I never had an art teacher. When I studied in the Imam Hatip School, there was no art teacher, although there was an art class in the middle section. I did not have a circle of people who were interested in painting. My university education was not related to this field either. I wanted to enter the Fine Arts Academy in Beşiktaş Fındıklı, but they didn't accept me because I was an Imam Hatip graduate.

Looking back, I sometimes think that if I had received my university education in a field related to my art, I might have been asked to behave in a certain way, rules would have been imposed on me. And maybe I would want to fit into those boxes, because that is the nature of academia. The fact that I started drawing in the market while I was a student also shaped my art. A few months after my first drawings were published in *Yenidevîr* newspaper, [poet] İsmet Özel warned me about something. By the way, İsmet Özel and I are page mates. İmet Abi said: "You used to draw imaginary things, now you draw symbolic things. Your drawings opened new horizons in our minds, but now they have been taken away. I think you are in a hurry because you are afraid that there will be no space in the newspaper. Let the boss worry about the paper, and draw your own line." If I hadn't had that meeting with İsmet Abi at the beginning of my cartooning life, my art probably wouldn't have come to where it is today,



**I AM AFTER MY OWN
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OWN STORY.**



it would have drifted behind the agenda and got stuck somewhere. There were dozens of illustrators at the same time as me. They did not make it to this day.

If you look at the subject you are dealing with from the point of view of generational conflicts or periodical conditions, your work will have no value when these conflicts or conditions become obsolete. Similarly, if you have an understanding of art that takes into account class conflicts, you will have a similar result when class conflicts lose their meaning. If you are pursuing a difficulty, an issue that is not bound by time, perhaps this is what I mean by truth, your time will not pass.

This approach also disciplines and keeps you on track. You can no longer be sloppy, avoid unnecessary details, and focus on the message you want to convey. My lines are simple. Wherever possible, you will see simple human figures, free of gender and rank. Everyone can relate to the characters in my drawings. In this way, I can reach all of humanity with a universal language, without intermediaries and without the need for translation.

***Should not works that claim to be universal
have this simplicity?***

Examples can also be given from other arts. For example, in the performing arts, if an actor in a play makes a hand gesture, that gesture must have a counterpart in the whole play. The same goes for caricature, which is a visual art. An unnecessary detail distracts from the focus. Any detail without a counterpart weakens the power of the line.

Magazines/periodicals are an illustrator's workbench. When the reader picks up the

magazine or newspaper, s/he should be able to find you there. You have to be there in every issue, just as a theater artist has to take his/her place on the stage as long as the play is being performed. People follow you through your work, otherwise they would not have to look for you.

Isn't it important to follow the agenda of the periodicals?

But again, the criteria I mentioned should be taken into consideration. Of course, magazines can have an agenda, and you should draw works that capture that agenda so that people can develop a different perspective on the issues that are on the agenda of the time or the world with the inspiration of your works.

I would like to return to the warning your mother gave you at the beginning of our conversation. "What will you do when you are asked to give life to your painting on Judgment Day?" This warning can have negative consequences, such as turning people away from art and painting. Didn't this suggestion have an ominous effect on the development of your interest in art?

On the contrary, it was a warning that encouraged me and led me to develop an understanding that has shaped my art.

How did you overcome the severity of this warning?

I didn't overcome. On the contrary, I think this warning should always be on the agenda. It has protected me in my artistic life. It has enabled me to act with a sense of responsibility and to draw each of my works with a sense of responsibility.

I would like to take the question to another dimension. Why does the past exist? If I had to answer this question with a single word, I would say: Because it has not passed. If we are aware of what happened in the past, if it sheds light on us, then the past has not passed. What do I do today with the light of that past? That is the question. That is why



the past and the accumulation of humanity in the past is important to me. There are unquestionable, undeniable truths among the messages that are transmitted from the past to the present. This statement of mine is for "believers" in quotation.

Among these are the stories about human beings and the stories of the prophets that Allah has mentioned in the Qur'an. Why are these stories told in the Qur'an? Not all eight billion people know these stories. If I know them, what is the meaning of them? For example, the Prophet Moses has a wonderful experience on a mountain in the dark, let's ask ourselves this question: How many people hear a voice saying, "I am Allah" in the pitch dark on the top of a mountain and do not run away without looking back. Prophet Moses is not afraid of the voice and does not run away. When the voice asks him to throw his cane on the ground, Moses throws his cane, but he is afraid of what the cane transforms into, he runs away from the cane in his hand, the voice tells him to put his hand in his chest and take it out, this time he is afraid of his hand. There God gives him the mission to go and convey the message to Pharaoh, the most powerful figure on earth at that time, who pretended to be God. When Allah sends Moses to Pharaoh, Allah says: "You have nothing but what you

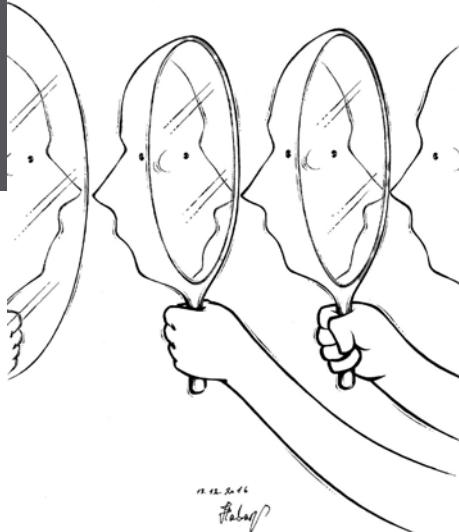
have in your hand, whatever you have in your hand is what you have. You have no hand but your own." Moses is a prophet who lacks the ability to speak. The emphasis here is on the hand as the language of communication. The message here, as I understand it, is that the most eloquent language is the language of art. You have to have it and you have to progress in the field of art. When Allah says, "don't look for other opportunities except what is in your hand," Allah is saying appreciate what you have in your own hands. I ask this question to all artists in the world. Is there anyone who is afraid of what s/he has in her/his hand? Why are we not afraid? If you have that fear, you will not do wrong.

That is, your mother's warning developed in you a sensitivity in this direction, and helped you to be in this awareness while performing your art.

Of course...

As far as I understand, it is already an innate predisposition, and you have had encounters that have led you to discover this aspect of yourself in the process. Weren't there people who guided you?

I believe in the question of guidance in a different way. Guidance begins in the womb. You also see some things in your family environment. For example, my grandfather was a man of knowledge and wisdom who was educated in a madrasah. His life was a struggle. Until the day he died at the age of 92, he was still in a hurry to learn and teach. He took part in many wars, from the Balkan Wars to the War of Independence. I cannot define him by a profession. He was an imam and a farmer. His life is his profession anyway. Actually, my grandfather was my first teacher. They are the last generation that could not pass on the ancient human experience to their children. My fathers are the first generation of the republic, most of this generation did not even have a primary school education. There were no decent schools anyway.



One day they came to Çağaloğlu to interview me for a documentary. They were interviewing famous people who were not working in their industries. The interviewer asked me why I was working as a graphic designer and illustrator when I had studied economics. I tried to explain, but he kept changing the subject. Finally he asked: "The state has invested so much in you, you have studied, is it right or not to study economics and work as a graphic designer?"

"Look, brother," I said, "being a graphic designer after [studying] economics was wrong in my life, but economics was also wrong in my life. Because I wanted to go to art school, they wouldn't take me because I was an Imam Hatip [(Religious High School)] graduate.

My father went to Germany in late 1965. He overhauled and restored our houses that had fallen into disrepair, and while doing so, he borrowed 5000 TL. He couldn't find a way to pay this debt, so he went to Germany. I was in the fifth grade. It was winter break. My father said, "Son, I'm leaving and you're going to finish school. I will go abroad for 5000 TL, you do whatever you can to at least finish secondary school, at least you can become a clerk at the government office. Otherwise, I won't leave you with anything but a pickaxe and a shovel. It was very hard for my father to go and work abroad. When he was about to leave, he advised me to go to Imam Hatip. I was not a successful student throughout my school life. I finished the seven-year Imam Hatip in eight years. I always passed with make-up exams. I barely finished the four-year Bursa Academy of Commercial Sciences in six years. I do not admit that I was lazy, I just had other interests.

Were these drawings being published anywhere?

I started sending my drawings to the *Yenidevîr* newspaper while I was still a student at the Academy of Commercial Sciences. My first drawing was published on February 3, 1978.

paper in those years. In fact, it would not be an exaggeration to say that it was a magazine in newspaper format. I had the opportunity to work in magazines devoted to literature, culture, and art. Being in the same environment with my writer, illustrator, poet friends and elders helped me to continue my art in the right direction. They encouraged me. For example, [poet] Cahit Zarifoğlu called me and congratulated me on a line I had published in *Mavera*. He even offered to collaborate on a book. He would write the stories and I would support him with my drawings.

The environment you live in determines your life. My generation has taken a direction with the ideas inherited from [(poet)] Necip Fazıl [Kısa Kürek], whom we find hard to acknowledge even today. [Poet] Sezai [(Karakoç)] Bey gave us a completely different horizon. He talked about the Civilization of Revelation. Could we have reached this depth without Sezai Karakoç, who is one of the most important personalities enriching our world of meaning? He drew our attention to the ancient history of humanity, starting from Paradise. If you look at it from this point of view, you don't overestimate the "-isms" that come later. But you have to read deeply.

Coming to the present, I can say that there are greater taboos than the taboos of the past. The taboos invented today are even worse than the taboos of the past, and you cannot talk about some subjects. We are surrounded by self-fulfilling sacred and untouchable domains, but wherever you are in the world, when you are alone with yourself, you are haunted by crazy questions about your existence. Whether people courageously pursue these questions or not is up to them.

Where do these crazy questions come from?

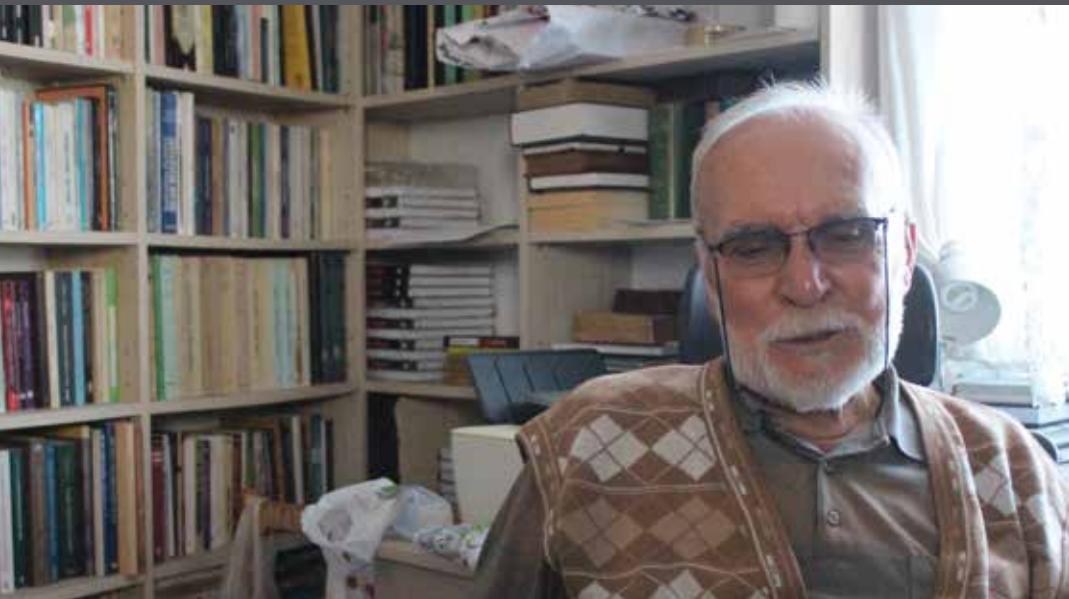
If you are satisfied with what you find, what will you do if you cannot find the answers? Well, what if all the answers are insufficient? If you are already alive, they must be insufficient, you must search. A person needs safe havens. After all, you exist and you have

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IS REFLECTED ON THE
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SO WHAT IS INSIDE US?
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After that, my drawings were published in many magazines, especially in *Mavera*.

So, I think, we can say that you were a student who had various interests outside of formal education?

From a critical point of view, everything caught my attention. Now you have to give your life a direction. Especially if you want to exist in the field of art, which is considered *layiṣel* [(unquestionable)], how will you determine your direction? Starting at a newspaper like *Yenidevîr* was useful for me in this regard. *Yenidevîr* was an intellectually serious news-



no involvement in your existence. You are here, you have to understand what is happening. If you do not understand yourself, you cannot understand anything. How are you going to understand yourself, the universe that you are in and that you are a part of? We have to listen to the truth that Sheikh Galip arrived at:

“Look kindly at yourself, for you are the essence of the universe. You are human, you are the apple of the eye of the universe.” What kind of insight is that?

One of my first drawings was a cartoon in a room with a microphone and a speaker connected. Somehow a voice had gotten in between the two and was wandering between them. This drawing is a reaction to ignoring the search for existence. Those were the years when existentialist philosophers like [Albert] Camus and [Jean Paul] Sartre were confusing young people. You don't draw these things out of the blue, you also experience these problems.

Very few cartoonists in the world were pondering about these things. Very few cartoonists stayed for good. Ali Ulvi, one of [the newspaper] *Cumhuriyet*'s cartoonists, was one of the most prominent cartoonists of his time. He gave an interview on the occasion of the 40th anniversary of his artistic life. In the interview, he was asked why he had never made an album of his drawings, although he had been drawing for 40 years. He replied that none of his lines were left for

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tomorrow. I wish someone like İsmet Özel was around to warn him.

As far as I understand, you are saying that we should first discover ourselves and then stand strong to interpret life.

The question is what kind of effort you put in. Life itself is very simple. In fact, we are all dealing with the same truth. You can express a very simple event in a very complex, fancy way. That can only be called skill. In my opinion that is not art. The skill in art is to explain a very complicated issue in a simple language. That is why [folk poet] Yunus [Emre] is great. My lines also derive their power from their simplicity.

The Prophet prayed, “O Allah, teach me the truth of things”. What is the truth of things? We add things to our world of meaning by giving them names. If man has the ability

to give names to things, if he is different from other beings in his actions, attitudes and commitments, and if he is in a different position, shouldn't we think about this? Especially artists should think about this aspect of human beings that is different from other beings.

Allah taught Adam what the angels and other beings were not taught. Allah also gave Adam the power to define and name things. Had this power not been given to Adam, there would have been no talk of knowledge or science on earth, and there would have been no effort to comprehend the truth of things.

The verses are divided into two parts: the verses of the realm of existence and the verses of revelation. The verses of the realm of existence are the verses that İsmet Özel calls the “Letter of the Universe” and that refer to the whole of existence. That, the verses of revelation, i.e. the verses revealed to humanity through revelation, are the guiding verses for understanding the verses of the realm of existence. Without revelation, we cannot come to a correct understanding of beings and events. Understanding the created beings with their own truth comes in the light of revelation.

The first page of all my works, novels and albums begins with Basmala. This is not a challenge but a duty. We live in a time when our obligations are crushing us. Only I know the heaviness of this responsibility. If there is anyone interested in this art who can lighten this burden, let him come and ease my mind.

In 2010, a mother, who is a foreign language teacher, and her son came to one of my exhibitions with a folder full of cartoons. They asked me to look at their cartoons and give the child advice on how to improve his art.

I advised the mother to discourage her child. Almost all the cartoons contained slang and profanity. I asked the child if he spoke to his mother in that language. His

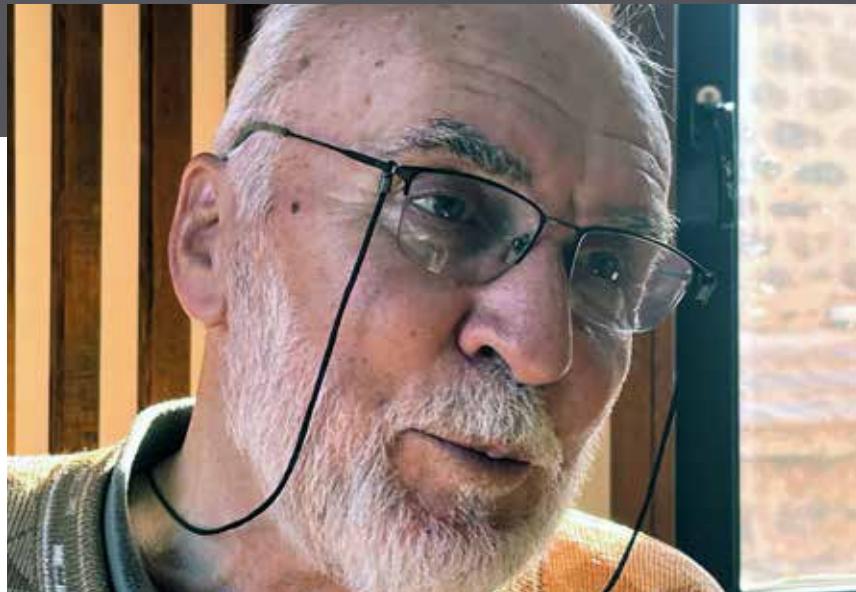
mother replied, “*estagfurullah*”[(forgive me, Allah)]. I asked the child if he was praying, but his mouth remained open as he continued to chew gum. I said to the child, “Pray, my child. Prayer is a person’s conversation with Allah. It is a delicate and elegant act. It is not an addictive language.” I advised the mother to discourage her child even though his drawings were very successful.

I am sure he is very talented among his peers, but the language he uses cannot belong to this child. The subjects he talks about are not this child’s subjects. While his friends are preoccupied with games and entertainment, this child is preoccupied with drawing. I told him, “Even if you live 85 years and draw cartoons like this for 85 years, at the end of your life you will feel like someone who has eaten out of someone else’s mouth”.

The woman said, “Until we saw your exhibition, we thought cartoons something like that.” I said to the woman, “There is not even one percent of my drawings here, it is an exhibition of 50 pictures, but there is deep human pain in the background of every drawing. If your son is going to go down this road, it has to be worth it.”

As in the example of the Prophet Moses, a person performs his action with his hand, with what is in his hand. He goes to the place where he is going to perform his action with his foot, his foot is his mount. That is why Yusuf Hamedanî says, “The body is like a veteran’s horse.” For this reason, a person should take good care of his body. Because it is through this body that he performs his actions. Art is the result of what we do with our hands and tongues. Will we never pay attention to that? Will we not pay attention to what comes out of our hands and tongues? What is the point of glorifying art as opposed to other physical activities? Art is meaningful when it serves a purpose. If there is no purpose, what is the purpose of the body or the material dimension of man?

The cartoon, like the novel, is a Western art form. But I cannot act like a Westerner when I use this tool.



After all, you exist and it wasn't your will. You are here, you have to understand what is happening. If you don't understand yourself, it is impossible to understand anything.

In other words, what is important is how we use the tools?

That is, how can the tool belong to someone else? Doesn't Allah say that the East and the West both belong to Allah? Am I not contemporary? Don't I live in this age? My products are ultimately the products of this age. Those who lived in the past left us the legacy of their time. I interpret the present with the heritage I have inherited from the past and say something to humanity.

Shouldn't artists like you have a teaching role in terms of guiding the next generations, shouldn't they? I know that you are against rigid educational models, especially in the field of art, but how does the role of teaching manifest itself in terms of being a guiding light? If you wanted to say something to young people in this sense, what would you say?

First you need talent, and then effort and patience. The most important thing is that a person who is really into art should not see art as a source of income. If art becomes a source of income, it becomes a craft. For many years, I worked as a graphic designer to earn a living, and I also produced works for money, but I did not see them as works of art. On the other hand, I continued to draw my own lines without any expectations. Aycan Graphics was my bread and butter.

If there is talent, one should help it develop at some point. In my opinion, mastery means being a helping hand. This help is achieved through one-on-one relationship. In this sense, it is necessary to give opportunities to those who are talented. I learned by trial and error. I never had a teacher. I can say that, in a way, I became my own teacher. You can ask for help when you get stuck. But I do not recommend a pattern to anyone. Because these are my patterns. I share my own experience, people do what their own talents allow them to do.

Let's say you have students with the talents you mentioned. What would be your first piece of advice to them? What would you tell them, from the books they should read to help them develop culturally and intellectually, to their understanding of art?

First of all, I would tell them to stay away from books that will guide them culturally. First and foremost, a person should be concerned with what s/he corresponds to as a person in this universe. As in the compass metaphor, one foot should be on a fixed point.

Then, let her/him travel the world on the other foot. I am a Muslim. When people ask me what books we should read, I tell them to read the Qur'an. Read whatever you want without neglecting the Qur'an. Culture is the color and motif of work. What is important is where the fixed foot stands.

Nowadays, people live a life separated from nature. Especially in the age of technology, in modern urban life, they are unable to make contact with the world of meaning of the universe verses you mentioned. In this sense, what would you say about the situation of the new generation in particular?

Should we be concerned about the future?

First of all, I am concerned with making statements that will save myself, not someone else. Therefore, every word that comes out of my mouth, every action that I take is primarily for myself. By filtering them through myself first, I am, in a sense, addressing the whole of humanity. But I am the primary addressee of what I do. Today we misjudge art. We measure knowledge in the wrong way. First of all, the information you produce should be useful to you, it should benefit you. Information or art produced with the interests and purposes of others in mind does not benefit anyone.

My greatest concern is that a word or work that comes from me be attributed to a group. My work should be attributed to me first and foremost. My works reflect me, and that is who I am. My creed is also my creed, not a creed that implicates anyone. However, while the ancient values that define me are under heavy attack, the values that make me who I am, that make us who we are, I cannot adopt a style and a comfort that plays into the hands of those who carry out this attack. All my albums start with Basmala. Do not look for any other frame in my work.

Again, from an educational point of view, do you think that cartoon competitions are useful in terms of attracting young people to this art form?

Many cartoon competitions have been organized in our country. Like the Simavi Cartoon Competition, the Nasreddin Hodja Cartoon Competition. There are also many compe-

titions at the international level. I have also been a member of the jury in many competitions. I do not think that such competitions are very important. The idea of pitting people against each other right from the start does not seem right to me. However, it can be beneficial in terms of encouragement.

The biggest disadvantage of competitions is the need to evaluate the effort and accumulation in the works submitted to the competition in a short time. You are told



that behind some works there are five to ten years of interest and work. But you ignore this and judge the works according to your own criteria. Each of the other jury members also judges according to their own criteria. In the end, you come to a decision by voting and scoring. There are some drawbacks to judging thousands of entries this way. Some contests may not have the most innocent of intentions. I have never entered a contest in my life. There are also contests where ideological attitudes are paramount. A cartoon-

ist friend of mine could not win a prize in a contest he entered under his own name for years, but he could win a prize when he entered under a pseudonym. The jury of the competition could say to my friend, "If we had known it was you, we would not have given you this award." No one questions that aspect of the matter.

I would like to take our conversation to another area. You are one of our artists who has been sensitive to the Gazan and the Palestinian cause for years. Can we know your feelings on this issue in the light of recent events?

In this issue, which is the cause of Palestine in particular, but of humanity in general, one end of my drawings always leads to this point in one way or another.

The artist who has drawn our attention to the issue of Palestine through the language of art, and who has produced the most works on the subject, is Naci al Ali. Everyone knows Hanzala.

I think that after Naci al Ali, I am the artist who has produced the most works on this subject. I also have an album on the subject. Naci al Ali, as a Palestinian, looks at the events from the inside. The main character in his drawings, Hanzala, is a child whose back is turned to the world. Sometime, I have turned Hanzala's face towards the world. Because I am outside the painting.

Recent events have put all of humanity to the test, especially in Gaza. It seems that an era is coming to an end. We are in a period where the darkness is increasing towards the end of the night. Gaza, like the movements of the '68 generation, has lit the fuse of a new wave around the world. We have seen huge protests in the main squares, streets and universities of the world's major cities. The conscience of humanity has been seriously shaken. From now on, nothing will be the same. In the new order that will be established, the Muslims of Gaza will be the source of inspiration for this order.



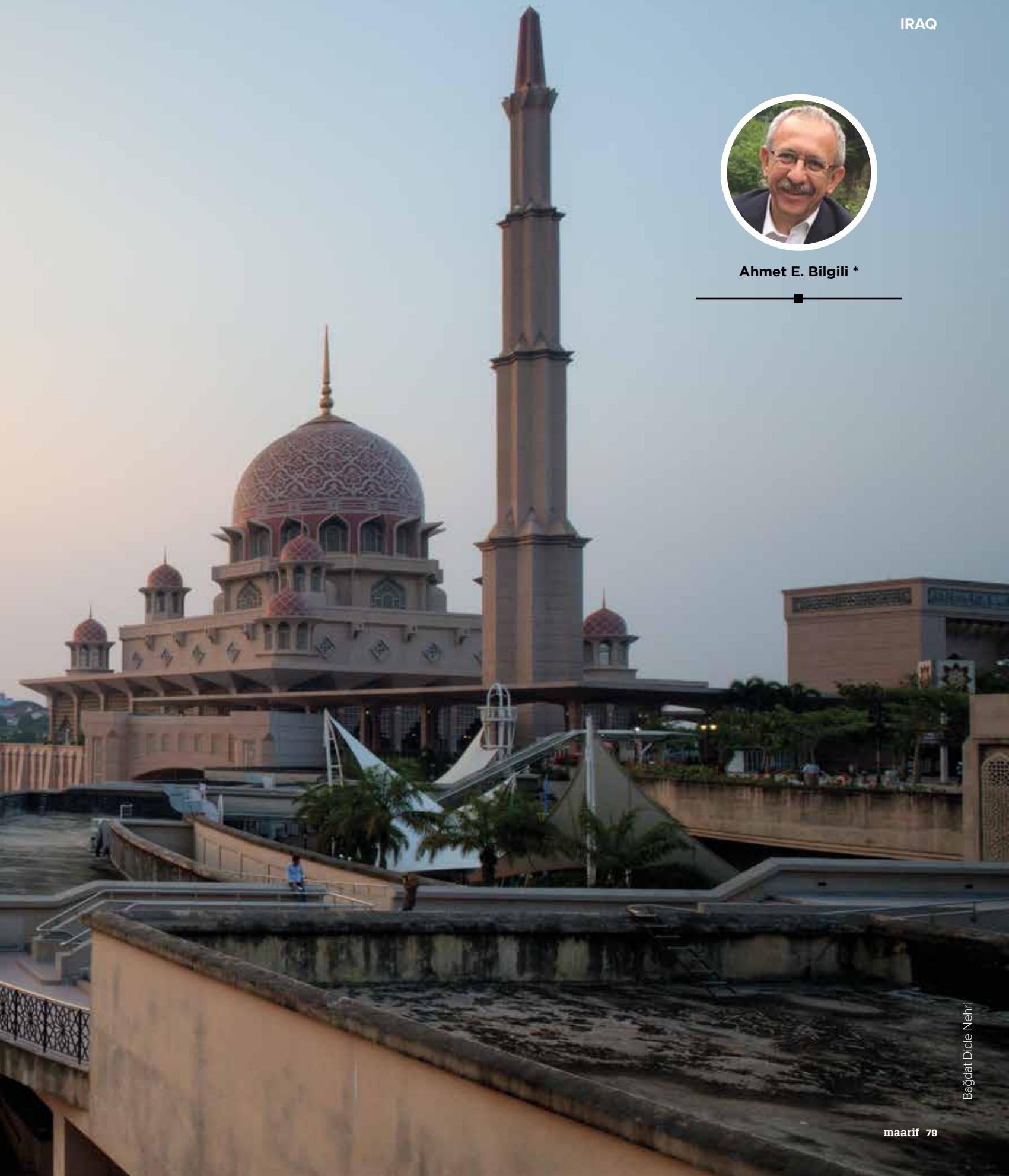
The Birthplace of Civilization: Iraq

Iraq is a country where people of different religions, sects, and ethnicities have lived together throughout its history, and a country that has also experienced the divisions caused by this diversity intensely at certain periods.





Ahmet E. Bilgili *



The lands of Iraq have been home to many civilizations from past to present, and have always been one of the world's greatest centers of science, culture and art. The region remained under Turkish rule for many years after the Abbasids, and suffered great destruction during the Mogol invasion of 1258. Although the region of Iraq came under Ottoman rule in 1515, it was not truly incorporated into Ottoman territory until the Iraqi Expedition organized by Suleiman the Magnificent. The region remained under Ottoman rule for many years, and after World War I, the provinces that had been divided under the Ottoman administrative system into the provinces of Mosul, Basra and Baghdad were united to form the state of Iraq. Iraq is a country where people of different religions, sects, and ethnicities have lived together throughout its history, and a country that has also experienced the divisions caused by this diversity intensely at certain



times. It is a country where the majority is Muslim. In terms of demographic distribution, Kurds are the second largest ethnic group living in the country, accounting for 20 percent of the population, after Arabs. There is still a significant Turkmen population in the north of the country, particularly in Mosul and Kirkuk.

The capital, Baghdad, is, at the same time, the country's largest city and geopolitical center. The city has been an important center since the early Mesopotamian civilizations and has attracted people throughout history.

Iraq is a federal republic administratively divided into 18 provinces. These provinces are Baghdad, Saladin, Diyala, Wasit, Mayisan, Basra, Dikar, Mutanna, Qadisiyah, Babil, Karbala, Najaf, Anbar, Nineva, Dohuk, Erbil, Kirkuk, and Sulaymaniyah. Provincial governors are elected from among the members of the "provincial council" determined by local elections. Municipalities, on the other hand, operate as bureaucratic units within the governorates as "department presidencies," not by election. Only Baghdad has an independent mayorate, and the mayor of the Baghdad Metropolitan Municipality is



The Republic of Iraq

Capital: Baghdad

Area: 438.318 km²

Population: 46.5 Million

Official Language: Arabic
and Kurdish

Basra houses

appointed by the prime minister with the approval of parliament.

Iraq's ethnic and religious divisions are also reflected in political approaches and practices. All parties tend to maximize the benefits of politics and power. This situation feeds and provokes the potential for discomfort and long-term problems in general sociology. On another note, there is a cautious relationship between Iran and Iraq, also for historical reasons. The differences in understanding between Iranian politicized politics and Iraqi politics, which is more based on the tradition of religious practice, force the people of the two countries to adopt a cautious attitude towards each other. On the other hand, as long as it does not create a security problem or is not exploited by politics, people do not seem to want to introduce such divisions into their daily lives. The need for social life and all commercial relations, large and small, make this necessary. In addition, the

existence of a culture of living together and the strong traditions of the people, kinship, clan and community ties strengthen the will of the people to live together. This also seems to be essential for the continuity of life. The existence of conditions that bind life together is the greatest advantage in terms of sustainability.

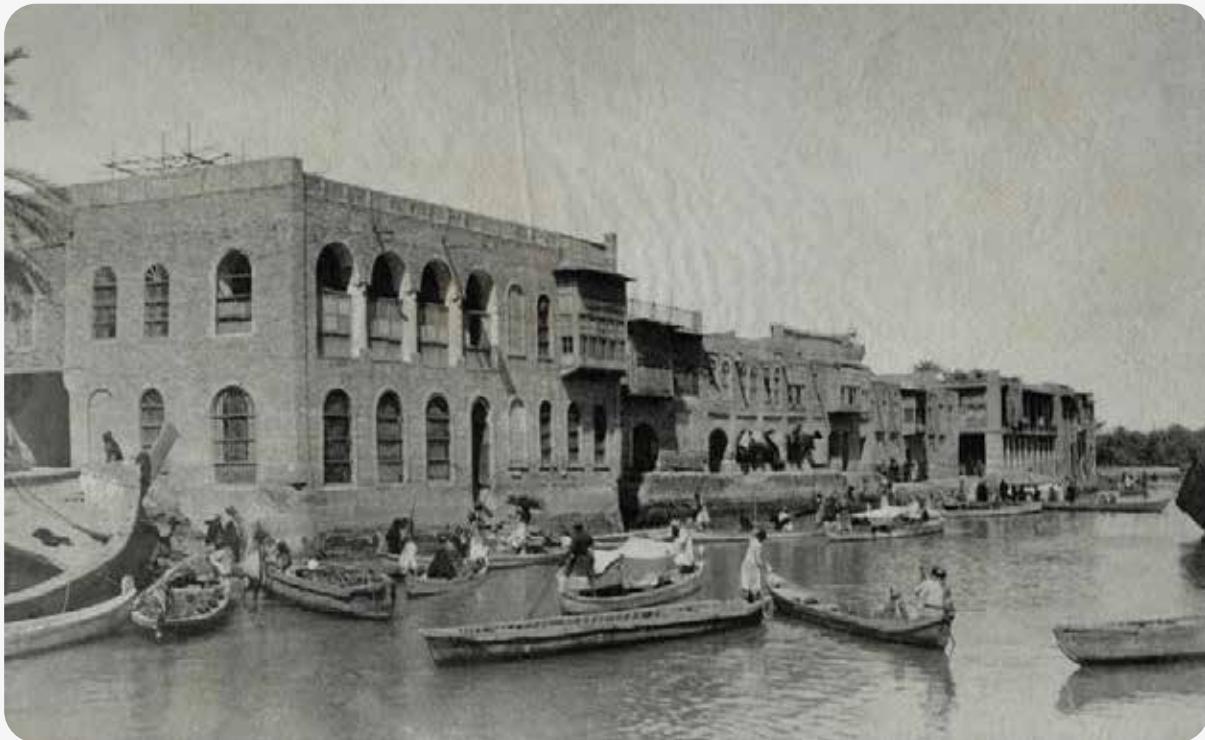
GREETINGS TO BASRA OR 'BA'DE HARÂBI'L-BASRA'

We take a Turkish (THY) plane from Istanbul to Basra, the first stop on our Iraq trip. Our trip should take 2.5 hours, but is extended to 4.5 hours as THY takes a safer route due to the threat to Iraqi airspace from Israeli terrorism centered in Gaza.

Basra is located 420 km southeast of Baghdad and 50 km southwest of the confluence of the Tigris and Euphrates rivers. The city has a very harsh climate, so it is quite cold in the winter and scorching hot in the summer months.

As the plane approaches Basra, the city is barely visible through a thick cloud of dust. There is not a trace of green. When we land at Basra airport, which is largely surrounded by desert, we can see the city in more detail. With the help of our host, we quickly check in, get into our vehicles and head to our destination. The landscaping and reforestation work along the road provides some relief.

Basra is the starting point of the Development Road Project, which is being implemented with the help of Türkiye. The Development Road starts at the port of Basra and enters Türkiye at Ovaköy. It is planned to extend to Western Europe. The Development Road Project is a five-legged project with a long-term timetable, and the Greater Fav Port being built in Basra is crucial to the project. The first ship is expected to dock at the port, which is 90 percent complete, by the end of 2025. The 54-kilometer-long port claims to be the largest in the Middle East and has entered



Basra (1891)

the Guinness Book of Records with a breakwater of more than 14 kilometers. Feasibility work on the railway to the Turkish border has been completed, and the project's highway, which passes through ten provinces in Iraq, will also extend to Kapikule in Türkiye. With the integration of the Turkish ports of Mersin and İskenderun into the project, the development road project is expected to have a significant economic impact.

Basra was founded as a temporary military base by Utba b. Ghazvan during the reign of Caliph Omar. It came under Ottoman rule when Suleiman the Magnificent conquered Baghdad in 1534, after which it was opened to civilian settlement and developed rapidly to become one of the largest cities in Iraq. The most important factor in the city's rapid development is its proximity to the [Persian] Gulf and its location on trade routes. Merchants coming to Basra from many regions, especially India and the Far East, influenced the city not only economically, but also in terms of culture, civilization and science. They paved the way

BASRA IS THE STARTING POINT OF THE DEVELOPMENT ROAD PROJECT, WHICH IS BEING IMPLEMENTED WITH THE EFFORTS OF TÜRKİYE. THE DEVELOPMENT ROAD STARTS AT THE PORT OF BASRA AND ENTERS TÜRKİYE AT OVAKÖY. IT IS PLANNED TO EXTEND TO WESTERN EUROPE.

for the emergence of many scientific schools in the city. The presence of fertile lands suitable for agriculture in Basra and its surroundings and especially the production of quality dates were effective in the development of the city.

Basra has experienced frequent rebellions and civil wars throughout its history due to its cosmopolitan economic, social,

and religious structure and its strategic location. In fact, the phrase "*ba'de harâb-i'l-Basra*" [("After Basra burned down"), in English] became a saying [equivalent to "closing the stable door after the horse has bolted"] when the city was destroyed. The first of these is the Cemel incident. The incident took place during the period of the Caliphs and left deep marks in Islamic history, causing many theological and political divisions to emerge. During the Umayyad period, the city and its surroundings were the scene of bloody rebellions by the Kharjites. The fact that Basra was on the route of the Hajj led the Ottomans to attach special importance to the security of the city and to take strict measures to keep it in their hands. [The 14th century Muslim traveler, explorer and scholar] Ibn Battuta explains that the city was founded at the confluence of two rivers (*Şattularap*), one fresh and the other salty, and that it was the most important city in the region; moreover, the dates grown in Basra did not grow anywhere else in the world. In his work, Evliya Çelebi describes



Al-Quran, Basra

in detail the world famous bazaars and markets of the city. He mentions the Wheat, Mushrak, Seymer, Sayf, Haffaflar, Pilaf, Gambling and Linen Markets. In addition, he reports that there were 1000 covered bazaar shops and that there was the Attarlar Market in the center of the city, as well as the covered bazaar [*Bedesten*] shops.

Basra is very rich in oil reserves. Its main exports are crude oil, petroleum products, mineral fuels and distillates.

There is also a Turkish Consulate General in Basra. While we are in Basra, we visit our Consul General Seyit Apak in his office to get the latest information about Basra and

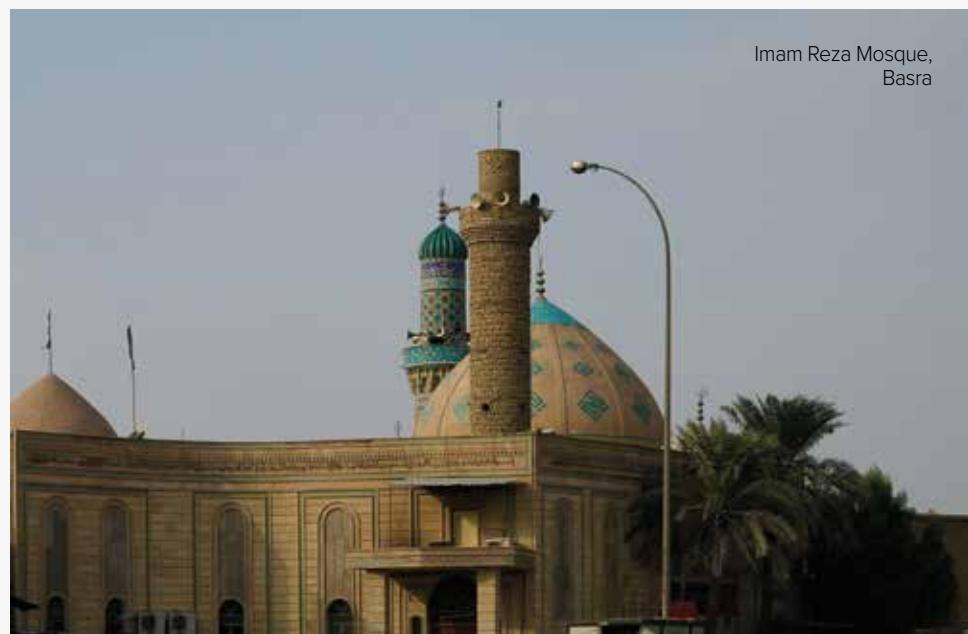
to discuss the activities of the Turkish Maarif Foundation in Basra. During our visit, we agree that a meeting with the Governor of Basra is important for our work here. The Governor of Basra, Asaad Al-Eidani, immediately accepts our request for an appointment and welcomes our delegation to his residence. We take this warm welcome as an indication of the importance the Governor attaches to relations with Türkiye. At the Governor's suggestion, we tour the newly developed residential areas of the city and visit a newly built school. This visit gives us the opportunity to assess the priorities for the school we will build here.

In the evening, our investment partner in Basra invited us to his home for dinner. After a pleasant conversation about our shared history and culture, dinner is served. We are greeted by a magnificent [dining] table, decorated in a way that reflects the cultural sensitivity of the people of Basra. If there is one point of criticism, it is that eating so much food is a burden beyond human strength.

We get our ducks in a row in Basra and head to Baghdad. It is about a five hour drive. The current season is very good for the road. We can drive without air conditioning. We drive in a straight line on the highway between Basra and Baghdad. On the highway, trucks and oil tankers attract our attention. Flames rising into the sky like torches from oil wells accompany us all the way. Driving in a straight line through the desert gets boring after a while. There are facilities along the road, but not as many as ours.

THERE IS NO BELOVED LIKE MOTHER NO LAND LIKE BAGHDAD

When we are about a hundred kilometers from Baghdad, the surroundings begin to turn green. The date palm gardens are especially noticeable. We also begin to see herds of camels along the way. As you know, Baghdad was founded at the confluence of the Euphrates and the Tigris rivers, both of which originate in Türkiye. The fertility and beauty of these two rivers gave life to Baghdad, and Baghdad became a legendary city that has inspired fairy tales and

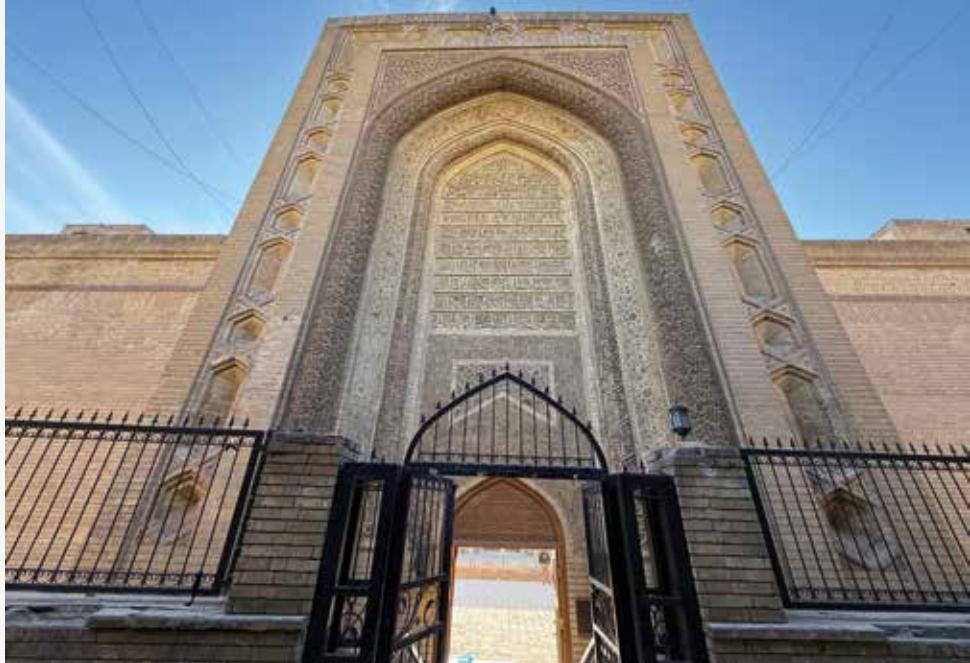
Imam Reza Mosque,
Basra

poems throughout history. We all remember the following words of our ancestors about Baghdad: *Ana gibi yar Bağdat gibi diyar olmaz* and *Sora sora Baghdad bulunur* [(There is no beloved like mother, no land like Baghdad, and better to ask the way than to go astray, respectively)]. Baghdad had become the most important center of science and culture in the world, especially during the Abbasid period, because it was the meeting point of many civilizations. To be in Baghdad [(then)] had become a matter of prestige for scientists. Baghdad must definitely be nostalgic for those days.

One of the names that have marked the recent history of Iraq is undoubtedly Saddam Hussein. As if to bury his memory, we see huge projects that were started during Saddam Hussein's time, but no one wanted to finish them. The construction of a mosque, which was roughly finished, has somehow been restarted. Baghdad wants to remain the center of the whole country; in other words, it has no intention of sharing power too much. The city makes this clear at every opportunity. Baghdad wants to make central decisions on everything from oil prices to finance to civil servants' salaries.

Security has become part of everyday life in Baghdad. If you enter a hotel, a shopping mall, or a luxury restaurant, you will be confronted with heavy security and see it as normal or even positive.

In Baghdad, as in other Middle Eastern cities, there is a meat-based food culture in restaurants. The culinary culture that began in Aleppo seems to have spread throughout the region. The recommended dish is a stuffed dish of rice, tomato paste and minced meat, as we do in Türkiye, but with a piece of meat on the bone around it. It is like a mixed stuffed casserole. We found it quite tasty. There is also a huge fish that grows in the Tigris and Euphrates rivers. It is cut open and cooked whole in the oven. It has a different and nice taste. We recommend that you try it if you are in Baghdad. It can be preferred for an evening meal, especially as it is not heavy [for digestion].



AS YOU KNOW, BAGHDAD WAS FOUNDED AT THE CONFLUENCE OF THE EUPHRATES AND TIGRIS RIVERS, BOTH OF WHICH ORIGINATE IN TÜRKİYE. THE FERTILITY AND BEAUTY OF THESE TWO RIVERS GAVE LIFE TO BAGHDAD, AND BAGHDAD BECAME A LEGENDARY CITY THAT HAS INSPIRED FAIRY TALES AND POEMS THROUGHOUT HISTORY.



Baghdad Mustansiriye Madrasah (above)

Oil wells with flames rising to the sky on the Basra-Baghdad road

The lack of public transportation and the large number of vehicles make traffic in Baghdad a complete mess. Since there is no fuel problem, people use their private cars for even the shortest distances. The intensity of traffic in the city does not decrease until late in the evening. In fact, since the day is very hot, the city's vitality increases even more at night. So the traffic jam continues into the night.

We decided that it would be unacceptable to return to Baghdad without stopping at our embassy. We made our appointment and headed for the embassy.

We met with our Ambassador, Anil Bora İnan, and had a long talk about Iraq and the region. During our meeting we evaluated our organization in Iraq, discussed what we need to pay attention to, the future of the region and what we can achieve through education.

There are many restaurants, cafes and entertainment venues along the river in Baghdad. These places are well lit and security is provided. It is an ideal area for conversation and water pipes are very common. Certain groups, especially young people, hang out in these places. However, the

Mosul Ulu Mosque



classic bazaars and closed areas are quite crowded. Along the banks of the river there are places to shop, sit and chat.

Although the U.S. occupation caused a great deal of destruction in Baghdad, there is a remarkable cultural heritage in the city, and most of it still stands in all its vitality. Unfortunately, many rare works in museums were looted during the occupation. It is well known that historical works need constant conservation and restoration. Anything else would mean abandoning them to their fate. This situation exists to some extent throughout the country. However, in Baghdad, the provincial center of Ottoman Iraq, the group of buildings consisting of the Infantry Barracks, the Palace/Government Building, the Governor's House, the Military High School, the Kotah Bridge and the Clock Tower in the Barracks Square still add value to the city. These buildings on the land on the left bank of the Tigris in the Rusafa district of the city; barracks, government buildings, industrial buildings, industrial schools, schools (military and civilian middle and high schools, gendarmerie school, law school, teacher training school, police school), customs buildings, police station buildings,

streetcars administration buildings, telegraph office buildings are some of these types of buildings. These public buildings have survived to the present day, undergoing various modifications from time to time due to natural disasters such as the flooding of the Tigris River, and from time to time with the addition of new units as needed. This group of buildings occupies an important place in the cultural heritage of Baghdad. The barracks, whose construction began in 1861 by the governor of Baghdad, Namik Pasha, was completed in 1870 during the reign of the next governor, Mithat Pasha. Today it is an important meeting place in Baghdad, with various events organized in its large garden.

We visited this place around 10 p.m. We could not go inside, but we walked around its streets and avenues. People looked curiously inside and had their pictures taken. The building has been successfully restored under Iraqi conditions. People do not want to separate themselves from history and the past, they want to be a part of it, so the interest in historical sites is growing.

THE PROVINCE OF MOSUL

Mosul is a city that has recently suffered intense and brutal destruction in the conflict with ISIS forces. It is also very rich in cultural heritage. However, many artifacts have been destroyed. The US carried out airstrikes to destroy ISIS as they retreated into the city to fight, and also hit many historical artifacts. One of the most important of these artifacts, the 12th century Al-Nuri Mosque in Mosul and the leaning minaret next to it, known as Al-Hadba or "Humpback," were destroyed in the conflicts. UNESCO recently began work to restore this minaret and mosque in Mosul. A young group of civil society volunteers have started an admirable process in this destroyed area, bringing this dead place back to life.

We know that Mosul was a provincial center valued by the Ottomans. They appointed a local family, the Jalili family, to govern the area and chose the governor of the city from this family. If you visit the living members of the family in their homes, you can still feel the cultural richness and intellectual depth they have inherited from the past. I think a political and cultural oral history study of this family could be extremely instructive. Who knows, maybe one day we can create an opportunity for such a study.

Another characteristic of Mosul is that it is a miniature of all of Iraq in today's sociology. Turkmen, Arabs, Kurds and



A fisherman fishing in the river in Basra

Shops selling fresh dates in front of the market



other minorities all live here. The same goes for the temples. The Pope and the French President are among those who visit the city, probably because of the importance they attach to this cultural and religious identity of the city. Our friends in Mosul tell us that they are waiting for our President Recep Tayyip Erdogan.

THE JOURNEY TO KIRKUK AND ERBIL

Since it is still not safe to fly from Baghdad to Istanbul, we decide to drive to Kirkuk and return via Erbil. Another five hours of driving await us. We have a pleasant trip. We stop to buy dates from the many stalls selling fresh dates along the way, take a short break in Kirkuk and do a quick tour of the city.

Kirkuk has always maintained its identity as a typical Turkmen city, both historically and today. In recent years, there have been attempts to change the demographic structure of the city. The condition of the castle, one of the city's most important his-

KIRKUK HAS ALWAYS MAINTAINED ITS IDENTITY AS A TYPICAL TURKMEN CITY, BOTH HISTORICALLY AND TODAY. IN RECENT YEARS, THERE HAVE BEEN ATTEMPTS TO CHANGE THE DEMOGRAPHIC STRUCTURE OF THE CITY.

torical monuments, is truly heartbreaking. Our hearts ache as we tour the castle awaiting restoration. In order to preserve Kirkuk's identity, the Turkmen living here must first act in solidarity.

We will visit our school and meet our teachers. After the visits we continue on our

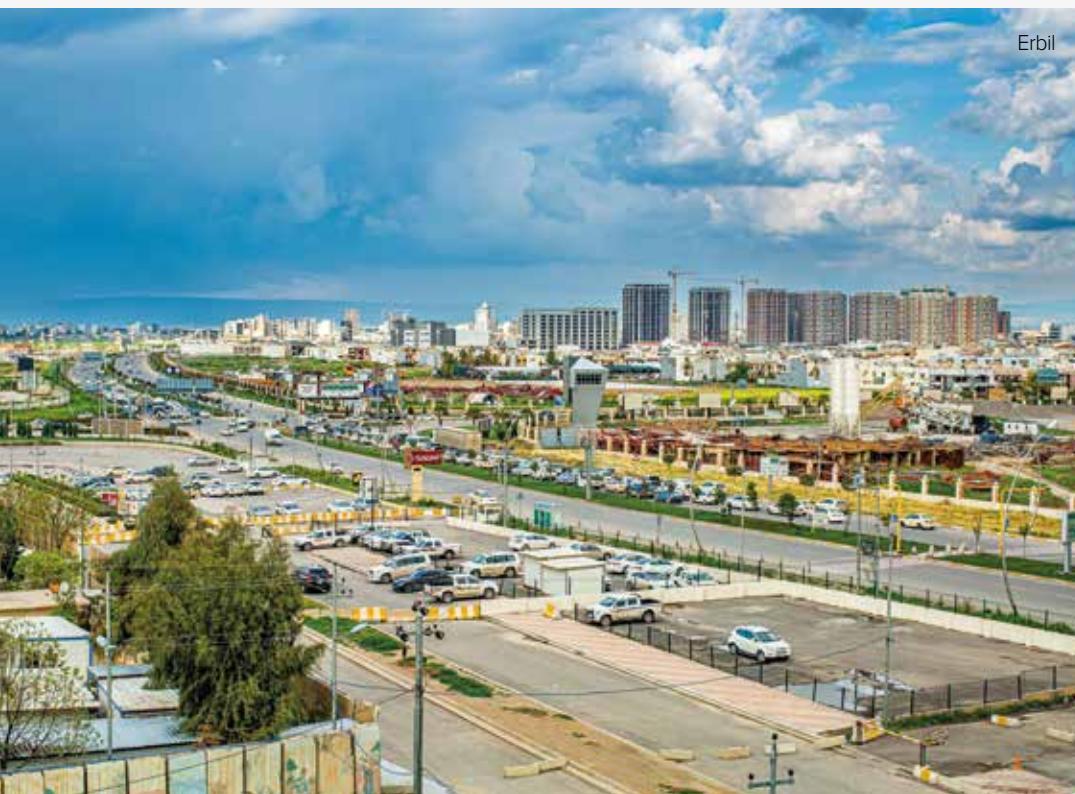
way. There is a great need for Maarif schools here, so it is essential that we quickly increase the capacity of our school here in the coming period.

From Kirkuk we go to Erbil. Since Erbil is the center of the Iraqi Kurdistan Regional Government, our passports are checked at the entrance. Erbil, the main city in northern Iraq, is more similar to Turkiye in terms of geography and flora. It is also very close to the Turkish border. The population of Erbil consists of Kurds, Turkmen, Arabs and Syriac Christians.

The historical center of Erbil is the area where the Erbil Citadel is located. There is a settlement and commercial cycle around the citadel. It has been on the World Heritage List since 2014. The new expansion model of the city is also based on this center. Erbil is also the capital of the Kurdistan Regional Government. It has affiliated cities. The Kurdish language and affiliation are important. Many famous figures of Turkmen origin, such as



The Erbil Citadel



Erbil

Erbilli Esad Efendi, grew up here. Erbil was founded as a Turkmen city. Sunni Islam is dominant. In terms of Sufi tradition, it is under the influence of Naqshbandi. Although historically a Turkmen city, it now has a demographic structure where Kurds and Turkmen are densely populated. Kurdish is more dominant in terms of language use. The Turkmen seem to have been pushed into the background after the partition of Iraq.

The U.S. has positioned Erbil as a center. Erbil airport has also been positioned as a U.S. base. The largest US consulate building in the world is also located in Erbil.

The Maarif Foundation opened its first educational campus in Iraq here. The Foundation values Erbil as its center. A perfect campus continues to serve as the Maarif School. It was built with great foresight by the [late Professor] İhsan Doğramacı, who had a connection with these lands. The Turkish Maarif Foundation is planning to open a second campus in the near future.

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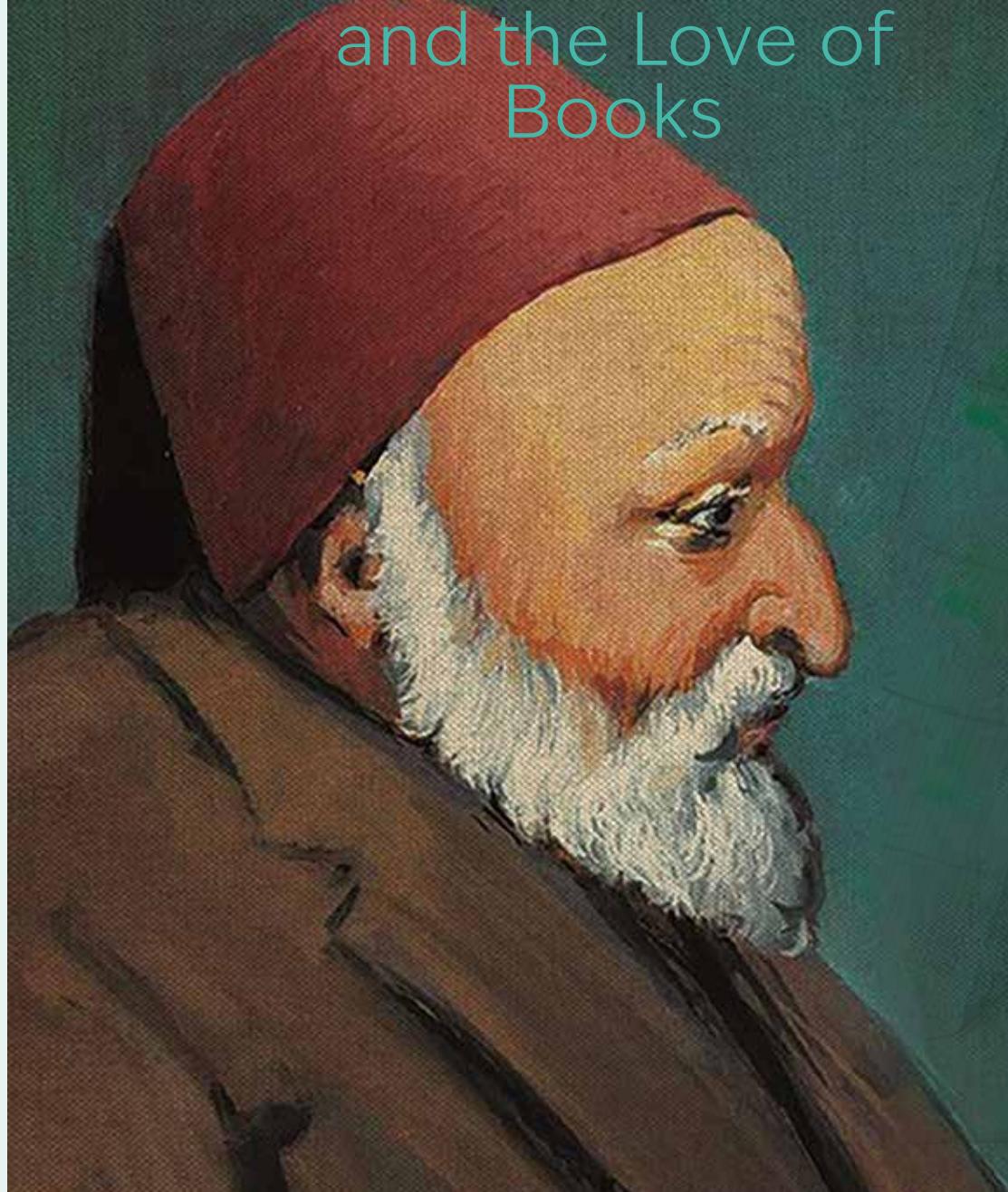
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* Professor

*A Life Dedicated from
Viewing to Contemplation*

Ali Emîrî Efendi

and the Love of
Books





Sena Kardaş *

Ali Emîrî Efendi is considered to be the first paleographer and an expert of diplomatic correspondence to comprehend various types of writing, calligraphy and recording techniques used in Ottoman records.

Muzaffer Esen, who wrote the article on Ali Emîrî Efendi in Reşat Ekrem Koçu's Istanbul Encyclopedia, introduced Ali Emîrî Efendi as "a scholar of Ottoman history and Ottoman literary history in the sense of the word scholar as it is used in the Eastern world. A lover of books who devoted all his life's earnings and passion to buying and reading books. A great benefactor who donated more than fourteen thousand volumes, many of them unique manuscripts, to the knowledge of the country as a national library". In fact, Ali Emîrî Efendi, a book lover who is remembered with books and libraries in every medium where his name is mentioned, was born in Diyarbakır in 1274 AH (1858 AD) according to the translation in his biographical work entitled *Tezkire-i Su"arâ-yi Âmid*.

He is a member of the Emîrîzade family, an important family in the cultural life of the [Turkish southeastern] city of Diyar-

bakır. Born as the last child in his family, Ali Emîrî Efendi began his education at a very early age. He studied with his teacher Feyzi Efendi and many other teachers, and after studying the Qur'an and *Ilmihâl* [(a concise manual of Islamic teachings)] at the Sülukiyye Masjid School, he read the books *Emsile*, *Bina* and *Maksûd*. Ali Emîrî was very interested in reading and learning as a child. He expressed his curiosity about all kinds of writings on old buildings he saw, and that this curiosity reached a point where he could not pass by without reading if he saw an inscription somewhere. His joy at receiving an Egyptian printed book from his uncle Kâmî Efendi when he was eight or ten years old proves that his interest in books began at an early age. Ali Emîrî Efendi expressed this memory in his biography as follows:

"When I was only eight or ten years old, I was curious about the inscriptions on the ancient buildings, and I worked very hard to

solve them. To such an extent that it was very difficult to pass by without solving something that was engraved somewhere. I started writing ebyât [(poetic texts consisting of two verses)] first with Âşık Ömer and then with Sünbülzâde Vehbî Dîvân. When I was only nine years old, our great-uncle Kâmî Efendi, a translator, gave me a Nevâdirü'l-âsâr printed in Egypt. I cannot describe how happy I was."

In another part of his biography, Ali Emîrî Efendi said that his interest in books began when he was nine years old and that, with this interest and love, he dreamed of founding a library at an early age:

"My interest in books began when I was nine years old. Today, exactly sixty years later, neither my night is night nor my day is day. My whole life has followed this interest. For example, my father and relatives used to tell me that five or six hundred years ago there was a library in Diyarbakır with 1,040,000 (one million forty thousand) volumes. Although it was childish, I said to myself, even if I cannot create a library worth millions, I can at least create a library of fifteen to twenty thousand volumes, and I made a covenant with Almighty Allah from the age of nine until now - exactly sixty years - to devote and allocate whatever money I could get my hands on to buying books. From that day on, I began to buy books."

Ali Emîrî Efendi, who began his education at a young age, continued to study the sciences of rhetoric, grammar, semantics and logic, and took lessons in calligraphy. It was during this period that he became interested in poetry, and at the age of fifteen he wrote verses for Koca Ragîp Pasha, one of the most important representatives of wisdom poetry in Turkish literature. At the age of seventeen, Ali Emîrî Efendi wrote a poem for the then [Ottoman] Sultan Abdülaziz Han, and in the acclamation part of his ode, he described his love for science and books.

I am only a seventeen-year-old student.

I am far and away from praising your honorable self.

Since the day I was born, I have seen an unfaithful world faithful to no one.

I found only those with knowledge and skill worthy of respect. I found knowledge and skill the only cause for pride in the world.

Since then I have not honored anything else in the world. I began to acquire knowledge and skills evermore.

I am trying so hard to study knowledge that no one has ever tried so hard for anything.

Even if I go to the rose garden, the book is with me. The dream teaches me my lesson even if I fall asleep.

The children of the city have fun and joy playing. I, on the other hand, have fun and joy studying.

The world market is full of pearls of knowledge and wisdom. So, I shop for knowledge in the world.

He who has not learned a skill has fallen from grace, I have seen.

He who has not kept his father's word has fallen, I have found.

Let me complete my knowledge With God's help and permission.

Let knowledge, in turn, be a means to both worlds for my ascension.

Ali Emîrî Efendi was educated in the southeastern Turkish cities of Diyarbakır and Mardin. Emîrî received his first education at the Sülukiyye Madrasah and then took Persian lessons from his uncle Fethullah Feyzi Efendi. For about three years, he took various lessons from other teachers and improved his Arabic and Persian in a short time. After completing his education, Ali Emîrî Efendi entered the civil service and served in various cities in Anatolia. For his outstanding efforts, diligence and gen-



He donated about ten thousand books, most of them rare works, to the library, which was founded on April 17, 1916, and named it "Millet Library."

erosity throughout his civil service, Emîrî received various medals and awards from the Ottoman Empire.

The importance he attached to patriotism and hard work as a determined and patriotic scholar is reflected in many of his poems. According to Ali Emîrî Efendi, those who do not have good morals, do not strive for the growth of their state, do not acquire knowledge and wisdom, or do not act according to their knowledge are evil people with a dark conscience.

THE MILLET LIBRARY

After the proclamation of the Second Constitutional Era, Ali Emîrî Efendi retired from the civil service with a small pension to devote more time to his beloved books, and it was then that he began to look for ways to give tens of thousands of his books to his people. Undoubtedly, the fear that his books would be damaged in a fire,

given the wooden structures around his house, played a role in this desire. While he was discussing with his friends at home how to donate his books, he Ali Emîrî Efendi received a letter from the Minister of Endowments, Sheikh al-Islam Hayri Efendi, who was willing to preserve the valuable books of the Ministry for the benefit of the public. Ali Emîrî donated about ten thousand books, most of them rare works, to the library founded on April 17, 1916 and named it "Millet Library" [(The Library of Nation)]. It can be said that Ali Emîrî Efendi's naming of the library he founded as "Millet" was very important in terms of the meaning he gave to the word nation and the mission he assigned to the nation. The ghazal with the rhyme "Nation" [(Millet)] in his Divan expresses this meaning and mission. By naming the library "Nation", Ali Emîrî expressed that only the nation could carry forward the state that



was waiting at the door of a new century. According to Ali Emîrî Efendi, this would only be possible if the nation worked with love for the country:

Let talented people be raised. Let the nation create new arts. Let the nation work with love for the country and make the country prosperous.

Behold! Once the nation is determined to follow the path of its ancestors, there will emerge many Ibn Rushds and Ibn Sinas.

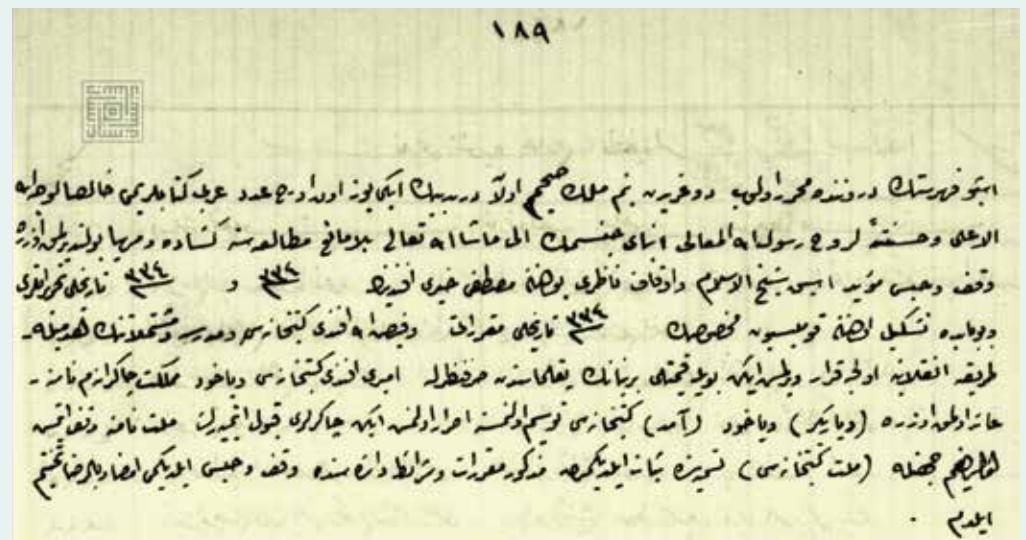
Ali Emîrî Efendi collected many manuscripts scattered in different places and managed to save most of them from decay.

Ali Emîrî Efendi spent the rest of his life at the Millet Library, of which he was appointed director, and made great efforts to enrich the library, running from place to place in search of rare works. According to him, the number of books in the library eventually reached twenty thousand. Due to the efforts of Ali Emîrî, the Millet Library acquired a rich collection that included the divans of famous divan poets and Ottoman Sultans such as Mehmet the Conqueror [(Fatih Sultan Mehmet)], Selim the Resolute [(Yavuz Sultan Selim)] and Suleiman the Magnificent [(Kanuni Sultan Süleyman)], various historical documents, maps, valuable manuscripts of western literature, the manuscripts of Jean Jacques Rousseau and Moliere, a letter by Emile Zola, a valuable collection of calligraphy and many other rare works that could not be found in any other library. After the establishment of the library, Ali Emîrî Efendi also worked to make these rare works available to the scientific community. The most important of these works are the articles in which he introduced the books in Fatih Sultan Mehmet Vakfı University Department of Library and Documentation.

DÎVÂNU LUGATI'T-TÜRK

During his time as the director of the Millet Library, Ali Emîrî Efendi continued to collect valuable books and add them to the library's collection. He also contributed to the introduction of a valuable work, known only by its name until 1910, to the scientific world. He made a great contribution to the Turkish language, culture and literature by purchasing this unknown work called *Dîvânu Lugati't-Türk* [(Compendium of the Languages of the Turks)], written by Mahmud al Kashgari in 1072-1074.

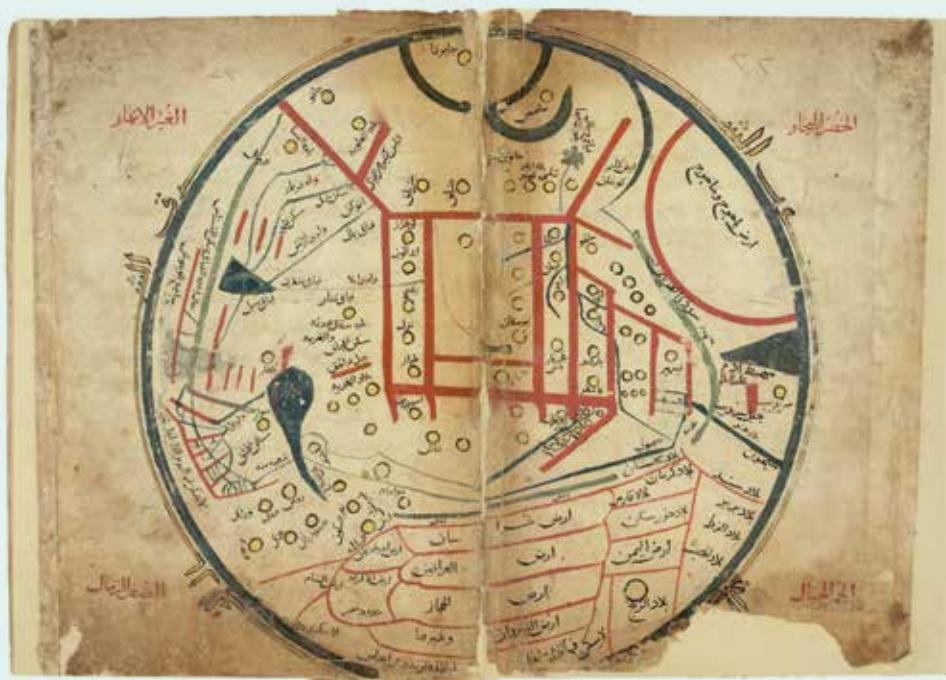
The story of Ali Emîrî Efendi's purchase of this work is one of the best examples of his sensitivity and enthusiasm for books. This story is told in detail in his article entitled "How did the National Library came into being?" According to the story, this valuable book which belonged to the former Minister of Finance, Vanîzâde Nazif Pasha was given to a book dealer named Burhaneddin Efendi for sale. When the book was examined by the former President of the Senate Mustafa Asîm Efendi, it was found to be a rare work that was about nine hundred years old. Although Mustafa



Ali Emîrî Efendi's own handwriting, recording the 4,213 Arabic books he donated to Millet Library

Asîm Efendi said that the book should be taken to the Minister of Education Emrullah Efendi, Burhan Efendi could not find Emrullah Efendi in the Ministry of Education. So, Burhan Efendi knocked on Ali Emîrî Efendi's door. He told him the story of the book, but Ali Emîrî did not believe him. The next day, Burhan Efendi took the book to Ali Emîrî Efendi. When he examined it and found that it was indeed the *Divanu Lugati't-Türk*, Emîrî expressed his joy as follows:

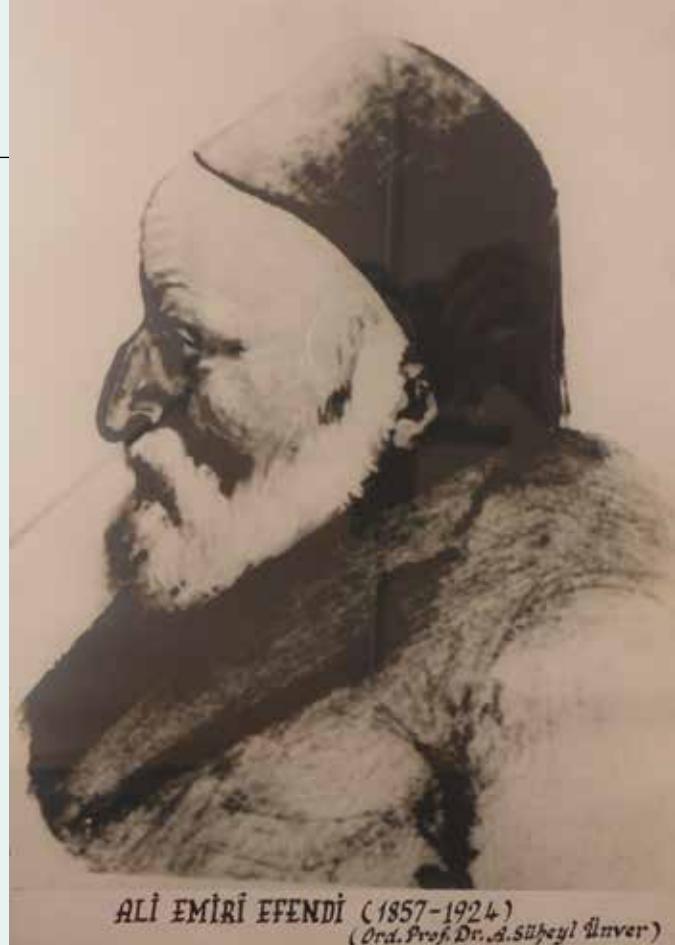
*"The next thing I saw was a book written in the time of the Abbasid Caliphs on the Turkish language, Turkish customs, Turkish manners, a spherical map of the Turkish provinces, a picture of the Turkish flag and the old Turkish script. And although it was written four or five hundred years before the discovery of America, it exists in America under the name of *Jabalica*. I am almost going crazy with joy."*



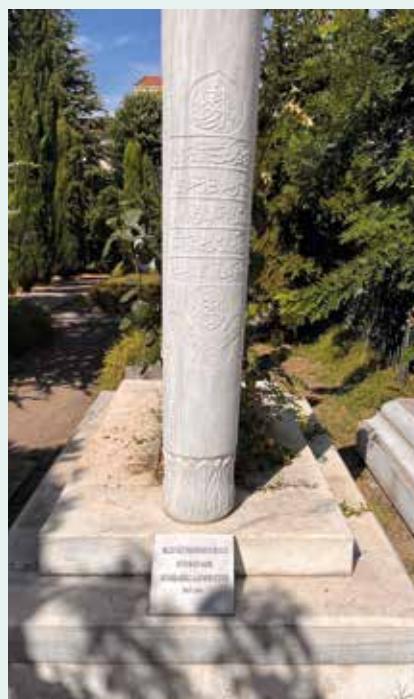
The first world map drawn by a Turk found in *Divânu Lugati't-Türk* (Manuscripts Institution)

Burhan Efendi then asked whether the twenty liras recommended by the booksellers was reasonable. Ali Emîrî Efendi said that twenty liras was very reasonable, but if the book was not sold, he would buy it for a bonus of three liras if he brought it to him directly. After Burhan Efendi left the cafe, Ali Emîrî Efendi began an endless wait. On the fourth day of his wait, Burhan Efendi, unable to sell the book and remembering Ali Emîrî's words, took the book with him and went to see Ali Emîrî Efendi. After he had bought Dîvânu Lugati't-Türk for thirty-three gold coins, both the Ministry of Education and the Hungarian Academy of Sciences offered Emîrî a large amount of gold for the work, but he did not accept any of these offers. When he was offered money, Ali Emîrî replied, "I am grateful for your kindness and appreciation. Because I will have received money for a small service to my country and my people. This is something that weighs heavily on my conscience. You will distribute the money to some honest families in need. Let this alms be called the alms of Divanu Lugati't-Turk."

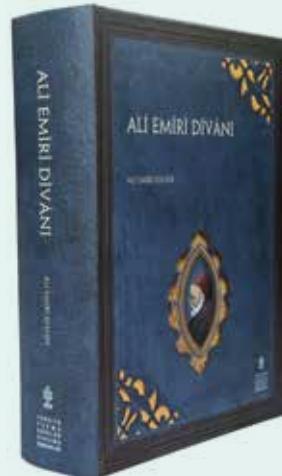
Ali Emîrî Efendi dedicated the rest of his life to the revival of the Millet Library and worked with all his might to continue the Turkish tradition of foundations. He was a philanthropist, a lover of books and an Ottoman scholar. Ali Emîrî died on January 23, 1924 in the French Hospital in the Şişli district of Istanbul. As [the famous Turkish poet] Yahya Kemal [Beyatlı] put it in the eulogy he wrote for Emîrî, the only legacy that Ali Emîrî Efendi has left is Dîvânu Lugati't-Türk, which he entrusted to the present day, and the Millet Library, the only wealth of his life.



A portrait of Ali Emîrî Efendi
(Distinguished Professor A. Süheyli
Ünver archive)



The tomb of Ali Emîrî Efendi



Ali Emîrî, Ali Emîrî Dîvâni, The
Presidency of Manuscripts
Institution of Türkiye Publications

This exquisite library, a single piece of light,
Was his only single piece of wealth in this
world,

He dedicated it to the nation like our pure
ancestors,

The people are admirers of his
unprecedented work

RESOURCES

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IN THE FOOTSTEPS OF CIVILIZATIONS:

View of the Molla Zeyrek Mosque from the Pantocrator Monastery

We are in a shabby neighborhood with its steep slopes and irregular layout; weary with its timeless masonry structures; mystical, ancient and layered with its places of worship and personalities that bring together different religions; we are in Zeyrek.

This ancient neighborhood reveals its structural condition as in the saying "He doesn't know any bird but a sparrow, any steep but Zeyrek", used by the old Istanbulites for those who lacked manners and knowledge, is spread out on the 4th hill of Istanbul overlooking the Golden Horn. This settlement gave life to the Byzantines with its monuments and religious structures and to the Ottomans with its wooden houses. It is one of the four districts of Istanbul included in the World Heritage List with its hidden treasures above and below.

Firdevs Kapusizoğlu



ZEYREK MOSQUE, GUSTAVE SCHLUMBERGER, 1890. ISTANBUL WITH ENGRAVINGS



Zeyrek has some of the finest examples of Turkish wooden architecture and monumental buildings. It is a settlement that has survived major earthquakes and fires. The Pantocrator Monastery, also known as the Molla Zeyrek Mosque, is located on a hill overlooking the Golden Horn and is the center of what was known as the “Monastery Region” during the Byzantine period. This magnificent structure, whose name means “Ruler of the Universe,” is not only a place of worship for Christians and Muslims, but also a hospital, a madrasah and the center of social life.

The first scientific studies of the Zeyrek region date back to 1968, and the region was declared a protected area in 1975. Despite the extension of the boundaries of the protected area in 1979-1980, it was not until the 2000s that conservation efforts gained significant momentum and numerous studies were initiated in the Zeyrek Cultural Heritage Area.

Situated on a hill overlooking the Golden Horn, the Pantocrator Monastery, also known as the Molla Zeyrek Mosque, is in the center of what was known in Byzantine times as the “Region of Monasteries”.

THE PANTACRATOR MONASTERY DECORATES THE BYZANTINE CIVILIZATION

The monastery consists of three adjoining buildings and is a classic example of medieval Byzantine architecture. Built as a monastery under the patronage of Empress Irene, the wife of Emperor John II Comnenos (1118-1143)

and also the daughter of Hungarian King Laszlo, the church was dedicated to Jesus. The church that was dedicated to the Savior Pantocrator in the south of the complex consists of two separate churches and a sepulchral chapel. It has a closed Greek cross plan with a single narthex. The northern church was dedicated to the Eleusinian Virgin Mary (Mother of God, the Merciful Mary), features on the same plan, again with a single narthex. Since the church attached to the monastery of Ayios Polyeuktos fell into ruins, it is known that some architectural elements from the church were used as reused materials in Pantocrator. The chapel connecting the two churches was dedicated to Archangel Michael.

Eirene, the patron of the monastery, was buried here after her death. The Byzantine imperial family continued the tradition and the Pantocrator Church became the second religious building with the most burials after the Havarium. Many emperors were buried here with their family members. Ioannes II who died in 1143, Eirene (Bertha von Sulzbach) who died in 1158 and Manuel I who died in 1180 are some of the members of the





VIEW OF THE MOLLA ZEYREK MOSQUE



Comnenos family buried in the monastery. Wondering who started this tradition, we come across Emperor Constantius, son of Emperor Constantine the Great, and find out that he issued a law on the burial of emperors with their wives.

The Pantocrator Monastery, the largest and oldest place of worship in Istanbul after Hagia Sophia, is one of the two monasteries is one of the two monasteries with a hospital. The other is the building known today as the Fenari Isa Mosque. The Typikon of the Pantocrator Monastery, the document of its foundation and functioning, has survived to this day in the form of a copy of the original. It has also been translated into French and English. According to the Typikon, which determines the functioning and conditions of all monastic and hospitals, the capacity of the hospital is 50 people and it is divided into two sections as men and women. We know that the hospital capacity of the Fenari Isa Mosque is much

more limited: the hospital has five separate sections, each section is reserved for a different disease. Although some studies have been carried out to reveal the architecture of the sections of the hospital described in the Typikon, these studies are not valid. In the study by A. Orlando, the hospital was placed in the north of the monastery, the dimensions of the rooms were formed according to the number of beds, and the resulting two-part hospital was formed by cells around an inner courtyard with buildings and a portico. The monastery also had an old people's home, a pharmacy and a bathhouse. Although it is known that the bath was part of the monastery's hospital, we learn that there is no clear information about its location, and it is believed that the whole complex was built on the slope to the west of the church. The location of these buildings is unknown today, but some ruins around the church are believed to belong to the monastery complex. The existence of a

manuscript workshop attached to the monastery complex is evidenced by manuscripts found in Europe, which are believed to be of monastic origin.

During the Latin invasion in 1204, the emperor is said to have stayed in the building, which was inspected by the Venetians. During the recapture of the city, the building was damaged by the Genoese, who were hostile to the Venetians. Some very valuable collections from the c

hurch were smuggled to San Marco during the Latin occupation.

The late Roman marble tabula ancata on the lower left of the inner wall of the outer narthex, which has survived to the present day, is an important piece of spolia. A Latin inscription carved into one of the marbles on the inside right of the apse wall reads "Niccolò was here". Who Niccolò was is a mystery. Maybe he was a soldier, maybe a doctor, maybe one of the patients, who knows?



MONASTERY BECOMES ISTANBUL'S FIRST MADRASAH

Gennadios, who grew up in the Pantocrator Monastery, stands out as the first Patriarch of the Fatih period, while the monastery was opened as a madrasah to meet the needs of the people of the city after the conquest of Istanbul. In a traditional approach, the date 1453 on the emblem of Istanbul University probably refers to the Zeyrek Madrasah, the first madrasah in Istanbul. It is also suggested that the building

The Pantocrator Monastery, the largest and oldest place of worship in Istanbul after Hagia Sophia, is one of the two monasteries with a hospital.



used as a madrasah until 1470 was used for a time as a *bedesten* [covered bazaar]. It is believed that the monks' cells belonging to the building were used to house students studying at the madrasah. When it was converted into a mosque under the foundation of Fatih Sultan Mehmed, it began to be known by the name of Molla Mehmed Zeyrek Efendi, the first teacher of the madrasah. It is known that the imperial gallery, mihrab and supporting pillars were added to the structure in the 18th century

during the reign of Sultan Mustafa III. Mehmed Efendi is known to have died 20 years after the conquest of Istanbul. Zeyrek is a nickname given to Mehmed Efendi by Haci Bayram-ı Veli, meaning alert, intelligent. Other important buildings in the area include Sheikh Suleyman Mosque, Zeyrek Cistern and Old Imaret Mosque. After the Fatih Mosque and the madrasahs were built, the Zeyrek madrasah ceased to operate. There are also several other significant buildings in the area, including the Sheikh



VIEW OF THE MOLLA ZEYREK MOSQUE

Professor Oosterhout. Under the protocol signed by the Istanbul Metropolitan Municipality and the General Directorate of Foundations in 2009-2015, extensive restoration work was carried out on the entire complex. This work is recorded as the first major restoration after the interventions in the XVIII century.

Today, the masonry building in the courtyard houses the Zeyrek Academy established within the Fatih Municipality with the aim of promoting Istanbul's tangible and intangible cultural heritage and creating a neighborhood for students to receive academic education. The Academy organizes training and events on the history, architecture, planning, art history, archaeology, culture, art, social life and intangible heritage of Suriçi Istanbul. Applications for events can be made through the website. Also in the courtyard, the Municipal Social Center offers a unique view of the Vefa district to Süleymaniye and the Golden Horn, accompanied by a cup of coffee on the terrace. In fact, Zeyrek, with its cultural and mystical texture, intellectual capital, spicy *boza*, [(thick slightly fermented millet drink)], and [a cup of] coffee [commits forty years of friendship, as a Turkish proverb says] deserves to be at the first place in the route of Istanbul lovers.

In a traditional approach, the date 1453 on the emblem of Istanbul University probably refers to the Zeyrek madrasah, the first madrasah in Istanbul.

was moved to Hagia Sophia. In 1985, the Zeyrek Mosque and its surroundings were inscribed on the UNESCO World Heritage List. Between 1994 and 2006, partial restorations of the northern and central buildings were carried out at different intervals by Professors Zeynep-Metin Ahunbay and



ZEYREK MOSQUE, A.G.
PASPATIS, 1877, ISTANBUL
WITH ENGRAVINGS.

Suleyman Mosque, the Zeyrek Cistern and the Old Imaret Mosque. After the construction of the Fatih Mosque and its associated madrasahs, the Zeyrek Madrasah ceased to operate.

The Molla Zeyrek Mosque had not undergone any repairs until the 1950s and was in a state of considerable dilapidation. Under the auspices of the General Directorate of Foundations, a restoration program was initiated in 1954 under the supervision of master architect Ali Saim Ülgen. The project focused on the structural integrity of the roof and the western facade of the outer narthex. The removal of the wooden floor in the south building in 1953 revealed Opus Sectile mosaics depicting mythological figures and signs of the zodiac, imitating ancient features. In 1954, the American Byzantine Institute conducted a study of the floor mosaics and implemented the necessary protective measures; these studies continued until 1963 and were published between 1956 and 1963. Stained glass from the Byzantine period was unearthed in the rubble of the South Building. During the same period, the pulpit from the Kariye Mosque was moved to the central area of the Molla Zeyrek Mosque and prayers were held in this section. The north building was restored in 1966-1967 under the supervision of master architect Fikret Çuhadaroğlu. The entire structure, especially the western facade, was extensively renovated and the green breccia sarcophagus that used to be in front of the building



According to Pierre Bourdieu *the Social Function of School:* **Reproduction of Social Domination**

As with all of the works of the French sociologist Pierre Bourdieu, his studies on education primarily provide a description and theory of the class structure in society. In line with all other areas of his sociology, he seeks to understand how the education process produces and reproduces inequality and stratification in society.

 Professor Ahmet Zeki ÜNAL*



Some sociologists share the idea that modern societies are unstratified, egalitarian and that classes are relatively unimportant, based on the fact that historical examples of slavery, the caste system or the distinction between nobles and peasants no longer exist. But this is far from the truth. The influence of class may be less than Marx thought, but there are very few areas of social life that are not affected by class differences. Even physical differences can be seen as closely related to class membership. Class differences are manifested not only in health, but also in the location and residence of the individuals and groups that make up these strata, in modes of social interaction, areas and forms of consumption, leisure activities, feelings, thoughts, attitudes and tendencies, values, beliefs, tastes and world views. With all these characteristics, each of the layers that make up a sub-cultural environment has its own unique and relatively different life opportunities and lifestyles.

For this reason, as with all of Pierre Bourdieu's work, his studies on education are first and foremost a description and theory of the class structure in society. As in all other areas of his sociology, he seeks to understand how the educational process produces and reproduces inequality and stratification in society. As in all other areas of Bourdieu's sociology, the French sociologist seeks to understand how the educational process produces and reproduces inequality and stratification in society. Although he focuses on educational institutions, his critical analyses are much broader. According to the French sociologist, all modern institutions, including the capitalist market and the state itself, tend to promise more than they can deliver. Although they present themselves as working for the common good of the people, they actually reproduce social inequalities. They inspire those who want a richer, freer life, but disappoint them with the limitations they impose and the symbolic violence they resort to. For there is cultural capital in society as well as econom-



Education contains the codes of the dominant culture, and it is often not easy for students from lower classes to decipher these codes.

ic capital. Based on the distribution of economic capital, the class structure reflects, reproduces and legitimizes class differences in a way that generally works in parallel although it is sometimes complicated in the distribution of this capital. The cultural capital that exists in society, like economic capital, is scarce. Although the sharing of cultural elements increases their value, cultural capital can only maintain its value by concentrating certain cultural elements in certain hands as much as possible, as a mechanism of class elimination.

CULTURAL CAPITAL AND HABITUS

According to Bourdieu, cultural capital is defined as a concept that refers to the total accumulation acquired in the process of education - in other words, socialization - in

the broadest sense. Bourdieu divides cultural capital into "school capital," which is acquired through formal education and given an objective appearance by diplomas, and "inherited cultural capital," which refers to the qualities that come from the family and are naturally acquired in family life. Whether acquired through the school system or inherited from the family, it corresponds to the totality of intellectual qualities. This capital can exist in three situations: First, in a permanent tendency attached to the body - for instance, speaking comfortably in front of others; second, in an objective situation as a cultural good - such as owning paintings and works; and third, in an institutionalized situation, a situation socially recognized by institutions - such as school titles.

In almost all of Bourdieu's work, we see an effort to understand the processes that dominate the way cultural capital is produced. Let's talk about what habitus is, the most important concept in the toolbox he developed for this purpose. Habitus describes a permanent and transferable system of dispositions that are shaped by the world we perceive, evaluate, and act in. These unconscious schemata are acquired through constant exposure to particular social conditions and conditionings, and through the internalization of external constraints and opportunities. Although each individual possesses a unique form of the common matrix, this means that they are shared by people who have similar experiences. In other words, it is nothing more than this practical sense of what to do in a given situation. Bourdieu sometimes refers to this as "reading the game" in sports.

The specificity of the habitus is characterized by the amount and structure of the (economic, cultural, social and symbolic) capital it possesses. Each individual has a unique habitus; in addition, Bourdieu argues for the existence of a class habitus, i.e. the condition of being given by the place where the individual is located in the economic, social, and cultural conditions of existence and mode of production imposed by the place where the



individual is located. This objective situation gives rise to a totality of perception, taste, and thought that the individual internalizes and gradually concretizes unconsciously throughout his or her life.

HABITUS AND DOMINATION

Bourdieu distinguishes three lifestyles corresponding to three social classes, using the concept of habitus as an explanatory factor for practices at the level of society as a whole. According to Bourdieu, members of the upper class, who dominate, are equipped with a habitus based on the concept of distinction; the habitus of members of the middle class - what Bourdieu calls the petty bourgeoisie - is shaped by their desire to move into the upper class, i.e. to rise socially. The lower classes, which Bourdieu refers to as the popular classes have a habitus that is strongly determined by the meaning of necessity and adaptation to this necessity, and therefore by the valuation of physical strength.

Relations of domination take the form of symbolic violence, that is, the dominating class tries to impose its own social values, its own worldview and its own culture on the dominated classes. In this sense, the dominant culture is the culture of the dominating class. Domination has the goal of social reproduction, that is, the dominant culture must always be legitimate and must never be a subject to debate. Therefore, "colors and tastes are not debatable."

CULTURAL CAPITAL AND THE ORIGIN OF INEQUALITY

According to Bourdieu, the educational institution has a special place in the reproduction of this inequality and social stratification that exists in society. We see that he uses an analogy to explain the role of the school institution in this relationship of domination:

"In order to get a holistic view of the functioning of the reproduction mechanisms related to the school, ... we can refer



Bourdieu divides cultural capital into 'school capital' and 'inherited cultural capital'.

to the image used by the physicist Maxwell to explain his second law of thermodynamics: Maxwell imagines that there is a demon among more or less hot, i.e. more or less mobile, particles; this demon separates the particles and throws the fastest ones into a container of increasing temperature and the slowest ones into a container of decreasing temperature. In this way it preserves the difference, the order, which would otherwise disappear. The school system also works like Maxwell's demon: At the cost of the energy required for the selection process, it preserves the pre-existing order, that is, the difference between students endowed with unequal cultural capital. More precisely, through a series of selection processes, it separates those who have inherited cultural capital from those who lack it. Since differences in ability are inseparable from social differences based on inherited cultural capital, they perpetuate pre-existing social differences" (Bourdieu, 1995: 40-41).

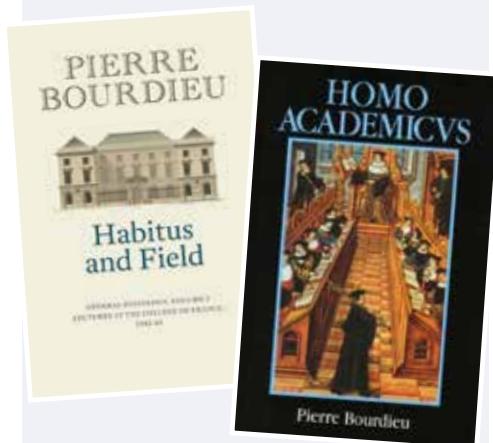
Bourdieu emphasizes that equality has not been achieved in France, even with the education of all, despite the fact that France has been a society that has attached particular importance to egalitarianism since the French Revolution of 1789. While differences in the quality and prestige of the schools from which people graduate ensure the perpetuation of this inequality, the differences in educational success due to the cultural capital inherited while studying at the same school also feed this situation.

There are subtle ways in which schools separate people from different cultural backgrounds. Bourdieu points out that this path is first opened up by the fact that the education given in schools contains the ideology and cultural codes of the dominant culture. Education contains the codes of the dominant culture, and it is generally not easy for students from lower classes to decipher these codes. Bourdieu puts forward a proposition that formulates his findings on this subject: The success of all schooling is fundamentally based on certain skills and knowledge in the earliest period of life. Children who belong to the dominant class have internalized these skills and knowledge since their preschool years. They, therefore, have the keys to decipher the messages conveyed in the classroom. In other words, they have the code of the message. The educational success of social groups is therefore directly related to the amount of cultural

capital they possess. Therefore, middle class students have a higher level of success than working class students because the middle class subculture is closer to the dominant culture.

In his observations of the French education system, Bourdieu notes that it is not possible for teachers to be impartial even when grading students, and that they largely prioritize the values and styles of the dominant class. The difference that a student shows in easily visible nuances allows him to be one step ahead in his grading. Students from lower classes, generally, fail to grasp the meanings inherent in the grammar, accent, tone of voice and style of speech of teachers who adopt the style of the dominant classes. But the codes of meaning are already present in others. Therefore, according to Bourdieu, the main purpose of education in modern society, despite all claims of egalitarianism, is actually to fulfill an "elimination function". This means eliminating people from the lower classes, which Bourdieu calls the working class, from higher levels of education.

These examples that Bourdieu collects from the social environment still refer to situations where people from different class backgrounds are educated in the same classroom environment. Indeed, the policies pursued in order to remain faithful to the promises of the national education system to provide equal education and opportunities for all may have led to the emergence of such exceptional situations in the past. However, a development such as the increasing segregation of educational areas according to economic conditions should also be taken into account over time. Bourdieu also focuses on such situations. Indeed, the segregation of educational institutions according to certain levels of economic capital from the outset is becoming a more dominant model day by day. Poor children cannot go to schools attended by the rich anyway. In state schools, where egalitarianism is somehow maintained, it is usually ensured that the



According to Bourdieu, the educational institution has a special place in the reproduction of this inequality and social stratification that exists in society.

poor are inaccessible because of the neighborhood in which the institution is located.

On the other hand, Bourdieu points to intelligence-based assessment, evaluation and selection systems as other mechanisms through which the educational system reproduces inequalities. In an educational system where mathematics constitutes a hegemonic field of knowledge, the hierarchical ordering of elite occupations based on success in mathematics inevitably creates a parallel ordering between important and unimportant occupations. The school system, thus, functions as Maxwell's demon, evaluating and selecting students "according to

their talents," ultimately steering students from lower social classes toward applied sciences such as medicine and engineering while paving the way for students from upper social classes toward management sciences such as business, economics and political science. In this way, the social differences of the past and present are maintained in all situations, and the continuity of the present order is ensured.

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Aykut Yıldırım*

As An Instrument of Cultural Communication Turkish Series

Turkish TV series have an important place not only as a means of entertainment but also as a means of cultural communication. They convey the values, changes and cultural heritage of Turkish society to a wide audience and serve as a bridge between different cultures.

In recent years, Turkish TV series have attracted great interest not only in Türkiye but also on a global scale. Türkiye has become the second largest exporter of TV series/films after the USA. The series *Deli Yürek*, which was exported to Kazakhstan in 2011, paved the way for this process.

Global demand for Turkish TV series increased by 184 percent between 2020 and 2023, making Türkiye one of the largest TV series exporters in the world. The top three most watched TV series are Magnificent Century, *Diriliş Ertuğrul* and Valley of the Wolves. Series such as *Çukur*, *Aşk-ı Memnu*, *Eşkiya Dünyaya Hükümdar Olmaz*, *Sen Çal Kapımı*, *Yabancı Damat*, *İçerde* and *Bir Zamanlar Çukurova* are also among the most watched series.

According to the Ministry of Culture and Tourism, around 800 million people around the world watch Turkish TV series. Turkish TV series are currently exported to 170 countries. They are particularly popular in the Balkans, the Middle East and South America, and enable millions of families to learn about Turkish culture. Experts attribute the viewing of these series to historical ties and traditional culture. At Northwestern University, students prepare

doctoral theses on the series that they are taught as a course entitled “Global Turkish Television Series.”

HISTORY AND EVOLUTION OF TURKISH SERIES

The history of television series in Türkiye can be traced back to the 1970s, when television became widespread in households. In the 70s and 80s, the process that started with the projection of novel adaptations such as *Aşk-ı Memnu*, *Çalikuşu*, *9th Hariciye Koğuşu* on the screen in a cinematographic style developed into a stage where original scripts were filmed over time. With the establishment of private television channels, a great momentum was achieved in the field of TV series. In the early 2000s, the series “Asmali Konak” influenced a wide audience and created a strong bond with the audience by focusing on family and social values. With these productions, dramatic structures and strong characters became the basic elements of Turkish TV series. In the mid-2000s, dramatic stories became even more popular with series such as “Ezel” and “Aşk-ı Memnu”. The richness of the characters, the social class differences, the themes of love and betrayal in these series brought the cultural and sociological dynamics of Turkish society to the screen.





CINEMA



maarif 105



GLOBAL IMPACT AND CULTURAL EXPORTS OF TURKISH SERIES

The growing popularity of Turkish TV series around the world is particularly evident in regions such as the Middle East, Latin America, the Balkans and Eastern Europe. Türkiye has become a major player in the global “telenovela” market (a soap opera broadcast in Latin America; it emerged in the 1950s and has become the most watched genre on television in these countries) and has managed to influence television culture across a wide geographical area. In this context, Turkish TV series are not only a cultural product but also an instrument of diplomacy. From this perspective, as a supra-political public diplomacy tool, these series have contributed to the establishment of a positive perception of Türkiye in the world. For example, the “Magnificent Century” series dramatized one of the most powerful periods of the Ottoman Empire [the reign of Suleyman the Magnificent], dramatized Ottoman history in a dramatic way, and had a great impact not only in Türkiye but also in many other countries. The success of this series has been an important step in promoting Türkiye’s historical heritage and cultural richness. Similarly, the TV series “Diriliş Ertuğrul” has created a large fan base in the Islamic world and put Turkish history back on the agenda in a popular way, and the language and Islamic emphasis have contributed to the emergence of a great sympathy for Turkish culture and Türkiye in the Islamic world.

Turkish TV series are admired all over the world but it would be wrong to see them only as a means of entertainment. Through these series, Türkiye presents Turkish culture, traditions and lifestyle to a global audience in an impressive way. It can be said that cultural affinity and emotional ties are behind the intense interest in Turkish TV series in Middle Eastern countries. As these series deal with family ties, social relations and human emo-



Turkish TV series are not only a cultural product but also a diplomatic tool. From this point of view, these series have contributed to the establishment of a positive perception of Türkiye in the world as a supra-political public diplomacy tool.

that Turkish TV series are not only a means of entertainment, but also a medium that leads to the questioning of human relationships in the modern world.

REFLECTION OF SOCIAL CHANGE AND VALUES

Turkish TV series are like a mirror that also reflects social changes and the evolution of values. Particularly in recent years, series that depict more modern and urban life have attracted attention. Series such as “Medcezir” focus on the dreams of young people, their search for freedom and the interactions between different socio-economic groups in modern Türkiye. These series offer important insights into social change and modernization in Türkiye.

THE NEW ERA OF TURKISH SERIES: THE RISE OF DIGITAL PLATFORMS

In recent years, digital platforms have ushered in a new era in the production and consumption of Turkish series. With the entry of international digital platforms into the Turkish market, Turkish series have become more global. Series such as “Atiye” and “Aşk 101” have reached a wide international audience through digital platforms, showing how Turkish storytelling has found a place in the global arena. This new era allows for the production of bolder scenarios. The reduced pressure for ratings on digital platforms contributes to the development of the creative aspects of Turkish series. In addition, shorter seasons and higher production quality increase the competitiveness of Turkish series worldwide.

CONCLUSION: THE POWER OF TURKISH TV SERIES IN CULTURAL COMMUNICATION

Turkish TV series have an important place not only as a means of entertainment, but also as a means of cultural communication. They convey the values, changes and cul-



tural heritage of Turkish society to a wide audience and act as a bridge between different cultures. By addressing universal themes such as family ties, social values, love and intrigue, Turkish TV series leave a strong impression on viewers. With the evolution of TV series, their global impact and the new opportunities offered by digital platforms, the role of Turkish TV series in cultural communication has become even more evident. In the future, this influence will continue to be important as a tool that has the potential to promote Türkiye's cultural richness to a wider audience. This cultural diversity presented by Turkish TV series makes Türkiye more visible and recognizable in the global arena. By reflecting the socio-cultural dynamics and processes of change in Turkish society, TV series build a bridge of understanding and communication between different cultures. In



It can be said that the intense interest in Turkish TV series in Middle Eastern countries is based on cultural closeness and emotional ties. These series deal with family ties, social relations and human emotions, while creating a strong empathy in the audience.

particular, internationally successful productions such as *Kıralık Aşk*, *Muhteşem Yüzyıl*, *Diriliş Ertuğrul* play an important role in introducing Turkish culture to the world through universal themes. In this context, Turkish TV series not only promote the cultural values of Türkiye, but also reach a wide audience around the world and consolidate their place in the global media culture. In the future, with the impact of digital platforms, Turkish TV series are expected to have a greater global impact and reach new audiences. The popularity of Turkish TV series around the world contributes to the strengthening of the country's international image, increases interest in Türkiye and the Turkish language, and serves the development of some sectors in Türkiye, especially tourism.

* Director

*An Intellectual Contribution to
Our Educational and Cultural Life*

TURKISH MAARİF ENCYCLOPEDIA

Professor Ahmet
Emre Bilgili
and the President
of the Turkish
Academy
of Sciences
Professor
Muzaffer Şeker



The "TURKISH MAARIF ENCYCLOPEDIA" has been prepared by the Turkish Maarif Foundation and the Turkish Academy of Sciences. It has been published in a total of six volumes and 3,120 pages. The encyclopedia consists of 1,300 articles written by about 700 authors, examines the accumulation of educational work done by Turks throughout history using scientific methods, and aims to contribute to the understanding of education in today's world.

The TURKISH MAARIF ENCYCLOPEDIA has been prepared by the Turkish Maarif Foundation, Türkiye's window to the world in the field of education, and the Turkish Academy of Sciences (TÜBA), the reference source of Türkiye's academic accumulation, with the aim of filling an important gap and serving as a source of our ancient educational tradition. Composed of articles written by experts and academics, the encyclopedia is the first and most comprehensive publication in its field.

Professor Azmi Özcan and Professor Ahmet Emre Bilgili have been appointed Chairman of the Scientific Board and Chairman of the Executive Board, respectively, of the Turkish Maarif Encyclopedia. There are a number of other prominent names on the scientific and advisory boards.

The Turkish Maarif Encyclopedia has been prepared in cooperation with the Turkish Maarif Foundation, the international educational brand of Türkiye, and the Turkish Academy of Sciences, which is distinguished by its scientific studies and scientific diplomacy at the national and international levels. Professor Birol AKGÜN, President of the Turkish Maarif Foundation, and Professor Muzaffer ŞEKER, President of the Turkish Academy of Sciences, introduced the encyclopedia with the following sentences

"The Turkish Maarif Encyclopedia, prepared by the Turkish Maarif Foundation and the Turkish Academy of Sciences, is the most comprehensive and the first collective work in terms of content, style and technical issues that deals with all aspects of the ideas, works, institutions, concepts and experiences that Turks and Türkiye have proposed and are currently implementing in the field of education from the earliest periods of history to the present."

The Turkish Maarif Encyclopedia, the result of intensive and meticulous work, is the gift of the Turkish Maarif Foundation and the Turkish Academy of Sciences to the 100th anniversary of our Republic. We hope that this work, a modest invitation and a beginning to get to know Turkish education, culture and tradition from the past to the future, will open new horizons for the readers and be a source and a guide for new studies."

The Turkish Maarif Encyclopedia was conceived by the Turkish Maarif Foundation and the Turkish Academy of Sciences as a tribute to the centenary of the establishment of the Republic. The project was initiated in 2021, the first volume was published in December 2023 and completed in December 2024. The encyclopedia has a total of 3,120 pages. Its content is derived from approximately 1,300 articles that represent the collaborative efforts of nearly 700 researchers and academics from a variety of disciplines. **The Turkish**



1300
700
3120

ARTICLES

AUTHORS

PAGES

Maarif Encyclopedia is the product of an intensive and meticulous effort to reveal the accumulation of Turks throughout history, especially in education and related basic fields.

The articles in this work of art were covered in the three basic branches of science: educational sciences, history of education, and culture and civilization.

The articles have been grouped into five different categories: Concepts, Works, Institutions, People, Cities, Events and Periods. These categories formed the main framework of the encyclopedia.

In the category of concepts, the concepts of Turks who have had a deep impact on the history of world education were presented. It has been demonstrated that the Turkish educational world has been prolific in producing numerous original concepts that will inspire new generations to take pride in their own past. In the category of works, our fundamental sources with educational contents that constitute our culture and civilization were included.

In the category of institutions, the institutions that the Turkish cultural and educational world has created from the oldest known periods of history to the 21st century have been included.

In the category of persons, prominent figures in the history of education were presented. In addition to their own cultural milieu, names have been selected whose lives and works have become exemplary for the history of humanity.

In the categories of cities, events and periods, significant cities in the history of education and culture in Türkiye, as well as significant developments and periods that left their mark on education, have been included.

The Encyclopedia of Turkish Education has been published at www.turkmaarifansiklopedisi.org.tr. The digital version will continue to be updated in the coming period.



The Turkish Maarif Encyclopedia
Chairman of the Scientific Board,
Professor Azmi Özcan

ALTERNATIVE EDUCATION

Dear readers,

In this issue, we present a selection of articles from the Turkish Education Encyclopedia, a comprehensive compendium prepared by the Turkish Maarif Foundation and the Turkish Academy of Sciences on the occasion of the centennial of the Republic. The Encyclopedia is not just an ordinary compendium of educational history and science, but rather a comprehensive system of thought, values, and mental coordinates that will serve as an intellectual foundation for future generations. Focusing on Istanbul and Anatolia as its core and extending to the farthest corners of the globe, it illuminates the history of Turkish education by meticulously examining the individuals, institutions, concepts, works, events, periods and cities that have played a pivotal role in the field of education.

This selection is a valuable resource for those seeking to expand their awareness and understanding of a wide range of topics, including prominent figures and institutions in the field of education, fundamental concepts and works related to education, and significant educational turning points from the past to the present. Through this section of the magazine, our esteemed readers will have the opportunity to deepen their understanding of the relationship between education and social development, while exploring the accumulation of knowledge in the historical process. For those who would like to access the original articles in more detail, we encourage you to visit <https://turkmaarifansiklopedisi.org.tr/>. We hope you enjoy reading.



Alternative educational practices have emerged to meet the needs of students who are unsuccessful in, or excluded from, mainstream education. Critical pedagogy has criticized modern education and schools and advocated alternative methods of education. These pedagogical approaches have aimed to involve different segments of society in education. Education in Türkiye has been affected by discussions on modernization and alternative education. In the 2000s, alternative education practices increased due to the influence of the private sector in education. Alternative educational approaches such as Montessori, Waldorf, Reggio Emilia and democratic schools are at the forefront. Montessori and

Waldorf educational approaches began to be implemented in Türkiye in the 2000s. In addition, the "Another School is Possible" movement aimed to spread the idea of democratic schools in Türkiye. This movement has tried to create educational solutions specific to local cultures and has established various schools. In recent years, education based on social and emotional learning skills has contributed to improving the quality of education.

Akif Pamuk, Turkish Maarif Encyclopedia, article on alternative education.

For more information: <https://turkmaarifansiklopedisi.org.tr/alternatif-egitim>

SKILL



The Turkish Language Association defines skill as "the ability of an individual to perform a task and complete a process in accordance with its purpose, depending on his inclination and learning, dexterity; the state of being able to do a job and the body's tendency to perform difficult exercises." It is important to note that skills, like talents, are not innate at birth, but are acquired and cultivated through the process of learning. Consequently, the acquisition of skills is recognized as one of the fundamental functions of education at all ages and levels.

The acquisition of skills involving the coordinated operation of the musculoskeletal structure and the central nervous system requires a carefully planned process. This process typically includes the following steps: defining the skill to be learned, acquiring the basic information required for the skill, determining the behavioral steps of the skill, organizing the educational and learning

environment, providing practice, providing feedback, and providing reinforcement. The transfer of skills to different domains is a consequence of learning. The acquisition of one skill can facilitate the acquisition of other skills, and the combination of skills can lead to the development of more complex skills. Skills-based education and training programs have historically occupied an important position in different periods of the Turkish education system and continue to do so in the present. These programs are designed to equip students with practical skills and prepare talented individuals for the workforce.

For a more detailed discussion of this topic, please refer to the article on skills in the Turkish Maarif Encyclopedia, written by Mustafa Otrar.

For more information, please visit: <https://turkmaarifansiklopedisi.org.tr/beceri>



ARDABIL SHEIKH SAFI SHRINE
AND BUKA (IRAN)

BUK'A

Buk'a has found a broader meaning in the writings of ancient Muslim geographers as "state, region, and land area." Buk'a is a name given to "hankah, tomb" and generally to structures built for religious education or charity. The use of the word specifically for religious structures is based on the interpretation of the phrase "fi'l-bukkati'l-mübâreke" (holy place) in the 30th verse of the Qasas Surah of the Qur'an, which is given as the name of the place where the Prophet Moses received the revelation. Based on the expression "holy place" in the Qur'an, it can be seen that some religious and holy places are named with this term.

In Turkish and Iranian culture, the word buk'a was used in connection with educational institutions, lodges, and shrines, especially the shrines of Sufi sheikhs.

During the Seljuk period, the word buk'a was used in the sense of hankah, tomb, and generally "religious, educational, or charitable structure," especially in inscriptions. The Melik Gazi Buk'a in Niksar, belonging to the Danishmend Gazi of 1157, is an example of this. It is recorded in archives that appointments were made to buk'as used for educational purposes during the Ottoman period. Buk'as have been cultural structures where social and political activities have taken place from the beginning of Islamic history to the present day. It is also possible to say that they manifested themselves as a part of religious life and became a part of cultural life in this direction, especially because they were places where regional and religious ceremonies were held. In addition, the architectural styles and decorative arts used by the architects and artists who built them, which pointed to their world of meaning, also ensured that buk'as were instrumental in transmitting cultural heritage to future generations. Their inscriptions, on the other hand, gave each buk'a the identity of a historical document.

Rıza Kurtuluş, Turkish Maarif Encyclopedia, article on buk'a.

For more information: <https://turkmaarifansiklopedisi.org.tr/buka>

ALGEBRA

Algebra is a generalization of arithmetic and lays down rules for the following three situations: First, the translation of everyday words into the symbolic form of mathematics, the formulation of mathematical expressions using these symbolic forms, and the enhancement of the comprehensibility of the resulting expression in a way that makes its truth fixed. The importance of basic algebra is that it replaces numbers with variables. In this way, problems are expressed in terms of mathematical symbols and general rules are established for the use of these symbols. There is another type of generalization of basic algebra, which generally has very little to do with arithmetic, and is called abstract algebra. Abstract algebra starts with some basic assumptions about sets whose elements can be combined under one or more binary operations, and derives theorems that are valid for all sets that satisfy the initial assumptions. A third common type of algebra is linear algebra. Linear algebra extends the techniques of basic algebra to the solution of systems of linear equations.

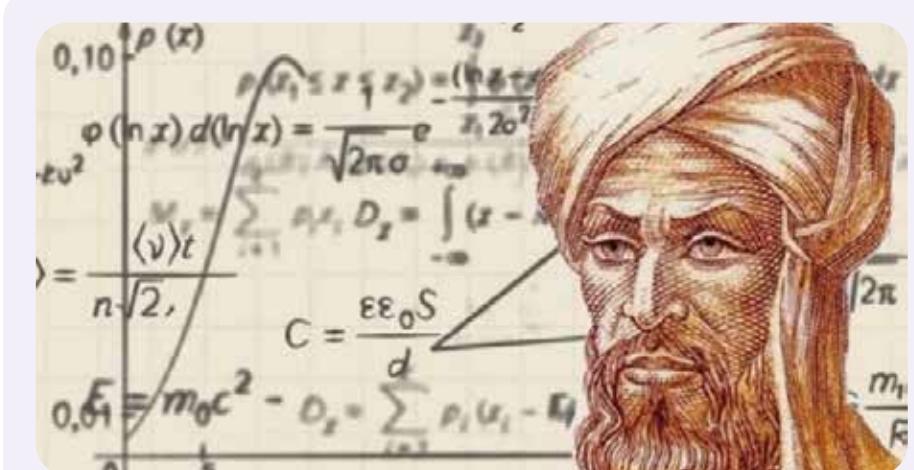
With his book entitled *Kitâbü'l-Muhtasar fi Hisâbî'l-Cebr ve'l-Mukâbele*, the first book in history to include the word algebra in its title, Al-Khwârizmî presents a foundation for mathematics in Islamic and European civilizations after him by presenting six algebraic formulas that he based on the sections of algebraic problems, geometric measurements, and sections of heredity.

In the period after al-Khwârizmî, it is recorded that Omar Khayyam (d. 1132), a native of Nishapur, used geometric methods to solve cubic equations. Mathematicians such as al-Khwârizmî, Kareci, and Omar Khayyam were preparing information that would form the basis for those who would later be trained in the teaching and study of algebra.

Algebraic notation was introduced into mathematics in the 15th century with the work of the Frenchman François Viète (1540-1603) entitled "In artem analyticam isagoge," published in Tours in 1591. In the following periods, algebra became an independent structure expressing the theories of mathematical structures and different disciplines. Today, algebra is effectively used in many different fields, from physics to chemistry, from engineering to economics, especially in various research areas of mathematics.

Ahmet Sükrû Özdemir, Turkish Maarif Encyclopedia, article on algebra.

For further information: <https://turkmaarif.ansiklopedisi.org.tr/cebir>





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