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## **Preface**

This book consists of eight chapters. In the first chapter, there is information about the Sanjak of Rhodes, an administrative division of the Ottoman Empire, and statements that madrasas and Islamic higher education schools were an important part of the education system in the Ottoman Empire. In the second chapter, there is research into emotional education, which is the process of developing emotional intelligence, which includes understanding and managing one's own emotions, as well as recognizing and empathizing with the emotions of others, where teachers play a very important role in emotional education when they interact with students on a daily basis and can provide a safe and supportive environment for emotional learning. In the third chapter explains the development of the roles of sustainable citizenship education in Indonesia and provides curricular recommendations to the education system. In the fourth chapter mentions that individuals who have developed writing skills in their mother tongue are successful in the writing skills in the foreign language they have learned, and mentions that there is an important connection between writing skills and teaching as a mother tongue in foreign language teaching. In the context of the fact that students who cannot gain writing skills in their mother tongue in general have difficulty writing in the language they have learned, it is also emphasized that Turkish students face some difficulties in the process of learning Persian considering their writing skills within the framework of teaching Persian as a foreign language. The fifth chapter provides a brief historical account of the Urkun incident, the circumstances that prepared the rebellion, and the consequences of the rebellion. Then, the reflections of this event on Kyrgyz prose are emphasized. In Kyrgyzstan, which gained its independence in 1991, the literature of the pre-independence Soviet period and the post-independence literary environment are not the same. Soviet-era literature is literature that is entirely under the guidance of the state. This has had an impact on the topics dealt with in literature. There were interventions by the Soviet administration in the handling of the Urkun incident, and Urkun was sometimes among the

banned subjects. The study also includes the intervention of the literary environment on the subject of Urkun. In the sixth chapter emphasizes why the Soviet leadership gave importance to the theater genre and the factors that influenced the formation of the theater genre that entered Kyrgyz literature in the 1920s. In the first part of the study, the historical, political and psychological environment prevailing in the Kyrgyz geography at the beginning of the 20th century is mentioned. The attitude of the Soviet authority was primarily influential in the rapid development of contemporary theater. Therefore, in the second part of the study, it is discussed why the Soviet authorities attach importance to the theater genre. In the third part of the study, the factors affecting the formation and development of the Contemporary Kyrgyz Theater in the post-revolutionary period are discussed in general. In the seventh chapter, some basic concepts, theories and practices in educational administration are discussed, emphasizing that educational administration is the process of planning, organizing, directing and controlling educational institutions such as schools, colleges and universities. The aim of the eighth chapter is to determine the applicability of the lipogram technique by investigating its contribution to Turkish teaching and creative writing activities.

This book has been prepared for academics, researchers, doctoral students and policy makers working in the field of education.

## **Foreword**

International Academic Research & Reviews in Educational Sciences is a thought-provoking book that provides valuable insights into contemporary issues facing education academics, researchers, doctoral students, and teachers and policymakers.

The book focuses on the literature on the Sanjak of Rhodes and on the fact that Islamic higher education schools of madrasas were an important part of the education system in the Ottoman Empire, research on emotional education, which is the process of developing emotional intelligence, the development of the roles of sustainable citizenship education in Indonesia and the curriculum in the education system, the success of individuals who have developed writing skills in their mother tongue in the foreign language they have learned, as well as the foreign language writing skills, they have learned that there is an important connection between writing skills in language teaching and teaching as a mother tongue, a brief historical explanation of the Urkun incident, the circumstances that led to the rebellion and the consequences of the rebellion, and the reflections of this event on Kyrgyz prose, why the Soviet leadership gave importance to the theater genre, and the factors affecting the formation of the type of theater that entered Kyrgyz literature in the 1920s, some basic concepts, theories and practices in educational administration, it addresses issues related to the planning, organization, direction and control of educational institutions such as schools, colleges and universities, and finally the contributions of the lipogram technique to Turkish teaching and creative writing activities.

The authors of this book present a wealth of literature and research that will contribute to an understanding of the role of decision-makers and international organizations in the field of education in promoting growth and development. The book is an excellent resource for anyone interested in learning about the most recent trends and emerging issues in the educational sciences.

This book is a must have for anyone interested in the research and insights in the educational sciences.

Ramón Antonio Hernández Chirinos de Jesus

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## Editors



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- 2) Imaginable Futures and mental health
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# CHAPTER 1

## MADRASAHS IN THE SANJAK OF RHODES

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## Introduction

Rhodes Island is one of the largest islands in the Mediterranean. Its name is remembered as a place of exile or imprisonment in the Ottoman Empire. We know that in the reign of Suleiman the Magnificent (1520-1566), Eyalet (province) of the Archipelago (Eyālet-i Cezāyir-i Bahr-i Sefid in Ottoman Turkish) and this province was first established in the time of Suleiman the Magnificent (1520-1566) in 1553 by adding Kocaeli, Sığla, Biga from the Eyalet of Anatolia, Eğriboz, İnebahtı, Mezistre, Karlıeli from Eyalet of Rumelia and Lesbos Sanjaks. The boundaries of this province had differed over time (Ünal, 2002: 251-261 and Ünen, 2013). In his 1897 Kamûsü'l-a'lâm, Şemsettin Sami describes late Ottoman Rhodes as a place consisting of a city center and forty-five villages with forty-four mosques (twenty-two in the city), four dervish lodges, three Madrasahs, three baths, ninety three churches and two synagogues, as well as primary and secondary schools for each religious community (Şemsettin Sami, 1306: 2272-2273). Rhodes Island, which came under Turkish rule in 1522, was occupied by the Italians in 1912 and became Greek territory in 1945 when the Aegean Islands were ceded to Greece. In 1901, the number of Madrasahs was five in the Eyalet of Archipelago Yearbook (1319 Eyalet of Archipelago Yearbook, 207). These are Sırmalı Madrasah, Hurmalı Madrasah, İbrahim Paşa Madrasah, Kurşunlu Madrasah and Suleymaniye Madrasah.

The first of the madrasahs in the Ottoman Empire was built by Orhan Bey in Iznik in 1330 and Şerefüddin Davud-i Kayseri was appointed as the first professor of this madrasah. After Orhan Gazi took Bursa in 1362, Orhan Gazi Madrasah, known as the Monastery Madrasah, was built here. After that, it is observed that the Ottoman *umeras* (military officers) built madrasahs in the captured areas (Uzunçarşılı, 1998: 2). The Suleymaniye Madrasahs, which were completed in 1557 during the reign of Sultan Suleiman the Magnificent and consisted of four madrasahs, namely the first, second, salis and rabi madrasahs, a medical



madrasah, a *dariüşşifa* and a *dârü'l-hadîs*, represent the highest point reached in education in the Ottoman Empire. In addition to religious studies, sciences such as medicine, *tabüyyat* (natural sciences), *riyaziye* (mathematics), logic, physics, philosophy and astronomy were taught here (Sakaoğlu, 2003:23). With the start of these madrasahs, a new era and grading of madrasahs began and madrasahs were divided into ten grades. Two more degrees were later added to these ten degrees, bringing the number of madrasah degrees to twelve. These degrees are, from bottom to top, Ibtida-i Hariç, Hareket-i Hariç, Ibtida-i Dahil, Hareket-i Dahil, Musila-i Salın, Sahn-ı Seman, Ibtida-i Altmışlı, Hareket-i Altmışlı, Musile-i Süleymaniye, Hamise-i Süleymaniye, Suleymaniye and Daru'l- Hadis-i Suleymaniye Madrasahs (Yancı, 2009: 652).

At the beginning of the XIX century, all cities and even towns in the Ottoman Empire had *sıbyan* schools (infants' school), which were the first educational institutions (Kodaman and Saydam, 1992:477). These schools were single-roomed and located next to the mosque, sometimes inside the mosque. Every Muslim child had the right to an education here. The next level up from this level of education is the madrasah. All of these schools run their lives through waqfs. The initiative for compulsory primary education was adopted in 1824 during the reign of Mahmut II. In 1969 Public Education Regulation (*Maarif-i Umumiye Nizamnamesi*) was announced. This regulation was important because it organized the schools that had been established and planned to be established in a scattered manner until this date within the framework of an educational system. With this law, primary education was made compulsory and it was planned to open *Sıbyan* schools, *Rüştiye* schools (ottoman junior high school), *İdadiye* (high school) schools, *Sultaniye* schools and *Darülfünun* (University) (Berkes, 1973: 103). During the Tanzimat Period, systematic arrangements were made in the field of education. Great efforts were made in the field of formal education and many new schools were opened. Formal education outside the madrasah was graded as primary-secondary-high school. For the first

time in this period, teacher training vocational schools were opened. Formal postprimary education institutions for girls were opened for the first time during this period. With the 1869 Public Education Regulation, the state decided that it should provide this service itself and started to act. The reason for the state's emphasis on education was that it wanted to act quickly in carrying out the orders of the center. On the other hand, state tried to create a cadre of civil servants in order not to disrupt bureaucratic affairs (Inalcık, 1964: 616). During the Ottoman period, the madrasah showed significant developments in terms of its physical conditions, architectural features, program and the mentality it represented. In this period, the madrasah was an educational institution that corresponded to secondary, high school, college and university education after the *sıbyan* school and was attended only by Muslims due to its Islamic identity. Madrasah culture has been the subject of many researchers in Anatolia (Hızlı, 1987- Hızlı, 2004). Many studies have focused on the functioning of madrasahs. In our article, we tried to evaluate the Suleymaniye Madrasah, the largest educational institution in Rhodes Island, dating back to the time of Sultan Suleiman the Magnificent, through the documents in the State Archive of the Presidency of the Republic of Turkey. All kinds of construction and repair activities of this madrasah as reflected in the archival documents, the appointment, salaries and promotions of all the staff working in the madrasah are explained. The sources from which the madrasah derived its income are also reflected in detail. Madrasahs, which are equivalent to today's universities, have constituted an important wheel in the education system for many years with their organization. The fact that the professors who taught in this institution were graduated from madrasahs, and even that their graduates continue to teach in madrasahs, reveals the functioning of the system. While examining the Suleymaniye Madrasah, only the educational structure of the madrasah was not examined. In this way, Suleymaniye Madrasah has been tried to be explained with different topics such as how a madrasah in the provinces far from the center in the Ottoman Empire functioned, that is,

its institutional organization, whether it was able to adapt to the changes in the education system, how much it applied the new style education system (*tertib-i cedit*) to its structure, student profiles and grades in the madrasah.

With the completion of the waqf works on the island after the conquest, the first madrasah was opened in 1549 and started education within the Suleymaniye Complex. It is also known that the construction of *dârü'l-hadîs* was started. Evliya Çelebi reported that *dârü'l-hadîs* were in operation; in 1671, he identified a total of seventeen places where mostly Qur'anic education was provided. Ibrahim Pasha Madrasah and *Dar'ülkura* were together. There were seventeen primary schools (*sıbyan*). They all belonged to Suleiman Khan. It was also stated that *dârü'l-hadîs* was in operation (Evliya Çelebi, 1935, vol. 9: 248 Also see: For All Waqfs, Baykara Taşkaya, 2022: 61-94). The oldest record of a madrasah in the region in archival documents belongs to Demirli Madrasah in the document dated August 7, 1793 (29 Zilhicce 1207) (Örenç, 2006: 264-267). The madrasah was mentioned as an educational institution under the waqf of Hacı Yusuf bin Hacı Mustafa (BOA,CMF,180,8972).<sup>2</sup> Of the many madrasahs built during the Turkish rule of Rhodes, only one has survived until recent times. This building, which is known as the Hurmalı Madrasah because it has date palms in its courtyard according to a rumor, was built around a small chapel from the Byzantine period. The small church, which was turned into the masjid of the madrasah, is located near the Suleymaniye Mosque (Eyice, 1998 c.18:394). On July 25, 1824 (Zilkade 28, 1239), it was reported that Mehmet bin Kasım, who was the chief clerk of the Hurmalı Madrasah next to the Suleymaniye Mosque in Rhodes, passed away, and that Salbi's son Seyid Ali Efendi was appointed a professor with 120 coins. In the 1863 earthquake, three madrasahs were damaged (BOA, C..MF., 78, 3888). It was stated that the minaret of Demirli Mosque was

<sup>2</sup> In Örenç's study, the number of students in all madrasahs except Suleymaniye Madrasah is given.

completely demolished; its madrasah was in need of repair; Ibrahim Pasha Madrasah was in ruins and Hurmalı Madrasah was damaged on its sides. (Baykara Taşkaya, 2020:84).

In the earthquake of 1857, Ibrahim Pasha Madrasah was given as a madrasah affiliated to Sultan Suleiman Khan Foundation as a dilapidated place and it was requested to be repaired. In a document dated August 28, 1893 (Safer 15, 1311), 18 thousand kurus was requested for the repair and payment of the expenses of the Ibrahim Pasha Madrasah in Rhodes built by Sultan Suleiman Khan. A document was sent from the Ministry of Finance to the Council of State in order to cover this money as the exploration cost of the building; the fee was paid from the 1892/1309 construction and repair department (BOA, I.ML.,7, 45). In Rhodes, the survey book and the *munakkıs* letter of the Ibrahim Pasha Madrasah were accepted by the Ministry of Finance and the building was repaired (BOA, ŞD., 348, 50). Six years after this repair, the madrasah was asked to be given 23 thousand kurus for the necessary repair and to finish this work as soon as possible (BOA, ŞD.,379, 10 and BOA, BEO, 1233, 92418). One month later, a document was sent requesting a survey for the repair of the Ibrahim Pasha Madrasah. One of the rooms belonging to the madrasah was rebuilt and two rooms and partitions on the three-sided facade of the madrasah were found to be dilapidated. 23 thousand kurus were allocated for this work and the repair was to be completed immediately. In the documents sent from the Ministry of Finance to the Council of State, it was ensured that the requested fee was to be paid from the construction and repair apparatus of the year 1893/1311 (BOA, I. ML., 29, 75 and BOA, BEO, 284, 21256). The third educational institution in Rhodes, located near the Suleymaniye Mosque, was the Sirmalı Madrasah. There is a record of the appointment of a professor. In the document dated March 15, 1839 (Zilhijce 29, 1254), it was reported that Halil Khalifa bin Mehmet, who was appointed from the Rhodes Customs *Mukataa*, who was working as the teacher of the madrasah, was dismissed due to interference in his duty. This person was replaced

by Mehmet Ratib bin Mahmut Emin Mustafa with a salary of 120 akçe as of March 1838/1253 (BOA, C..MF., 97, 4841).

## Construction Activities

The madrasahs in the Turkish Islamic states and especially in the Ottoman Empire had different characteristics from each other. In particular, madrasahs had emerged in two structural types: domed or iwaned. In this process, the renewal and development of madrasahs was also prioritized. The first record about the madrasah construction activity that we can find in the archive is about the repairs to be made in the castle, without mentioning the name. In the document dated April 6, 1837 (Zilhicce 29, 1252), it was requested that a battalion of soldiers be sent to the barracks to be built for the soldiers to be sent to the inner fortress in Rhodes Island and a survey book be issued for the madrasah to be repaired; It was reported that the Mutasarrıf Dilaver Pasha sent the ammunition book available on the island (BOA, HAT, 337, 19299). In the document dated April 20, 1857 (Zilhicce 29, 1273), the records of surveillances made for the repair and construction of mosques, madrasahs, schools and foundations in Rhodes, which were destroyed and damaged due to many reasons such as earthquakes and so on. Here we can find the repair records of Sırmalı Madrasah, İbrahim Paşa Madrasah and Demirli Mosque Madrasah. In 1857, Suleymaniye Mosque was mentioned as a school and an *imaret*. In the 1857 earthquakes, all three madrasahs underwent large-scale repairs. We see that both the interior and exterior structures of Sırmalı, İbrahim Paşa and Demirli Madrasahs were repaired in the 1857 earthquake. Especially considering that these three madrasahs also had mosques, many parts were repaired, with the highest expenditure of 15,708 kurus in Sırmalı madrasah (BOA, EV.d..16340)<sup>3</sup>. Located on the island between the

<sup>3</sup> BOA, EV.d..16340 The Foundation Book numbered 16340 is 19cm \* 49 cm and has a total of 10 pages with a leaf binding.

Knights' Castle and the Suleymaniye Mosque and Clock Tower, the famous Idadi School building called Suleymaniye Madrasah was built in 1876. In 1876, cultured people such as Ahmet Mithat Efendi, Tevfik Ziya Bey, Cemal Bey, who were in exile on the island, established a society called "*Cemiyet-i İlmiye*" (Association of Scientists Library) and built this twostorey madrasah by collecting donations. Education started with three sections: *iptidai, rüştiye and idadi* (Çelikkol, 1992: 97). Namık Kemal, when he was the mutasarrıf between 1884-87, wrote that this work was very admirable, that this school provided education according to "*usul-i cedide*" and that it was an example for other schools (Tansel, 1959: 495 and Tansel 2013: XXII). Although it collapsed in the 1863 Rhodes Earthquake and was worn out due to various reasons, the necessity of repairing these foundation works was emphasized, and the repair of the Suleymaniye Madrasah, which is reflected in the archive, was realized in 1895. In the document dated September 7, 1895 (Rebiülevvel 17, 1313), the remittance memorandum of the Administrative Council Department of the Eyalet of Archipelago was sent to the center with the request for the repair and construction of the Suleymaniye Madrasah School in Rhodes (BOA, I.HUS. 41, 35 and BOA, BEO, 680, 50941). In the document received two months later, 400 liras were requested for the repair and expansion of the madrasah and it was stated that this money would be spent for the construction of *Mekatib-i İbtidaiye* and *Rüştiye* (BOA, BEO, 700, 52456). In Rhodes, *Mekatib-i İbtidaiye* and neighborhood schools were combined and opened on May 2, 1889 (Ramadan 2, 1306) under the name of Suleymaniye Madrasah. It was reported that the madrasah started to provide education in its own building. In the document provided by the Director of Education, it was stated that the education programs at the institution were not fully established and that for the time being, education was being taught with reprints in order to systematize education. It was reported that Muslim children were educated in the school, which consisted of four classrooms, and that its expenses were

covered from the *Evkaf-ı Münderise Varidat* due to economic difficulties (BOA MF.IBT., 23, 37).

On March 18, 1900 (Zilkade 16, 1317) in response to the local government's intention to demolish the madrasah building in Rhodes without informing the Education and Foundation Administrations, a scientific examination of the building was requested. In accordance with the laws of the Public Education Regulation on schools, it was repeated that the necessary action should be taken according to the response from the Eyalet of Archipelago Household Accountant's Office (BOA, MF.MKT. 494, 29). A document dated April 25, 1901 (Muharram 6, 1319) mentioned the start of repairs. It was requested to report the number of shops attached to the madrasah that were planned to be sold in order to cover the costs of the unfinished construction of the madrasah in Rhodes (BOA, MF.MKT: 554, 4). In the document written to the Ministry of Education, it was stated that the madrasah in Rhodes had been completely demolished and work had begun on its reconstruction. It was also reported by a commission that 30-40 thousand liras had been allocated for the construction works, and it was requested that this amount be spent until the construction was completed. In order to collect the costs, it was planned to provide a share of the education share from the subsidy budget. It was also emphasized that the construction activity should be completed as soon as possible in order to complete the construction of the place where so much work has been done and to ensure that the efforts made are not wasted. This Waqf, which was operated by the *Cemiyet-i İlimiye*, was inspected by the government. Although it was considered to build another annex next to this madrasah or demolish it, this was deemed unfair and was not deemed appropriate. On April 27, 1903 (Muharram 29, 1321), the Suleymaniye Mosque and the madrasah with a capacity of 500 students were inaugurated. This building was reopened at around four o'clock with a ceremony attended by the public and students. Since the Suleymaniye Madrasah building, which was allocated to the *Idadi* of Rhodes, was insufficient with the transfer of the primary school

section, the school belonging to the Education Commission was transferred to the high school building in a hurry in a document dated January 23, 1904 (Zilkade 5, 1321). It was reported that the surveillance book of the high school building, which was decided to be built, should be prepared and sent (BOA, MF.MKT,764,56). The main building of the Suleymaniye Madrasah was designed as a ground and three floors. In this way, the madrasah, which grew in nature, continued education with its *iptidai*, *rüştiye* and *idadi* sections, and in 1903, the *Inas Ibtidai Mekteb* section was opened for girls.

### Officers

The first document on the staff of the madrasah that we have been able to locate relates to the appointment of a physician to the institution. The information provided by the province stated that the news was false. In the document dated September 29, 1805, it was stated that the news published in the daily newspaper "*Malumat*" dated September 17, 1219 (Ramadan 2, 1321) about the appointment of a physician with a salary of 1200 kuruş to the Suleymaniye Madrasah in Rhodes was not true and that the necessary information was given to the General Directorate of *Mekatib-i Askeriye* upon the notification of the Eyalet of Archipelago that there was no need for a physician in the madrasah. (BOA, DH.MKT. 796, 67). Although we cannot find an example in the Suleymaniye Madrasah, there were cases where the appointment of professor was made through certain channels through waqfs, as in the case of the Demirli Madrasah. In the document dated January 12, 1843 (Zilhice 10, 1258), Hasan bin Yusuf for the Demirli Madrasah was appointed from the Hacı Yunus Waqf to work two days a week with a salary of 200 kuruş instead (BOA, C.MF. 36, 1785). In 1824, professors and *hafizes* served the madrasah, in addition to the clerks and assistant clerks, for various new services. The vacancies for new civil servants here were the result of deaths.



**Table 1.1.** List of Employees of the Suleymaniye Madrasah in 1824  
(BOA,TS.MA.e,839,6)

<b>Officer</b>	<b>Old Officer</b>	<b>New Officer</b>	<b>Salary (Kurus)</b>	<b>Result</b>
<b>Teacher (Baş Hoca Arz-ı Ubudiyet)</b>	Mustafa bin Hafız Halife	Ahmet Halife	8 kurus	Death
<b>Adalar Camisi İmamı</b>	Bodrumlu Mehmet Emin	Salb oğlu Mehmet Sadık Emin bin Mehmet Emin	5 kurus	Death
<b>Sheik (Derssidet-i Evvel Şeyhi)</b>	Hüseyin Efendi	Şeyh Osman Efendi bin Himmet	8 kurus	Death
-	Abdürrahim bin Mehmet	Elhac Hüseyin Efendi bin Mustafa	16 kurus 23 Coin	Death
-	Hacı Ali bin Mehmet	Hacı Ömer Bin Hacı Ali	10 kurus	Death
<b>Officer (Katib-i Evvel)</b>	Ibrahim bin Halil	Ahmet bin İbrahim	10 kurus	Death
<b>Officer (Medrese-yi kebir ve Atik, İç Hisar Medresesi Müezzini)</b>	Yusuf Mustafa Elhac Ömer Halife		-	Death
<b>Officer (Meşahide Katibi)</b>	Abdullah bin Mehmet Halife	Mustafa Suca Emin Hasan kulları	5 kurus	Death
<b>Officer (Katib)</b>	Seyid Hoca Mehmet Efendi	Elhac Mustafa Hoca bin Hasan	5 kurus	Death
<b>Officer (Halife Kâtib-i Evvel)</b>	Yusuf Halife bin Mustafa Mehmet Emin bin Mustafa Kalfa		5 kurus	Death
<b>Teacher (Kudüs İlm-i Hakikat dersi hocası –Müdderris)</b>	Mehmet Bin Ali	Ahmet Halife bin Salb oğlu Hafız Ahmet Efendi bin Mehmet	50 kurus	Death
<b>Hafız</b>	Abdullah Halil bin Ali	Hafız Ahmet bin Mehmet	15 kurus	Death
-	Salb oğlu Mehmet	-	5 kurus	Death
-	Hasan bin Halil	Ibrahim bin Fırağ	5 kurus	Death
-	Hoca oğlu Mustafa Halife	Mebli oğlu Hafız Mehmet	2 kurus	Death
-	Mehmet Hasan	-	5 kurus	Death
-	Ahmet Mehmet	-	3 kurus	Death
-	Mehmet Hasan	-	5 kurus	Death
-	Hasan oğlu	-	2 kurus	Death

In 1892, we see the *Iptidai* School of Suleymaniye Madrasah as an institution serving with a total of six teachers. At the beginning of the 20th century, this institution had 350 students. There were seven teachers in total in *Iptidai* School.

**Table 1.2.** Suleymaniye Madrasah School, also known as "The Officials of the Ibtidai School in 1892 (1310 Cezayir-i Bahr-i Sefid Vilayeti Salnamesi, 69)

Officers	Names
Teacher ( <b>Muallim-i evvel</b> )	Ali Rıza Efendi
Teacher ( <b>Muallim-i evvel</b> )	Yusuf Efendi
Teacher ( <b>Muallim-i evvel</b> )	Süleyman Efendi
Teacher ( <b>Muallim-i evvel</b> )	Hacı Süleyman Efendi
Teacher (Teacher ( <b>Muallim-i evvel</b> ))	Fikri Efendi
Teacher ( <b>Muallim-i evvel</b> )	Mustafa Efendi
Bailiff ( <b>Mübaşir</b> )	Hamdi Efendi

We see that the CVs (Curriculum Vitae) of the appointed persons were checked. In a document dated January 7, 1908 (3 Zilhicce 1325), it was reported that Bahri Bey, the Director of Ilyaki District in the Eyalet of Archipelago, was dismissed due to his bad condition, and Mehmed Ali, the Director of Herkit, was appointed in his place, and Mehmet Efendi, the Director of Suleymaniye Madrasah School in Rhodes, was appointed to the Herkit Directorate. Since it was not known whether Mehmet Efendi was one of the graduates of *Mektebi İdadi* or one of the crooked district administrators, it was reported that the situation should be examined and a certified translation of his status should be sent (BOA, DH.MKT., 1223, 57).

**Table 1.3.** Officers of Suleymaniye Madrasah in 1900 (1318, Cezayir-i Bahr-i Sefid Vilayeti Salnamesi, 93)

Level	Officers	Class – (Şakirdan)	Numbers
<b>1st Class</b>	Hacı Süleyman Efendi	<b>1st Class</b>	54
<b>2. Class</b>	Hacı Fikri Efendi	<b>2. Class</b>	46
<b>3rd grade</b>	Hafız Şerif Efendi	<b>3rd grade</b>	40
<b>4th grade</b>	Hafız Hasan Efendi	<b>4th grade</b>	28
<b>5th grade</b>	Yusuf Efendi	<b>5th grade</b>	22
<b>1st branch</b>	İsmail Efendi	<b>1st branch</b>	50
<b>2nd branch</b>	Hafız Süleyman Efendi	<b>2nd branch</b>	75
<b>Bailiff(Mübaşir)</b>	Hamdi Efendi	<b>Total</b>	315
<b>Cleaner</b>	Rehak Ağa		

**Table 1.4.** Officials of the Iptidai School of the Suleymaniye Madrasah in 1903 (1321, Cezayir-i Bahr-i Sefid Vilayeti Salnamesi, 94)

Officers	Names-Numbers
<b>Teacher (Muallim-i evvel &amp; Dâhiliye Memuru</b>	Mehmet Hafız Efendi
<b>Teacher (Teacher (Muallim-i Sani)</b>	Hafız İsmail Efendi
<b>Teacher (Muallim-i Salis)</b>	Hafız Hüsnü Efendi
<b>Teacher (Şube Muallimi)</b>	Hacı Süleyman Efendi
<b>Teacher (Şube Muallimi)</b>	Hafız Şerif Efendi
<b>Teacher (Şube Muallimi)</b>	İsmail Efendi
<b>Teacher (Şube Muallimi)</b>	Hafız Süleyman Efendi
<b>Bailiff (Mübaşir)</b>	Hacı Fikri Efendi
<b>Janitor (Hademe)</b>	2
<b>Student (Talebe)</b>	350

We see that the salaries of the staff at the madrasah were paid in various ways outside the waqf. According to a document dated June 17, 1892 (21 Zilkade 1309), the salary of Ali Rıza Efendi from Balçıklı, who was appointed as a teacher at the Suleymaniye Madrasah School in Rhodes, amounting to 150 kurus, was paid by the locals; his appointment was made by the Education Council and a letter was sent from the Eyalet of

Archipelago to the center to notify the completion of the transaction and the date of the start of work (BOA, MF.MKT. 143, 65).

The documents also contain detailed information about the teaching load of the madrasah's teachers and the appointment process of administrators. In the document dated February 13, 1898 (21 Ramadan 1315), it was reported that Ali Rıza Efendi, the principal of Rhodes Suleymaniye Madrasah, who had been working for five years, graduated seven years ago with an *al'au' l- ala* degree, whose salary was paid by the Rhodes Society of Sciences, and who was working with a salary of 1000 piastres, would be appointed as the principal of a daytime *Idadi* if there was an opening. In fact, in addition to his administrative duties, Ali Rıza Efendi, the principal and teacher of the *Ibtidai* School, was reported to have received a salary of 550 piastres for teaching five different classes for a total of 15 hours. Although it was stated that his health condition was suitable for this, it was stated that he was unable to perform his administrative duties properly, and the *Cemiyet-i Ilmiye* was informed about the situation. It was requested that another recently graduated teacher be appointed to this position. It was requested that the position in Rhodes be left to a competent person, that the teacher be appointed to a fully official school and that his retirement not be suspended; as a result, the appointment was delayed. In particular, it was seen that despite not being appointed for a long time due to the lack of a vacancy, the teacher who received the award did not lose any of his hard work and diligence. Although it was reported from the Eyalet of Archipelago that the teacher would go to the open *Idadi* of Midilli his appointment was not made (BOA, MF.MKT., 385, 64). It was reported that, exactly one year later, the Director of *Idadi* of Kütahya, Abdullah Efendi, was appointed to the Directorate of *Idadi* of Erzurum by the Board of Education and Discipline, and Osman Nuri Efendi, the Director of *Idadi* of Nablus, and Ali Rıza Efendi, the Director of Suleymaniye Madrasah in Rhodes, were appointed instead. The Nizamiye Department was asked to calculate the per diem to be paid to the professor, who traveled 134 hours by sea from Rhodes and Jaffa and

134 hours by land from Jaffa to Nablus, according to this route.<sup>4</sup> It was also reported that this person did not have any negative reports or complaints about the appointment (BOA, MF.MKT., 436, 20). Ali Rıza Efendi, who came to the *İdadi* of Nablus, was paid 450 kurus as principal's salary, 225 kurus as history and geography, 900 kurus as Ahval Book and algebra instructor, and a total salary of 1080 kurus (BOA, MF.MKT., 457, 7). Former *İdadi* of Nablus Principal Osman Nuri Efendi was appointed according to the report of the medical board. Again, in a document dated January 7, 1899 (24 Şaban 1316), the director of the Suleymaniye Madrasah in Rhodes was appointed to *İdadi* of Nablus, and it was requested that another person be found for the position of director of *İdadi* of Kütahya (BOA, MF.MKT. 43, 52). Again, in a document dated January 7, 1899 (Şaban 24, 1316), the director of the Suleymaniye Madrasah in Rhodes was appointed to *İdadi* of Nablus, and it was requested that another person be found for the position of director of *İdadi* of Kütahya (BOA, MF.MKT. 43, 52). In the document dated October 26, 1903 (Şaban 4, 1321), we see that the director of the *Ibtidai* School of the Suleymaniye Madrasah in Rhodes was asked to be appointed from the center and how much salary would be given to the director (BOA, MF.MKT., 744, 39).

Many factors were influential in the appointment of professors and teachers. In the document dated May 2, 1900 (Muharrem 22, 1318), it was stated that Odabaşızade Ali Fehim Efendi, one of the Cretan immigrants from Hanyalı, who was the Director of the School of Suleymaniye Madrasah in Rhodes, where he had been working for six months in total, had been a lecturer at the School Kebir in Chania for ten years, and that he taught history, calculus, algebra, algebra, geography and geography at the Suleymaniye Madrasah as a lecturer in Arabic and Turkish. It was reported that he had come to Rhodes due to the unification of the civil service in Crete and requested to be appointed to a teaching position to be opened in the Eyalet of Archipelago (BOA, MF. MKT., 505, 24). We see that foreign citizens

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<sup>4</sup> Jaffa is a port city in Israel.

also served as teachers in the Ottoman Empire. In the document dated June 4, 1900 (Safer 5, 1318), Hazi Barman, who had previously taught French at the Suleymaniye Madrasa in Rhodes for several years and was a citizen of Germany, could not find a school to teach French in the schools in Rhodes and Lesbos. Unable to find a school to teach at, the teacher requested a teaching position at the *Rüştiye* of Chios or at one of the other suitable schools (BOA, MF.MKT.506, 17). There were also abuses in the recruitment of professors and teachers to the madrasah. In a document addressed to the Ministry of Education on August 1903 (Cemazielevvel 11, 1321), Dimitri Moskovaki *Efendi* stated that he had worked as a Greek language teacher for five years after 1885/1303 and that he wanted to be a Greek language teacher at the Suleymaniye Madrasah in Rhodes because he knew the language well. In the document, he also emphasized that Osman Efendi, the son of Mahmut Efendi, who was serving as a member of the The Provincial Assembly at the age of 18, was given this duty and that every job should be given to a competent person. Dimitri Moskovaki Efendi was an Honorary Inspection Officer at the Eyalet of Archipelago Education Administration, who inspected documents and books. In the document written to the province, we see that the procedure to be taken against Dimitri Moskovaki Efendi was asked (BOA, MF.MKT., 723, 53). Appointments were also made to the Suleymaniye Madrasah from other schools within the island. In a document dated March 28, 1904 (Muharram 11, 1322), Hafız Ismail Efendi, a teacher at the Yenivaroş School in Rhodes, was appointed to the post of teacher at the Suleymaniye Madrasah School with the decision taken by the *Cemiyet-i İlmiye*. This person was asked to come to the place of appointment as soon as possible and submit his CV and a certificate of good conduct issued by the Administrative Council of the Province. He was then informed that his nobility would be approved.<sup>5</sup> Yusuf Dana Efendi was

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<sup>5</sup> If a young man who completed his deficiencies was accepted as a citizen of the Ottoman Empire, possessed good manners, and met the necessary civil service requirements, he was appointed to a civil service position either by "mülazemetle" or "in person" after successfully passing the civil service examination (Çelikkut, 2019,1).

appointed to the vacant position at the Yenivaroş School on May 4, 1219 (BOA, MF.MKT. 772, 14).

Sometimes unexpected situations were encountered in the appointments. In the document dated January 26, 1913 (Safer 17, 1331) from the Eyalet of Archipelago, it was stated that there was no document recording the services of Receb Zati Efendi, who left his position as a teacher at the Suleymaniye Madrasah in Rhodes after receiving compensation and asked to be reassigned to a civil service. The information required for this work was requested from the local authorities (BOA, MF.MKT. 1183, 66). On February 18, 1914 (Rebiülevvel 22, 1332), it was reminded that "*there is a law stating that those who voluntarily leave their civil service with compensation cannot be employed in state services unless they return the compensation they received*". For this reason, he was reminded that he had received 11,780 kurus in compensation for twenty-two years and ten days of service; it was reported that Receb Zati Efendi, who was in economic difficulties after leaving the institution, first applied to work as a teacher in Izmir. It was also emphasized that his application did not constitute a legal basis. Later, this person was appointed to the *Iptidai* School Teacher's Office in the Ali Fahreddin-i Sağır Village of the Istanos District of the Antalya Governorate of Konya Province with a salary of 250 piastres. The Antalya Governor's Office was asked whether the salary that the person should receive during the forty-day period he served would be paid. In the document received in response to this situation, it was stated that Receb Zati Efendi, the former instructor of the Suleymaniye Madrasah in Rhodes, was dismissed. The Provincial Directorate of Education stated that the person should be reimbursed for his compensation, and it was also reported that the salaries accumulated during the period he served after his appointment could not be given (BOA, MF. IBT 483, 83).

Insignias, which were more magnificent than medals and even decorated with precious stones, were manufactured and distributed at great expenditures from the state budget to be given to citizens and foreigners who were successful in state service, loyalty to the state, sacrifice and

usefulness, became widespread especially during the reign of Sultan Mahmut II (1808-1839) (Tekin, 2014: 393411). In the document dated February 8 1894 (Şaban 2, 1311) and duplicated from the Eyalet of Archipelago, it was stated that the award of the Director of the Suleymaniye Madrasah in Rhodes and the Muallim-i Evvel Ali Rıza Efendi was offered to *Meşihat*. (BOA, MF. MKT.,195, 43). In the document that came a year later, Ali Rıza Efendi, who was in Rhodes from the Eyalet of Archipelago, was awarded the 4th rank *Mecidi* Order for his good services to the Ministry of Internal Affairs. The Ministry allocated 92 kurus for the *Muallim-i Evvel* and 124 kurus for the *Muallim-i Sani*. Although other teachers and prominent people in Rhodes were considered for this award, since Ali Rıza Efendi was known to have a diploma degree, he was deemed worthy of the award. In the meantime, it was requested to report how many students were in the schools and it was stated that the allocations of some schools would be cut in 93 (BOA, MF. IBT. 43, 53). In a document dated May 28, 1895 (Zilhicce 4, 1312), the Statistics Department received a compass with the number of students at the Suleymaniye Madrasah in Rhodes and the curriculum. It was been reported that the document sent from the Eyalet of Archipelago regarding the awarding of the Madrasah director and teacher Ali Rıza Efendi to the 4th rank *Mecidiye* Insignia was sent to the *Sicill-i Ahval* Branch of the Ministry of Internal Affairs (BOA, TS. MA.e,1425,58). In the document dated May 11, 1901 (Muharrem 22, 1319), a letter was written to the Ministry of Internal Affairs for the awarding of Ratib Efendi, one of the *Hüsn-i Hat* instructors of the Suleymaniye Madrasa in Rhodes in the Eyalet of Archipelago, with the order of *Mecidiye* Insignia from the 5th rank for his meritorious service (BOA, DH.MKT. 2482, 100). In the document dated January 8, 1907 (23 Zilkade 1324), it was requested that the teachers and administrators who were deemed successful in the *idadi*, *ibtidai* and *rüştiye* schools in Rhodes be rewarded. These instructors were valuable teachers who were seen to be of great benefit both in the examinations in the schools and in the success of the students in the school (BOA, MF.MKT., 971, 78). The CVs of these individuals were sent to the center (BOA, MF. MKT,103,9). In particular, Mehmet Nafiz Efendi and Nuri Efendi, two of the teachers



who received awards, were graduates of *Idadi* of Rhodes. The eight teachers, whose salaries are given in the table above, also included women. In particular, we can see that the salaries of the directors were high and that some of the professors and teachers also worked as administrative clerks.

**Table 1.5.** Appointments and Awards Made to, İptidai, Rüştiye and İdadi Schools in Rhodes on January 8, 1907

Place	Name	Salary (kurus)	Degree
Director of Suleymaniye Madrasah –Teacher (Muallim-i Evvel)	Mehmet Nafiz Efendi	-	4. Degree
Director of İdadi School –Teacher (Lisan-i Osmani Dersi Hocası)	Ahmet Kemal Bey	-	Raise a degree
Teacher (Resim, İlmiye ve Hesap-ı Osmani Muallimi & Maarif Müdüriyeti Tahrirat Katibi)	Nuri Efendi	280	Raise a degree
Girl Rüştiye School ‘s Teacher (Muallim-i Evvel Hocası)	Makbule Hanımefendi	-	3. Degree (şevkatnişanı)
Girl İptidai School Teacher (Muallim-i Evvel)	Fatma Muzaffer Hanımefendi	-	3. Degree (şevkat nişanı)
Director of Rhodes İdadi School	Musa Efendi	1260	3. Degree
Teacher (Arabi ve Farsi Muallimi)	Hafız Ethem Efendi	-	Raise a degree
Teacher (French Muallimi)	Besim Efendi	250	Raise a degree

On November 16, 1913 (Zilhijce 16, 1331), according to a letter dated November 16, 1913 (Zilhijce 16, 1331) to the Ministry of Education, Mehmet Dellal Efendi, a first teacher at the Suleymaniye Madrasah in Rhodes, was appointed to the second teacher at Darülmuallim of Sana, which had been held by proxy by Mehmed Lebib Efendi, the first teacher at Rüştiye of Hodeida. While this person's CV attestation was delivered to the property office, the document was later returned to the person (BOA, MF.IBT. 465, 68). While the appointed professors started their duties, new appointments were made to other vacant positions. We also see that appointments were sometimes made through favoritism. We see in the documents that the state did not refrain from rewarding teachers who contributed to education and training.

## Economic Structure

Except for internal and external security and justice services in the Ottoman Empire, all public services produced by the modern world today were fulfilled by waqfs (Yediyıldız, 1982:23) Professors and teachers were responsible for the selection of students, the distribution of resources to students and servants, and the management of the madrasah (Inalcık, 2016:177). As for the salary periods of the professors and teachers, the documents show that the madrasah professors and teachers, especially those at the top level in the city, were first paid daily, then monthly salaries, and then annual salaries. The salaries paid to the professors and teachers started from twenty *akçes* per day and were applied as sixty or more depending on the grade of the madrasah. In the naming of madrasahs, terms such as twenty, thirty, forty or sixty were used in reference to the fees paid. These fees represented the grade of the madrasah and the rank of the professors and teachers (Zengin-Cevherler, 2019:189).

**Table 1.6.** Income-Expenditure Statement of the Sultan Suleyman School Foundation

Expenses	1841	1847	1867	1868	1873
	BOA,EV.d, 11341	BOA,EVd, 13110	BOA,EV.d , 20237	BOA,EV.d, 21101	BOA,EV.d , 22282
The manager of the waqf (Mütevelli)	Elhac Ebubekir	Elhac Ebubekir	Hasan Carlı	Ahmet Hoca	Ekmekçi Hasan
Capital - (Asl-ı mal)	613	109	339	229	2519
Water Distribution (Saka Aylığı ve masraflar)	-	-	150	125	72
Rope and Bucket, Reel	-	49	125	150	59
The manager salary (Mütevelilik)	-	64	64	64	64
Owners' s Money (Meblağ-ı mezkur ehl-i mal)	-	7	-	-	-
Expenses	-	-	-	-	195
Rents	3	-	-	-	-
Swap (İrad-ı Mesarif-i Takas)	66	-	-	-	-
Accounting (Harc-ı Muhasebe)	-	-	-	-	183

We see that the waqf's raw money increased over time. Between 1841 and 1873, the school, not the Suleymeniye madrasah, was mentioned. While money was allocated for the general needs of the school; one of the biggest expense items was given to the manager of the waqf (*Mütevelli*). The information in Table 1.6, which we have compiled from ledgers of different dates, always includes different expenditures under different names.

**Table 1.7.** Expense Statement of the Suleymeniye Madrasah in 1858 (BOA, EV.d. 16789-4)

Suleymeniye Madrasah Officers	Duty	Salary (Kurus)
	Religious Services	22 Kurus
Suleymeniye Şerif İmamı Salih Efendi's duty	(İmamet ve kitabet)	4 Kurus
	(Kur'an-ı Kerim tefsiri)	12 Kurus
	(Kıraat-ı kaydı şerif)	-
Müezzin 's duty	Religious Services	2 Kurus
	(Taam-ı evvel ve sani)	4 Kurus
	(İki kıyam minare)	
Kitabı Hafız Yusuf's duty		20 Kurus
In the cenrtal Mosque Kindling' duty		12 Kurus
Osman Efendi 's duty		7 Kurus
Ayakçı Servcivan 's duty		5 Kurus
Hacı imam Hacı Hafız Ahmet Efendi 's duty		25 Kurus
Enderun çamaşırılık imamı Hacı Hüseyin Efendi's duty		19 Kurus
İbrahim Paşa Cami imamı Hacı Emin Efendi's duty		19 Kurus
Muallim-i sıbyan Hacı Yusuf Efendi's duty		19 Kurus 10 Coin
Kadı Mehmet imamet's duty		2 Kurus 10 Coin
Su yolcu's duty		28 Kurus
İlk mihrab Mehdi's duty		2 Kurus 10 Coin
Bab-ı mesdur mescit's duty		2 Kurus
Katib-i sani Hoca Mahya's duty		2 Kurus
Baltalı Şeyh Mehmet Efendi Mahya's duty		2 Kurus
Müderri Ahmet Efendi's duty		16 Kurus
Kâtib-i sani Mehmet Efendi's duty		2 Kurus
Şaylızade Mehmet çavuş's duty		30 Kurus
İmamet-i Eşcin Ahmet Ağa's duty		9 Kurus
Hacı Hasan Hariri's duty		5 Kurus
Vekilharç's duty		3 Kurus
<b>Total</b>		273 kuruş 30 Coin

In the 1858 detailed ledger, the Suleymaniye Madrasah, which also covered the imam expenses of the İbrahim Paşa Mosque, had nearly twenty employees and many expenses. In 1847, the lowest income of the waqf was 109 kurus, despite expenses of 273 kurus 30 para (Table 1.7). The remuneration paid to individuals was referred to as "duty". The income and expenditure situation of the madrasah was generally in line with each other. The economy of the madrasah was supported by the rented shops used for various purposes. On April 15, 1890 (Cemazielevvel 23, 1307), a document written to the Ministry of Finance requests the exchange of one house attached to the old government house in Rhodes, which was built by the *Cemiyet-i İlmiye* to be added to the Suleymaniye Madrasah waqf and rented out for 18.000 kurus (18.000 kurus for rent), with two bathhouses named *atik* and *cedid*, which are attached to the Treasury in Rhodes Castle, for 50.000 piastres in cash to the government. A memorandum stating that the sale of 50 thousand piastres in this way would exempt them from lawsuits in the courthouse, police, and detention center and from government inspections was sent to the province of the Eyalet of Archipelago. Documents were sent from Administration and Finance of the Eyalet of Archipelago to the Ministry of Internal Affairs that the sale of the old government mansion would be required, in addition to the aforementioned 50,000 piastres, in case of exchange with the bathhouse, and that this amount would amount to 25 thousand piastres per year. The sale of the old government mansion together with the bathhouses was considered, but this was abandoned and it was stated that if the rent for the bathhouses and the income given for the government mansion were taken into account, there would be a difference of 1000 piastres between them, so it was not suitable for the exchange. It was stated that the cost of the repairs to be made to the baths was determined by the council and that this money would be equivalent to 20.900 piastres liras; it was stated that this would be possible with an expense of 1500 piastres and that the lead on the old bathhouses would be sold for 50.624 liras and the remaining 20.776 piastres would be remitted back. This money was requested to be included in the Finance Balance for the year 38 (BOA, DH.MKT.,

1689, 142). In documents dated July 1893 (Zilhicce 19, 1310) and March 19, 1895 (Ramadan 22, 1312), the demand for the replacement of the government office, which was the income of the madrasah, with the old bathhouse was repeated twice more (BOA, SD, 347, 71 and BOA, DH.MKT. 354, 68). We cannot track whether this request was accepted or not as there are no other documents.

As there were problems in sharing the income sources of the madrasah; there were also cases where the rents that brought income to the madrasah were not deposited. In a document dated April 2, 1904 (16 Muharrem 1322), written to the Ministry of Education, it was reported that the dues of the grocery store, which was counted among the general buildings in the Suleymaniye Madrasah building where the **Idadi** School of Rhodes was located and rented by a commission for the **ibtidai** students, would belong to the **Cemiyet-i Ilmiye** Fund with a rent of 400 piastres; there was no obstacle for the students to shop from this grocery store (BOA, MF.MKT., 773, 9). In the document dated May 1, 1913 (24 Cemazielevvel 1331), it was reported that the rent of the place and the room in Rhodes where the police station was built from the income of Suleymaniye Madrasah and the rent of 442 kuruş was not paid by Yanık Osman Bey of Rhodes and the payment of the rent notes was requested (BOA, DH.EUM.MH..55,55). Five days later, it was reported that the payment was made with the money order sent by the Ministry of Education (BOA, DH.EUM.MH. 55, 92). With the merger of the schools, we see that there were some conflicts of interest in the revenue items. In the document dated May 20, 1903 (Safer 22, 1321), it was stated that after the **Idadi** of Rhodes was transferred to the Suleymaniye Madrasah in the inner castle, the 420 piastres rent given from the Education Fund would be paid by the **Maarif-i Aliye** Commission. While it was requested that this fee be given to the **Cemiyet-i Ilmiye** on a monthly basis, it was reported that it was not possible to allocate it to the **ibtidai** section of the madrasah, which had more than 700 students. Since the teacher to be appointed to the **ibtidai** section of Inas, which was also to be established, would be paid a salary, it was requested that this money be used for this

purpose (BOA, MF.MKT. 706, 12). There were also cases where appointments could not be supported by revenue sources. On September 19, 1911 (Ramadan 25, 1329), a document dated September 19, 1911 (Ramadan 25, 1329) written to the Ministry of Education states that Mahmut Necib Efendi, who was appointed as the teacher of *Ibtidai* School of Suleymaniye Madrasah with a salary of 150 piastres, and Feyzullah Efendi, the teacher of *Ibtidai* School Kataviye Village, also in Rhodes, were appointed with a salary of 250 piastres. Their driving licenses and CVs were approved by the Director of Education (BOA, MF.IBT.339,53). In the document written to the Ministry of Education, dated November 22 1913 (Zilhijce 22, 1331), after the appointment of the Kataviye Village Primary Teacher Feyzullah Efendi, who was in Rhodes, to Yeniköy in Izmir, one year after his appointment, the fact that its inhabitants were Christians. Other professors did not come due to reasons such as the lack of young population to study and the distance from the center of the region. It was requested that a portion of the 150 piastres allocated here be transferred to the *Ibtidai* School of Suleymaniye Madrasah. Considering that it had 600-700 students, and that there were only a few households left in the village, and that some of them had migrated to Anatolia, it was thought that an imam could provide education for the Muslim children here. In addition, Hafiz Mustafa Efendi, who had served as a teacher at the *Rüştiye* of Lemnos in the Eyalet of Archipelago, was appointed as a teacher at the Suleymaniye Madrasah with a salary of 250 piastres; while the CV approval of this person was received by the finance office; his documents were returned to the person (BOA, MF.IBT. 467, 4).<sup>6</sup>

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<sup>6</sup> In 1884, Namık Kemal Bey, who was appointed as the governor of Rhodes Island, wrote a letter to Abdülhamit II complaining about the inadequacy of education due to the lack of schools in the villages on the island and stated that the population of the island was constantly decreasing (Tansel, 1959: 498-499).

**Table 1.8.** Rhodes Island Teachers' Payroll in July 1911

Officers	Salary	Payment Aid		%1		%5		Total	Due to be paid		
Sanjak of Rhodes Ibtidai School Inspector Hüsnü Efendi	1000	30	10	10	-	15	-	90	-	910	-
Sanjak of Rhodes Ibtidai School Teacher -Muallim-i Evvel Hafız İsmail	350	10	20	3	20	17	20	31	20	318	20
Sanjak of Rhodes Ibtidai School Muallim-i Sani Sadi Efendi	250	-	-	2	30	12	20	15	-	235	-
İttihaz ve terfiyi inas ettirilen Muallimi Evvel vekili Kadriye Hanım)	175	-	-	1	30	8	20	10	20	164	20
Teacher (İttihaz ve terfiyi inas ettirilen Muallim-i Sani Hatice Hanım)	150	-	-	1	20	7	20	9	-	141	-
Teacher (İttihaz ve terfiyi inas ettirilen Muallim-i Salis Mecbure Hanım)	150	-	-	1	20	7	20	9	-	141	-
Teacher (Gani Ahmet Village Muallimi Mehmet Şerif Efendi)	250	-	-	1	20	12	20	15	-	235	-
Teacher (Uzgar Village Muallimi İbrahim Efendi)	250	-	-	2	20	12	20	15	-	235	-
Teacher Kızıllı Village Muallimi Hacı Mükerrer Efendi)	250	-	-	2	20	12	20	15	-	235	-
Teacher (Lindoş Village Muallimi Hasan Fesman Efendi)	200	-	-	2	-	10	-	12	-	1188	-
Teacher (Miken Village Muallimi Ahmet Sadi Efendi)	200	-	-	2	-	10	-	12	-	188	-
Total	3225	40	-	32	-	161	-	234	-	2991	-

In Table 1.8, we can easily see that there were schools in five towns in Rhodes Island besides the center. Although some of the professors and teachers were women, a total of eleven teachers were paid nearly 3000 piastres. In Table 1.10, we see that only one school paid 1500 piastres salary to the employees of the 1911 *Rüştiye* of Inas. In this school, all the staff were women and the school's income came from rent.

**Table 1.9.** Payroll of July 1911 Inas Rüştiye School Employees (BOA, MF. IBT, 446, 72-3).

Officers	Salary	Paymet Aid	%1	%5	Total	Due to be paid
Teacher (Muallime-yi Evvel Emine Hanım)	500	15	5	25	45	455
Teacher (Muallime-yi Sani Necmiye Hanım)	400	12	4	20	36	364
Teacher (Muallime-yi Salis Münire Hanım)	150	-	1	7	20	141
Teacher (Nakış Muallimi Emine Hanım)	300	-	3	20	15	282
Cleaner (Hademe Gülseren Hanım)	100	-	-	-	-	100
Rent (Hane İcarı) İsmail Hakkı Efendi)	150	-	-	-	-	150
Total	1600	27	13	20	67	1492

The Italian occupation of the island disrupted education as it did many other institutions. The Italians confiscated 2400 piastres, the equivalent of the salary and expense items of the *Ibtidai* School of Suleymaniye Madrasah in Rhodes. In the document dated January 4, 1912 (14 Muharrem 1330), the Central *Niyabet* of the Eyalet of Archipelago was asked to notify the amount required for the payment of the accumulated salaries of the teachers; although 3100 piastres was partially transferred by the Ministry of Education under the name of bonuses; it was requested to continue making payments in this way every month. It was stated that the distress experienced by the teachers for five months had not been resolved and that efforts were being made to prevent the madrasah from being closed (BOA, MF.İBT., 408. 21). At one point, 600 piastres from the *Tedrisat-ı İbtidayi* was allocated to salaries. Although it was ensured that this amount was paid from the accounting according to Chapter 35, the source of this payment was unclear, and the situation was requested to be examined.

We see that the income flow to the madrasah was disrupted by various factors. In the document dated May 5, 1913 (28 Cemazievvel 1331), it



was requested to take the necessary actions for the payment of the amount remitted for the Rhodes teachers of Suleymaniye Madrasah to the first and second teachers (BOA, MF.IBT., 426, 81). In the document that came a week later, it was stated that the *Cemiyet-i Ilmiye* Fund, which was responsible for distributing the 600 piastres allocation sent to the *Ibtidai* School of Suleymaniye Madrasah in Rhodes; upon the start of disposition on the administration and allocation of the school, the Directorate of Education of the Eyalet of Archipelago asked to end this situation. In order to both prevent this situation and to document the teaching positions of the teachers, starting in March, a payment of 350 piastres was made and Hafiz İsmail Efendi, the first teacher, and Said Efendi, the second teacher, were asked to keep records. A letter was sent to the Ministry of Education of the Eyalet of Archipelago for this work, and the proposal was approved by the Ministry (BOA, MF.IBT., 428, 50). Three months later, it was reported that the salaries of the education officers and teachers of the Rhodes District were delivered to the Rhodes *Bank-ı Osmani* Branch and that the payments would be made (BOA, MF. IBT., 446,72). It can be seen that many of the officials serving in the Suleymaniye Mosque were personally responsible for the maintenance of the mosque. The salaries of the professors and teachers were deposited in the *Bank-ı Osmani* Branch; after the Italian occupation of 1912, although the education in the madrasah was negatively affected by the inability of the professors and teachers to receive their salaries; the functioning of the institution was tried to continue with new financial resources.

### Students' Education Status Curriculum

In Ottoman madrasah education, the professors and teachers rather than the madrasah came to the fore. It can be easily understood from the *icazetnâmes* in which name of the madrasahs were behind the professors and the books those taught by them. Selection of students, resources tasks such as distribution to students and service owners and management of the madrasah were given to the professors and teachers by administrator of the madrasah. However, the scholarly specializations, backgrounds and personal preferences of the professors and worldviews also had an impact

on the textbooks and texts taught in madrasahs. (Kocaman, 2017: 422). We know that the madrasa especially offered "*Usul-ü cedid*" education. This education is an educational movement that emerged in Istanbul in the second half of the 19th century and influenced the entire Turkic world. Although it became necessary to adopt a new education system during the Tanzimat period, the old education system was continued in schools and madrasahs. The new education system was not dared to be implemented in the *sibyan* schools, and *rüştiye* schools were opened in 1838 and the "*Usul-ü cedid*" education began to be implemented in these schools (Ergin, 1997, 460). The *usul-ü cedid* movement first started in the *rüştiyes*. In 1847, it was implemented in 5 *rüştiyes* opened in Istanbul as a model. In an instruction manual prepared this year, the use of stone boards for writing, as in Mecca, Medina and the Arabian region was requested. Children were also required to had a *divit*. The example of Arabia here was because the madrasa mentality was feared, otherwise stone wood was not used in Arabia. The map was introduced to the *rüştiyes* as a teaching material and immediately prevention efforts had also begun. The claim that this would take religion and the state back was done. Children were taught to be painters by means of maps in *rüştiyes* rumors had been heard. Out of fear, maps in some *rüştiye* schools are labeled as "*gavur invention*" and "*Frenk üsûlü*" (Ergün & Çiftçi, 2006: 2-3).

In the Ottoman madrasahs, examinations were only conducted during the appointment of graduates. Students were not subjected to exams in the courses they studied. However, as of 1853, madrasa students were subjected to an exam called "*kur'a exam*", which lasted for a total of six years (Şanal, 2003: 158). From the center, we see that the program of the courses taught in the madrasah was monitored. In a document dated February 20, 1894 (Saban 14, 1311), it was stated that the program of the Suleymaniye Madrasah had been sent to the Eyalet of Archipelago (BOA, MF.MKT. 196, 70). From archival documents, we see that the madrasah requested a printing press to be used for various purposes. In the document dated November 21, 1876 (Zilkade 4, 1293), an application was made to the Council of State for the lithography machine requested from the *Matbaa-i Amire* (Imperial Printing House) for the Suleymaniye

Madrasah opened in Rhodes; fifteen machines in the *Matbaa-i Amire* were examined. It was stated that the necessary examinations were made to send one printing machine and that they were trying to remove it from the printing house. However, it was not possible to send this machine (BOA, MF.MKT 45, 27). The appointment of professors and teachers who graduated from the madrasah to schools is an important proof that the madrasah fulfilled its function. Bekir Efendi, who graduated from Rhodes Suleymaniye Madrasah with a salary of 150 piastres, was appointed to the *Iptidai School* Teaching Office of Tokat Erbaa, which was reopened in December 1894 (3 Cemazielahir 1312) with the support of the public, with an income of 5000 -6000 piastres from the rent of six shops (BOA., MF.MKT., 236, 17).

**Table 1.10.** Spending on, *Idadi* of Rhodes on May 20, 1894

Payment		Expenses (Kurus)	
Manager	<b>Board of Directors (Heyet-i İdare)</b>	500	
Mescit		200	
Clenaer		200	
Arabi		200	
Farsi		150	
Türkçe		200	
French		400	
Hesap		200	
Hendese		Lessons	200
History			200
Geography		200	
Malumat-ı Fenniye		200	
Ahval-ı Reftiye		150	
İnşa-yı Vahtaniyet		200	
Resim		150	
Hüsnü Hat		100	
Death		1200	
Mutasarrıf		1200	
Prize (Tevzi-i mükâfat)		750	
Dept (Ulum-u Deyniyye)		150	
Total		6750	

In 1894, *Idadi* of Rhodes, which had a total expenditure of 6750 piastres, gave 900 piastres to the administrative board. 2600 piastres was spent on lessons. While *Malumat-ı Fenniye* (medical) and French courses in the curriculum attract our attention, Persian courses were among the courses included in the curriculum according to the methodology of the modern curriculum. Since some arrangements were considered to be made in the Eyalet of Archipelago due to difficulties with the expenses of the *Idadi* of Lesbos, information was requested from educational institutions regarding the *Idadi* of Rhodes, the Suleymaniye Madrasah in Rhodes, and the *Idadi* of Midilli. While it was stated that the expenses of the *Iptidai* part of the Suleymaniye Madrasah were 50 kurus less, it was stated that the expenses of the *Rüştiye* were twice as much due to the wrong expenditures made by the Rhodes Suleymaniye Madrasah Evkaf in the year 95, and that the expenses of this money, which amounted to more than 3000 liras, were covered with the rental income of the school building, which was built from the government mansion in the square and the donations collected from the public. In order to balance the expenses, it was ensured that the 750 piastres to be paid to the first teachers would not be paid for two years and that this money would be transferred to the Education Fund. As a result of restrictions on previous expenditures, the salary of the first teachers was increased to 1000 liras per year. An impartial commission, with the participation of the Director of Education, examined the financial report and created an excellent ledger from these records. It was requested that these records be delivered to the center as soon as possible (BOA, MF.MKT. 204, 10). The subjects and courses included in the madrasa program can be classified as rational, religious and scientific sciences, and those taught directly and indirectly in the program. The courses taught at the madrasa were mainly composed of the juz'iyat courses of calculus, geometry, hierarchy and wisdom; the instrumental sciences (*ulûm-ı âliyye*) courses of eloquence (*meânî, bedî', beyân*), logic, theology, Arabic spelling and grammar, Arabic language and literature; and the *ulûm-ı âliye* courses of tafsir, hadith and fiqh. Certain books were followed in the lessons. Almost all of these books were in Arabic; however, the language of instruction was Turkish and the method of instruction was generally *takrir* (Ipsirli, 2003, Vol.28: 333).

In general, the courses offered in Ottoman madrasahs consisted of the following: Arabic (sarf, nahiv, rhetoric, etc.), Tafsir, Hadith, Fiqh (Islamic Law), Kalam and Akaid, Logic (Hızlı, 2008: 33). The increasing number of madrasah students who were exempted from military service during the reign of Abdülhamid II (1876-1908) and the fact that the social prestige of the institution was shaken by the enrollment of even those who were not related to the madrasah, were important reasons for the madrasahs to want to be included in the reform programs. In this context, with the Regulations of *Medaris-i Ilmiye* issued in 1910, new courses such as "mathematics, geometry, physics, chemistry, astronomy, cosmography, history, geography, and Persian" were added to the madrasahs, which were from the positive sciences as in the Fatih and Canonical periods and which were not even required to be taught in some periods (Akyüz, 2008: 284-285).

**Table 1.11.** According to the Ministry of Education, the Curriculum of the Ibtidai ve Rüştî School Section of the Suleymaniye Madrasah in 1894

1st Year	2nd Year	3rd Year	4th Year	Additional (Advanced Degree)
Lessons	Lessons	Lessons	Lessons	Lessons
Ulum-u Diniyye	Ulum-u Diniyye	Ulum-u Diniyye	Ulum-u Diniyye	Arabi
Arabi	Arabi	Arabi	Arabi	Farsi
Lugat-i Arabiyye	Lugat-i Arabiyye	Farsi	Belagat-ı Osmani	French
Farsi	Farsi	Hesap	Kitabet ve İnşa	Lisan-i Osmani
Lügat-i Farsi	Lügat-ı Farsi	Geography	Hesap ve Usul Defteri	
Lisan-i Osmani	Lisan-i Osmani	French	Geography	
Hesap	Hesap	Lisan-i Osmani	Hendese	
Geography	Geography	History	History	
	Kıraat ve İmla	Kıraat ve İmla	French	
	Husnu Hat	Husnu Hat	Art	
			Husnu Hat	

When the curriculum of the *Ibtidai and Rüştiye* sections of the Suleymaniye Madrasah is examined, it is seen that many courses were included in the program. Although there were no courses such as mathematics, geometry, physics, chemistry, astronomy, cosmography, astronomy, cosmography, etc., which would have been added especially in terms of modernization, we see that courses such as history, geography and Persian were included in the programs.

### ***Examination Measurement of Students***

Measurement and evaluation in madrasahs were based on book completion rather than passing a grade. Accordingly, every student who completed the works called "order books" had completed his madrasa education and was entitled to receive a diploma called "*icazet*" (Hızlı, 2008, 36). Students' exam records were carefully archived. In a document dated November 1913 (2 Zilhicce 1331) written to the Ministry of Education, it was reported that the 1909-1911 (1327-1329) General Examination Results of the Suleymaniye School for Young Children in Rhodes were submitted and kept at the administration for examination (BOA, MF.IBT. 463, 52).

**Table 1.12.** General Exam Result of Students of Suleymaniye Madrasah Girl (Inas) Ibtidai School in Rhodes Town in 1905 - 1906 (1323-1324) (BOA, MF.IBT. 226, 81)

Name	Age	Sakirdann Müsbir bey	Kıraatı Kerim	Tecvit	Ulumun Diniye	Ulumu Ahlakiye	Harf-i Osmaniye	İmla	Kıraat	Hesap	Geography	Tarih	Hüsni Hat
Mehmet Efendi	11	Rhodes	9	10	10	10	5	10	6	7	9	5	7
Hüseyin Efendi	8	Rhodes	10	9	8	10	5	5	8	5	10	5	9
Eyüb Efendi	12	Rhodes	7	7	2	10	5	8	8	5	6	5	6
Ahmet Efendi	14	Rhodes	8	6	10	10	8	9	10	8	10	6	5
Ahmet Efendi	8	Crete	9	10	10	10	6	6	10	10	10	10	6
Hüsni Efendi	-	Rhodes	10	10	10	10	6	8	10	10	9	8	8
Mehmet Efendi	13	Rhodes	10	10	10	10	5	8	10	7	9	6	6
Ahmet Efendi	13	Rhodes	8	8	10	-	5	5	10	8	9	8	10
Mahir Efendi	12	Rhodes	9	8	10	10	5	5	10	8	10	8	9
Şevket Efendi	13	Rhodes	9	8	10	10	1	9	10	6	10	8	15
Osman Efendi	11	Rhodes	8	6	9	8	5	9	8	5	9	6	10
Rıza Efendi	13	Rhodes	10	9	10	10	5	8	7	10	7	7	7
Halil Efendi	-	Rhodes	9	8	9	8	5	5	8	7	7	6	10
Süleyman Efendi	13	Antalya	8	5	9	8	5	5	8	1	9	8	6
Mustafa Efendi	-	Rhodes	6	5	9	8	5	9	8	8	8	5	5
Kadri Efendi	-	Rhodes	8	5	9	8	8	5	10	9	10	8	8
Nazif Efendi	14	Rhodes	10	10	10	10	6	9	10	10	10	8	6
Mustafa Efendi	12	Rhodes	8	8	8	8	6	7	9	7	7	6	10
Osman Efendi	12	Rhodes	9	9	8	8	6	10	10	9	9	9	5
Mustafa Efendi	12	Rhodes	8	7	9	8	5	5	9	9	9	5	6
Mehmet Efendi	-	Rhodes	9	8	8	9	7	8	9	5	9	9	8
Nuri Efendi	12	Rhodes	10	10	10	10	1	10	10	10	10	10	10
Ali Efendi	12	Rhodes	6	5	7	8	5	9	9	6	7	5	7
Ahmet Efendi	13	Crete	7	6	7	5	5	10	9	6	5	5	5
Hüseyin Efendi	8	Rhodes	8	8	10	10	8	6	8	9	10	10	8
Hüseyin Efendi	13	Rhodes	6	5	7	10	5	5	8	5	5	5	6
Mustafa Efendi	14	Rhodes	9	9	10	10	9	10	10	6	10	10	6
Hasan Efendi	13	Rhodes	10	10	10	10	9	10	10	8	10	10	8
Hamdi Efendi	15	Rhodes	8	10	10	10	8	9	10	10	10	10	10
Sefaattin Efendi	11	Buldan	10	8	9	9	6	9	10	8	8	9	10
Sami Efendi	10	Gelibolu	8	9	6	8	8	8	10	10	6	7	8
Ragıp Efendi	12	Rhodes	8	7	10	10	6	10	9	7	7	6	10
Seyid Efendi	10	Rhodes	10	9	9	10	2	9	7	6	7	2	6
Raşit Efendi	12	Rhodes	8	8	7	10	-	-	7	4	8	-	6
Bedri Efendi	14	Rhodes	7	6	7	8	1	4	7	2	9	2	-
Osman Efendi	12	Rhodes	6	5	8	7	6	6	10	6	9	4	7
Nuri Efendi	15	Rhodes	6	5	5	3	4	5	6	-	6	2	5
Salih Efendi	-	Rhodes	1	5	5	2	-	4	5	3	6	3	5
Ahmet Efendi	-	Rhodes	5	5	-	6	-	-	6	4	3	-	5
Cemal Efendi	12	Dadya	8	6	8	6	4	5	6	5	6	4	5
Mehmet Efendi	11	Rhodes	7	6	-	8	-	-	7	7	-	-	5
Reşat Efendi	11	Rhodes	7	6	9	8	3	6	10	4	6	-	7
Seyid Efendi	13	Rhodes	6	5	8	2	-	5	6	2	5	5	7
Halil Efendi	8	Crete	6	5	5	3	5	4	10	5	3	5	10
Abdülkadir Efendi	12	Dadya	6	4	6	4	2	5	9	3	5	-	6
İbrahim Efendi	15	Rhodes	8	7	7	8	4	7	10	4	7	2	5
Arif Efendi	-	Rhodes	-	-	-	-	-	-	-	-	-	-	-
Halim Efendi	11	Crete	7	5	8	7	3	10	10	7	6	5	5
Hüseyin Efendi	8	Rhodes	8	8	10	10	8	6	8	9	10	10	10

## CHAPTER 1

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**Table 1.13.** General Exam Result of Suleymaniye Madrasah Girls'(Inas) Ibtidai School Students' Reserve Class in 1905 -1906 (1323-1324) Year (BOA, MF. IBT., 226, 80).<sup>7</sup>

Name	Kıraat-ı Kerim	Kıraat	İmla
Hamide Hanım	10	10	10
Zekiye Hanım	10	8	8
Seher Hanım	8	10	10
Havva Hanım	6	10	8
Vacide Hanım	6	7	5
Ümmet Hanım	9	10	7
Dursune Hanım	6	7	7
Verye(?) Hanım	9	10	9
Sakıbe Hanım	6	6	7
Samine Hanım	6	7	9
Cemile Hanım	9	7	10
Memnune Hanım	10	8	6
Hatice Hanım	6	7	5
Lamia Hanım	8	10	10
Naciye Hanım	6	5	6
Şerife Hanım	7	10	7
Naciye Hanım	8	4	4
Fatma Hanım	6	6	5
Zeliha Hanım	7	5	4
Naciye Hanım	8	4	4
Halide Hanım	6	5	5
Hediye Hanım	6	7	9
Saniye Hanım	7	6	5
Zehra Hanım	6	5	6
Hafize Hanım	6	7	5
Hanife Hanım	7	8	5
Cemile Hanım	6	5	6
Bedriye Hanım	2	3	3
Saadet Hanım	2	4	2
Seher Hanım	2	3	2
Fatma Hanım	3	5	4
Fatma Hanım	3	4	4
Saadet Hanım	3	4	3
Müzeyyen Hanım	-	-	-
Nazmiye Hanım	3	4	4
Bedriye Hanım	-	-	-
Fatma Hanım	2	3	3

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<sup>7</sup> This document is torn from the middle part; it is not complete.



**Table 1.14.** Suleymaniye Madrasah Girls' (Inas) Ibtidai School 3rd Class Students' General Exam Schedule in 1905 -1906 (1323-1324)

Name	Kıraat ı Kerim	Tecvit	Ulumi Dinıyye	Uum Ahlakıyye	Hurufu Osmanıyye	ıdare-yi Hayatiyye	ımla	Kıraat	Hesap	Hüsni Hat	El Hınerleri
Tahire Hanım	10	10	10	10	10	10	10	10	10	10	10
Hüsniye Hanım	10	10	10	10	10	10	10	10	10	10	10
Ziyet Hanım	10	10	10	10	10	10	10	10	10	10	10
Meyze Hanım	10	10	10	10	10	10	10	10	10	10	10
Kadriye Hanım	10	10	10	10	10	10	10	10	10	10	10
Afife Hanım	8	8	10	10	10	10	10	10	10	9	10
Necibe Hanım	10	10	10	10	10	10	10	10	10	9	10
Sıdıka Hanım	9	9	10	10	10	10	10	10	10	9	10
Şembe Hanım	9	9	10	10	10	10	10	10	10	9	10
Zehre Hanım	8	8	10	9	10	10	10	10	10	9	10
Hüsna Hanım	10	10	10	9	10	10	10	10	10	9	10
Zarife Hanım	9	9	10	10	10	10	10	10	10	9	10
Saliha Hanım	9	10	10	8	10	10	10	10	10	10	10
Saadet Hanım	10	10	10	9	10	10	10	10	10	9	10
Seher Hanım	8	8	10	9	9	9	10	10	10	10	10
Müşeffe Hanım	8	8	10	9	10	8	8	8	10	9	10
Talise Hanım	7	8	10	8	10	8	8	8	10	9	10
Şerife Hanım	9	9	9	9	9	9	9	9	9	9	9
Aliye Hanım	7	8	10	8	10	9	9	9	10	9	7
Nazife Hanım	8	10	10	9	10	9	9	9	10	9	10
Arife Hanım	8	10	10	9	10	8	8	9	10	9	10
Şekavet Hanım	9	8	9	8	10	7	8	9	9	9	7

**Table 1.15.** General Exam Table for Fourth Class Students of Suleymaniye Madrasah Girl (Inas) Ibtidai School in 1905 -1906 (1323-1324)

Name	Kıraat-i Kerim	Kıraat	İmla	Hesap	El Hünéri
Azize Hanım	10	10	10	10	10
Hatice Hanım	10	10	10	10	10
Saniye Hanım	10	8	10	10	10
Şükriye Hanım	10	9	9	10	10
Ayşe Hanım	10	9	10	8	10
Hatice Hanım	9	9	9	8	10
Hüsna Hanım	9	9	9	9	10
Servet Hanım	8	9	9	8	10
Fatma Hanım	9	9	9	9	9
Emine Hanım	8	10	10	8	10
İffet Hanım	8	10	10	10	10
Fatma Hanım	8	10	10	8	8
Emine Nekar Hanım	10	10	10	9	10
Kadriye Hanım	8	10	10	8	10
Ziynet Hanım	10	9	9	8	10
Ayşe Hanım	8	10	10	8	10
Naciye Hanım	8	10	10	8	10
Dilber Hanım	8	10	9	8	7
Emine Hanım	8	10	9	8	10
Saadet Hanım	8	10	10	8	10
Kadriye Hanım	8	10	10	9	10
Ayşe Hanım	7	10	10	8	8
Yaşar Hanım	8	9	10	5	7
Saliha Hanım	10	9	10	5	10
Nazlı Hanım	7	9	10	5	7
Nazife Hanım	3	10	10	5	10
Hasibe Hanım	7	9	10	6	8
Hamide Hanım	7	9	10	9	8
Şerife Hanım	6	10	8	5	7
Saltanat Hanım	6	10	9	5	8
Münbeb Hanım	6	10	8	5	10
Şerife Hanım	8	10	9	5	9
Pakize Hanım	7	9	9	5	10

**Table 1.16.** Suleymaniye Madrasah Ibtidai School General Exam Tables for the First Class in 1906 - 1907 (1323-1324) (BOA, MF.IBT., 226, 63)

Name	Age	Şakirdanın Müsbüt Rey	Kıraat-i Kerim	İlmihal	İmla	Kıraat	Hesap	Hüsni Hat
Hayri Efendi	9	Rhodes	5	-	2	6	-	4
Bekir Efendi	13	Rhodes	6	10	2	9	2	3
Hasan Efendi	8	Rhodes	7	2	4	9	2	3
Mehmet Efendi	10	Rhodes	6	-	-	-	-	6
Ziya Efendi	8	Rhodes	7	-	-	-	-	7
Bekir Efendi	8	Rhodes	5	4	8	2	2	3
Celal Efendi	8	Rhodes	4	5	5	7	2	2
Halil Efendi	11	Rhodes	-	-	9	-	-	-
Mehmet Efendi	8	Rhodes	-	-	-	-	-	-
İbrahim Efendi	10	Rhodes	8	7	3	8	2	3
Osman Efendi	10	Rhodes	-	-	-	-	-	-
Mehmet Efendi	9	Rhodes	-	-	-	-	-	-
Yaşar Efendi	9	Rhodes	5	3	8	8	5	4
Yahya Efendi	13	Crete	7	5	6	3	6	3
Mehmet Efendi	7	Rhodes	6	2	7	7	3	3
Şaban Efendi	9	Rhodes	5	-	-	-	-	-
İsmail Efendi	9	Rhodes	3	2	5	2	2	3
Mehmet Efendi	13	Rhodes	10	2	6	5	5	3
Süleyman Efendi	11	Rhodes	4	2	4	4	2	3
Saadettin Efendi	9	Rhodes	6	1	7	2	2	3
Ahmet Efendi	8	Rhodes	9	5	2	4	2	7
Cemal Efendi	10	Rhodes	6	7	2	4	2	3
Lütfi Efendi	11	Rhodes	4	2	2	3	2	3
Hamit Efendi	8	Rhodes	5	2	5	4	2	3
Fethi Efendi	9	Rhodes	4	2	9	2	2	2
Tahsin Efendi	7	Rhodes	6	3	4	-	2	2
Ramazan Efendi	12	Kıbrıs	7	3	5	-	2	3
Naci Efendi	10	İstanköy	8	4	4	3	2	4
İsa Efendi	7	Mekri	7	5	6	5	2	3
Sadık Efendi	5	Rhodes	5	6	5	7	2	3

**Table 1.17.** Suleymaniye Madrasah Ibtidai School General Exam Tables for Provident Class in 1905-1906 (1323-1324)

Name	Age	Sakirdam n Müshbit Rey	Kirafat- Kerim	İmla	Kirafat
Zeynel Efendi	10	Rhodes	10	10	10
Ali Efendi	8	Rhodes	10	10	10
Mehmet Efendi	9	Rhodes	9	9	10
Ahmet Efendi	9	Rhodes	10	10	10
Kemal Efendi	6	Rhodes	10	10	10
Recep Efendi	8	Rhodes	10	10	10
Hüseyin Efendi	12	Rhodes	10	9	9
Mustafa Efendi	9	Crete	10	10	9
Halil Efendi	12	Rhodes	10	10	10
Mehmet Efendi	8	Rhodes	10	9	10
Mustafa Efendi	8	Rhodes	10	9	10
Ali Efendi	10	Rhodes	10	10	10
Nizami Efendi	9	Rhodes	10	9	10
İsmail Efendi	8	Kuşadası	10	9	10
Mustafa Efendi	10	Rhodes	10	8	6
Halil Efendi	9	Rhodes	10	10	9
Hasan Efendi	8	Rhodes	9	7	9
Ahmet Efendi	8	Rhodes	10	9	10
Ali Efendi	11	Rhodes	10	10	10
Mehmet Efendi	10	Rhodes	8	9	8
Hüseyin Efendi	8	Rhodes	8	10	8
Mehmet Efendi	9	Rhodes	10	10	9
Hasan Efendi	8	Rhodes	8	9	8
Osman Efendi	7	Rhodes	10	8	8
Yusuf Efendi	8	Rhodes	10	9	10
Ali Efendi	8	Rhodes	10	9	6
Hasan Efendi	9	Rhodes	9	9	9
Hasan Efendi	8	Rhodes	8	5	8
Mehmet Efendi	7	Rhodes	9	9	9
Ali Efendi	8	Rhodes	9	9	9
İbrahim Efendi	7	Rhodes	9	10	10
Arif Efendi	8	Crete	8	5	9
Fazıl Efendi	-	Rhodes	9	10	9
Hüseyin Efendi	11	Crete	10	9	8
Mehmet Efendi	9	Rhodes	9	9	9
İrfan Efendi	7	Rhodes	8	8	8
Cevat Efendi	11	Rhodes	8	8	8
Abdülvahap Efendi	8	Rhodes	10	9	10
Tahsin Efendi	10	Rhodes	9	6	9
Mehmet Efendi	10	Kaş	9	9	10
Mehmet Efendi	12	Rhodes	9	9	9
Mehmet Efendi	15	Kaş	10	8	8
Ahmet Efendi	4	Chios	6	5	8
Mahmut Ali Efendi	-	Rhodes	10	10	10
Mehmet Efendi	-	Rhodes	9	8	9
Hüseyin Efendi	13	Rhodes	-	-	-
Mehmet Efendi	8	Rhodes	5	6	6
Recep Efendi	-	Rhodes	-	-	-

**Table 1.18.** Suleymaniye Madrasah Iptidai School General Exam Table for 1st Class Students in 1905-1906 (1323-1324)

Name	Age	Sakirdanım Müşbit Rey	Kıraat-1 Kerim	İlmihal	İmla	Kıraat	Hesap	Hüsnü Hat
Saib Efendi	14	Rhodes	6	10	5	7	8	3
İrfan Efendi	13	Rhodes	8	10	10	10	9	5
Ali Efendi	11	Rhodes	7	8	8	7	8	4
Ahmet Efendi	10	Rhodes	9	10	10	9	4	3
Halil Efendi	13	Rhodes	7	8	5	10	10	4
Eymen Efendi	11	Rhodes	7	8	5	9	3	3
Mehmet Efendi	13	Rhodes	6	8	5	6	8	4
Durmuş Efendi	12	Rhodes	6	8	6	10	7	4
İsmail Efendi	12	Rhodes	7	8	10	8	9	4
Şevket Efendi	10	Rhodes	9	9	10	9	1	4
Mehmet Efendi	9	Rhodes	7	9	10	8	1	6
Recep Efendi	12	Rhodes	6	9	10	7	7	4
Mehmet Efendi	10	Rhodes	8	9	10	10	9	5
Yaşar Efendi	-	Rhodes	7	9	9	10	9	6
Ahmet Efendi	10	Rhodes	9	8	10	9	8	6
Cemal Efendi	12	Rhodes	9	7	8	8	7	10
Yaşar Efendi	14	Rhodes	8	7	10	9	5	6
Naci Efendi	10	Rhodes	8	6	10	9	9	3
Süleyman Efendi	16	Rhodes	6	8	7	9	10	5
Mustafa Efendi	18	Rhodes	10	10	8	10	8	5
Emin Efendi	6	Rhodes	6	7	9	8	4	4
Recep Efendi	8	Rhodes	9	9	10	10	10	4
Mustafa Efendi	7	Rhodes	9	9	9	8	7	3
Muhammeddin Efendi	2	Rhodes	8	9	7	9	8	4
Sırrı Efendi	15	Rhodes	7	9	8	9	10	5
Aşar Efendi	6	Rhodes	8	8	10	9	6	3
Şerafettin Efendi	10	Rhodes	10	9	10	10	9	9
İbrahim Efendi	12	Rhodes	7	5	9	9	8	3
Mehmet Efendi	7	Rhodes	10	9	10	10	10	5
Tahir Efendi	11	Rhodes	7	5	6	9	5	4
İbrahim Efendi	14	Rhodes	10	9	10	10	10	5
Mehmet Efendi	8	Rhodes	8	6	8	9	6	3
Hüseyin Efendi	10	Rhodes	8	6	7	8	5	4
Abdülkadir Efendi	9	Rhodes	6	6	8	8	7	4
Recep Efendi	11	Rhodes	10	9	10	10	10	5
Mehmet Efendi	9	Rhodes	8	9	9	10	9	3
Hüseyin Efendi	9	Crete	6	7	8	10	7	3
Ahmet Efendi	10	Rhodes	9	5	6	4	7	3
Mehmet Efendi	13	Marmaris	7	5	5	4	7	8
İbrahim Efendi	11	Herkit	9	9	10	10	10	5
Şakir Efendi	12	Rhodes	9	10	10	10	10	5
Mehmet Efendi	13	Rhodes	7	10	10	10	10	6
Kâmil Efendi	-	Rhodes	10	10	10	10	10	5
Abidin Efendi	9	Rhodes	9	10	10	10	5	3
Ekrem Efendi	12	Rhodes	3	5	2	7	8	3
Fethi Efendi	11	Rhodes	3	2	-	2	1	3
Ahmet Efendi	11	Rhodes	6	3	5	5	2	3
Sülhi Efendi	13	Rhodes	3	3	2	7	2	4
Cevdet Efendi	10	Rhodes	10	8	7	10	2	3

**Table 1.19.** Exam Tables of the 2nd Class Students of the Suleymaniye Madrasah Ibtidaiye School in Rhodes 1905-1906 (1323-1324) in the document dated October 16, 1913 (Zilkada 15, 1331) (BOA, MF.IBT., 465, 52).

Name	Age	Şakirdanın Müşbî Rey	Nedceyi imtihan	Müferrerik mevcudu	Kuraat-ı Kerim	Tevci	Ulumunî Diniyye	Ulum-u Ahlak	İmlâ	Kuraat	Hesap	Hisnü Ha
Kadri Efendi	12	Rhodes	“	“	5	5	5	2	2	5	6	7
Nesim Efendi	11	Rhodes	“	“	6	6	6	6	7	2	4	4
Yaşar Efendi	11	Rhodes	“	“	7	7	-	-	-	-	-	2
Niyazi Efendi	11	Rhodes	“	“	4	4	-	-	-	-	-	7
İbrahim Efendi	11	Köyceğiz	“	“	5	5	-	2	-	-	4	2
Durmuş Efendi	12	Rhodes	“	“	2	2	9	10	6	5	2	4
Reşat Efendi	9	Rhodes	“	“	2	5	6	2	2	2	5	2
Ahmet Efendi	11	Rhodes	“	“	5	5	5	5	7	6	2	4
Ahmet Efendi	10	Kos	“	“	5	4	7	6	9	5	2	4
Mustafa Efendi	12	Crete	“	“	5	4	7	2	2	5	4	2
Ali Efendi	11	Rhodes	“	“	5	4	8	4	5	5	5	2
Şevket Efendi	12	Rhodes	“	“	5	4	8	2	7	2	5	2
Mehmet Efendi	10	Rhodes	“	“	2	2	8	2	6	7	6	2
Meşar Efendi	10	Rhodes	“	“	6	5	8	5	10	5	2	4
Durmuş Efendi	-	Rhodes	“	“	7	5	10	6	2	4	2	4
Ahmet Efendi	15	Köyceğiz	“	“	3	2	-	-	2	6	2	-
Halil Efendi	-	Rhodes	“	“	-	-	8	-	10	6	5	2

**Table 1.20.** General Exam Tables of the Second Class Students of the Suleymaniye Madrasah Ibtidaiye School in 1905-1906 (1323-1324) (BOA, MF.IBT.,465, 52).

Name	Age	Sakirdanım Mısbit Rey	Kuraat-ı Kerim	Tecvit	Ulum-ı Diniyye	Ulum-u Ahlak	İmla	Kuraat	Hesap	Hisn-i Hat
Hasan Efendi	12	Rhodes	8	6	9	9	9	9	7	4
Razi Efendi	11	Rhodes	7	6	6	8	6	7	6	4
Şevket Efendi	12	Rhodes	9	8	7	4	8	9	7	2
Derviş Efendi	-	Rhodes	7	5	5	6	7	5	6	4
Ahmet Efendi	13	Rhodes	8	5	5	6	4	6	3	7
Mehmet Efendi	12	Rhodes	7	7	9	9	9	6	7	3
Alnur Efendi	11	Rhodes	6	5	5	7	7	4	5	6
Hasib Efendi	11	Rhodes	7	7	6	8	10	5	6	4
Mustafa Efendi	12	Demirhisarlı	6	6	7	6	4	5	8	3
Mustafa Efendi	12	Rhodes	1	6	5	6	4	7	7	4
Ahmet Efendi	11	Rhodes	6	6	9	10	6	9	6	3
Musa Efendi	11	Rhodes	6	6	9	9	9	8	8	4
Mehmet Efendi	10	Rhodes	6	5	7	7	9	7	3	4
Mehmet Efendi	13	Rhodes	6	6	7	8	9	10	8	4
Recep Efendi	10	Rhodes	8	8	9	10	9	9	10	3
Rıza Efendi	14	Rhodes	6	6	9	10	7	10	9	5
Recep Efendi	17	Rhodes	6	6	9	10	10	10	10	10
Hakkı Efendi	13	Rhodes	7	7	10	8	7	10	10	5
Ahmet Efendi	10	Rhodes	10	6	10	8	10	8	10	5
Ekrem Efendi	13	Rhodes	8	5	9	6	8	8	4	7
Hamza Efendi	11	Rhodes	8	9	10	10	8	10	10	6
Hasan Efendi	7	Rhodes	6	5	9	8	10	9	10	4
Seyyid Efendi	11	Rhodes	6	5	9	1	10	9	10	4
Ziya Efendi	12	Rhodes	6	6	10	7	6	1	7	6
Nedim Efendi	9	Rhodes	6	6	10	10	10	9	7	3
Kadri Efendi	12	Rhodes	7	7	7	10	9	10	10	5
Tahsin Efendi	10	Rhodes	9	9	8	10	9	10	10	5
Mehmet Efendi	13	Rhodes	7	7	8	7	9	8	8	2
Halil Efendi	10	Rhodes	7	5	6	6	9	6	6	5
Sami Efendi	9	Rhodes	9	8	10	8	8	10	10	4
Haşim Efendi	6	Akka	10	8	10	8	8	10	10	6
Mehmet Efendi	10	Rodos	6	5	8	8	8	9	5	9
Ziya Efendi	8	Rodos	6	5	9	10	8	9	6	7
İbrahim Efendi	9	Kos	10	10	10	10	10	10	10	5
Yusuf Efendi	12	Rhodes	6	7	6	6	6	5	7	9
Hüsnü Efendi	-	Rhodes	7	6	2	2	5	8	7	4
İbrahim Efendi	12	Rhodes	6	6	10	7	10	10	9	4
Mehmet Efendi	12	Rhodes	8	7	9	10	9	10	6	4
Recep Efendi	9	Rhodes	6	5	10	8	4	6	4	5
Cemil Efendi	10	Rhodes	6	6	8	5	8	6	3	4
Tahsin Efendi	12	Rhodes	10	9	10	10	10	10	10	10
Cemal Efendi	10	Rhodes	9	10	10	10	10	10	10	10
Ekrem Efendi	9	Pülimar	8	5	10	10	10	10	10	5
Mustafa Efendi	12	Crete	8	6	10	10	9	8	8	5
İsmail Efendi	12	Kaş	10	10	10	10	10	10	9	10
Necatı Efendi	10	Dersaadet	8	8	10	10	10	10	10	5
Kemal Efendi	10	Marmaris	8	8	10	8	10	10	10	5
Ekrem Efendi	-	Rhodes	6	5	6	2	9	2	4	4
Ömer Efendi	-	Rhodes	6	5	6	6	9	6	6	5

The grades of the 10–12-year-old boys and girls in the *ibtidai* section of the madrasah were quite high. The students of the *Ibtidai* class usually came from the island or the surrounding neighborhoods. The curriculum for female students also included courses such as Hand Skills and *Idare-yi Hayatiye*. Information on the number of *şakirdans* at the madrasah was limited to the number of *şakirdans*; no documents have been identified in the archive. Class sizes for both boys and girls were 40-50 students. This number was quite large (For a different view of women today: (See also Şen, 2021:145-172 and Şen, 2022:177-189).

### Conclusion

In many Muslim countries, such as the Ottoman Empire, secondary and higher education was provided in madrasahs. Madrasahs had an important place in the Islamic world, especially for training scholars in important fields. Those who graduated from madrasahs were scholars in their own fields. The Suleymaniye Madrasah, the last one established in Rhodes, started education under difficult conditions and soon reached a number of 500 *şakirdans*. The madrasah building, which was affected by the earthquakes in Rhodes, was repaired with the financial means provided by the state and continued its education life. The most talked about issue at the madrasah was economic problems. The waqf, which functioned under the Suleymaniye School Waqf, first supported the school and then the madrasah to a great extent. While the madrasah was funded by the revenues of the waqf, we were also able to observe from the documents that funds were provided to the madrasah from various places. The method of appointing the madrasah's professors and teachers was usually done through the waqf administrators. However, we were also able to observe that the wishes of the individuals and their health conditions were taken into account in their appointments. Most of the professors and teachers were also graduates of madrasahs and received salaries between 500 and 1200 piastres. After working for a certain period of time, professors received compensation from the state. Unfortunately, the Italian occupation in 1912 also affected the



education system on the island; the salaries of the professors could not be paid for a long time. The names of the professors were given in all departments of the madrasah. In 1903, the *Ibtidai* School of Inas was opened for girls. The courses and grades of male and female students in the *Ibtidai* department are given in tables. The process of including female students in education, which started with the Tanzimat Period, was applied to female students studying at the Ibtidai of Inas in this madrasah. Although detailed information on the course curriculum, the names of the professors and many other subjects taught in the *iptidai* and *rüştiye* sections of the madrasah was given, the information on the main education of the *şakirdans* was incomplete due to the lack of documents in the archive. In the madrasah, there were four years of education in the *iptidai* and *rüştiye* sections, followed by one year of advanced education, for a total of five years of education. Especially the Persian and French lessons offered after the third year in the *ibtidai* and *rüştiye* classes were examples of the transition to modern curricula. We can observe from the curriculum that the madrasah adopted a more modern education system than the *Usül-ü Cedid*. As a result, in our article, which we have compiled from the documents in the State Archive of the Presidency of the Republic of Turkey, the physical conditions of a madrasah, the teaching staff, the accounting of the foundation to which it is affiliated, and the curriculum program are explained, and different problems reflected in the archival documents and different issues related to their solution are mentioned, and how a university in the Ottoman Empire works is tried to be explained.

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**DH.MKT.** (Dahiliye Mektubi Kalemi) 354 / 68, 2482/ 100, 796 / 67, 1223 / 57

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**Annex**



**Picture 1.1.** Suleymaniye Madrasah Entrance Gate (Çelikkol, 1992, Picture 294).



**Picture 1.2.** Suleymaniye Madrasah Building (Çelikkol, 1992, Picture: 297)



## CHAPTER 2

### TEACHERS' KNOWLEDGE OF EMOTIONAL EDUCATION

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## **Introduction**

It stems from the idea that emotional education aims to develop the skills necessary for conscious awareness and emotional understanding. The concept of emotional awareness refers to the opening that people give themselves in terms of self-awareness and self-perception. This includes being able to physically recognize the presence of emotions in their bodies, name the emotions they experience, and distinguish between the various emotions that make up the human emotional spectrum. In addition to these aspects, emotional awareness is linked to the consistency between the actions of perceiving, thinking and acting, with the ability to make the most of a person's ability to channel their emotions into behavior.

In the area of emotional education, this is learning to recognize and appropriately name our emotions. In this situation, having an emotional understanding greatly enhances a person's ability to develop an emotional education that is a natural part of human beings and is connected to the experiences and emotional experiences that each subject can share, leading to an understanding of the experiences with other people with whom interpersonal exchanges are established. In light of the briefly presented concept, it is apparent the complexity that underlies the conduct of the integration of an emotional education into the formative attitudes of the human being. Even more challenging is to consider how this area of education may be active beginning at a young age.

The term "emotional education" can be used to describe the study of and relationship between emotions and human beings. It can also refer to a person's emotional and intellectual growth (Wedderhoff, 2017). It is common knowledge that emotions are generally expressed through physical actions, and depending on the situation, these actions may be pleasant or unpleasant. This is because each individual reacts differently to stimuli and to the perceptions they have acquired during their lives. So, it is essential to develop the skills that enable reflection on new ways of acting, starting with emotional interpretation. In this



situation, using emotional education that allows for the development of interpersonal relationship skills is a good idea. And in doing so, the world's educational institutions as well as those in the country will be able to put emotional education into practice (Wedderhoff, 2017). According to Bisquerra (2017, p. 61), emotional education is "a complex bodily behavior characterized by agitation or alteration that influences the organized response to an emotion. In general, it tends to arise in response to an internal or external incident. Because intelligence is a complex, ongoing process of construction that begins in the home and continues through school and the rest of a person's life, the goal of emotional education is not to value intelligence but rather to maximize it. Then, rather than being thought of as an auto-assistance or a prepared recipe to remove ambiguities from the lives of all human beings, it may be treated as an auto-knowledge. However, as emotional education is a continuous process of development, it cannot be viewed as a phenomenon that only affects schools. Now that's clear, emotional intelligence and emotional education are closely related. Emotional intelligence can be understood as the relationship that a human being has with several abilities, such as motivation, perseverance in the face of difficulties and adversity, impulse control, channeling positive emotions into appropriate situations, practicing gratitude, and motivating others, among other things.

A psychological concept called emotional intelligence refers to the capacity for self-regulation of moods and emotions, the ability to recognize them, and the application of this understanding to one's thoughts and behavior (Salovey & Mayer, 1990). Several emotional intelligence models have been created over the past 30 years, most notably the ability model by Salovey and Mayer, the competencies model by Daniel Goleman, the mixed model by Bar-On, the trait model by Petrides, etc. In practice, the models can be divided into two categories: emotional intelligence as a skill and emotional intelligence as a trait (Keefer et al., 2018; Fernández Berrocal & Cabello, in press). A review of models has identified at least 16 (Bisquerra, Pérez-

González, & Garcia Navarro, 2015). To Goleman (2011), emotional intelligence is the competence of self-awareness, impulse control, perseverance, empathy, and, a social ability that any individual has. Therefore, the training of teachers in Emotional Education creates the possibility that its teaching staff is capable of seeking new tools to contribute to the emergence of new educational perspectives in its municipality. The main reason for choosing this topic was the intense emotional fascination it caused in many teachers who studied it as a subject and learner in all of its psychological, cultural, social, and cognitive facets. And the ongoing pursuit of acquiring new knowledge within this important field of study. In this light, the study's goal was to comprehend the contributions made by the Porto municipal government's teachers in terms of emotional education.

### **The Emotional Intelligence**

In a similar vein, Vizoso (2021) concludes that emotional intelligence has gained interest in recent decades in addition to becoming a part of a new academic process, which is advantageous for student performance and well-being as well as for teachers who are the primary actors in the educational process. As previously mentioned in earlier paragraphs, the work of the teacher allows for the tracking of significant learning gains in the education of the students. As a result, when teacher develops emotional intelligence in their work, they will be inspiring confidence in their students as well as satisfaction with their work.

The importance of this in the educational field is currently described by numerous studies in the teaching profession. For example, Fragozo (2022) notes that teaching is the primary goal of teaching, and as a result, emotional intelligence is fundamentally related to the role of a teacher because of its emphasis on the ability to reduce students' fears, which is a clear example. In the same way, Castro et al. (2022) mention that one of the key methods for bringing about emotional intelligence

in the worker-patient is the development of the latter. This is because, while it is true that every human being who makes up a given sphere tends to contribute their emotional component that is in some way influenced by the emotionality of the latter, this is not always the case. Due to their daily work and occupation of dealing with students from all backgrounds, labor doctors are therefore perceived as one of the more stressful professions. For example, Costa et al. (2021) state that a variety of emotional behaviors that frequently occur unintentionally are expressed in classroom practice. As a result, they believe that teachers must manage their emotional intelligence on a high level for creating an effective learning environment in the classrooms. In the context of what we refer to as education, there are a variety of challenges that often face teachers, one of which is the interactions between learners and educators during the learning process, in addition to how they treat and relate to their parents, teachers frequently exhibit positive emotions toward them. These emotions help teachers maintain positive relationships with those who surround the educational environment, benefit future learners, and enable teachers to face challenges or difficulties in the classroom. Negative emotions, on the other hand, are more likely to cause problems.

In light of this, it is critical to view education as a setting that enables students to contribute to their academic and professional development while instilling and reinforcing the values that are fundamental to human existence and allow them to live a healthy life in harmony with their emotions (Rojas, 2021). It is possible to say that emotional intelligence allows one to develop skills that not only benefit the teacher but also enable students to become emotionally mature students and recognize their own emotions in the presence of others, from this perspective, it is possible to infer that those teachers who are emotionally intelligent can overcome their workplace stress and manage all of the emotions that frequently surface in their interactions with coworkers as well as in their relationships with the parents of their students who attend the institution.

As a result, Condori and Cari (2022) argue that teachers encounter a variety of situations on the job as well as in their interactions with students during classroom instruction. These situations include encountering incidents involving the student's indiscretion or in the relationships between colleagues who are teachers and parents of the student. This leads to the teacher developing interpersonal stress at work. As a result, teachers must work with students' emotions, both their own and others because doing so helps students develop an interest in learning. As a result, it is fruitful for teachers to incorporate emotional intelligence into their professional practice so that students can reach their full potential and make use of the knowledge they have received. Because of this, Abad (2022) believes it is crucial for teachers who struggle to manage their emotional intelligence to seek out training in emotional education. Doing so will improve their ability to perform well at work and interact with others. All of this implies that using an emotional intelligence teacher will help students' socio-emotional development in their classes. This makes it possible to develop a learning environment that is full of confidence and operates similarly in the workplace environment when people are disengaged, allowing for the understanding of the emotional side of every human being.

### **Emotional Intelligence And Social Competences**

The significance of emotional intelligence (EI) in education was originally highlighted by Nias (1996). Salovey and Mayer, who introduced the idea of emotional intelligence (EI) in psychology, defined it as "the subset of social intelligence that involves the ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions" (1990, 189). The ability of the human being to be motivated, persevere in the face of potential setbacks, distinguish between different types of gratification, as well as the ability to regulate emotional states, as well as avoiding the interference of anxiety with rational faculties, is one of the

characteristics that Benitez et al. (2018) highlight as being highly essential for emotional intelligence. It is stated that emotional intelligence is the capacity that people have to recognize, comprehend, and control their own emotions. These abilities come from emotional perception and expression, which aim to recognize emotions consciously, as well as emotional facilitation, which describes the capacity to generate emotions that facilitate thought. Additionally, emotional comprehension exists, which helps people integrate what they have learned.

The articulated collection of talents and abilities that a person needs to perform differently, be adaptable, and with greater confidence is known as emotional competencies (Saarni, 2000). We can conclude from this that an individual who possesses emotional competence can show self-efficacy when expressing their feelings in social interactions (Bisquerra & Pérez, 2007). According to Saarni (2000), achieving self-efficacy involves being able to recognize and control emotions depending on anticipated outcomes.

The ability to adapt to society depends on a person's emotional competencies, which necessitate training because they aren't usually developed during early socialization (Milicic & Alcalay, 2020). It is also an important area for beginning teacher training because it would enable educators to respond to difficulties in a more adaptable manner (Rueda & Filella, 2016). Also, it's crucial to develop emotional competencies to produce instructors with better-coping mechanisms and emotional intelligence (Bisquerra, 2020; Bisquerra & Perez, 2007; Casullo & Garcia, 2015; Vivas et al., 2010). Unfortunately, this progress has been gradual and poorly systematized in university education (Fincias et al., 2018). Despite this, more programs and plans have been made, particularly for postgraduate or postgraduate degree programs (Pérez-Escoda et al., 2019).

Emotional competencies, according to Bisquerra (2005), consisting of "a collection of knowledge, skills, abilities, and dispositions required to

carry out a variety of tasks with a certain level of competence and effectiveness." When discussing competencies, it is important to note that this term refers to the integration of knowing, doing, and being, in line with the information found in the Delors report on education closing a treasure trove from the year 1996. There is a certain margin, always and whenever some of the theoretical models that refer to it are taken into consideration, because the dispute over what qualifies as emotional competence is still open. However, it is nonetheless true that we may recognize, as advised by Olbiol (2005:96), that when emotional competence is mentioned, two bloats can be recognized:

- Auto-reflexivity skills (intrapersonal intelligence): recognizing one's own emotions and managing them appropriately.
- The capacity to recognize what other people are thinking and feeling (interpersonal intelligence): social skills, empathy, assertiveness, and nonverbal communication, among others.

### **Emotional Education**

A permanent and ongoing educational process, emotional education takes place throughout life. Its goal is to foster emotional competencies, which are seen as being crucial to the overall development of the personality Bisquerra & Chao Rebolledo, (in press). Psychotherapy, a specialized practice that aids those with emotional and mental challenges or diseases, should not be confused with emotional education. Emotional education, on the other hand, is a group intervention that promotes the human development of anticipated issues so that they can be addressed before they occur. Instead of intervening in problematic circumstances as the clinical approach does, it aims to prevent them. It emphasizes the holistic development of the person through fostering emotional competence.

Keefe, Parker, and Saklofske (2018) have given evidence for the effects of Emotional education focusing on:

- 1) Enhancing social and emotional skills,
- 2) Enhancing attitudes toward oneself, others, and school,
- 3) Promoting positive classroom behavior,
- 4) Enhancing the classroom environment,
- 5) Minimizing disruptive behavior; and
- 6) Enhancing academic success.

Also, there is a decrease in the following things:

- 1) Issues and confrontations,
- 2) Behavioral issues,
- 3) Aggression and violence; and
- 4) Stress and worry. Furthermore noted are improvements in coping skills and life happiness (López-Cassà et al. 2018).

As a result, it can be concluded that emotional education leads to an understanding of personal emotions and an awareness of the underlying motivations behind them. This serves as evidence of the importance of emotional intelligence in the relationship between feelings, character, and moral intent. As a result, educational centers may become one of the student's options for educating themselves, starting with their emotions, or "uniting mind and heart in the classroom" (Goleman, 2011, p. 28). The statement made by Casassus (2009, p. 134) is that "[...] The Educación Emocional, at variance with the focus of emotional intelligence, is not just a way of appointing competencies, but rather of

an integral education in which teacher and learner are the same people," is reiterated in this essay on emotional education. So, we are dealing with a new emotional educational perception. Because it allows one to understand the world of emotions and the environment that can provide comfort to a human being while also improving the quality of life, emotional education does not work as a kind of self-help, but rather as a paradigm shift. According to Goleman (2011, p. 294), emotional alphabetization broadens the public's understanding of what school is, classifying it as a social checkpoint for determining whether children are learning life lessons. This marks a return to the function of education. This project calls for, in addition to everything specifically stated in the study schedule, the seizing of opportunities both within and outside of the classroom to help students learn how to turn personal crises into lessons in emotional intelligence.

This individualization of vision through emotional alphabetization is a component of emotional self-awareness. The discernment of emotions is essential to life because it is a link between the internal reality and the external reality that surrounds and in which one lives, according to Casassus (2009, p. 134). Seeking self-awareness of these realities entails encouraging each person's emotional self to use consciousness as a key tool for transformation. Following the ideas of Casassus (2009, p. 51), highlighting this when the author says: When a human being becomes aware of their bodies, their connections with their emotions, our experiences, what we think about them, and the stories we create about them, we can see things we hadn't seen before. We can see our bodies, our emotions, our experiences, and the judgment we have of them if we focus our conscious attention on them. When we observe ourselves with more awareness, we notice more aspects and dimensions. [...]. A tool for transformation is consciousness, so, committing to this process is a fantastic auto-knowledge episode that leads us on a journey filled with opportunities for personal growth. According to Casassus (2009, p.139), you need to possess the following skills to function in the emotional world:



- Capacity to enter the emotional world,
- Capacity to be alert, understand, reflect, name, and give meaning to one or more emotions;
- Capacity to connect emotion and thought,
- Capacity to comprehend and analyze information related to the emotional world,
- Capacity to regulate emotion,
- Capacity to modularize emotion,
- The ability to accept, calm, and support another.

As a result, the emotionally conscious person can manage their own emotions and the mechanisms associated with them, as well as take into account the conscious examination of another person's emotions as part of the process of self-awareness of both the internal and external worlds.

The general goals of emotional education can be summed up as follows:

- Gain a better understanding of one's own emotions,
- Identify others' emotions; -develop skills for controlling one's own emotions,
- Avoid negative effects of negative emotions,
- Develop skills for creating positive emotions,
- Develop one's capacity for motivation,
- Adopt a positive attitude toward challenges.

The similarities between the concepts of emotional education in the authors cited, as a result, underscoring the importance of this topic in the lives of aspiring educators. In this way, emotional education offers

a comprehensive human growth process, preparing people for all of existence as an ongoing and educational process. Following closely behind what Bisquerra (2015, p. 97) said, the author mentions that "emotional education" (or "emotional education") is a continuous process that is both ongoing and educational because it must be a part of all curriculums and ongoing lifelong learning. This type of education indeed adopts a life cycle focus. This is accomplished by the implementation of sequential programs that should begin with early childhood education, continue through primary and secondary school, and maybe extend into adulthood.

If emotional education is successful in shaping people, it can improve life by making humans more aware of their surroundings and fostering the development of a self-identity that is preparing them to face challenges in life. Therefore, the foundation of educational professionals. According to Bisquerra (2015), the status of training among educators at the time is still quite low. Since teachers should have a solid toolkit when it comes to emotions and, most importantly, how to use emotional intelligence, the study of emotional education has become essential. This could make the educational program more applicable and ensure that students have these skills after taking a course on emotional education (Bisquerra, 2015, p. 100): Understanding the significance of emotions in education and daily life; being aware of one's own emotions as well as the students' emotions in social interactions; establishing better interpersonal relationships at work, in the family, and a social setting. Dealing with students more effectively and satisfactorily while taking into account their emotional needs. Realizing a context analysis to identify their emotional needs. Setting goals to ensure that an emotional education program can predict the satisfaction of priority needs; identifying potential indicators that allow for the design of concrete intervention strategies as well as the aspects that must be taken into account in the evaluation program; designing a program to encourage the development of emotional skills in students; designing strategies and activities to be used in the

program's practice; and evaluating the program using the previously developed indicators. Based on these hypotheses, it is believed that emotions are essential to every person's existence, ensuring their survival as well as their academic success.

In this sense, emotions play a crucial role in how a person lives, reflecting in their relationships and behaviors, necessitating what Bisquera (2000, p. 243) refers to as emotional education. A continuous and ongoing educational process that seeks to enhance emotional development as a necessary complement to cognitive development, both of which are essential components in the development of the whole person. To understand how our actions are expressed and ensure that each person lives their emotions productively in their most crucial state while experiencing life, the Educación Emocional exhorts us to interpret this process (Casassus 2009, p. 49–50). From this perspective, behavior is one of the traits that are most impacted by emotions.

### **The Teacher's Impact On Emotional Education**

Numerous studies have recently highlighted the importance of socioemotional competencies and the impact they can have on the teaching-learning processes (Durlak et al., 2011), as well as a range of behaviors connected to physical and mental health, the strength of interpersonal relationships, and academic and professional performance (Brackett et al., 2004). Analysis of teachers' socioemotional competencies and emotional intelligence in the classroom is required in light of this research. As a result, it becomes necessary to focus on emotional education in these individuals throughout their university studies and the professional development of their pedagogical job.

This necessitates the adoption of particular emotional education programs that demonstrate the value of emotions in the teaching process. Studies in neuroscience and psychology back up the significance of this kind of training, emphasizing its worth in the

teaching-learning process as well as in the growth of critical and forceful thinking. According to Extremera and Fernández-Berrocal (2004), educators should be emotionally intelligent in their work because they represent the model of adult socioemotional learning that has the biggest impact on the students they are training. Additionally, emotionally intelligent people can deal with life's ups and downs and handle the stress that comes with working in the educational sector.

Because it would be extremely difficult for the subject being trained to acquire, develop, and consolidate this type of socioemotional competencies without having these competencies, the person receiving training must have an emotional educator. However, solutions to these issues are sought through the institutions' bodies, such as the coexistence committees in which teachers, directors, students, and parents participate. In the nation's public educational institutions, there are daily situations of coexistence among the members of the educational community that cause modifications in the development of educational processes, instead of producing improvements that truly solve cohabitation difficulties at the social and emotional level, these committees frequently try for punitive or merely intellectual answers, ignoring the individual as a holistic entity that needs to be addressed in all of its dimensions. The teacher is "an irreplaceable model of emotional intelligence," according to Extremera and Fernández-Berrocal (2004, p. 2). In this regard, it is important to emphasize that, after the family, the educational environment serves as the person's second-most influential setting for the formative process. This is especially true given that a portion of his neurodevelopment occurs in the school setting, where the teacher serves as a key protagonist in the acquisition of both cognitive and socioemotional skills.

Daily interactions among the members of the educational community in the country's public educational institutions affect how educational processes develop. As a result, solutions to these issues are sought through the institutions' bodies, such as the coexistence committees, in

which teachers, directors, students, and parents participate. However, these committees frequently aim for punitive or purely academic solutions. The teacher is "an irreplaceable model of emotional intelligence," according to Extremera and Fernández-Berrocal (2004). (p. 2). In this regard, it is important to emphasize that, after the family, the educational environment serves as the person's second-most influential setting for the formative process. This is especially true given that a portion of his neurodevelopment occurs in the school setting, where the teacher serves as a key protagonist in the acquisition of both cognitive and socioemotional skills.

The teacher, on the other hand, needs to have the emotional capacity to implement didactic and methodological strategies that support the development of socioemotional competencies, suggesting activities that allow active, reflective, and participatory participation, where students can improve their interpersonal relationships and expressive and communicative abilities. The best way to accomplish this would be through group activities, where cooperative and collaborative learning allows for the participation of all students, from diversity and differences, to reach agreements and consensus among all, which would be very beneficial when faced with conflicting situations. To teach life skills and promote social and emotional well-being, emotional education must be included in the school curriculum, not just as another subject but as a transversal emotional model that permeates all other subjects. This model can be addressed through the teaching-learning process by cultivating both cognitive and socioemotional competencies.

### **Emotional Education In Pedagogical Work**

The ongoing humanization processes are the emotional foundation of every human being's life. One may say that a child develops a strong attraction to people around them at a young age and is suspicious of even the smallest indications of the other person's availability to engage in

reciprocal interaction. In the educational setting, affectivity and its intimate relationship with emotions may aid in the resolution of critical controversies. The treatment of these inappropriate behaviors includes affectivity as its outcome since he had to get adjusted to an unbalanced emotional life, even though some children with inappropriate behaviors display serious learning, behavior, or communication challenges. Yet, sensitivity and empathy can turn a negative feeling into a positive one. This idea is based on the idea that every emotion has an opposite, or is ambiguous. The family is primarily responsible for starting the process of socialization since each member of the family nucleus develops a model of coexistence. The school is one of the places that promote human socialization. For instance, this coexistence is broadened and better systematized when the youngster joins the educational institution since at school, each person sees himself and the others for who they are.

Similar to how family culture presupposes socialization, it also has an impact on emotional growth. This means that people must assume their social development, which is full of stereotypes and standards, without taking into account their true personalities or essence. The institution that has the power to change society is the school. It is there that children are taught to think critically, enabling them to challenge social norms that oppress and force others. Taking into account the school as an emotional institution, as Casassus suggests (2009, p. 203), A school is an establishment that organizes a network of emotional, learning-centered interactions. The emotional bonds formed via interactions between teachers and students also have an impact on education. In this regard, the school must consider including emotional management activities with all personnel (teachers, students, parents, administrators, and overseers) as part of its educational proposal to promote improvements in teaching and learning and to achieve the transformation of learners into proactive individuals who can manage and control their own emotions for their well-being. In contrast to being the panacea for all current issues, emotional education is more of a lifelong journey that provides significant contributions to each

individual's capacities and enables them to respond intelligently to challenging situations.

The teacher, on the other hand, is one of the key players in this emotional organization since they deal directly with the variety of emotions both within and outside of the classroom since they also serve other social functions aside from teaching. The educator must possess a multidisciplinary preparation that diversifies all of their emotions, which according to Bisquerra (2015) and Goncalves (2005) are listed as emotional competencies and includes the recognition of positive, negative, and mixed/ambiguous emotions. Hence, first and foremost, it is necessary to organize the school representatives, particularly the directors, coordinators, and teachers. Fortunately, Emotional Education has been slowly making its way into the teachers' ongoing professional development, and as a result, it is having an impact on their pedagogical judgment.

### **Reflections for Teachers**

It is well known that a professor must handle a large number of complex situations, starting with the student's learning, or rather, focusing on the classroom's interior. In these reflections, the goal is to gain awareness of how to effectively use emotional education to address the issue that arises both outside and inside the classroom, as well as to improve family and school relationships. Similarly to this, there needs to be agreement that the goals of the educational processes at all levels should include emotional education, focusing on the essential and valuable role teachers play in helping students develop their emotional intelligence. Because of this, it is indisputable that educational institutions should be held accountable for their students' emotional development as well as their preparation for this field. In this regard, knowing something about the emotional lives of teachers may help advance this field of study as well as aid schools, universities, and governments in creating excellent

programs to support teachers in their difficult work of educating children, teenagers, and adults.

Also noteworthy is the fact that arguing for the necessity of emotional education is not, in any sense, a fad given that its justification and foundation are firmly rooted in traditional pedagogical thought, which continues to hold water in the face of recent advances in psychology and neuroscience as well as the demands that contemporary society has of the educational system. In this way, emotional education must be taken on to respond to the social demand for the creation of citizens capable of living in harmony with one another and with others, who achieve high levels of well-being, and who contribute to the improvement of the world. This means that emotional education has many requirements that, if not met, may result in a wasted opportunity. But in addition, a practice that falls short of a few minimum standards of quality could serve as a setback for one of the most significant innovations in education in recent decades. This leads us to recognize the need for teacher preparation in emotional education and emotional skills. The emphasis in this chapter's conclusion is on the need for a shift in perspective on the role of the teacher, the classroom, higher education, and classroom interactions. This shift of perspective necessitates ongoing training for both the student and all other professionals involved in the educational process.



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# CHAPTER 3

## SUSTAINABLE CITIZENSHIP EDUCATION IN INDONESIA

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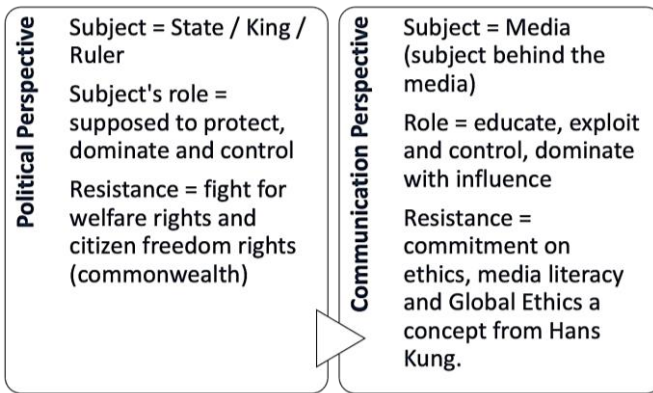
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**Introduction**

Diversity is a beautiful concept. Mutual respect is a positive verb. The relationship that exists between diversity and mutual respect will produce peace (Brown, 2000). Peace is the ideal of all humans living on this earth. In fact, this peace is often overshadowed by the desire to win and excel over others (Pangle & Ahrens Dorf, 1999). The concept of Leviathan as a form of resistance against himself (Pangle & Ahrens Dorf, 1999). The following is an adaptation scheme from a political and communication perspective:



**Figure 3.1.** Political and Communication Perspective<sup>4</sup>

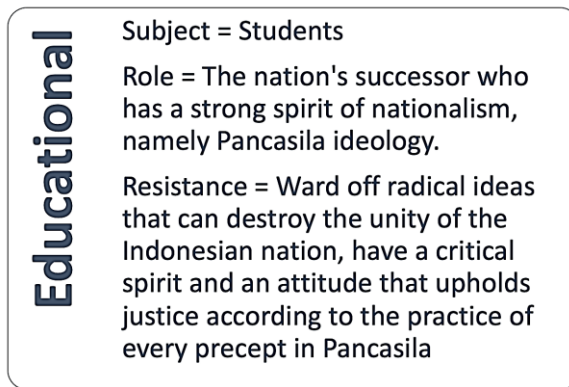
Based on the views above, seen from a political perspective, the subject that is the main actor is the State. The state here can be interpreted as who has full power and authority in governing his territory. Its task is to create prosperity with its people by fighting for the rights of these people. Through the authority possessed by this subject, it is used to control, regulate and control every life that takes place in that area. If these tasks and roles are carried out by the subjects, peace in a country will undoubtedly be balanced and realized. Meanwhile, from a communication perspective using the leviathan concept, seen that the

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<sup>4</sup> Eveland et al., 2011

subject that plays a role here is the media, where in the media consists of a group of people who organize and manage the media. Having the same role as the state, the media should be a place to be able to educate, control, dominate with influence and create a conducive situation. In carrying out their duties and roles, media subjects must prioritize commitment to global ethics and media literacy. The point is that culture can be formed through the media, so that the media should be able to regulate itself where human social changes will go in the future. This will tend to the good or just the opposite (Yanuartha et al., 2023). Returning to the discussion of ideological wars, that in fact there are many ways that can be taken to fight against an inappropriate ideology that aims to destroy human peace. One of them is against the doctrine of "humanizing humans" or humanitarianism. Just as desired globally (global goal's 16th) Sustainable Development Goal's, create and promote a peace-loving society, uphold justice and build effective, accountable and inclusive institutions at all levels (sdgs.un.org, 2016). Before that, let's first describe what is the "cancer" of this global peace effort. We know that the greatest impact of human selfishness is the destruction of human himself. Many wars arose because they felt that the principles, they "owned" were the most correct, so they had to annihilate the principles belonging to others. Anything will be done to fulfill this leviathan desire. Based on every event that arises, the author wants to emphasize one locus and its application in Indonesia. Indonesia is a multicultural country, consisting of many tribes, races and religions. Based on the data obtained, there are 6 religions (Islam, Christian-Protestant, Christian-Catholic, Hindu, Buddhist and Confucianism) and various ethnic groups and their types (Portal Informasi Indonesia, 2020). Rationally this diversity will become a boomerang weapon for the emergence of conflict. Conflict arises because of the existence of individual identity and collective identity (there is "us" and there is "they"). Of course, the diversity of society, especially with these enormous differences, allows for conflicts to occur. Indonesia is recorded to have had many types of conflicts that resulted in serious impacts. The character of the conflict is also dynamic. Furthermore, it became a discourse that the roots of conflict

in Indonesia occurred because of the plurality of ethnic, racial, religious and inter-group differences (SARA) (Muliono, 2020). The inter-ethnic conflict became a dark note at the end of the Suharto regime (Eveland et al., 2011). From the Sara conflict (ethnicity, religion, race, and intergroup) that occurred in Indonesia, citizenship education needs to be taught to the younger generation so that multicultural understanding can be understood and applied. The following is Adaptation in an Educational Perspective.



**Figure 3.2.** Adaptation in Educational Perspective<sup>5</sup>

In order to create the next generation of the nation who have a high attitude of nationalism, it is necessary to form a strong character. This step was taken as a way of fighting wrong ideological doctrines by instilling the right ideology. Basically, Indonesia itself has an education system that includes Pancasila and Citizenship Education subjects at the elementary, junior high and high school levels. However, it is felt that the material in it needs to be added with an understanding of competence on politics, deradicalization and anti-corruption.

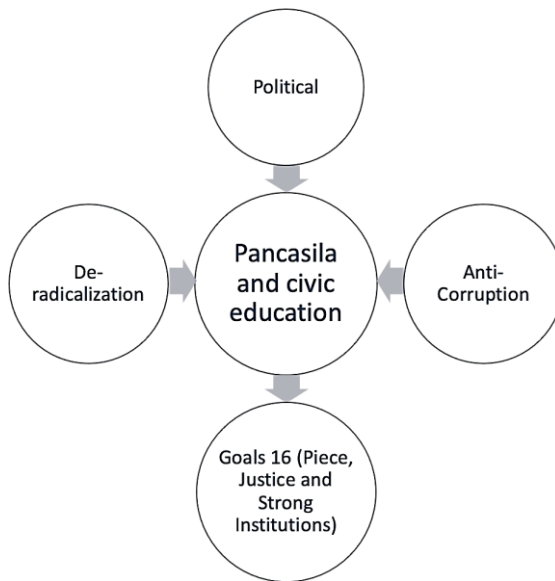
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<sup>5</sup> Ivemark & Ambrose, 2021



## Sustainable Citizenship

We use the following model as an illustration of how the authors present their argument to understand how education can be a catalyst and reinforcement for the creation of a sustainable community conception. The authors contend that with no strong educational foundation, it will be difficult to achieve the goals of 16<sup>th</sup> by UNDP that discussed about strong institutions, justice, and inclusivity. Reflecting on the developmental conditions and existing system facts in Indonesia, reveals a number of issues.



**Figure 3.3.** Design of Sustainable Citizenship Education in Indonesia<sup>6</sup>

As a result of the SDGs, education has become a valuable tool for empowering people and institutions, as well as a means of achieving the sustainable development. On the surface, there is no substance in Indonesian education that focuses specifically on deradicalization, politics, and anti-corruption as primary pillars of building trust and

<sup>6</sup> Figure 3.3 was created by authors.

integrity. These values, however, can be found and instilled in Pancasila and Citizenship Education subjects taught from elementary school to university. By strengthening and integrating these three values into Indonesia's educational curriculum, it will demonstrate a solid commitment to the development of strong institutions and communities as equity for sustainable development. This is reinforced by the fact that these three points will be aligned with Pancasila education and civic education. Pancasila, as the foundation of the Indonesian state, consists of five points that cover all aspects of the Indonesian nation's pluralism life order, and will continue to strengthen the incorporation of these values into civic education. This situation will eventually serve as a catalyst for the strengthening of justice and strong institutions. Without strong state institutions and the development of these three values as a stronghold, it is certain that the values of exclusivity, fanaticism, corruption, and radical extremism will emerge and become impediments to the Indonesian nation's progress.

### **Political Education**

Political education is very necessary for everyone. Because political education is learning for every citizen which contains various rights and obligations as well as responsibilities in the life of the nation and state (Kymlicka & Norman, 1994). When linked to education and politics, political education has the meaning of a systematic way to change something that has to do with the struggle in politics, which method is aimed at the community so that they fully understand the roles, functions and rights and obligations as citizens. country. Political education is a conscious effort to change the process of political socialization in society so that they fully understand and appreciate the values contained in the ideal political system to be built. Political education aims to make individuals aware of politics and able to be responsible for what they will later carry out. The importance of political education is not only for people who will become political elites but as a society it is necessary to be politically educated, because with political education people are taught to think critically, honestly

and rationally (Apple & Aasen, 2003). But sometimes people are not aware of the importance of politics so that a lot of problems arise. Like many people who still do not vote in general elections or local elections. This happens because many consider politics to be unimportant and there are even people who feel that even if they participate or not participate in the political process, it will not affect their lives and will not affect the success or failure of the political process. Furthermore, people are tempted by money politics. People who are unfamiliar with politics are usually still tempted by money politics, when the elections are about to begin there are still many people who want to get financial or in-kind assistance from regional head candidates. This problem can be said due to low political education for the community. Political education can be obtained anywhere through political education agents. It could be from family, school, work, mass media or social groups (Jennings & Niemi, 1974).

Political education is a way of realizing the goal of the 16th SDGs which wants to create a global society that loves peace and upholds justice and creates institutions that are accountable at all levels. Planting from an early age to the nation's next generation will later strengthen and root characters who understand the ongoing political situation and conditions. It will also distance itself from anti-political attitudes and increase the level of citizen participation. Increased participation will encourage sustainable political development in the region. To oversee the implementation of development in accordance with the goals of sustainable development, the participation of civil society must be given more openly (Ngoyo, 2015). The involvement of civil society is also expected from civil society organizations (NGOs) in controlling and providing constructive inputs in the implementation of sustainable development. NGOs working in various sectors and sectoral issues can work together and unite in contributing to achieving these development goals. NGOs working in the fields of environment, culture, public policy, eradicating corruption, gender justice, agrarian justice must build strong networks in supporting the success of development programs and targets for increasing people's lives ([sdgs.bappenas.go.id](http://sdgs.bappenas.go.id),

2018). The phrase think global act locally can be a positive campaign to achieve sustainable development. Where local actions based on local wisdom will indirectly have a global impact on sustainable development for future generations. so that the correlation of political education to sustainable development is very important as one of the efforts in building democratization to encourage the achievement of SDGs (Iskandar, 2020).

### **Deradicalization**

Terrorism cannot be understood apart from the concept of radicalization (-ism) as an antithesis of deradicalization (-ism). Radicalization is defined as an understanding or idea that seeks extreme change through the use of violence or terror, which eventually leads to terrorism (Rabasa, 2014). These movements can be carried out individually or in groups to spread terror and fear of other parties who do not share the group's principles or understanding (Polri, 2022). According to data from the Institute for Economic and Peace (IEP) on the Global Terrorism Index (GTI), or a comprehensive study that analyzes the impacts and activities of terrorism in 163 countries and covers 99.7 percent of the world's population, Indonesia is one of the most affected countries. According to the study, Indonesia is among the top 25 countries most affected by this activity. With a regional index score of 5,502, Indonesia ranks third in Southeast Asia after Myanmar and the Philippines (Institute for Economic & Peace, 2023). IEP-GTI index measurement data is evaluated using several criteria. Some criteria are based on the number of incidents, deaths, injuries, and property damage that have occurred in a country. The higher a country's GTI index, the more it can be determined that the country has a lot of activities and impacts as a result of terrorist activities. This concept also implies that the higher a country's GTI index, the greater the country's impact from transnational activities related to terrorist activities. Data from several countries with the highest GTI index can be seen in table 3.1, including Indonesia, which ranks 25<sup>th</sup> (Institute for Economic & Peace, 2023).

**Table 3.1.** Global Terrorism Index (GTI)<sup>7</sup>

No	Country	GTI Score	Global Rank
1.	Afghanistan	8.822	1
2.	Burkina Faso	8.564	2
3.	Somalia	8.463	3
4.	Mali	8.412	4
5.	Syria	8.161	5
6.	Pakistan	8.160	6
7.	Iraq	8.139	7
8.	Nigeria	8.065	8
9.	Myanmar	7.977	9
10.	Niger	7.616	10
11.	Indonesia	5.502	25

It should be understood that terrorism is a difficult concept to define in exclusion. Considering that there is currently no comprehensive international convention to define terrorism. However, in summary, the term “violence” (Wibowo & Hadiningrat, 2022), and the spread of terror are always included in its definition (Jazuli, 2016). Terrorism, according to the IEP (Institute for Economic & Peace, 2023), is defined as an act of violence used by (non-state) actors to either oppose legitimate authority or to convey political, religious, or ideological messages by instilling fear in other groups. Following the IEP definition, terrorism is defined by the Ministry of Defense of the Republic of Indonesia as an act that intentionally attempts to spread terror, threats, and damage to both public and international facilities (Kemhan, 2016). Based on this definition, we can conclude that radicalism, which eventually leads to acts of terrorism, is a dangerous concept that can jeopardize a nation’s sovereignty. According to table 3.1, Indonesia is described as a country with a score of 5,502, ranking 25th globally. This condition indicates that Indonesia is one of the countries with a high level of terrorist activity, including the activities of strong radical transnational networks, and that it is extremely difficult to identify (Arifin & Hasnan, 2013). Furthermore, the digital

<sup>7</sup> Institute for Economic & Peace, 2023; data processed by the authors

era, which allows individuals and groups to connect with one another, strengthens radicalism's influence through cyberspace (Kominfo, 2021). Table 3.2 shows that the amount of radicalism content on social media is increasing, both in the form of invitations to join ideologically and physically. This is the kind of material that the government is attempting to eliminate in order to prevent the spread of radicalism in Indonesia.

**Table 3.2.** Radicalism Shares Information on Social Media (2017-2019)<sup>8</sup>

<b>Social Media</b>	<b>The Total Post (2017-2019)</b>
Facebook dan Instagram	9.452
Twitter	1.411
Google/YouTube	678
Telegram	614
Sharing Files	502
Situs	494

Prevention is one of the approaches that can be used to protect individuals from radicalization. In its efforts, Indonesia has emerged as one of the countries that is fully committed to preventing the spread of radicalism. Consider that radicalism has several characteristics, including being intolerant, fanatical, exclusive, revolutionary, and using violence. Such actions have the potential to undermine pluralism or the concept of diversity that is embraced as unifying the diversity (*kebhinekaan*) of the Indonesian nation (Kemhan, 2016). Since 2010, Indonesia has had a special ministry-level agency known as the National Counterterrorism Agency or “Badan Nasional Penanggulangan Terorisme” (BNPT) that acts to prevent and combat terrorism in Indonesia (BNPT, 2023). In accordance with the formation of the BNPT and the expiration of anti-Terrorism Constitution No. 15 of 2003, the government updated terrorism prevention and control through Constitution No. 5 of 2018 (Karolina, 2019). The soft approach

<sup>8</sup> Kominfo, 2021; data processed by the authors

can be used as a form of effort to ensure that the state does not always use the hard approach to combat radicalism and terrorism. Given that, if properly implemented, the soft approach will be more effective (Gunaratna, 2004). As a result, educational institutions require scientific insights based on preventive deradicalization, with the goal of arming individuals (students) with a “fortress” of love for nation, diversity, and humanism (Faizin et al., 2022).

As a result, according to Professor Gunaratna, education that is adapted to the needs and changing times is the main capital for how the ‘soft approach’ can work effectively (Gunaratna, 2004). There are no subjects in Indonesia that specifically discuss deradicalization prevention education. However, the values of diversity, tolerance, nationalism, Pancasila spirit, and diversity as the main antithesis of radical-extremist values can be found in a variety of subjects, including civic education (PPKn) and Pancasila (Pancasila Education). which is taught in Indonesian public schools from elementary school to university level. The main goal is to establish that Indonesia is a religious country that is plural and made up of various groups. As a result, extremist perspectives such as intolerance, radicalism, and exclusivity that can lead to divisions are completely unacceptable in Indonesia.

The concept of ‘preventive deradicalization’, which is combined with the concept of politics and anti-corruption in educational material in Indonesian curriculum, will provide reinforcement for the concept of ‘sustainable citizenship’, which can be the basis for strengthening justice, equity, and ‘strong institutions’ in aspects of Indonesian statehood, as inspired by point 16 of the Sustainable Development Goals (SDGs) (UNDP, 2023). With the existence of ‘integrated learning’ (Forgatry & Pete, 2009) which involves three main concepts, deradicalization, politics, and anti-corruption as a form of integrated learning that functions to link several aspects of intra-lessons and among-lessons into the educational curriculum, the following objectives will be produced: expected in the 16<sup>th</sup> SDGs goal. In accordance with the 16<sup>th</sup> SDGs goals, an inclusive society, peace as the

foundation of sustainable development, justice, and inclusivity at all levels are the main foundations for effective institutions, or “strong institutions”. All of these concepts are important for becoming aspects of sustainable development, which can be realized as a first step through education. Education is a critical foundation for efforts to foster long-term development and strong institutions. Because the high level of armed violence, feelings of insecurity, and various other radical actions that result from radicalism’s “free movement” can cause instability for state institutions and slow development (Bappenas, 2023). As a result, one method that can be instilled through learning and the Indonesian education curriculum is preventive deradicalization education. The values of Pancasila, the 1945 Constitution, tolerance, inclusivity, and multiculturalism, which are constantly taught in ‘civic education’ and ‘Pancasila’, can be a soft approach option in supporting the government's implementation of Constitution No. 5 of 2018 on deradicalization, prevention, and counter-terrorism in Indonesia.

### **Corruption versus Anti-Corruption**

In the political context, corruption is defined as using public office for personal gain, whether financial or social, and deviating from the public duties attached to the position held (Scruton, 2007). As explained by Nye, there are two views that can be used to understand corruption, namely the moralist and revisionist views. According to Nye, the condition of developing countries in responding to corruption tends to have a different effect than developed countries. This is because there are variations involved in underdevelopment, for example such as political office being used as the primary means of gaining access to wealth. Corruption in Indonesia is seen as a problem that must be eliminated. This is in accordance with the moralist view that views corruption as a crime (Nye, 1967). Mushtaq Khan defines corruption as deviating from the formal rules governing the behaviour of a person in a position of public authority due to personal motives such as wealth, power or status (Amundsen, 1999).



## Causes and Types of Corruption

De Sardan stated that corruption that arises from patrimonial cultural heritage values, such as negotiations, gift giving and solidarity with extended families, clans from other clan groups is carried over into today's political behaviour (Amundsen, 1999). It has been mentioned above that there are different views on corruption. According to Hartanti, there are nine factors driving people to commit corruption, including; weak religious and ethical education, colonialism, lack of education, poverty, absence of harsh sanctions, scarcity of a fertile environment for anti-corruption actors, government structures, radical changes, and the state of society (Kencono & Wardhana, 2012).

According to Blaug (2010), power corrupts by confounding people's perceptions in the following ways:

- Increase in personal wealth and power, arrogance and loss of control.
- Sense of contempt for subordinates, suspicion and cruelty.
- Separation from association with other residents and the election of advisors who always agree.
- Lack of awareness that corruption is taking place (Heywood, 2013)

Indonesia as a country with democratic principles has the characteristic of choosing their candidate for rulers based on the suitability of the values shared by the people themselves. So that the statement appears that the ruler of a region is a reflection of the morality of the people who are controlled. From a political point of view, it emphasizes that the values of political activities, actors, institutions and political parties as one of the political institutions have an important role in determining the values and norms followed by society. Its movement is seen from the implementation of the power it has and in terms of designing a control system by imposing limits on the behavior of political elites (Jain, 2002). Forming an anti-corruption character from an early age in children is one of the steps to prevent bad habits for the future of the nation. Instilling anti-corruption material in the educational realm will encourage children to actively develop anti-corruption characters by

being given space and place (Hergianasari et al., 2022). Educational institutions are one of the strategic vehicles in the framework of voicing goodness and equipping a young generation that is free from corruption. The fight against corruption is still an important agenda of the Corruption Eradication Commission, so we need a system that is able to awaken all elements of the nation to work together to eradicate corruption which must also be fully supported by all parties within the government (Tim Penulis Buku Pendidikan Anti Korupsi, 2011). The most effective way is through educational media. An anti-corruption education system is needed which contains socialization of forms of corruption, methods of prevention and reporting as well as monitoring of criminal acts of corruption. The Corruption Eradication Commission released 9 integrity values that need to be built to prevent acts of corruption. The nine values of integrity are honest, caring, independent, disciplined, responsible, hardworking, simple, brave and fair. At the tertiary level, the inculcation of the 9 values can be realized through the Tri Dharma of Higher Education which includes education, research, and community service (Kementerian Pendidikan & Kebudayaan dan KPK, 2012). Anti-corruption education is considered to be one of the strategies for eradicating corruption because it can create an anti-corruption cultural ecosystem in building the character of the younger generation. Anti-corruption education is also very important for the psychological development of students (Mahiniamah, 2021). A systematic education pattern will be able to make students get to know matters relating to corruption earlier, including the sanctions that will be received if they commit corruption. That way, there will be a generation that is aware and understands the dangers of corruption, forms of corruption and knows the sanctions that will be received if they commit corruption. Anti-corruption education has the following objectives: to form knowledge and understanding of various forms of corruption and its aspects, to change perceptions and attitudes towards corruption, and to form new skills and abilities needed to fight corruption (SBM, 2012).

## Conclusion

Diversity in Indonesia, while an asset for a nation's pluralism, can also be a "boomerang" for horizontal divisions and conflicts in society if not managed properly. In Indonesian society, the emergence of various dynamics of violence, conflicts between groups, religions, and races are an extension of the values of intolerance and exclusivity, which eventually lead to extremist-radical actions. These conditions can ultimately impede the development of a concept of inclusivity and a "strong institution", as defined in 16<sup>th</sup> UNDP's SDGs goal. The fragility of a state institution, if allowed to persist, is like a "pus in a wound" that will spread and be difficult to treat if not amputated. These forms are then represented by intolerant, radical, exclusive, and corrupt behaviors, which will eventually weaken state institutions. When state institutions lose their integrity as a result of the people within them, it is certain that they will obstruct the creation of sustainable development, which is made up of various interconnected social, economic, and political aspects. Education, which is expected to become the main form of protection against radicalism, corruption, and exclusivity, is one of the most effective ways to create integrity, inclusivity, tolerance, truthfulness, and dignity. Although there is no specific anti-radicalism, anti-politics, or anti-corruption education in Indonesia, these materials can be found in two subjects, civic education and Pancasila, which are taught from elementary school to university levels. According to Forgraty, integrated learning, or a learning approach method that deliberately links several intra and inter-learning aspects, such as deradicalization, politics, and anti-corruption materials that are integrated into the Pancasila and civic education curriculum, will provide a "fortress" for the community to avoid being exposed to corruption, radical, exclusive values. Strengthening quality education through Pancasila and civic education in Indonesia will contribute in a strong and inclusive conception of state institutions, as defined by SDG point 16.

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## CHAPTER 4

### TYPING ERRORS OF STUDENTS AND SUGGESTIONS TO SOLVE THESE ERRORS IN TEACHING PERSIAN AS A FOREIGN LANGUAGE TO TURKS<sup>1</sup>

Serife YERDEMİR<sup>2</sup>

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- 1 This article is an expanded and edited version of the paper titled "Typing Errors of Students and Suggestions to Solve These Errors in Teaching Persian as a Foreign Language to Turks" presented at the World Languages and Literatures Research Symposium organized online by Pamukkale University School of Foreign Languages on June 1-3, 2022.
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## **Introduction**

As it is known, language teaching has been done in various educational institutions and environments for centuries and continues to be done. Nations that live together for a long time are naturally influenced by each other in terms of language and culture. Persians, Turks and other nations, who have lived together in the same geography for centuries, were also influenced by each other and exchanged in terms of language and literature. In the historical process, both in the pre-Ottoman period and in the Ottoman period, our ancestors generally adopted and used Persian as the language of literature (Öztürk, 2002: 106). After the stability of the Seljuks and their emirates in Anatolia, the Persian language gradually began to become the official language of these lands. In important cities, the spoken language was Persian. Correspondence in principalities was made in Persian. Books were written in Persian, poetries were sung in Persian, lessons were given in Persian (Riyahi, 1995: 39).

The teaching of Persian as a foreign language in Anatolian lands dates back to before the Tanzimat period. In the pre-Tanzimat period, it is seen that a special place was reserved for Arabic and Persian in the Ottoman elementary-primary schools. In fact, the Persian lessons taught in the Ottoman elementary-primary schools could not go beyond the teaching of words by rote (Çelik, 2005: 36-37).

There is no information about the courses taught in madrasahs in the early Ottoman period. The texts that have survived about the madrasah curriculum in the XV<sup>th</sup> and XVI<sup>th</sup> centuries do not contain information relevant to our subject. We do have information about the courses taught in madrasas and the books followed in the courses. The first detailed information we have is from the seventeenth century and onwards. According to this information, Persian was included among the courses taught in madrasas and this course was first taught. It is understood that vocabulary and grammar were taught, and then various poetry and prose works were taught (Başaran, 2012: 438).

Iranian literature and Persian teaching were also given importance in Enderun<sup>3</sup> schools, which were established after the proclamation of the Tanzimat. Although the content of Persian teaching in Enderun School is not certain, it is a fact that works such as *Bostan* and *Gulistan*, which have an important place in the history of Turkish education, were taught due to the fashion of the period (Özkan, 2017: 54-55). Since 1875, Persian was taught twice a week, 72 hours a year in each of the second, third, fourth and fifth grades of Enderun School, which had a five-year education period (Çelik, 2005: 42).

In the Ottoman madrasahs, which were opened during the Tanzimat period and whose teaching period was between two and five years; more religious-legal sciences such as Islamic laws, hadith, hermeneutics, *kalam*, creed and ethics; positive sciences consisting of lessons such as wisdom, logic, calculation, *hendese*, geometry and astronomy and auxiliary sciences consisting of lessons such as grammar, syntax, declaration, meaning and *bedi* (aesthetic) were taught. According to Ahmet Çelik (2005: 53-58), it is possible to say that; until the proclamation of The Second Constitutional Era, Persian was not included in the official curriculum of the Ottoman madrasahs. Persian has been included in the non-compulsory courses that madrasah students can only read in their spare time. After the Second Constitutional Era, Persian was able to take place in the curriculum of some schools between 1834-1839 and was limited to teaching vocabulary in terms of content. In the teaching of Persian, no details were given and a very simple content was applied (p. 80).

Between 1847 and 1869, Persian, which was taught in Ottoman Junior High Schools, was not regarded as a foreign language (Şanal, 2003: 150). Persian has been seen as a lesson that will help teach Turkish more easily and more effectively. It was only after 1869 that Persian, which was taught in Ottoman Junior High Schools, was considered a foreign language and education was carried out accordingly. Persian has been included in the curricula uninterruptedly in the Military Junior High

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<sup>3</sup> Special school in the Ottoman palace.

Schools which were opened since 1875 and a grammar-heavy method was applied (Çelik, 2005: 102-107 & Engin, 2016: 280-288). Darulfunun (university), which was opened and closed many times during this process and could continue its education activities for a while under different names, continued its education activities in 1900 as Darulfunun-1 Shahane. In the Department of Literature and Wisdom, an Elsin Branch was established, which includes English, French, German and Russian languages, in addition to Turkish, Arabic and Persian. As a matter of fact, Darulfunun was canceled in 1933 upon the establishment of Istanbul University (Çelik, 2005: 159). In our country, Persian continues to be taught as a foreign language at the undergraduate, graduate and doctoral levels in the Persian language and literature departments of the major Turkish universities opened one after another in the Republican era. When the historical process of teaching Persian as a foreign language, which has an important place in our cultural, educational and literary history, is reviewed, it is seen that while Persian education in the past centuries continued mostly in the form of reading classical texts and teaching grammar, modern education methods are mostly applied today in teaching Persian as a foreign language to Turkish learners. While applying these methods, reading, listening, speaking and writing skills come to the forefront.

As it is known, the most basic skills in foreign language teaching today are listening and reading, which provide the learner with comprehension skills, and speaking and writing, which provide expression skills. The acquisition of writing has an important position in language teaching as it involves the practice and knowledge of the other three language skills such as listening, reading and speaking. As a skill area, written expression or writing is the act of transferring what people hear, see, plan, observe or learn in writing in accordance with certain rules. The main problem in the acquisition of writing skills in a foreign language is the learners' belief that writing is not as important as other skills for communication and comprehension. According to Harris (1993), many people think that writing skills are necessary for foreign language learners for academic reasons (İnan, 2013: 27).

It is very important to acquire writing skills in both mother tongue and foreign language teaching. Writing skill, which is seen as the expression of language, has been increasingly associated with motivation, self-expression and cognitive processes in recent years (Belet and Yaşar, 2007: 75). Although it is emphasized in the curricula and foreign language teaching books that the four basic language skills should be developed as a whole, it can be said that this situation is slightly different in practice. In this regard, it can be pointed out that not enough time is allocated to writing skills in the classroom environment for various reasons. In order to develop writing skills, there are courses under different names especially in foreign language education departments or foreign language preparatory classes. In these courses, written expression techniques are given to learners and they are expected to improve themselves in this field. Mostly, these lessons take place in the form of lessons in which learners work individually and sometimes together on the topics determined by the instructor. Apart from this, writing lessons can be considered as an assignment given to the learner outside the classroom rather than an in-class teaching activity by the instructors. However, written communication is as important as verbal communication in language teaching and the development of this skill should be given as much importance as speaking. Because it is thought that writing skill helps to achieve the following goals:

- a) To control the learning process.
- b) To determine the level of learners,
- c) Reinforcement of the structures or vocabulary taught,
- d) To see language mistakes,
- e) Better learning of other skills,
- f) Develop learners' language skills and creative thinking,
- g) Learners transform their skills into performance (Çakır, 2010: 167-168).

As a matter of fact, we can say that individuals who have developed writing skills in their mother tongue are successful in writing skills in the foreign language they learn. There is an important connection between writing skills in foreign language teaching and teaching as a mother tongue. In general, it is a fact that students who cannot acquire writing skills in their mother tongue have difficulties in writing in the language they learn. Considering the writing skills of Turkish students within the framework of teaching Persian as a foreign language, it has been determined that they face some difficulties in the process of learning Persian and as a result, they make mistakes.

### **Typing Mistakes**

According to Hashimzadeh, the objectives of written expression lessons are creative writing, correct spelling of words, preservation of word relationships, correct listening and writing practices, note-taking, beautiful writing and, most importantly, recognizing unlearned learner knowledge and finding solutions for them (Gedik, 2021: 10). Fidan (2019) states that writing education courses in language teaching have an important position in the development of individuals' self-expression both artistically and aesthetically. The texts written by individuals not only reflect their vocabulary, but also enable them to practice what they have learned about language. Written texts provide important data to researchers in monitoring the development processes of students' language skills. Examining the development of the students in the written expression lessons in the process of teaching Persian as a foreign language and determining the problems they experience will guide the arrangement of the education programs to be developed in this direction. For this purpose, general errors in the texts written by the students were tried to be determined (p.14).

As in every language, the acquisition of writing skills in Persian requires a long process. Of course, it is certain that foreign language learners will need a certain amount of time to learn the alphabet of the target language, the writing system, the general rules in this writing

system and to apply them. It is also true that learners make many mistakes in this learning process. In the teaching of Persian as a foreign language, the biggest problem faced by a language teacher who starts by teaching the phonemes of that language is the difficulty that a Turkish learner who is used to the Latin alphabet and writing system has in writing this alphabet because of the Persian use of an Arabic writing system. In addition, the presence of some writing units with similar phonemes in Persian is one of the most important factors that cause Turkish learners to make spelling mistakes. In addition, Persian, whose phonetic structure is different from Turkish, has phonemes such as (û), (â), (î) and short sounds such as (e, ê, i, o, u), and no writing unit that corresponds to short sounds is shown in writing. In line with these, it is inevitable for Turkish learners to make mistakes in written expression due to lack of knowledge or inadequate learning in the process of foreign language learning, such as incorrect selection of writing units, decreasing or increasing writing units, incorrect transcription of homophones, incorrect writing of writing units with punctuation, and sequential errors observed in grammar.

In fact, there are not many studies on the difficulties faced by learners in the process of teaching Persian as a foreign language, what mistakes they make and how to solve them. For this reason, in this study, it is aimed to reveal the mistakes made by Turkish learners of Persian in their written expression processes by classifying them under sub-headings and to offer appropriate solutions as a result. In this study, in order to determine the spelling mistakes of the learners in teaching Persian as a foreign language to Turks and to offer solutions to these mistakes, the homework assignments given in the Written Expression courses of the third grade students currently studying at Kırıkkale University, the exams held at the mid-term and at the end of the semester were taken as the basis for evaluation. And these exam documents were evaluated by document analysis method. Document analysis involves the analysis of written materials containing information about the phenomenon or phenomena targeted for research. Document analysis can be considered both as a stand-alone research

method and as an additional source of information when other qualitative methods are used (Geçici, 2023: 50). In this context, the sample papers of the learners were first read and their spelling mistakes were classified under five main headings: Incorrect Writing Unit Selection, Decreasing or Increasing the Writing Unit, Incorrect Transcription of Homophones, Incorrect Writing of Writing Units with Periods, and Errors Observed in Grammar.

### **Incorrect Writing Unit Selection**

As is known, some vowels are not represented in the Arabic alphabet. As a result, Turkish learners of Persian make mistakes in transcribing the vowels (e-a), (o-u), (â), (î), (û) in Persian. They often have difficulty in distinguishing between these writing units. It has been observed that they also tend to make a lot of mistakes in writing units that are sometimes written but not read (such as the unreadable letter vav).

1. اگر می خواهیید بازدید مکان های تاریخی می کنید، آن مکان ها را می توانید از طریق (خواهید)<sup>4</sup> اینترنت پیدا کنید.
2. برای ورد شدن باید از گیشه بلیط بخرید. (وارد)<sup>5</sup>
3. من می خواهم خانه را تصیف کنم. (توصیف)<sup>6</sup>
4. این خیوان پستاندار است. (حیوان)<sup>7</sup>
5. میگر چیزی که قبلا تجربه کردم خوشبختی نبود. (مگر)<sup>8</sup>
6. امید وارم آن طوری که می خواستی زنده گی کرده باشی. (زندگی)<sup>9</sup>
7. رنگ سبز درختان قشنگ دیده می شود. (قشنگ)<sup>10</sup>

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<sup>4</sup> If you want to visit historical places, you can find them through the internet.

<sup>5</sup> You must buy a ticket at the box office to enter.

<sup>6</sup> I want to describe the house.

<sup>7</sup> It is a mammal.

<sup>8</sup> What I experienced before was not happiness.

<sup>9</sup> I hope you lived as you wanted.

<sup>10</sup> The green colors of the trees look beautiful.



8. خوانواداش همه پیش او رفت. (خانواده اش)<sup>11</sup>
9. از بچه گی کار کرده ام. (بچگی)<sup>12</sup>
10. در ایران دانشگاه فنی تأسیس کرد. (دانشگاه)<sup>13</sup>
11. من تاتیل ها را دست دارم. (تعطیل- دوست)<sup>14</sup>
12. در آنکارا تولوت شدم. (متولد)<sup>15</sup>
13. دانشگاه خیلی بزرگ است. (دانشگاه- بزرگ)<sup>16</sup>

### Decreasing or Increasing the Writing Unit

Turkish learners also make the mistake of increasing or decreasing the units of writing quite frequently. During the lesson, the learner may increase or decrease the writing unit while transferring the word as he/she hears it. Learners who cannot complete the learning process of the writing unit and phonemes make this mistake frequently.

1. سلام دوست عزیزم، چطوری؟ او میدوارم خوب هستی. (چطوری؟- امیدوارم)<sup>17</sup>
2. باید باهت دوستانه حرف بزنم. (باهات- با تو)<sup>18</sup>
3. اینجا هوا خیلی سرد است. (سرد)<sup>19</sup>
4. بچه های روستا فعلیت اجتماعی می کنند. (فعالیت)<sup>20</sup>
5. دلیل مسکلات شاخصی می خواهم که کلاسم را عوض کنم. (مشکلات- شخصی)<sup>21</sup>

<sup>11</sup> His/her whole family went to beside him/her.

<sup>12</sup> I have worked since childhood.

<sup>13</sup> He/she established a technical university in Iran.

<sup>14</sup> I like holidays.

<sup>15</sup> I was born in Ankara.

<sup>16</sup> The university is very big.

<sup>17</sup> Hello my dear friend, how are you? I hope you are well.

<sup>18</sup> I need to talk to you in a friendly way.

<sup>19</sup> It is very cold here.

<sup>20</sup> Village children do social activities.

<sup>21</sup> I want to change my class due to personal problems.

6. برای این حل لطفاً به همه ما کمک کنید. (حال)<sup>22</sup>
7. درختا برای ما خیلی مهم است. (درختان)<sup>23</sup>
8. با توصیه پدرش مقطع دکتری فیزیک را در پاریس گذراند. (توصیه)<sup>24</sup>
9. می تواند عربی، فرانسه، انگلیسی و آلمانی صحبت کند. (فرانسوی-انگلیسی)<sup>25</sup>
10. اما به ایران برگشت. (برگشت)<sup>26</sup>
11. مدرم خانه دار است. (مادرم)<sup>27</sup>
12. یک حاهر دارم. او ازدوچ است. (خواهر- ازدواج کرد)<sup>28</sup>
13. الان در کلاس سوم درس می خونم. (خوانم)<sup>29</sup>
14. دوست داشتم فیل تماشا کنم. (فیلم)<sup>30</sup>
15. فیلم های کمدی دوست درم. (دارم)<sup>31</sup>
16. فتیبال خیلی دست دارم. (فوتبال-دوست)<sup>32</sup>
17. اسم هاهرم اوزلم است. (خواهرم)<sup>33</sup>
18. به دوستان دیگر معارفی می کنم. (معرفی)<sup>34</sup>
19. به پدرم گفتم اما قايول نکرد. (قبول)<sup>35</sup>
20. می دانی ایمسال به مدرسه شاگردان جدید آمدند؟ (امسال)<sup>36</sup>

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<sup>22</sup> For this solution, please help us all.

<sup>23</sup> Trees are very important to us.

<sup>24</sup> With his/her father's advice, he/she completed his/her doctorate in physics in Paris.

<sup>25</sup> He/she can speak Arabic, French, English and German.

<sup>26</sup> But he/she returned to Iran.

<sup>27</sup> My mother is a housewife.

<sup>28</sup> I have a sister. She is married.

<sup>29</sup> I am studying in the third grade now.

<sup>30</sup> I wanted to watch a movie.

<sup>31</sup> I like comedy movies.

<sup>32</sup> I like football very much.

<sup>33</sup> My sister's name is Ozlam.

<sup>34</sup> I will introduce to other friends.

<sup>35</sup> I told my father but he did not accept.

<sup>36</sup> Do you know that new students came to school this year?

## Incorrect Transcribing of Homophones

In Persian, there are writing units that cover more than one phoneme such as (G-غ-گ)(K-ک-ک)(E-ع-ا)(T-ط-ت) (S-ص-ث)(Z-ظ-ض): (H-خ-ح). Initially, Turkish learners have difficulty in applying them for various reasons. They often make mistakes in choosing the correct writing unit corresponding to the phonemes, transferring the word they hear to writing or using the correct writing unit during the writing function. The full acquisition of this acquisition requires a long process.

1. مشخص است که موارد خشونت علیه زنان بسیار از آن چیزی است که در مطبوعات گزارش می شود. (مشخص)<sup>37</sup>
2. موسیقی گوش کردن مرا خوشحال می کند. (موسیقی)<sup>38</sup>
3. وقتی از رشته مهندسی فراعل تخصیل شد، تحسلش را در رشته ستاره شناسی و زیست شناسی ادامه خواهد داد. (فارغ التحصیل- تحصیل)<sup>39</sup>
4. بزرگترین کسمت درخت ها و شنگل را می پوشاند. (بزرگترین- قسمت- جنگل)<sup>40</sup>
5. خیاطم را دوست دارم. (حیاتم)<sup>41</sup>
6. این تابستان مراسم عروسی هست. (عروسی)<sup>42</sup>
7. این زبان حیلی سحت است. (حیلی- سخت)<sup>43</sup>
8. منتظر جوابت هستم. (منتظرم)<sup>44</sup>
9. من هفته گذشته مریز بودم. (مریض)<sup>45</sup>
10. امروز شگل او خواننده است. (شغل)<sup>46</sup>

<sup>37</sup> It is clear that the cases of violence against women are much more than what is reported in the press.

<sup>38</sup> Listening to music makes me happy.

<sup>39</sup> When he/she graduates from engineering, he/she will continue his/her studies in astronomy and biology.

<sup>40</sup> The largest part covers the trees and the forest.

<sup>41</sup> I love my life.

<sup>42</sup> This summer is the wedding ceremony.

<sup>43</sup> This language is very difficult.

<sup>44</sup> I am waiting for your response.

<sup>45</sup> I was sick last week.

<sup>46</sup> Today, his/her job is a singer.

### Incorrect Writing of Writing Units with Periods

Persian has writing units with dots such as ب-پ-ت-ث-خ-ز-ژ-ش-ض-ظ-غ-ف-ق. Learners make mistakes in the writing of these writing units due to distraction, fast writing, lack of knowledge or other reasons. Mistakes such as writing a non-dotted writing unit with a dot and a dotted writing unit without a dot are quite common mistakes.

1. <sup>47</sup> اگر خوشخالی می خواهید در زندگیتان باید هدفی داشته باشید. (خوشحالی)
2. <sup>48</sup> درخت ها برای زندگی ما حیلی مهم است. (درخت- خیلی)
3. <sup>49</sup> من در آنجا نیستم. (آنجا)
4. <sup>50</sup> من دانشجو هستم. (دانشجو)
5. <sup>51</sup> من در دانشگاه قریق قلعه دانشجو هستم. (دانشجو)
6. <sup>52</sup> من چند ماه پیش بیمار شدم. (چند)
7. <sup>53</sup> این خیالم بر آورده نشده است. (خیالم)

### Errors Observed in Grammar

It is seen that Turkish learners of Persian also make serious mistakes in grammar. When the study is evaluated in general, the errors made in grammar are also serious. Due to reasons such as insufficient knowledge, distraction, inability to reinforce the subject sufficiently, learners mostly make mistakes such as the use of prepositions, the formation of noun and adjective phrases, the order of words in sentences, incorrect verb usage, subject-verb incompatibility, and incorrect tense usage. Although there are similarities between Persian

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<sup>47</sup> If you want happiness in your life, you must have a goal.

<sup>48</sup> Trees are very important for our life.

<sup>49</sup> I am not there.

<sup>50</sup> I am a university student.

<sup>51</sup> I am a student at Kırıkkale University.

<sup>52</sup> I got sick a few months ago.

<sup>53</sup> This is my desire has been not realized.

and Turkish in terms of syntax in simple sentences, they make mistakes in compound sentences made with the help of verbs and conjunctions. Another issue that needs to be emphasized is the learners' incorrect transfers from their native language to the target language.

1.<sup>54</sup> باید آنها را قطع نشویم. (نکنیم)

ادامه تحصیل رشته ستاره شناسی و زیست شناسی در بیروت تمام شده است. (در بیروت به تحصیل رشته ستاره شناسی و زیست شناسی ادامه داد).<sup>55</sup>

3.<sup>56</sup> چهار زبان می بلد. (بلد است)

اگر از بین رفتن درخت ها زندگی انسان گم می شود. (اگر درختان از بین می روند، زندگی انسان امکان پذیر 4 نیست)<sup>57</sup>

برای این که کار کردن رشته مهندسی برق و معدن به فرانسه رفت. (برای این که در رشته مهندسی برق و معدن 5 کار کند، به فرانسه رفت).<sup>58</sup>

6.<sup>59</sup> من این در زبان خوب هستم. (من در این زبان خوب هستم)

7.<sup>60</sup> یک برادرم دارم. (یک برادر دارم)

8.<sup>61</sup> او در آنکارا زندگی می کنند. (او در آنکارا زندگی می کند)

9.<sup>62</sup> امید وارم که تو را زمان های کوتاح ببینم. (امیدوارم ترا به زودی ببینم).

او دوران کودکی دچار شدن لکنت از این رو راه موسیقی انتخاب می بکند. (او در دوران کودکی دچار لکنتی شد، 10 از این رو راه موسیقی را انتخاب کرد).<sup>63</sup>

11.<sup>64</sup> او امسال به دانشگاه تمام خواهد شد. (او امسال دانشگاه را تمام خواهد کرد).

<sup>54</sup> We must not cut them off.

<sup>55</sup> He/she continued studying astronomy and biology in Beirut.

<sup>56</sup> He/she knows four languages.

<sup>57</sup> If trees are destroyed, human life is not possible.

<sup>58</sup> He/she went to France to work in electrical and mining engineering.

<sup>59</sup> I am good at this language.

<sup>60</sup> I have a brother.

<sup>61</sup> He/she lives in Ankara.

<sup>62</sup> I hope to see you soon.

<sup>63</sup> He/she contract stammer when he/she was a child, so that's why he/she chose music.

<sup>64</sup> He/she will finish university this year.

12. او نام اورهان است.<sup>65</sup> (نام او)

13. در این دانشگاه دیواری بلندی دارد.<sup>66</sup> (هست)

در آشپزخانه قهوه ای صندلی ها و زرد میز وجود دارد. (در آشپزخانه صندلی های قهوه ای و میز زرد وجود دارد.)<sup>67</sup> 14.

## Conclusion

In this study, based on the evaluation of the homework assignments, mid-term and final exam papers given in the third year Persian Translation and Interpreting course titled Written Expression at Kırıkkale University, the errors made by the students in written expression were classified under five main headings: "Incorrect Writing Unit Selection, Reducing or Increasing the Writing Unit, Transferring Homophones to Writing Erroneously, Incorrect Writing of Writing Units with Periods, Errors Observed in Grammar". The conclusions reached within the scope of this evaluation can be summarized as follows:

- a) In the teaching of Persian as a foreign language, the biggest problem faced by a language teacher who starts by teaching the phonemes of that language is the difficulty faced by a Turkish learner who is used to the Latin alphabet and writing system in writing this alphabet because Persian uses an Arabic writing system. In addition, the existence of a number of writing units with similar phonemes in Persian is one of the most important factors that cause Turkish learners to make spelling mistakes. The reason for the high number of writing unit errors is that the features of the Persian writing unit are not fully comprehended by the learner and that there are not enough activities on this subject in or out of the classroom. Since the teachers do not show the necessary sensitivity to this situation at the

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<sup>65</sup> His name is Orhan.

<sup>66</sup> There is a high wall in this university.

<sup>67</sup> There are brown chairs and a yellow table in the kitchen.

basic level and the resources used in the lessons do not have effective and sufficient practices in this regard, it is inevitable that writing unit errors occur. Most of the time, written expression skill is not given more importance by the instructors than other skills. It is also thought that this situation is part of the mistakes made in written expression.

- b) When the mistakes made are evaluated, Turkish learners of Persian make mistakes in transcribing short vowels such as (e-a), (o,u) and long vowels such as (â), (î), (û) in Persian and often have difficulty in distinguishing these writing units. It was also found that they tended to make a lot of mistakes in writing units that were sometimes written but not read (such as the unreadable letter vav) and read but not written. This situation brings along errors such as decreasing or increasing writing units. It is thought that most of the mistakes made auditorily or in the transfers made by the learners from their minds are due to the inadequacies in the listening and knowledge levels of the learners. It means that the learners who make this group of errors cannot adequately memorize the sound unit that the writing unit corresponds to and cannot keep it in visual memory, in other words, they cannot symbolize these writing units in their memory.
- c) Due to the fact that Persian has more than one writing unit that corresponds to more than one phoneme, Turkish learners have difficulty in applying them. They often make mistakes in choosing the correct writing unit corresponding to the phoneme, transferring the word they hear to writing or using the correct writing unit during the writing function. This error is generally thought to have various reasons such as not learning enough, insufficient in-class and out-of-class activities, and lack of reinforcement. It can be said that the incorrect transpositions made by auditory means or from the learner's own mind are due to the incorrect or inadequate pronunciation of the phonemes by the instructor or the learner's lack of attention and knowledge.
- d) Learners also make mistakes in writing dotted writing units due to distraction, fast writing, and lack of knowledge or other reasons. It

was observed that mistakes such as writing a non-dotted writing unit with a dot and a dotted writing unit without a dot were among the most common mistakes.

- e) Turkish learners also mis-transfer vocabulary and grammar from their mother tongue. Errors are made in verb constructions, verb phrases, noun and adjective phrases, the use of prepositions, and the formation of compound sentences. It can be said that learners who do not master the grammar of their mother tongue make more grammatical errors.

Based on the results obtained, in order to minimize the mistakes made by Turkish learners of Persian in written expression, solution suggestions can be presented as follows:

### **Recommendations**

1. The teacher who tries to gain writing skills must first like writing himself/herself. In this way, he/she can make learners love and acquire this skill better. For this purpose; the mistakes made in the applications made in the classroom should be identified, the correct ones should be written or shown, then the assignments written by the learner should be checked one by one and the learner should be given a feedback about the spelling mistakes.
2. Turkish learners of Persian as a foreign language start their language education process by first learning the Persian alphabet. The instructor who teaches this alphabet, which is different from the Latin alphabet that Turks are used to, should consider this alphabet at the beginner level. The instructor should intensively draw attention to the features of the writing unit, reinforce these features with plenty of auditory practice and support them with homework. They should make sure that these features are well grasped by the learners.



3. At the beginner level, the letters that require special pronunciation should be emphasized, these should be repeated a lot and the learners should be given the opportunity for pronunciation, and the learner's familiarity and cognitive process with that script and phonemes should be increased in the subsequent aural writing practices.
4. There are many common idioms, proverbs and words between Persian and Turkish. The areas in which these words are used in both languages and the context in which they are used in sentences may be different. The use of such vocabulary should be made clear to the learners.
5. Vocabulary teaching has a very important place in the language teaching process, especially in written expression. Learners need to have a large vocabulary in order to acquire writing skills. Therefore, vocabulary teaching should not be neglected. Attention should be paid to the acquisition and memorization of new words in each lesson. These words should be reinforced with activities and games in the classroom.
6. Sometimes, in homework assignments given at home, learners take the translations they get from the internet and bring them back, which does not contribute much to the language development of the learner, especially to his/her writing skills. Therefore, such writing activities should be done in the classroom as much as possible and the language development of the learner should be carefully examined.
7. The content of these courses, which are given under different names, should be diversified. Learners should be encouraged to write on topics that they are likely to encounter in daily life (letters, diaries, e-mails, text messages, letters, shopping lists, resumes, etc.). Apart from this, examples of Persian writing on various topics such as various types of texts, academic writings, official petitions, correspondence samples, movie, place, city introduction, special days, interview, story writing, story completion, summary writing,

comparison, description, definition should be presented and students should be encouraged to write in a similar style. These should be checked by the instructor in the classroom, necessary corrections should be made and the mistakes made should be explained to the learners one by one.

8. Another important point is that a method that is not really practiced in universities or other educational institutions can be mentioned and presented as a solution suggestion. Learners should be given the opportunity to evaluate each other's writing in the classroom. This will encourage them to find each other's mistakes.
9. At advanced levels, transcribing different audio and video videos is one of the best methods for learners to reinforce what they have learned in writing skills. However, under the guidance of the instructor, it should be ensured that the writing and phonemes are correctly identified.
10. Finally, the instructor should try to impart writing skills to the learners with great patience in the light of what has been said.

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# CHAPTER 5

## REFLECTIONS OF THE URKUN INCIDENT IN KYRGYZ PROSE <sup>1</sup>

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## **Introduction**

The rebellion of 1916 against Tsarist Russia in Turkestan, suppressed in a bloody way, is called "Urkun" in Kyrgyz language. This rebellion, which was a revolt against the colonial policy of Tsarist Russia, was suppressed with a very harsh reaction of tsarism and turned into a great defeat for the Kyrgyz people. Urkun is the name given to the rebellion of the people of Turkestan in 1916 against Tsarist Russia's Russification and colonisation policy in Turkestan and the event of the people's migration to China in the hope of saving their lives in the face of the harsh attitude of the Russians, which amounted to genocide as a result of this rebellion in the Kyrgyz district. Although this rebellion was not only in the Kyrgyz area, however the Kyrgyz area was one of the areas where the most severe conflicts took place. "It is wrong to define the rebellion of the Kyrgyz people in 1916 separately from the rebellion of other Central Asian nations. The rebellion of the Kyrgyz people was very violent compared to others and resulted in great losses of lives and properties as well" (Köylü, 2016: 129).

Abdikulova (2016: 160) states that one of the two events in Kyrgyz history with the highest human loss is the Kalmyk invasion in the XVI-XVII centuries and the other is the Turkestan revolt of 1916. Indeed, the Urkun incident is one of the most bloody and painful events in Kyrgyz history. It was such a devastating event that a nation faced the danger of extinction. It cannot be expected that such an important and great event that deeply affected society can be easily erased from the memory of people and society. For this reason, it is inevitable that the Urkun event is reflected in the works of Kyrgyz writers and poets who are part of the society. First of all, the event of Urkun was handled in folk poetry and later in contemporary Kyrgyz literature, which developed under the influence of the Soviet period, and the subject of Urkun was handled in literary works to the extent allowed by Russian ideology.

The Urkun incident, which was thought to be contrary to the policy of the Soviets and to harm the Soviet ideology, was among the banned

subjects in the Soviet Union period, and the writers who produced literary works on this subject were accused of reactionism, nationalism, admiration of the old life, and anti-Sovietism, and were sentenced to heavy penalties up to death.

This bloody rebellion, which the Russians tried to erase from the memory of the Kyrgyz people, and the genocidal events that took place afterwards, could not be completely erased from the memory of the people. With the independence of the Kyrgyz nation in 1991, the subject of Urkun began to take place in literary works in a more impartial manner.

In this study, a brief evaluation of the Urkun incident from a historical point of view, the conditions that prepared the rebellion and the results of the rebellion will be briefly given, and then the reflections of this incident on Kyrgyz prose will be emphasised. In Kyrgyzstan, which gained its independence in 1991, the literature of the Soviet period before independence and the literary environment after independence are not the same. Soviet period literature is literature that is completely under the guidance of the state. This situation has had an impact on which the subjects that dealt with in literature. There were interventions by the Soviet administration in the handling of the Urkun incident, and Urkun was among the banned subjects from time to time. The study also included the intervention of the literary environment on the Urkun topic as well.

### **1. Reasons that prepared the rebellion**

The Russians, who had previously annexed Northern Kyrgyzstan to their lands, annexed Southern Kyrgyzstan to their lands in 1876 and dominated all of Kyrgyzstan. After the completion of the occupation process, efforts to russify these lands were initiated, and the Kyrgyz were deprived of their rights day by day. "As part of the colonisation policy, Russian and Ukrainian peasants were brought to the Kyrgyz

lands, and most of the arable, wet and fertile lands were given to these Russian peasants; the Kyrgyz were forced to live in mountainous regions." (Duman, 2015: 5). The Kyrgyz, who mostly adopted a nomadic lifestyle and made a living through animal husbandry, became unable to raise cattle after their lands used as pastures were given to Russian farmers, and their poor economic situation worsened. Some of the Kyrgyz were forced to work on the fields that were once theirs, alongside the Russian peasants (mujuk) settled in the region. The Russians, who also confiscated water resources, did not allow the Kyrgyz to freely utilise even water resources.

Incidents such as the Russians confiscating the livestock of the Kyrgyz who accidentally entered their own lands and the Russian killing Kyrgyz without question during the arguments between two parties started to become the usual events of that period, and the injustices committed by the Russians got away with it at that time. "In 1916, the Russian nation, which constituted six percent of the general population in Turkestan, was given 57.7 percent of the most fertile lands for cultivation, while the share of the local people, who constituted ninety-four percent of the population, was 42.3 percent of the land." (Kazibaev, 1996: 102; From Diykanbayeva, 2014: 116). Just this fact in the distribution of land is enough to explain the inability of the Kyrgyz in the face of Russian colonisation policy.

The participation of the Russians in the Russo-Japanese War in 1905-1907 and their defeat, followed by their participation in World War I, increased the tax burden on the people, whose economic power was already weak, and this situation fuelled the rebellion. The last straw was the Tsar's decree that men between the ages of 19-43 from Turkestan would be conscripted to work behind the front line. With this last decree, the fuse of the revolt was ignited, the people opposed this decree and the first uprising started on July 4, 1916 in the city of Khocent in Samarkand Province. In a short time, it spread to the Sır Derya and Fergana regions, and then to North Kyrgyzstan.



## **2. The beginning of the rebellion and its aftereffects**

As the news of the rebellion in Khocent spread throughout Turkestan, it rapidly gained support from the people and started to be effective in a wide area. Kyrgyz people also supported this rebellion, and uprisings broke out in many regions of Kyrgyzstan at the same time.

General Governor of Turkestan A. N. Kuropatkin sent a letter to the Tsar stating that "Kyrgyz dissatisfaction is increasing due to our taking their good lands. It is necessary to solve the problem of the Kyrgyz people. I consider it a very important and unstoppable matter. How are we going to solve the vital issue facing the Kyrgyz people? Shall we turn them into settled farmers in the future or make them labourers in factories? Or we need to find a way, work accordingly and drive them out little by little." (Ibraimov, 1993: 224-225; from Kara, 2011: 541). The document not only summarises the situation of the Kyrgyz at that time, but also reveals the view of the Kyrgyz during the Tsarist period. The Russians, who were aware that the Kyrgyz were not satisfied with the situation they were in, were in a sense looking for a way to get rid of the Kyrgyz. Thus, this rebellion became an excuse for the Russians, and these uprisings were suppressed very harshly.

The people participating in the rebellion did not have sufficient military equipment. The people who tried to fight against the machine guns of the Russian soldiers with primitive weapons such as spears, bayonets and arrows passed down from their fathers, suffered great losses in a short time, and the rebellion turned into a great defeat for the Kyrgyz people with the arrival of the supporting Russian forces. The Russians, who were waiting for such a thing to happen and wanted to completely erase the Kyrgyz from these lands by using this as an excuse, started to massacre the people here with the revenge brigades they established, killing everyone, whether they participated in the rebellion or not.

Seeing that the revenge brigades of the Russians were determined to destroy all of the the Kyrgyz nation, the Kyrgyz started to flee to China

over the Tian Shan Mountains to save their lives; however, this decision brought greater losses. "Fearing extinction, the Kyrgyz left their lands toward the end of September and fled towards China. The ordeal of the Kyrgyz, who fled in a hurry to save their lives, taking only the essential necessities and the animals with them. Criminal Enforcement Units and Russian farmers pursued the fleeing Kyrgyz, killed them wherever they reached, and confiscated their livestock. Since this arduous journey of the Kyrgyz coincided with the winter season, most people froze to death in the snow." (Osmonov, 2016: 13) Due to unfavourable weather conditions, hunger, poverty, looting on the road and disease, a large part of the Kyrgyz lost their lives on the road, and they were not welcomed in China. They fell into such great misery that they had to sell their daughters to rich people as servants or wives for a bowl of food.

In the beginning, the Kyrgyz were able to get permission to reside in China by bribing the Chinese authorities with their property, but after a while, as their money dried up, they were unable to pay bribes and started to be pressured to return. In addition to struggling with hunger and poverty, they also faced infectious diseases triggered by malnutrition and living in unfavourable conditions.

Some of the Kyrgyz who embarked on the return journey due to factors such as the coercion of the Chinese authorities and the collapse of the Tsarist system after the October 1917 Revolution lost their lives on the way back. After their return, nothing much changed and the Russians, who had settled in the region in the absence of the Kyrgyz, did not welcome the returning Kyrgyz. While some of the Kyrgyz who returned from China tried to survive by begging, some of them tried to feed themselves by working as servants under very harsh conditions with Russian peasants in the lands that were once theirs.

The stages related to Urkun such as "the situation of the people before the rebellion, the reasons that prepared the rebellion, the beginning of the rebellion, the national struggle of the people against the Tsarist soldiers, the defeat of the rebellion, the difficult escape to China, the

troubles in China, the return journey from China and the new order after the revolution" take place both in the works before and after independence. For this reason, it is necessary to know the process of rebellion before and after in order to determine the extent to which Urkun is included in the works and how impartially the subject is treated.

### **3. Urkun Event in Kyrgyz Prose**

As it is known, Kyrgyz written literature, which started to develop with the October 1917 Revolution, is a literature developed under Soviet guidance and shaped according to Soviet policy. For this reason, the handling of the Urkun event in Kyrgyz literature has also been possible to the extent permitted by Soviet policy.

Abdikulova (2016: 160-161) analyses the phases of the Urkun or Turkestan Revolt, in 1916 in Kyrgyzstan in three periods. She points to the period between 1916-1936 as the first period and calls this period the "pre-Soviet or first Soviet period". The second period, which she calls the "Soviet period", covers the period between 1936-1991. The third period is the period from 1991 until present, which is also known as the "independence" period. Abdikulova said about these three periods: "However, it is noteworthy that in the academic studies of the first two periods, the issue was analysed and evaluated to some extent from the Russian and Soviet point of view. The studies of the third period, when compared to the others, clearly reflect a national perspective" (2016: 160-161). Abdikulova's statement shows that while analysing the literary works dealing with Urkun, the Russian and Soviet pressure on Kyrgyz literature in the period until independence should not be overlooked.

Among the first subjects of contemporary Kyrgyz literature, Urkun is one of the most popular subjects. There are three important reasons for this popularity. Firstly, the Urkun event is a very important and tragic event that deeply affected the people and the pain is still fresh.

Secondly, many of the writers and poets, who are the first members of contemporary Kyrgyz literature, experienced this event first hand, and some of them even witnessed the events in China and on the way back. Thirdly, for the new government, which overthrew Tsarist rule with the October 1917 revolution and tried to establish a new order, the Urkun event was not considered objectionable at first, and even welcomed the treatment of Urkun in literature in order to discredit the old order, since the events were events of the Tsarist period. In this sense, it was intended to give the message that "the Urkun incident was the fault of the old administration, the Tsarist system; everything will be good in the newly established order".

Since the writers and poets who emerged from the society could not remain indifferent to the events that affected the society so deeply, especially when they themselves were involved in the events, and since the government did not consider the treatment of Urkun in literature objectionable at first, the theme of Urkun became one of the popular topics in literary works in 1920-1940, which is considered the first period of contemporary Kyrgyz literature. In fact, Urkun was subject of Kyrgyz folk literature. It is known that the first writers and poets of contemporary Kyrgyz literature were also raised in the tradition of folk literature and produced works under the influence of folk literature. Another feature of the first writers and poets is that they were inexperienced in producing literary works. This inexperience led them to produce biographical works based on their own experiences. As mentioned above, in this period when the effects of the Urkun event were still felt and the pain was still fresh, the theme of Urkun began to take its place in literature both in verse and prose due to the demand for biographical works. Even the writers and poets who did not personally witness the events were influenced by them, and they transferred the events they listened to from the people to their works. As a matter of fact, even listening to the events in the heat of the moment from people who suffered from Urkun is a kind of witnessing the events and the suffering of the people. For this reason, vivid and realistic narratives about the events in the works of the first period attract attention.

Among the works that come to the forefront and come to mind when it comes to Urkun are Kasımalı Bayalınov's long story "Acar" (1928), Aalı Tokombayev's poem "Kanduu Cıldar" (1935), Mukay Elebayev's novel "Uzak Col" (1936), Abdrasul Toktomuşov's poem "Kakşaal'dan Kat" (1937). It should be noted that most of these works belong to the foundation years of contemporary Kyrgyz literature and they are the works before the repression period in 1937-1938, when Stalin massacred intellectuals under repression. With the repression, the pressure of Soviet policy on literature increased, and Urkun was included among the many subjects that were considered objectionable and banned, and even many writers and poets were investigated and punished for the works related to Urkun written before, and they had to make changes to their works.

In this study, even if other works related to Urkun are mentioned, the period Abdikulova calls the "First Soviet Period" will be discussed in the light of the long story "Acar"; the second period she calls the "Soviet Period" will be discussed in the light of Aytkulu Ubukeyev's novel "Çır-Döbö" published in 1967, and the independence period will be discussed on the axis of Arslan Koyçiyev's novel "Mismildirik" published in 2009.

The peculiarity of the writers and poets of the first period is that these writers personally experienced the Urkun event. For instance, Mukay Elebayev, Aalı Tokombayev and Kasymalı Bayalınov were old enough to understand when the Urkun incident took place. Although they did not fight in the rebellion due to their age, they fled to China to protect their lives from the revenge brigades, experienced all kinds of troubles with the Kyrgyz people, and escaped starvation by working as beggars or servants. In this sense, what these writers tell in their works are their own life stories. In the story Acar, the character Acar, who gives the story its name, is a real Kyrgyz girl who was sold for a bowl of food. That story is not only the story of Acar, but the story of the whole Kyrgyz people. The fact that the author mentions in his memoirs a Kyrgyz girl he liked who was sold twice as in the story is an indication that Acar was inspired by a real – life character and turned into a story.

Stanaliyeva (2011: 7) also attributes the fact that emotion is so prominent in the work to the fact that the author was very affected by this real event. She states that Bayalinov's later works do not have this intensity of emotion and cannot reflect the inner worlds of the heroes as in Acar.

The story of Acar is about the environment before Urkun, the rebellion and the bloody journey to China after the rebellion and what happened in China. Acar loses her father Aytkulu in the rebellion and somehow manages to reach China with her mother Batma. Acar, who becomes orphaned when she loses his mother due to hunger and disease, is first sold to a rich man named Sabitakun for a very small amount, and then to an old Dungan named Çır, who is Sabitakun's neighbour. Acar, who ran away to be free, could not achieve this desire and was killed by wolves on the way to escape. In Acar, the pitiful situation of the Kyrgyz during the escape to China and after reaching China is depicted in a very realistic way.

"In Acar, which tells the story of Urkun in Kyrgyz about the exile caused by a historical rebellion in Turkestan in 1916, the rebellion of the Kyrgyz people against the landowning gentlemen, who are predominantly their own descendants, and their exile from their own lands as a result of the wrong practices of the village lords / khans against the Russians are told." (Güner Dilek, 2015: 88) As can be seen, in the story Acar, the real oppressors of the people are shown as the Kyrgyz rich people called "bay, manap, boluş". In the works written in the Soviet period, landlords called manap and clergymen are presented as the real enemies of the people. The colonial policies of the Russians, the main cause of the Urkun event, are not included in the works. When the story of Acar is analysed, all rich people, khans are evil and oppress the people. Thus, the message that "the newly established Soviet order is in a sense the saviour who saves the people from this oppression" is intended to be given to the reader.

Mukay Elebayev's novel *Uzak Col* (Long Road) is not only noteworthy for being an autobiographical work about Urkun; it is also the first novel

of Kyrgyz literature. The author's stories titled Boronduu Künü (Stormy Day), Kiyın Kezen (Difficult Times) are also his own life stories about his experiences in Urkun. The story of Kiyın Kezen is an autobiographical story about the author's own life, which was started as the second volume of the novel Uzak Col. The protagonist of the story, Kabil, is the author himself. In this story, the events before and during the 1916 rebellion are not included. The experiences of the Kyrgyz people who lost the rebellion in the following period are described. The Kyrgyz people who returned from China after Urkun, are realistically told that everything was not all rosy for the Kyrgyz people; the Russians were well settled in the region; the Kyrgyz people had to work as servants for the Russians. When Kabil returns from China, he is welcomed by a relative and they set off together to take him to work as a labourer for the Russian he works for. Kabil is surprised by the settlements he sees on the way and his dialogue with Bazarbay reveals the fact that the Russians, taking advantage of the departure of the Kyrgyz, have settled in the region:

"When the others left Chon-Tash at dawn today and were approaching Taldi-Suu towards noon, they saw a large village town, Kabil:

- "Bazake, did this town used to exist?" he asked in surprise.

Bazarbay shouted "Deh" and spurred on, shaking off the long reins and whipping the horses. He answered in an unhurried voice:

- Russians settled everywhere.

- When?

- After the people moved away from here.

- Where else did they settle besides here?

- Kürmöntü, Sarı- Bulak, İçke-Suu, Çon-Taş!... many more." (Aşlar, 2006: 98)

The story "Kıyın Kezen", which sheds light on the period after Urkun, is a work in which the author expresses the events he personally experienced and the realities of life without sacrificing them to ideology.

In Aalı Tokombayev's 1941 story *Caralangan Cürök* (Wounded Heart) the story tells about the escape of the Kyrgyz to China in 1916, their return from China, and in the last part, how everything is fine in the new life that started with the establishment of the Soviet Union. The prominent character in the work is an old man named Bekturgan who fled to China with his two children and then returned with the October 1917 Revolution. The work often compares the old life with the life after the revolution and tries to instill the idea that one should hold on to the ideologies of the new life. Ocakbeği's (2007) statement that "In the work, art is sacrificed to ideology" is important in terms of showing how much the work reflects Soviet ideology. The fact that the work was written in the years when the Soviet ideology was well established and Stalin's oppression was at its peak has an effect on the fact that the work is so ideological. In addition, the fact that the author was penalised for his poem "Kanduu Cıldar" (1935) about Urkun must have had an effect on the fact that ideology overrides art in the story "Caralangan Cürök".

At the age of 12, Aalı Tokombayev, who witnessed the Urkun incident, fled to China and came back, was accused of being an enemy of the people because of his work *Kanduu Cıldar* (Bloody Years) written in 1935 and sentenced to 2 years in prison in 1937. "The work was banned in the 1950s because it contradicted Soviet ideology. Therefore, Aalı Tokombayev had to revise his work again and it was published again in 1962 under the title "Tan Vakti"." (Ocakbeği, 2007: 27-28) Many parts of the work in which the Kyrgyz struggled against the Russians were banned on grounds such as awakening national consciousness and damaging the friendship between the two peoples. Although they were written according to the Soviet ideology at that time, many works on Urkun faced the same situation. Isenov (2016: 15) gives the following information about the work *Kanduu Cıldar*: "In accordance with the order of the administration, the work was "corrected" and reprinted four times until 1947. Not only that, the first copy of the novel was taken to



the "secret archive" away from human eyes and kept there until 1986". Another work that had its share of these prohibitions was Mukay Elebayev's novel *Uzak Col*. "In 1957, by order of the Communist Party administration, the parts of Mukay Elebayev's "Uzak Col" (Long Road) that "clouded the minds of the great people" were destroyed and forced to be reprinted." (2016: 15). İşenov also informs that there are many similar examples. Sıdık Karachev, the author of the story titled *Erksiz Kündördö*, which also touches upon the issue of Urkun and deals with the life before Urkun, the 1916 Uprising and the aftermath of the Revolution, was one of the writers killed in the pogroms of 1937-1938 for crimes such as praising the old life and nationalism.

One of the most typical works about Urkun in the second period when Soviet ideology was well dominated is Aytkulu Ubukeyev's novel "Çır-Döbö". This work, like Aal Tokombayev's *Caralangan Cürök*, is a work in which art is sacrificed to ideology. This is due to the fact that both of them were written in a period when literature was completely dominated by Soviet ideology. Another similarity between the two works is the similarity between the protagonists. In the story *Caralangan Cürök*, Bekturgan, who had seen the times before and after Urkun and glorified the new order, the Russians and called on everyone to be subject to the new order, was replaced by an old man named İygilik in *Çır-Döbö*. These old men in both works are in a sense the White Beard of the Kyrgyz and they are the characters who are chosen to have a positive effect on the reader. These two men, who have seen and experienced due to their age, compare the period before and after Urkun, in a sense calling the reader to full obedience to the Soviet regime. Both old men have similar discourses about Russians. Both characters tell how much favour they have received from the Russians throughout the work. Both of them suffered from rich Kyrgyz and clergymen. The Soviet administration, which confiscated the property and lands of the rich Kyrgyz people under the name of land reform, portrayed the rich people as bad characters in the works in order to show this situation to the people as normal. For this reason, the government, which also sees religion as harmful, also defames clergymen through

works. In the novel *Çır-Döbö*, İygilik states that he has always received favours from Russian peasants (mujuks) and therefore the lands of Russians should not be confiscated in the land reform. The fact that this double standard is intended to be given to the public as a message by a wise Kyrgyz as if it is a very normal practice is an example of the fact that the heroes of the works were shaped according to the ideology at that time. The Soviet administration starts to confiscate lands. İygilik tells the presidents that he does not want to take the property of the Russian rich because we have tasted their salt, we have worked for them, we have never seen their evil, and he offers to take only the property of the Kyrgyz rich (Ubukeyev, 1967: 121-124). (Ubukeyev, 1967: 121-124) In the story *Caralangan Cürök*, Bekturgan says about the Russians: "There were many good people among the Russians. Such people are called 'real people'". (Ocakbeği 2007: 86) is the same as İygilik's laudatory statements about Russians in *Çır-Döbö*. Russians are glorified in both works. In the novel, although Russians are not very rich, they are shown as just people who pay the rights of the Kyrgyz who work with them. Messages such as the Hokand Khanate corrupting these lands with religion and hostility to religion are tried to be imposed on the reader in different ways in many parts of the work (see. Ubukeyev, 1967: 45). As can be seen, the works on the theme of *Urkun*, written between 1936-1991 as the second period, are purely ideological works written to justify the Russian people who broke the Kyrgyz people in *Urkun*, to cover up the Soviet injustice committed after *Urkun*, to make what was done seem reasonable, and to move away from the realistic aspects of the works in the first period.

Ibragimov (2016: 30) also informs that in the years following the establishment of the Soviet government, the Soviet government started to be very careful about *Urkun*, and that *Urkun* could not be researched for many years due to the fear that it would change the perspective of the Central Asian peoples towards the Russian people and raise anti-Russianism, and even if it was researched, it could not receive the value it deserved. As mentioned earlier, the subject of *Urkun* was only able to receive the attention it deserved in the period after independence, and

it could be the subject of literary works without the Soviet shackle on literature. After independence, literature became independent in a sense, and the banned subjects of the Soviet period could be included in literature. After independence, the subject of Urkun began to take its place in literary works in a freer environment without being sacrificed to Soviet ideology. One of the post-independence works dealing with Urkun is the novel "Mismildirik (Bedeldegi Kargış)" published in 2009. In the novel, the fact that "writers and poets who dealt with the subject of Urkun were punished for the works they wrote during the 1937-1938 Stalin's repression period" is mentioned. In the novel, the hero of the novel "Mukay Kambarov", who tells about his experiences on the subject of Urkun, was executed in 1938 because of this work he wrote. The novel, written by Arslan Koychiyev, deals with Urkun from an impartial point of view far from Soviet ideology.

The work begins with the prison days of Mukay Kambarov in 1938. Mukay Kambarov is a person who lived in Urkun and is also the last member of the Kudayan tribe that was broken in Urkun. Because of the poems about Urkun he wrote, Mukay was accused of "writing untruths, propaganda against the Soviet government and insulting the Russian people" and was sentenced to be shot. In his cell, Mukay thinks about what he did to get to this point and that his only crime was to write the truth, and he goes back to the years before Urkun, to painful memories. Thus, through Mukay's narration, the reader becomes aware of the situation before Urkun and the reasons that led the Kyrgyz people to revolt. In many parts of the novel, the reaction of the Kyrgyz to the Russians and their dissatisfaction with the situation they are in are expressed. Among the reasons that prepared the rebellion among these reactions, many points such as "Kyrgyzstan losing their lands, becoming unable to raise livestock, heavy taxes, double standards in laws..." are mentioned. In fact, the Russians were not satisfied with the lands they had taken and coveted the last lands in the hands of the Kyrgyz. Mukay's father, Kambar Agha, the district director, learns that the pastures belonging to his tribe will also be measured by the officials, converted into deeded land, and given to the Russians during the dinner

he has with the Russians who come to collect taxes and the police chief. In another part of the novel, on the way to the city, they see that the fields planted by the Russians have reached the graves of their ancestors; Mukay's uncle Narboto expresses his fear that if this continues, even these graves will be taken by the Russians next year.

The reaction of the people to the Russians, their dissatisfaction with the developments and their helplessness are described very realistically in the novel. In the novel, as in reality, the Tsar's decree on the conscription of Kyrgyz men ignites the fuse of rebellion. Kyrgyz people, who say "Russians, who made our lands uninhabitable for us, want to completely dry the lineage of Kyrgyz people with this edict", start a total revolt. The novel successfully depicts how Kambar, the district director, who was not angry with the Russians at first, changed his mind in the face of what he experienced and saw, and decided to stand by his people. In reality, it is known that when the rebellion started, the people and rich privileged Kyrgyz people took part in it together with the people, and they were even given the task of leading the rebellion. The author, who successfully portrays the reasons that led to the rebellion and the psychology of the people, their helplessness and reaction against the Russian colonial movement, also deals with the struggle against the Russians and the events that took place during the rebellion from an impartial point of view. For example, the Kyrgyz attack Russian villages with years of hatred and anger, and kill all Russian men. Both sides are ruthless after the rebellion starts. However, in terms of equipment, the Kyrgyz do not have heavy weapons other than simple handmade arrows, axes and bayonets. Unable to withstand the machine guns of the Russians for a long time, the Kyrgyz suffered great losses. After the failure of the Kyrgyz troops, the main Russian attacks began and in a sense the attacks turned into genocide. In the novel, it is even described that one or two Kyrgyz who were slaves in the city and one or two Kazakhs and Dungans were killed by the Russians because they resembled Kyrgyz, although they had nothing to do with the events. With the arrival of new Russian troops, women, children and elderly people fleeing to China could not save their lives

and started to be killed by the Russians. In the novel, which is also called "Bedeldegi Kargış", the struggle of the people on the escape route, in the pass called "Bedel", is written vividly. Mukay, who lost his entire tribe in the conflicts and on the escape route, manages to reach China as the last member of the Kudayan tribe. Mukay, who returned to his homeland with the change of administration, was sentenced to death 22 years after Urkun, on the charge of treason by the Soviet government for narrating Urkun. Mukay, the last member of his tribe, was shot on charges of writing untruths and insulting the Russian people.

The novel differs from the Urkun works written in the Soviet period in terms of ideology. Although the writers and poets of the Soviet period handled Urkun in their works with realist observations due to their personal experience of Urkun, they reflected the event in their works from the Soviet point of view to the extent permitted by Soviet ideology. Especially the situation of the people in terms of the reasons that prepared the rebellion has never been written as clearly as in this novel. In addition, in the novel, the execution of Mukay in 1938, accused of espionage and treason just because he wrote a work about Urkun, based on real events that took place during the Stalin period. In this respect, the novel is important in terms of reflecting the Soviet government's approach to Urkun and its pressure on literature through the protagonist of the novel. In such an environment, it is doubtful how impartial the Urkun can be. The novel Mismildirik is a noteworthy work as an example of the fact that Urkun, which was tried to be forgotten and banned during the Soviet period, came to the agenda again in the post-independence period and works free from Soviet ideology began to be produced.

## **Conclusion**

In order to better understand the literary works about Urkun, it is necessary to know and understand the Russification and colonisation policy of Tsarist Russia in Turkestan and the situation of the people there. The uprising and the experiences of the people, before and after, are treated as historical documents, especially in the folk poems that emerged with Urkun. Urkun was one of the popular subjects in the literary works of the first period of contemporary Kyrgyz literature, and the writers and poets of the first period wrote about this painful event with realistic descriptions in their works.

Since Urkun was an event belonging to the old Tsarist period, the narration of Urkun was seen as a denigration of the old order, and since this was perceived as a praise of the new system in a sense, works about Urkun were not considered objectionable in the beginning, and Urkun became one of the favourite subjects of the literature of that period. In a sense, Urkun served as a backdrop representing the old order in the works of the Soviet period, and events were evaluated to the extent permitted by the ideology. In the period between 1936-1991, the ideology of the Soviet Union was established, Stalin's repression period consolidated its place, and everything that was thought to be contrary to the ideology was violently banned. With the idea that this incident, which caused the people of the region to be offended, would keep the national unity alive, the subject of Urkun was banned or works on Urkun could be written in line with the Soviet point of view and ideology by completely moving away from historical facts. Only after independence could the historical event of Urkun be the subject of research with the impartial point of view it deserved, and literary works began to be rewritten with a national point of view.

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## CHAPTER 6

### THE REASONS WHY THE SOVIET GOVERNMENT GAVE IMPORTANCE TO THE THEATRE GENRE AND THE FACTORS AFFECTING THE FORMATION OF CONTEMPORARY KYRGYZ THEATRE <sup>1</sup>

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## **Introduction**

Although oral culture contains many elements that can be described as traditional theatre, the introduction of theatre genre in the modern sense to Kyrgyz Literature was possible after the October Revolution of 1917. The period between 1920-1940, which is accepted as the formation years of Contemporary Kyrgyz Literature, is also the formation years of Contemporary Kyrgyz Theatre. As it is known, literature cannot be considered separately from society. All kinds of developments in society also shape literature. For this reason, in order to understand the formation and rapid development of Contemporary Kyrgyz Literature and Contemporary Kyrgyz Theatre, it is necessary to know the social, cultural, political and historical developments of the period.

Theatre has a special importance for the government after the revolution. The new government, which acknowledges theatre as a way to penetrate the illiterate masses of people who could not be reached by formal education institutions, supported the art of theatre in material and moral way. This situation brought about the writing of new plays to meet the demand and the rapid development of theatre. The Enlargement of the art of theatre paved the way for the development of theatre as a literary genre, and the new writings of high quality plays paved the way for the development of dramatic art. Thus, the art of theatre and literature continued to sustain in a parallel structure by supporting each other.

In this study, the reasons why the Soviet administration gave importance to the theatre genre and the factors affecting the formation of the theatre genre that entered the Kyrgyz literature in the 1920s will be focused on. Despite the fact that the theatre genre in the modern sense was late to enter the Kyrgyz literature, its development and the road it travelled in a short time was very fast. Many factors played great roles in this by starting from the historical and political environments before the 1917 October Revolution, to the psychological situation before and after the revolution, to the readiness of the people. In order to apprehend the post-revolutionary environment better, the atmosphere

during the Tsarist Russia period should also be mentioned. For this reason, in the first part of the study, the historical, political and psychological environment prevailing in the Kyrgyz geography at the beginning of the 20th century are stated. The attitude of the Soviet authority was primarily effective in the rapid development of contemporary theatre. For this reason, in the second part of the study, the reasons why the Soviet authorities gave importance to the theatre genre are discussed. In the third part of the study, the factors affecting the formation and development of Contemporary Kyrgyz Theatre in the period after the revolution are argued in general.

### **1. The historical, political and psychological environment that is prevailing in the Kyrgyz geography at the beginning of the twentieth century**

Along with the whole of Turkestan's geography, Kyrgyz society experienced swift and important developments at the beginning of the 20th century, and these events had direct effects on literature. With the collapse of Tsarist Russia with the 1917 October Revolution, great and radical changes began to occur in the fate of the Turkic communities within the newly established government. The colonialist attitude of Tsarist Russia in these geographies, which was strict and did not recognise the right to live, prepared the ground for sympathy and trust in the new government that was established after the revolution in the eyes of the Turkish communities and other colonized nations. Due to the harsh colonialist policies implemented by Tsarist Russia, there was an uprising in 1916 in which a large mass of people were involved, and this uprising was suppressed by the government in a very bloody way. This event formed the last ring of hatred against Tsarist Russia.

In the 1916 uprising, which is known as "Ürkün" in Kyrgyz history, the Kyrgyz, especially around Chüy and Isıkgöl, came to the brink of extinction. "Seeing that the Russian revenge brigades were determined to destroy all the Kyrgyz, the Kyrgyz began to flee to China over the

God Mountains to save their lives; however, this decision brought greater losses." (Duman, 2017: p. 165). Those who could save their lives from the Tsarist army and the harsh winter conditions during the escape, took refuge in China. There, too, the struggle for life in formidable conditions followed to haunt them. Osmonov describes this process as follows: "Fearing of extinction, the Kyrgyz left their lands towards the end of September and fled to China. The ordeal of the Kyrgyz, who fled in a hurry to save their lives, taking with them only the essentials and the livestock left from the looting, did not end with this. Criminal Enforcement Units and Russian farmers pursued the fleeing Kyrgyz, killed them wherever they reached, and confiscated their livestock. Since this ordeal of the Kyrgyz people coincided with the winter season, most of them froze to death in the snow." (Osmonov, 2016: p. 13).

With the 1917 October Revolution, in order to understand the psychological environment that dominated the newly established order, it is necessary to know these harsh conditions that the people were subjected to at the beginning of the 20th century, the 1916 Ürkün incident. Tsarist Russia, which had put them through all of this, collapsed with the 1917 Revolution, and this situation created hope and sympathy for the new government among the people who had been exposed to the difficult conditions of the Tsarist period. This psychological atmosphere built the people's faith in the new government and prepared a favourable environment for social and cultural reforms. "Bolshevism could have been a prescription of salvation for the people in Turkestan who were living under the colonialist practices of Tsarism. Because the Turks welcomed the Bolshevik revolution not because there was a class struggle in the society they lived in, but because it was an alternative to Tsarist rule and practices." (Hatunoğlu, 2014: pp. 1165-1166). The new government was seen as a prescription of salvation for the peoples oppressed under Tsarist rule.

The socialist government took a series of accelerated decisions in order to spread socialist culture to the grassroots. Among these, education

was one of the priorities. From the first years of the revolution, "The education of the people has become one of the most important issues on the agenda, and V. I. Lenin signed the decree on the establishment of the state committee. A public enlightenment unit was established under the Union of Members of the Turkestan People's Commission. In 1918, the first Kyrgyz congress was held in the city of Pishbek, and in the presentations on education made there, issues related to the opening of new schools were discussed and the implementation of new methods in education was mentioned." (Artıkbayev, 2013: 60-61) The new government, which thought that the way for the reforms to be made to be permanent would be possible through the education of the people, kept education among the priority issues, on the one hand, while expanding formal education institutions, on the other hand, it supported theatre arts to reach the illiterate public. Despite the economic difficulties, the newly-established government, which prioritised public education as one of its top priorities, implemented a series of social and cultural reforms, and this determination of the government started to yield results in a short period of time. In a short time, on the one hand, the number of formal education institutions began to increase, and on the other hand, the first stirrings began for theatre even if it was amateur.

The social, political and cultural environment that emerged after the revolution prepared a suitable ground for the beginning and development of theatre. The most important of these are that the government saw the theatre as an effective weapon to educate the public and spread socialist life to the people and supported the theatre; with the government's expansion of formal education institutions, young people of all ages receiving education in these institutions began to create suitable environments where they could meet the theatre. In addition to all these, after the collapse of the rigid colonial rule of Tsarist Russia, the people's positive outlook towards the new government and its reforms also prepared a suitable environment for the theatre to be adopted by the public. All these factors gave the

opportunity for the Contemporary Kyrgyz Theatre to start to form from the first years of the revolution and to develop rapidly in a short time.

## **2. The reasons why the Soviet government gave importance to the theatre genre**

During the Soviet Union period, it is seen that even in the peoples with traditional theatres tradition, the theatre genre developed swiftly and modern theatre was shaped. This rapid change and development was influenced by the Soviet government's special emphasis on the theatre genre. The Soviet Union's orientation towards the theatre genre brings along up the question "Why theatre?".

In order to understand the birth and rapid development of Contemporary Kyrgyz Theatre, it will be useful to know "the reasons for the Soviet government's emphasis on theatre genre" and to find an answer to the question "Why theatre?".

The Bolshevik government, which inherited the colonisation policy of Tsarist Russia, followed a different path in the colonisation method. Unlike Tsarist Russia, which thought that "the way to be permanent in these lands is to deprive the people here of all kinds of rights and to leave them uneducated", the Bolshevik government adopted the idea that change should start at the grassroots and that the way to do this was to educate the people. They did not consider the only way of education to be the dissemination of formal education institutions, they made literature and art the most effective ideological weapons and educational tools in order to penetrate down to the capillaries. "Having thus gained political power, the Soviets pursued a political path to 'propagate the revolution in art'....According to the Soviet Union, the people who had been left uneducated for centuries in Tsarist Russia must be educated and the revolution must continue at full speed. Understanding that they could not do this with certain propaganda tools such as magazine and book publishing, Soviet rulers turned to theatre and other branches of art." (Eren, 2016). The Soviet government, aware that theatre is a more

effective propaganda tool that appeals to all segments of society than printed materials, has taken a hand in theatre since the first years of the revolution. "On 22 November 1917, the Soviet government issued an official order to connect all the theatres of the country to educational institutions." (Baygaziyeu, 2002: 64). "The 12th Congress of the Communist Party of the entire Soviet Union [VKP (B) Vsesoyuznaya Kommunističeskaya Partiya (Bolshevikov)] did not put using theatres for propaganda on the agenda for nothing." (2002: 66) Baygaziyeu explains the reason for this as follows: "In a country with millions of uneducated people, the advantages of the theatre are many. Compared to newspapers, books and literary works, theatre does not require education. The theatre, with its lively lyrics, emotional outbursts, interesting multicolouredness, could effectively convey the ideas of the communists, the slogans and propaganda of the revolution, their tasks and goals to the people." (Baygaziyeu, 2002: 66). Baygaziyeu also quotes A.N. Ostrovskiy, whom he calls the father of Russian theatre, as saying: "Dramatic poetry is a genre that is closer to the common people than other genres of literature. Other kinds of works are written for educated people. Drama and comedy, on the other hand, are written for the whole public." (2002: 66) and "The play should be clear and understandable, drama writers should not forget this. The fact that drama is close to the public does not diminish its value; on the contrary, it protects its power from disintegration." (2002: 66), he also clarifies what kind of expression the writers should use in reaching to the public.

Definitely, there are many ways of influencing the public and making propaganda. Literature can be easily used for propaganda when desired. In fact, when creating his/her work, every writer has the feeling of conveying his/her feelings, thoughts, and dreams to others. On the other hand, when an entire literature is dominated by political ideologies directed from the centre, it means that literature is used for propaganda. The art of theatre, which combines visuality and audio, is like the television and cinema of the 20s and 30s, which entered every home. It is known that visual materials are much more effective in influencing the target audience than other senses. The saying "A picture is worth a

thousand words" (Yalın, 2010: 89) reveals the power of visual messages. Moreover, the art of theatre combines visuality with auditory. "Reading is 10%, hearing 20%, seeing 30%, seeing and hearing 50%, saying 70%, doing and saying 90% effective in recalling information." (Demirel et al., 2011: 69; Yalın, 2010: 81).

"Theatre, which can directly overlap with life compared to other branches of art, is actually like life itself." (Akgül, 2011: 978). For this reason, theatre has a much greater impact on the audience. "Compared to other branches of art, theatre, with the effective function it undertakes in social education and the power created by the privilege of reflecting social life, creates an environment for the rapid realisation of the feedback obtained from the audience." (Akgül, 2011: 978)

"Every piece of theatre goes to abstractions on either a section of society, a social event or an emotion. In other words, it conveys its subject to the audience by abstracting it from the complexities of all social life." (Kongar, 1976: 35-36). Due to the ability of theatre to convey the message it wants to convey to the audience by abstracting it from the complexities of life, its impact on society and the audience has been high at that rate.

Kongar states that every work of theatre, whether intended or not, has a sociological model and a message to convey to the audience. "In other words, whether it is clearly intended or not, every theatre event is a sociological model that helps us better understand social reality. Since every theatre event is a model, every theatre event also has a message. In other words, each theatre event carries a special content. This message is the natural result of the theatre event being a social product." (Kongar, 1976: 36). Due to the theatre's characteristics of being a sociological model and conveying fast and effective messages, the Soviet government provided all kinds of support for the development of theatre art since the 20s, the number of theatre performances increased, and new plays began to be written to meet the demand for plays. Theatre as a stage art and theatre as a literary genre should not be considered independent from each other. While the increase in the



number of successful works with high literary value and suitable for staging techniques supported the art of theatre, the increase in the demand for theatre led to the writing of new plays.

Akgül draws attention to the role of theatre in ensuring conflict-free social transitions: "The theatre, which has always served certain purposes since its existence, has mostly tried to create change in the traditional structure with its effective expression power. This branch of art has gained privilege with its educational superiority in the realisation of the social transition from the traditional to the universal in the course of the natural flow of the journey from the traditional to the universal without conflict, whether political, religious, political or economic concerns. However, sometimes its function, which should be motivating, was also attributed with suppressive qualities." (Akgül, 2011: 977). The Soviet administration tried to benefit from the power of theatre in order to unite ethnic groups with different social, cultural and religious life under a single socialist-communist roof by providing a rapid transformation in the lives of local peoples and to handle this process in a conflict-free manner.

Güney, compares theatre with other branches of art. "All arts take their subjects from life. Only the degree to which the arts approach life differs from each other. The art of theatre deals with the contradictions and conflicts of human and social life and reflects them to the audience. The distinctive feature of theatre among all arts is that it deals with human relations in motion and can transfer them to the audience within artistic measures." (Güney, 2011: 136) This branch of art, which has high realism and power of influence due to its being in motion, also has a high impact on the audience to that extent. This power of influence of theatre, which is higher than other branches of art, has not escaped the attention of the ruling classes throughout history. "The political spirit in the theatre is not unique to today's theatre. In the past, the ruling classes tended to make their audiences look at the world from the point of view they wanted, but they did not touch the foundations of the social order and were content with insignificant changes in the order" (Brecht, 1997: 177; Akgül, 2011: 977).

In his article titled "Theatre in Education", Budak mentions the positive aspects of theatre in education. "Societies without theatre culture create a sick generation. We should intensify theatre by thinking scientifically, about this social problem, all over the country. With theatre, we can give literature, philosophy, sociology, music, dance, decor and clothing culture to the individuals of society. We can develop their frame of mind on the basis of art and philosophy. Individuals who have a culture of art and philosophy are constructive, positive, creative and have love for humanity in their souls. Societies with human love in their character overcome all difficulties. Theatre instills human love in society. Education should be in the direction of human love." (1985: 7-8). The work of theatre is not only a literary genre, but if it is staged, it becomes a multifaceted educational tool that includes many elements of dance, music, sociology, philosophy, and culture as well as literature. Although Budak shows that theatre can be a positive educational tool, Akgül draws attention to the fact that in different hands it can give inaccurate messages: "The attempt to educate the society through theatre has undertaken a serious hidden task as a usage that has been used in cases where dominant thought systems are wanted to be disseminated to wide grounds from antiquity to the present day. However, despite the unifying role the theatre has assumed in social life, it has always been used not only to convey the right messages, but also to impose approaches that can meet the expectations of interests from time to time, causing social reservations against art." (Akgül, 2011: 977).

From the October 1917 revolution until the dissolution of the USSR, the theatre served as an ideological weapon to keep the local populations under control. "The understanding of guided theatre is based on the principle of historical materialism in Marxist philosophy and foresees the use of theatre as a tool in the class struggle. The bourgeois understanding of art is condemned, and it is accepted that the art that serves the political purpose without any compromise is pure and meaningful art." (Şener, 2006: 259). Theatre is an effective tool to mobilise the masses and give direction to the minds. "Theatre is completely political. In fact, it is the most political of all the branches

of art." (Patterson, 2003:1; Güney, 2011: 142). The Soviet government, aware of the influence of theatre on the masses, wanted to benefit from this aspect of theatre. The theatre, which developed and spread rapidly with the October Revolution, undertook the mission of spreading ideology. The effect of the theatre, which interacts with the audience live and one-on-one, on the public is more permanent and functional to the extent of its vitality. With the staging of the theatre works as written, the audience was directly drawn into the events and the ideological messages to be given.

The answer to the question "Why was the theatre given so much importance in the Soviet period?" lies in the fact that the Soviet administration knew that the power of theatre on the masses was more effective than written materials. "The Soviet government, considering it as the most important instrument of the time, attached great importance to theatre and stage art, which could provide direct contact with the public through political-cultural propaganda works." (Baygazyev, 2002: 67). The theatre, which was seen as a tool in the establishment of the Marxist-socialist order, became an effective weapon of the Soviet period ideological education policies, and the illiterate masses were instilled with ideology by taking advantage of the power of theatre. For this reason, the theatre, which was used as a means of spreading ideology under the guidance of the state, has always been supported by the state. Although it started in the Soviet period in Kyrgyzstan, the theatre's rapid development in a very short time is due to the fact that it has always been supported under the umbrella of state policy.

Studying the theatre policy of Soviet Russia is necessary not only to understand the history of the development of Kyrgyz theatre, but also to understand the theatre development of other peoples within the Soviet Union. Since the literature and art of other autonomous republics and peoples within the USSR were also managed from Moscow, the theatre policy of the USSR must first be known. Although he was sentenced to death during Stalin's reign, the views put forward by the Russian artist Meyerhold for the theatre stage and the audience after the

October Revolution and the innovations he introduced shaped the Soviet theatre policy. "We want to get out of the theatre buildings - best in factories or halls where machines are housed - so we envisage depicting factory interiors with metal construction in our sets. The actors should not be unilaterally trained actors but workers who play theatre at the end of working hours." (Candan, 2003: 43). At the same time, Meyerhold, who was the only person to advocate the renewal and political updating of the play repertoire at the first Soviet Theatre Men's Meeting held in December 1918, pioneered the introduction of new plays updated according to political ideology to the proletarian audience (Berkday, 1997) (Uçar, 2013). With the influence of Meyerhold's views, the new order, which adopted that the public should be educated and reached through theatre, supported the dissemination of theatre. "Theatre became a means of spreading the idea of a new Soviet State. In those years, there were more than 3000 experimental theatres and 250.000 people working in theatres all over Russia. In 1927, 33,000 plays were performed in a single month and these were watched by 7 million spectators." (Candan, 2003: 43-44). These numbers given by Candan are the figures that emerged as a result of the efforts to spread Soviet thought to the public through theatre. This situation in the theatre is not different in Soviet-era Kyrgyzstan. In 1926, shortly after the establishment of the Autonomous Republic of Kyrgyzstan, the national studio, which started to operate as both a school and a studio on November 2, 1926 started to build a professional theatre.

In L'vov's words, as the party and the Kyrgyz state wanted to introduce the public to this new genre of art and arouse their interest in it for the development of national culture, the national studio also carried out activities in this direction and started to organise tours. "For this purpose, the studio traveled to various regions of the Republic every year in the summer season, reaching the most remote corners of Kyrgyzstan. The inhabitants there knew neither theatre nor cinema, and they considered the play as magic" (L'vov, 1953: 44). Thus, with the efforts of the national studio, starting from the 20s in Kyrgyzstan, theatre plays were staged even in the mountain villages and plateaus

where people went on horseback, and Soviet ideology was tried to spread to the remotest corners, and Meyerhold's proletarian audience was reached.

All these initiatives enabled the Kyrgyz theatre to develop rapidly, the people to get used to the theatre culture, new talents interested in theatre art and theatre writing to emerge, and new plays to be written.

### **3. Factors affecting the formation and development of Contemporary Kyrgyz Theatre**

With the 1917 October Revolution, the theatre genre developed rapidly throughout the country with support of the new government. Kyrgyz theatre, which had a traditional structure, also gained a modern structure after the revolution. The newly formed Contemporary Kyrgyz Theatre developed rapidly as a result of the support from the state and reform efforts. In this section, the factors affecting the formation and development of Contemporary Kyrgyz Theatre will be discussed.

In Kyrgyz society, which has a strong oral culture, many theatrical elements that can be described as traditional theatre attracted attention before contemporary theatre. "Before the professional Kyrgyz theatre that started in the Soviet period, Kyrgyz oral culture contained many theatrical elements that can be called 'traditional Kyrgyz theatre', and Contemporary Kyrgyz Theatre has built its development on the foundations of traditional Kyrgyz theatre and fed by traditional Kyrgyz theatre." (Duman, 2019: 7). For this reason, while considering the factors affecting the formation of Contemporary Kyrgyz Theatre, Traditional Kyrgyz Theatre should not be ignored.

Every branch of art, including theatre, served political purposes and functioned as a propaganda tool during the Soviet Union. The theatre, which served political purposes, received state support, which was the most important factor in the development of theatre. The 1917 revolution brought about a series of social and cultural changes in

Kyrgyz society. All these social and cultural changes have been effective in the formation and development of Contemporary Kyrgyz Theatre. These social and cultural changes are as follows:

- The state's support for the development of social and cultural life as a result of the newly established order's view of education, art and literature and the dominant approach that these should be reduced to the people and made widespread,
- On October 14, 1924 according to the decision taken by the All-Russian Central Executive Committee, as a result of the resettlement in Central Asia, the Kyrgyz first gained an autonomous region, and then, with the establishment of the Autonomous Republic of Kyrgyzstan on February 1, 1926 they had the opportunity to quickly implement the decisions regarding their social and cultural life,
- As a result of the increase in education and training activities, Kyrgyz youth started to go to big cities such as Almaty and Tashkent for education and carried the literary environment and experience they created there to their own countries,
- In 1924, press activities started with the Erkin Too newspaper, followed by other newspapers and magazines, which stimulated literary activities,
- In 1926, with the opening of the Kyrgyz State Printing House, the opportunities for press and broadcasting increased, which had a positive effect on the development of literature,
- The number of schools increased to 484 in 1925-1926 (L'vov, 1953: 15), followed by agricultural schools in Pishpek and Tub, Pedagogical Faculty in Pishpek, Institute of Education in Osh, etc. higher education schools. These schools did not only teach but also carried out social and cultural activities, assumed a function like a literary and art school and contribute to the training of future Kyrgyz intellectuals, literary figures, and artists,

- The fact that the theatres in other autonomous republics and Russian theatres organised tours and staged plays in Kyrgyzstan increased the interest in theatre,
- After becoming an autonomous republic, the National Studio was opened on November 2, 1926 to carry out the artistic activities of the country and started theatre education and performance activities. The National Studio, which not only trained theatre actors and writers, but also ensured that the people got used to the theatre culture with the tours they organized, contributed to the development of Kyrgyz theatre in every aspect,
- Benefiting from the experiences of Russian literature, which is at the forefront of contemporary literature, especially through translations from Russian Literature, and translations from Russian followed by translations from other countries' literatures,
- In 1927, with the establishment of the Kyzyl Uchkun literary association and then the Kyrgyz Writers' Union, young people who were enthusiastic about writing came together in these associations and took a more effective role in the formation of Kyrgyz literature, which was effective in the rapid development of theatre (Duman, 2022: 155-157).

The articles affecting the development of theatre are listed above. Among these factors, the spread of educational institutions is one of the most important. The rapid increase in the number of formal educational institutions opened within the framework of educational reforms has been effective in the formation of amateur theatre. Starting from orphanages, art and cultural programs were organised in these educational institutions, and the first theatre performances started to take place in these institutions. Kyrgyz youth, who went to big centres such as Almaty and Tashkent, got acquainted with the theatre in the lively cultural and literary environment they encountered there; these young people, who first imitated the plays they saw, started to write and stage their own plays after a while. Among these young people, the first

writers of Contemporary Kyrgyz Literature such as Sıdık Karaçev, Kasım Tınıstanov, Şarip Kökönov, Aalı Tokombayev are noteworthy.

In addition, higher education institutions started to be opened in centers such as Osh, Karakol, Pishbek (Frunze), and young people studying in these centers also contributed to the development of the first amateur theatre activities by engaging in art and cultural activities in addition to their education. For example, among the students of the Pedagogical College (Pedagogicheskiy Tehnikum) established in Pishpek, the new center of Kyrgyzstan in 1925, there are names such as "Raykan Şükürbekov, Kasımalı Cantöşev, Kasımbek Eşmambetov, Kubanıçbek Malikov". These names were influenced by the cultural and literary environment formed in the school, and they carried theatre writing and acting, which they started as amateurs, to the professional platform in the future. At the same time, these names are prominent literary figures among the founders of Contemporary Kyrgyz Literature and theatre.

Moldogazi Tokobayev, the author of the play "Kaygıluu Kakey", which is considered to be the first work of Contemporary Kyrgyz Theatre, also had a great influence on the artistic development of the Agricultural High School he attended in Tüp. Cusup Turusbekov, the author of the play "Acal Orduna", which is also one of the important theatre works of the 1930s, graduated from the same school as Tokobayev. In short, Kyrgyz youth, who gained the opportunity to receive education with the increase in formal education institutions, formed cultural and literary circles in the educational institutions they attended; thus, schools, at the same time, served as institutions providing literary and artistic education, and were among the factors that enabled the formation of Contemporary Kyrgyz Literature and theatre.

Another factor affecting the Contemporary Kyrgyz Theatre is the influence of Russian Literature and Theatre, which has a certain level of development. Not only Kyrgyzstan, but also other nations within the Soviet Union were under the influence of Russian Literature, which had a dominant structure and a more advanced level. The tours of the theatre troupes of the Union, especially the Russian theatre troupes, and the



theatre troupes of other brotherly peoples are also among the factors influential in the development of Kyrgyz theatre.

The most important influence on the transition from amateurism to professionalism was, of course, the opening of the National Musical Theatre Studio in 1926. Of course, the opening of the studio was again at the request and with the support of the Communist Party. "With the opening of the theatre studio in 1926, the art of Kyrgyz drama began to develop at a professional level. The theatre studio undertook the task of training professional actors and directors from among the Kyrgyz youth who had the ability to create art. But the art of drama, in other words, theatre could not develop without literature. For this reason, with the opening of the studio, there was a need for plays in Kyrgyz language" (Cigitov, 1987: 85).

N. N. Elenin, who was appointed as the head of the National Studio, made important works for the formation of professional Kyrgyz theatre. One of the most important of these works was to create the repertoire of the studio. Studio staff and students, especially himself, write new plays for the repertoire. In addition, Elenin closely followed the amateur works and brought the plays he liked among the amateur plays such as "Kaygıluu Kakey" by Moldogazi Tokobayev and "Karaçaç" by Kasımalı Cantöşev into the repertoire of the National Studio. Successful plays of the Russian theatre in particular, but also of other peoples within the union were also included in the repertoire. On the other hand, students who were admitted to the studio through an aptitude test began to be trained in the field of theatre. The plays prepared by these students were performed not only in Frunze, but also in the Kyrgyz geography with the tours they organised.

In short, Contemporary Kyrgyz Theatre, which started as amateur works, took an important step towards professionalism with the opening of the National Studio, and with the initiatives of the studio, both the number of staged plays and this situation led to the writing of new theatre plays. The fact that successful, more professional plays began to be written contributed to the development of the art of theatre, while the

increasing interest in theatre made it necessary to bring new plays to the public and encouraged the writing of new plays. Thus, the arts of theatre and literature supported each other, and both arts entered a rapid development process in parallel with each other.

### **Conclusion**

Theatre art and literature are two branches that need each other. While the writing of quality plays in accordance with the staging technique develops the art of theatre, the development of the art of theatre prepares the ground for the writing of new plays. The Soviet government's decision to develop the art of theatre, which it saw as a means of educating the public, increased the demand for the writing of new theatre works, and especially led to the writing of local and national plays.

Although it is possible to talk about traditional Kyrgyz theatre in oral folk literature before the revolution, the existence of a professional theatre cannot be mentioned. The formation of Contemporary Kyrgyz Theatre begins in the period after the October Revolution of 1917. The social, historical, cultural and social conditions in the development of literature and art are effective. The fact that the new government established after the revolution included education among the priority issues and wanted to reach the illiterate people through theatre, which it could not reach through formal education institutions, prepared favorable conditions for the formation and development of theatre.

The public's view of the new government was very favorable since it freed itself from the strict rule of Tsarist Russia. For this reason, the attitude of the people towards theatre, like all kinds of reforms that tried to be adopted by the public, was not very strict. Although there were reactions from some segments of the public to the content of some plays and the ideologies that were trying to be adopted, these reactions were suppressed by the measures taken by the new government. With the

psychological readiness of the public and the support of the state, the theatre started to develop rapidly.

The theatre works, which started as amateur works in the literary and cultural environments that began to form after the revolution, took on a professional structure with the establishment of the National Studio in 1926. The development of theatre art encouraged the writing of new plays, thus paving the way for the writing of more successful plays. Parallel to the development of theatre art and Contemporary Kyrgyz Literature, the quality of the works written in the theatre genre has also improved over time. The theatre genre, which includes many audiovisual elements, is a genre that has the power to appeal to people from all walks of life. Due to the existence of traditional theatre genres, Contemporary Kyrgyz Theatre has been able to develop rapidly by feeding on this traditional structure. Likewise, the Kyrgyz people were able to adopt the contemporary theatre genre very easily due to their traditional theatre. Even the first theatre works, which were novice, aroused great interest from the public, and contemporary theatre developed rapidly with the strength of the positive reactions from the audience.

The modernisation movement, which started with the staging of translated works from Russian Literature and the literature of the brotherly peoples, led to the writing of new plays with the emergence of names trained in modern educational institutions. The first plays, which were written at amateur level at the beginning, were replaced by professional plays in time. The social and cultural environment after the revolution, educational reforms, material and moral support given by the state to art and literature, especially theatre, enabled the formation of Contemporary Kyrgyz Theatre and enabled its rapid development despite being new.

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**CHAPTER 7**  
**CURRENT APPROACHES TO EDUCATION MANAGEMENT:**  
**THEORY & PRACTICE**

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## **Introduction**

Education management is the process of planning, organizing, directing, and controlling educational institutions such as schools, colleges, and universities. It involves overseeing the day-to-day operations of educational institutions, including managing resources, personnel, finances, facilities, and programs to ensure that the organization runs efficiently and effectively. Education management also involves developing and implementing policies, strategies, and plans to improve the quality of education and meet the needs of students, faculty, and staff. The goal of education management is to provide a supportive and stimulating learning environment that fosters academic achievement, personal growth, and social development. It encompasses a wide range of roles and responsibilities, from school principals and superintendents to academic deans and department heads. Education management is a critical component of educational institutions' success. It involves the planning, organization, coordination, and control of all the activities necessary to achieve the educational institution's objectives. This chapter will discuss some of the key concepts, theories, and practices in education management (Bassett, 2012; Leithwood & Jantzi, 2005; Sallis & Jones, 2012).

- 1. Educational planning:** Educational planning is the process of setting educational goals, determining the resources necessary to achieve those goals, and developing strategies to allocate those resources effectively. It involves a comprehensive analysis of the current educational system, including the assessment of student needs, the identification of strengths and weaknesses, and the identification of available resources.
- 2. Curriculum development:** Curriculum development is the process of designing, implementing, and evaluating the curriculum. It involves selecting appropriate content, determining the appropriate teaching strategies, and assessing the effectiveness of the curriculum.



- 3. Human resource management:** Human resource management in education involves attracting, selecting, developing, and retaining qualified personnel. It is essential to ensure that teachers, administrators, and staff have the necessary skills, knowledge, and experience to perform their duties effectively.
- 4. Financial management:** Financial management in education involves the planning, organization, and control of financial resources to ensure that the institution achieves its objectives. It involves budgeting, financial forecasting, and accounting.
- 5. Quality assurance:** Quality assurance is the process of ensuring that the educational institution meets or exceeds the standards set by regulatory bodies. It involves continuous monitoring and evaluation of the educational institution's performance to identify areas for improvement and take corrective action where necessary.
- 6. Leadership:** Leadership in education involves providing direction, vision, and motivation to the educational institution's stakeholders. It involves creating a positive organizational culture, setting goals, and developing strategies to achieve those goals.
- 7. Educational technology:** Educational technology involves the use of technology to enhance teaching and learning. It includes the use of computers, multimedia, and the internet to deliver content and provide interactive learning experiences.

In conclusion, education management is a complex and multifaceted discipline that involves many different areas of expertise. Effective education management is essential for educational institutions to achieve their objectives, provide a high-quality education, and prepare students for success in the future.

## **The Interdisciplinary Approach**

The interdisciplinary approach in education management involves the integration of knowledge, methods, and perspectives from multiple academic disciplines to enhance the quality and effectiveness of educational programs and services (Schneider & Eppley, 2017). This approach recognizes that education is a complex and multifaceted field that requires collaboration and cooperation among educators, researchers, and other professionals from diverse disciplines. The interdisciplinary approach also emphasizes the importance of promoting innovative and holistic teaching and learning practices that foster critical thinking, problem-solving, and creativity (Singer & Voica, 2017).

One of the key advantages of the interdisciplinary approach is its ability to address complex educational challenges and promote inclusive and equitable practices. By bringing together expertise from various fields, educators and administrators can develop more comprehensive and effective strategies for promoting student success and well-being (Bowers, 2016). Additionally, the interdisciplinary approach can help educators better understand the diverse needs and perspectives of students from different backgrounds, cultures and communities and develop curricula and programs that reflect their needs and interests (Lattuca & Stark, 2011).

Overall, the interdisciplinary approach represents a promising avenue for improving education management and advancing educational goals. However, it also presents some challenges and complexities, such as the need for effective communication, collaboration, and coordination among interdisciplinary teams (Klein, 2010). Despite these challenges, the interdisciplinary approach has the potential to contribute significantly to the ongoing evolution of education management and the broader field of education.

## Theories and Models of Education Management

There are several theories and models of education management that have been developed over time. Some of the most prominent ones are:

- 1. Contingency Theory:** This theory suggests that there is no one best way to manage educational institutions. Instead, managers must adapt their management style to fit the specific needs of their organization (Donaldson, 2001).
- 2. Transformational Leadership:** Transformational leadership emphasizes the importance of a leader inspiring and motivating their followers to achieve their full potential. Transformational leaders aim to create a positive and productive work environment by inspiring their staff and modeling desirable behaviors (Bass & Riggio, 2006).
- 3. Situational Leadership:** Situational leadership suggests that leaders adapt their leadership style to fit the situation at hand. Leaders must be able to diagnose the situation and choose the appropriate leadership style to achieve their goals (Hersey & Blanchard, 1982).
- 4. Systems Theory:** Systems theory views educational institutions as complex systems made up of various interrelated parts. Managers must understand the interactions between these parts and make decisions that take into account the impact on the system as a whole (Senge, 1990).
- 5. Total Quality Management (TQM):** Total Quality Management (TQM) is a management philosophy that focuses on continuous improvement in all areas of an organization. In an educational setting, this would involve continuous improvement in the curriculum, teaching methods, and other aspects of the learning environment (Deming, 1982).

**6. Human Resource Management:** Human resource management emphasizes the importance of human resources in achieving organizational goals. Managers must focus on recruiting, training, and retaining high-quality staff and creating a positive work environment that promotes employee satisfaction and productivity (Boxall & Purcell, 2011).

Overall, these theories and models provide valuable insights into how to effectively manage educational institutions and can be used by education managers to develop and implement effective management strategies.

### **1. Contingency Theory**

According to contingency theory, there is no one best way to manage educational institutions. Instead, managers must adapt their management style to fit the specific needs of their organization (Donaldson, 2001). In educational management, contingency theory suggests that managers must consider various factors, such as the school's size, structure, culture, and environment, when determining the most effective management approach (Leithwood, Jantzi, & Steinbach, 1999). For example, a small, rural school may require a different management style than a large, urban school.

Contingency theory proposes that managers must match their leadership style to the situation at hand. This means that different leadership styles may be more effective in different situations (Fiedler, 1967). For example, in a crisis situation, a directive leadership style may be more effective, while in a collaborative decision-making process, a participative leadership style may be more effective. Contingency theory has been criticized for being too general and not providing specific guidance for managers. However, it remains a useful framework for understanding the complexity of educational

organizations and the need for flexibility in management approaches (Sergiovanni, 1990).

The key principles of Contingency Theory in educational sciences include (Fiedler, 2019; Hersey, Blanchard & Johnson, 2017):

- 1. Fit between Leadership Style and Situation:** Contingency theory emphasizes that effective leadership depends on the fit between the leader's style and the situational context. Leaders need to adapt their leadership style based on the specific needs and characteristics of the situation, such as the maturity level of the followers, the task requirements, and the organizational culture.
- 2. Flexibility and Adaptability:** Contingency theory highlights the importance of leaders being flexible and adaptable in their approach to leadership. Leaders need to assess and analyze the situation, and then choose the most appropriate leadership style that aligns with the unique demands of that situation. This requires leaders to be open to change, willing to adjust their leadership style, and responsive to the dynamic nature of the educational environment.
- 3. Focus on Contingent Factors:** Contingency theory emphasizes the identification and consideration of key contingent factors that influence leadership effectiveness in educational settings. These factors may include the characteristics of the followers, the nature of the tasks, the organizational culture, and the external environment. Leaders need to carefully analyze and understand these factors to make informed decisions about their leadership approach.
- 4. Results-Orientation:** Contingency theory emphasizes the importance of focusing on results and outcomes in educational leadership. Leaders need to set clear performance goals, monitor progress, and adjust their leadership approach to achieve the desired results. This requires leaders to be outcome-oriented, data-driven, and willing to take appropriate actions to improve performance.

These key principles of Contingent Theory in educational sciences highlight the importance of matching leadership style to the situation, being flexible and adaptable, considering contingent factors, and focusing on results to effectively lead in educational settings.

Overall, contingency theory highlights the importance of adapting management styles to fit the specific needs of an organization, and understanding the importance of situational factors in effective leadership. In addition, contingency theory remains a useful framework for understanding the complexity of educational organizations and the need for flexibility in management approaches. However, managers must be aware of the limitations of this theory and balance the benefits of flexibility with the need for specific guidance when managing educational institutions.

## **2. Transformational Leadership**

According to the transformational leadership theory, leaders inspire and motivate followers to achieve their full potential, and to work towards a common goal that benefits both the individual and the organization (Bass & Riggio, 2006). In educational management, transformational leadership emphasizes the importance of creating a positive school culture and climate that supports student learning and success (Leithwood, Louis, Anderson, & Wahlstrom, 2004). Transformational leaders are able to create a compelling vision for their organization and work to empower and develop their followers in order to achieve that vision.

Transformational leadership involves several key components, including:

- a. Idealized influence:** Transformational leaders serve as role models for their followers and inspire respect, trust, and admiration.

- b. Inspirational motivation:** Transformational leaders create a compelling vision for their organization and work to inspire and motivate their followers to achieve that vision.
- c. Intellectual stimulation:** Transformational leaders encourage creativity and innovation and challenge their followers to think critically and develop new solutions.
- d. Individualized consideration:** Transformational leaders work to develop strong relationships with their followers and provide individualized support and guidance to help them achieve their goals.

Transformational leaders in education focus on creating a vision for the school and inspiring and empowering teachers and staff to share this vision and work towards its achievement. These leaders also provide support and recognition for their teachers and staff, and promote professional development opportunities to enhance the skills and knowledge of their staff (Avolio & Bass, 2004). Transformational leadership has been associated with several positive outcomes in educational management, including increased teacher motivation, improved student performance, and enhanced school culture and climate (Leithwood et al., 2004). However, some have argued that transformational leadership may not be effective in all educational contexts, and may be difficult to implement in schools with limited resources and high levels of teacher turnover (Gronn, 2000). Transformational leadership is a popular leadership style in educational management that emphasizes creating a positive school culture and inspiring and empowering followers to achieve their full potential. While transformational leadership has many benefits, it also has some drawbacks.

**Pros:**

- 1. Increased Teacher Motivation:** Transformational leadership has been shown to increase teacher motivation and job satisfaction (Leithwood et al., 2004). When leaders create a positive school culture and provide opportunities for professional development, teachers feel more supported and engaged in their work.
- 2. Improved Student Performance:** Research has shown that transformational leadership can lead to improved student performance (Leithwood et al., 2004). When leaders set a clear vision for the school and empower teachers to work towards that vision, students benefit from a more cohesive and effective learning environment.
- 3. Enhanced School Culture:** Transformational leaders focus on creating a positive school culture that supports student learning and success (Avolio & Bass, 2004). Transformational leaders can create more positive and supportive learning environment by promoting the sense of community and shared purpose.

**Cons:**

- 1. Potential for Burnout:** Transformational leadership can be demanding, both for leaders and followers. When leaders set high expectations and demand a lot of their followers, it can lead to burnout and exhaustion (Bass & Riggio, 2006).
- 2. Limited Applicability:** Some have argued that transformational leadership may not be effective in all educational contexts (Gronn, 2000). For example, in schools with limited resources or high levels of teacher turnover, it may be difficult to implement this style of leadership effectively.



**3. Lack of Emphasis on Accountability:** Transformational leadership can sometimes prioritize inspiring and motivating followers over holding them accountable for their actions. While creating a positive school culture is important, leaders must also ensure that teachers and staff are meeting performance expectations (Leithwood et al., 2004).

Overall, transformational leadership remains a popular and influential approach to educational management. While it has some potential drawbacks, the benefits of creating a positive school culture and supporting student learning make it a valuable tool for educational leaders.

### **3. Situational Leadership**

Situational leadership is a leadership theory that emphasizes the importance of leaders adapting their styles to the specific needs and abilities of their followers. The theory was developed by Paul Hersey and Ken Blanchard in the late 1960s and early 1970s, and has since become a popular approach to leadership in a variety of contexts, including educational management. According to the situational leadership theory, effective leaders are those who are able to adapt their leadership style to the specific needs of their followers, based on their level of competence and commitment (Hersey & Blanchard, 1982). In educational management, situational leadership emphasizes the importance of being flexible and responsive to the changing needs of students, teachers, and other stakeholders.

Situational leadership involves four leadership styles, which are determined by the follower's level of competence and commitment:

**a. Directing:** This style is most appropriate for followers who are new to a task or lack confidence in their abilities. Leaders using this style provide specific guidance and closely supervise the follower's work.

- b. Coaching:** This style is appropriate for followers who are still learning and developing their skills. Leaders using this style provide guidance and support, and work collaboratively with the follower to help them improve their performance.
- c. Supporting:** This style is appropriate for followers who have developed the necessary skills but lack confidence or motivation. Leaders using this style provide encouragement and recognition, and work to build the follower's confidence and commitment.
- d. Delegating:** This style is appropriate for followers who are highly competent and committed. Leaders using this style provide minimal direction and allow the follower to take on more responsibility and autonomy.

Situational leadership has been associated with several positive outcomes in educational management, including increased teacher satisfaction and improved student performance (Blanchard & Hersey, 1996). However, some have argued that situational leadership may be too complex for leaders to implement effectively, and that it may be difficult to assess the competence and commitment of followers accurately (Northouse, 2016).

Pros of the situational leadership (Hersey & Blanchard, 1982):

**Flexibility:** Situational leadership provides educational leaders with a flexible approach that allows them to adapt their leadership style to the changing needs of their followers.

**Individualization:** Situational leadership recognizes that different followers have different needs and abilities, and encourages leaders to provide personalized support and guidance.

**Improved performance:** By providing the appropriate level of direction and support, situational leadership can help improve the performance and effectiveness of both teachers and students.

Development of leadership skills: Situational leadership encourages leaders to develop a range of leadership skills, including coaching, mentoring, and delegating.

The cons of situational leadership (Hersey & Blanchard, 1982):

Complexity: Situational leadership can be complex and difficult to implement, as it requires leaders to accurately assess the competence and commitment of their followers.

Time-consuming: Assessing the needs and abilities of followers and adapting leadership styles accordingly can be time-consuming and may require significant resources.

Inconsistent application: Situational leadership can be difficult to apply consistently across different situations, as the appropriate leadership style may vary depending on a variety of factors.

Lack of empirical evidence: Some critics have suggested that there is limited empirical evidence to support the effectiveness of situational leadership in educational management.

Overall, situational leadership can be a valuable tool for educational leaders seeking to adapt their leadership style to the specific needs and abilities of their followers. However, the complexity and time-consuming nature of the approach, as well as potential inconsistencies in application and a lack of empirical evidence, should be carefully considered when implementing situational leadership in educational management.

#### **4. Systems Theory**

Systems theory is a conceptual framework that has been applied in various fields, including educational management. At its core, systems theory views organizations as complex, interconnected systems made

up of interdependent parts that work together to achieve common goals (Katz & Kahn, 1978). According to systems theory, an educational organization is composed of various subsystems, including administrative staff, teachers, students, parents, and community members. Each subsystem has its own goals and objectives, but they are all interdependent and work together to achieve the overall mission of the organization.

Systems theory originated in the field of biology, where it was used to understand the behavior of living organisms. The theory was later applied to the study of organizations, including educational institutions. In the context of educational management, systems theory views schools and other educational organizations as complex systems composed of various interdependent parts (Senge, 1990). Systems theory also recognizes the importance of feedback and communication within an educational organization. Feedback mechanisms allow the organization to monitor its performance, identify areas for improvement, and make necessary changes to achieve its goals. One key concept in systems theory is the idea of synergy, which refers to the idea that the whole is greater than the sum of its parts. When all subsystems are working together in harmony, the organization can achieve greater levels of success than any one subsystem could achieve on its own.

The following are some of the key concepts of systems theory in educational management (Senge, 1990):

- a. Subsystems:** Systems theory views organizations as composed of various subsystems, including administrative staff, teachers, students, parents, and community members. Each subsystem has its own goals and objectives, but they are all interdependent and work together to achieve the overall mission of the organization.
- b. Interdependence:** Systems theory emphasizes the importance of interdependence within an organization. Each subsystem is

connected to and influenced by other subsystems, and changes in one subsystem can have ripple effects throughout the organization.

- c. Feedback:** Feedback mechanisms are crucial in systems theory, allowing organizations to monitor their performance, identify areas for improvement, and make necessary changes to achieve their goals. Feedback can come from various sources, including students, teachers, administrators, and external stakeholders.
- d. Synergy:** Systems theory recognizes the importance of synergy, or the idea that the whole is greater than the sum of its parts. When all subsystems are working together in harmony, the organization can achieve greater levels of success than any one subsystem could achieve on its own.

Overall, systems theory provides a holistic approach to educational management, emphasizing the importance of interconnectedness and collaboration within an organization.

## **5. Total Quality Management (TQM)**

Total Quality Management (TQM) is a management approach that emphasizes customer satisfaction and continuous improvement of processes and products through the involvement of all members of an organization (Deming, 1986; Juran, 1988). TQM was first introduced in the United States in the 1950s, but it gained wider recognition in the 1980s as a result of the Japanese manufacturing industry's success in quality management. In the educational context, TQM was first applied in the 1980s to address issues of quality assurance and accreditation. Since then, TQM has been used in educational management to improve processes and outcomes, enhance stakeholder engagement, and increase accountability (Dale & Burnes, 1998).

According to Oakland (2014), the key principles of TQM are:

1. Customer focus: Understanding the needs and expectations of customers and striving to meet or exceed them.
2. Leadership: Providing clear and effective leadership that emphasizes the importance of quality and continuous improvement.
3. Involvement of all members: Encouraging the involvement of all members of the organization in the quality improvement process.
4. Continuous improvement: Continuously identifying and implementing improvements to processes, products, and services.
5. Process focus: Focusing on processes and their improvement to achieve better results.
6. Employee empowerment: Empowering employees to take ownership of their work and make decisions that improve quality.
7. Strategic approach: Aligning quality objectives with the organization's overall strategic goals.
8. Data-driven decision making: Using data and evidence to make informed decisions about quality improvement.

Implementing TQM in education involves several steps, including establishing a quality management system, setting quality objectives, measuring performance, and pursuing continuous improvement. To establish a quality management system, an educational institution must identify the key processes and stakeholders involved in the delivery of education, and establish performance indicators to measure their effectiveness. Setting quality objectives involves setting goals for improvement based on the performance indicators. Measuring performance involves collecting data on the performance indicators and using them to assess progress towards the quality objectives. Continuous improvement involves analyzing the data and making changes to processes to improve outcomes (Oakland, 1994).

In education, TQM is a comprehensive management approach that aims to improve the quality of education and enhance the learning experience of students (Akpan, 2014). TQM in education involves establishing a culture of quality, setting quality objectives, measuring performance, and continuous improvement (Harvey, 1995). TQM provides a framework for educational institutions to focus on student-centeredness, stakeholder satisfaction, teamwork, continuous improvement, and involvement of all members of the institution in the quality improvement process (Al-Shammari, 2012).

TQM has been successfully applied in various educational institutions worldwide. For instance, the Saudi Arabian Ministry of Education implemented TQM in its schools, resulting in improved academic achievement, increased teacher satisfaction, and enhanced student learning outcomes (Al-Ahmadi, 2010). Similarly, a study conducted in Malaysia found that TQM implementation in higher education institutions improved student satisfaction, student retention, and academic achievement (Ahmad & Awang, 2010).

In conclusion, Total Quality Management (TQM) is a management philosophy that emphasizes continuous improvement through the involvement of all stakeholders in an organization. In education, TQM is used to improve processes and outcomes, enhance stakeholder engagement, and increase accountability. The key principles of TQM in education are customer focus, continuous improvement, teamwork, and leadership. While the implementation of TQM in education can be challenging, the benefits of delivering high-quality education that meets the needs of students make it a worthwhile investment.

## **6. Human Resource Management**

Human Resource Management (HRM) is the practice of managing an organization's human resources in a strategic and efficient manner to achieve organizational objectives (Dessler, 2020). The primary

objective of HRM is to develop and manage a productive and motivated workforce that contributes to the organization's success. HRM plays a critical role in aligning organizational objectives with the needs and expectations of employees. Effective HRM practices can help organizations to attract and retain talent, enhance employee engagement, and improve overall organizational performance (Brewster et al., 2016). HRM has evolved over time from a personnel management approach to a strategic approach that focuses on the alignment of HRM practices with organizational objectives. The strategic HRM approach emphasizes the importance of human capital as a source of competitive advantage for organizations (Wright & McMahan, 2011).

Human Resource Management (HRM) in educational sciences refers to the strategic and effective management of an educational organization's human resources to achieve organizational goals and objectives (Gupta, 2021). HRM in educational sciences includes a range of activities, such as recruitment, selection, training and development, performance management, compensation, and employee relations, among others (Kundu, 2019).

The primary goal of HRM in educational sciences is to manage and develop a talented and motivated workforce that contributes to the organization's success. HRM is essential in ensuring that the organization attracts and retains skilled employees who are aligned with the institution's values and objectives. Effective HRM practices in educational sciences can improve student outcomes, increase faculty productivity, and enhance organizational performance (Gupta, 2021).

HRM in the educational sciences is influenced by various external and internal factors, including legal requirements, economic conditions, social and cultural factors, and the institution's goals and objectives. HRM practices should be adapted to the unique needs and goals of the educational institution to maximize their impact (Kundu, 2019).



The key principles of Human Resource Management (HRM) in educational sciences include (Gupta, 2021):

1. **Recruitment and Selection:** Effective recruitment and selection processes that ensure the selection of the most qualified and suitable candidates for available positions.
2. **Training and Development:** A continuous process of learning and development for employees to enhance their skills and knowledge, improve performance, and promote career growth.
3. **Performance Management:** A process of setting clear goals and expectations, providing regular feedback, and evaluating employee performance to ensure alignment with the organization's objectives.
4. **Compensation and Benefits:** A fair and competitive compensation and benefit system that attracts and retains talented employees and provides motivation for performance improvement.
5. **Employee Relations:** Developing positive relationships with employees through effective communication, conflict resolution, and creating a supportive work environment.
6. **Diversity and Inclusion:** Promoting diversity, equity, and inclusion in the workplace to ensure that all employees are valued and have equal opportunities for career growth and development.

These key principles of HRM in educational sciences aim to develop and retain a skilled and motivated workforce, leading to improved organizational performance and student outcomes.

In conclusion, HRM in the educational sciences is a critical function of educational institutions that involves the strategic and efficient management of human resources. Effective HRM practices can enhance student outcomes, faculty productivity, and organizational performance.

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## CHAPTER 8

### LIPOGRAM TECHNIQUE IN CREATIVE WRITING TEACHING: THE EXAMPLE OF MAMAK BILSEM<sup>1</sup>

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- <sup>1</sup> This chapter was produced in 2022 from the Non-Thesis Master's Project of the Department of Unified Gifted People of the Institute of Graduate Education of Düzce University titled "Lipogram Technique in Teaching Creative Writing: The Case of Mamak Bilsem".
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## **Introduction**

Creative writing is seen as a skill that is directly related to creativity and affects the development of Turkish education in schools. Creative writing activities have different methods among themselves. The lipogram technique, which is considered as one of them, is based on the principle of deliberately selecting a letter and not using it in the text to be created. The aim of this study is to determine the applicability of the lipogram technique by investigating its contribution to Turkish teaching and creative writing activities. In order to realize creative writing teaching, the lipogram technique was first taught to 20 students at Mamak BILSEM 7. level, and then the technique was evaluated by the students and the writings they produced were measured. As a result of the study, it was concluded that the students were insufficient in some subjects in terms of literature in writing practice, but they had fun when they looked at their own evaluations and they wanted to apply this method again. For this reason, it would not be wrong to conclude that the lipogram technique is applicable for seventh grade students and the study was successful. Man has expressed his feelings and thoughts in various ways since the past. Sometimes this was through word-writing, sometimes through gesture-gesture, sometimes through clothing or pictures and music. This is perhaps why the axiom "homo sermo onis/expressive man" is perhaps the adjective that best describes our species. However, people also like to set limits for themselves and exceed them when telling. This is also a way for him to improve himself. Since there is a certain limit in the lipogram technique, it complies with the mentioned statements. Texts produced with lipogram technique can be evaluated within the scope of creativity. Because of the restrictions it imposes, the writer puts himself under pressure, but this also triggers creativity. The lipogram is called a game by some circles. When we look at some of the comments made on the subject, it is seen that the foundation of the lipogram technique dates back to before BC. The lipogram technique is found in Ancient Greek poetry. The first example of the lipogram, which is often described as a

baseless, meaningless and meaningless game, is the work with the letter S written by the Greek poet Lasus in 538 BC. Very few of the works written using the lipogram technique are in English, but Ernest Wright did not use the letter e in his novel *Gadsby* (1939), which consists of 50,000 words, and this novel became one of the most important literary works in the field. The group of writers who tried to produce literary works by applying this technique is generally called Oulipo and it was also used in France (Güvenç, 2014).

In the lipogram technique, the authors do not use the letters they have consciously determined in their work and create a word game. An example of these writers is the French writer Georges Perec, who never used the letter e in his 1969 novel *La Disparition*. The use of the lipogram technique allows activities such as creative writing and word play to be easily integrated into classrooms. The use of these methods in educational curricula, along with the restrictions given to students, helps them to discover the limits of their own language. By using this technique in their courses, students have the opportunity to increase their competencies in activities such as writing poems, creating stories, reading and oral expression. Of course, the lipogram has some difficulties in itself, but in this way, students' grammar skills, spelling and syntax abilities, and their relationship with humor can be easily tested. Although the lipogram has various difficulties, it has a teaching effect in itself. In order for students to participate in this technique, they need to know some concepts correctly. Must be able to accurately describe the structure and stylistic influences for the literary work, the main idea, the use of thematic words and language choices. Here the duration of the activities is determined by the teachers and left to their discretion (Pariseau, 2001). An important detail in the lipogram technique is the frequency of use of the letter in that language, which is intended to be used in the created literary work. If the letter selected for limited use when applying the lipogram is used less in the existing language, the product produced is not considered to be very valuable, but if the selected letter is one of the most used in that language, the

product created is extremely valuable. Because many alternatives can be determined instead of words in which a letter that is not used much (for example, the letter j for Turkish) is used and it is not difficult to create the work. In this way, the selection of frequently used letters in order to play the game fully increases the creativity revealed in the process (Güvenç, 2014). The ability to think creatively should not be considered separately from educational life. Such thinking skills should be supported by training programs. Especially in Western countries, since the 1980s, educational programs have started to be prepared for the development of creativity. In order to realize the national education goals, creative writing courses and different techniques should be spread and applied in our country. The development of students' cognitive and affective skills is closely related to the effective application of these methods. In fact, the implementation of creative writing courses is not for the development of good writers, but also for individuals to discover their own creativity (Kapar Kuvanç, 2008). At this point, lipogram can be counted among creative writing applications. In the age we live in, rapid technology development and the possibility of evolving towards the information society; It requires that problems can be solved quickly and that individuals who can produce creative works in a short time are raised.

### **1.1. Problem**

Lipogram technique is generally not known and used in education. In general, writing studies that are boring and difficult by children need methods to create stories and texts that will attract their attention. One of these methods may be a lipogram and this needs to be evaluated. The problem sentence of this research was determined as "Is it possible and useful to use the lipogram technique in the Turkish lesson at the 7th grade level?" Other identified sub-problems related to the subject are listed below:



## **1.2. Aim of the Research**

The aim of the study is to examine the practical application of the Lipogram Technique, which has not been studied in the literature before, and its effects on children.

## **1.3. The Importance of Research**

Although the history of the lipogram technique goes back quite a long time, it has not found a place in the training curriculum in terms of application. In addition, when the literature is examined, there are large gaps in the subject. When the literature review is made in the field of educational administration, it is noticeable that no applied study has been carried out on the subject before. For this reason, this study will serve as a guide for other studies to be carried out on the relevant subject and will have a special importance as it will be one of the first examples of the field.

## **1.4. Assumptions of the Research**

The assumptions of the study were determined as follows;

- Students to whom the YSTO scale is applied are at a level where they will give correct answers by perceiving the scale,
- The teacher who participated in the research explained the technique correctly and efficiently,
- Variables that were not controlled affected all of the students in the same way,
- The levels of the students participating in the study are very close to each other.

### **1.5. Limitations of Research**

The limitations of this study were determined as follows;

- The application phase is limited to 20 students in the 7th grade level of Mamak BILSEM.
- The quantitative data collection method, the attitudes of the students towards the Turkish course are limited to the YSTO and the Evaluation Scale for Creative Writing.
- Since it is not possible for students to practice much about the technique during the application process, the study is limited to 3 weeks-1 day-45 minutes.
- The evaluation of skills related to Turkish education and writing practices was limited to writing only, and parameters such as observation, reading and listening, which are important to the writing, were not evaluated.

### **1.6. Definitions**

Lipogram technique; It is a writing technique and game that is performed by not using certain letters in the alphabet in the text created by selecting (Wikipedia, 2021). Creativity; to ask the appropriate questions for the problems faced by the individual and to enable easy access to the solution, to develop different alternatives to a detail and to evaluate the situations in a wide range with the use of imagination (Karakuş, 2001). Creative writing; is the ability of the individual to reveal the impressions he / she obtains from the outside world from different angles. In the creative writing technique, imagination, creativity, experiences, observations as well as many unusual elements are used (Temizkan, 2010).

## **2. LITERATURE**

### **2.1. What is Creativity?**

The concept of creativity is not precisely defined scientifically. The only thing that is agreed upon for some scientists to work and for others as a product is that creativity can bring out something new. Creativity is a skill that has been going on since the existence of humanity and is present in every human being. Individuals who manage to think creatively have different perspectives and qualities than normal thinkers. It is thought that individuals who provide creative thinking can be more flexible than others and adapt to new situations more easily, being attentive and sensitive (Erdoğdu, 2006). Teaching about creativity does not go back very far, and the first teaching on this subject took place in 1920 at New York University. The source book used in the courses during this period is the book called "Creative Youth" written by Mearnes. However, creativity was looked at from a theoretical and philosophical perspective in the education given, and therefore this school was not continued. With the entry of the 20th century, creativity, which has begun to be handled in mystical, socio-individual, psychometric, psychodynamic, cognitive, mediating and pragmatic senses, has gained a definition accepted by all scientists. In general, creativity enables the creation of new information from previously acquired knowledge, the introduction of new ideas and products, the emergence of new and individually specific ideas and the discovery of new solutions for the problems encountered. From another point of view, creativity is explained as a phenomenon consisting of stages of preparation, incubation, enlightenment and validation. However, it is stated that this phenomenon is mostly valid for highly intelligent people. With the methods created based on this explanation, it is seen that people at the level of normal intelligence can also use incubation ideas. When attention is paid to creativity research before the 1940s, it would not be wrong to characterize them as prehistoric. The definition of the concept of creativity has been made by many

different authors so far, considering all its different aspects and describing it as a multifaceted concept. While some researches focus on the process part of creativity, some researchers focus on the output that results from creativity. In the literature, unlike all these, the features of the concept of creativity have also been emphasized. Although there are different views and perspectives, a consensus is reached on the emergence process of a new product. The ability of individuals to express, create and invent ideas or opinions on any subject is another definition of creativity. It would not be right to limit creativity to the creation of a new product only, and it should be characterized as being able to synthesize with all known knowledge and then discover different solutions or think about the functions of objects outside the usual state. Creativity is an innate ability in every individual and this ability must be able to be used to solve the problem faced by the individual. Because creativity needs to be used in all areas of life. This far-reaching process is a set of attitudes and behaviors (Adıgüzel, 2016). Although there are many different definitions of the concept of creativity, there are some factors that have an effect on creativity. Some of these can be expressed as follows;

- Wit
- Talent
- Self-perception,
- Coping behaviors,
- Level of motivation.

The concept of intelligence is not a factor that directly affects the phenomenon of creativity. In fact, the fact that an individual has a higher IQ than normal causes them to be less creative than individuals who can think both flexibly and rationally. Being talented ensures that the creativity of the individual is more effective and positively affected in the subjects where he / she has interest and skill. Self-perception can be

acquired from birth as well as developed later, and it is claimed that individuals with high self-perception are even more creative. The fact that individuals can overcome problems by producing their own solutions to difficulties explains coping behavior. Finally, the level of motivation is directly related to success. For this reason, the level of motivation directly affects creativity. In addition to the factors that affect creativity, there are a number of elements that affect creativity. Creativity is especially prominent in the writing of Turkish lessons in our education system. In order to increase the success in the Turkish course, creative writing studies should be given importance and brought to the forefront. More words need to be known in order to improve the vocabulary that students use in daily life and to improve their ability to form texts. However, the use of known words in appropriate places in the text requires creativity. One of the studies that will support vocabulary teaching is the lipogram technique. In this technique, with the limitation of certain letters, students ensure the acquisition of alternative synonymous words while searching for different words in which the specified letter does not appear. Thus, in addition to language development, creative thinking skills are also developed (Dalkılıç Fer, 2017). In the light of the information given above, it is understood that the concept of creativity is a concept that is intertwined with both academic life and daily life. The concept of creativity, which cannot be clearly defined in a scientific sense, directly affects student achievements. Not much work is currently being done in the curriculum aimed at developing the concept of creativity. The lipogram technique can be used in the academic sense in the development of the concept of creativity and can be used as a support in Turkish education given in schools.

## **2.2. Methods and Techniques Used in the Development of Creativity**

Creative thinking enables individuals of all ages to step outside the thought patterns that have formed in the brain. Developing creativity is

extremely important as it will benefit the individual in many areas. There are a number of methods used to develop creativity and some of them are given in the table below.

**Table 8.1.** Methods for Developing Creativity<sup>3</sup>

<b>Method</b>	<b>Application</b>
Preliminary requirements	Identifying a creative role model Building self-confidence
Basic techniques	Questioning assumptions Redefining problems Realization of idea generation Taking a multidisciplinary approach
Types of teaching	Recognition by the trainer of the time required for the creative product and idea Evaluation of creativity Appreciation of creative ideas and products
Avoiding obstacles	Encouraging sensible risks To be tolerant in situations of uncertainty Being open to mistakes Recognizing and overcoming obstacles
Putting complex techniques to work	Individuals to be able to learn their own responsibilities Self-control of individuals Postponement of grand prize or pride
Using role models	Benefiting from creative human profiles Developing creativity collaboratively Imagining the points of view of others
Exploration of the creative environment	To be aware of environmental compliance Capturing the excitement Investigation of motivating environments Putting your strengths to work
Maintaining a long-term perspective	Development and advancement as a creative individual Teaching creativity to other individuals

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<sup>3</sup> Başpınar Yörük (2013)

Apart from table 8.1 above, the creative thinking techniques used are as follows;

- Beyzade Bey,
- What about...?
- Personal Analogy,
- Brainstorming
- Listing and Clustering,
- Sorting Attributes,
- Imagination, Visual Imagery Exercises and Example Applications.

It would be appropriate to briefly explain the techniques mentioned above. Beyzade Bey method is a technique that is frequently used in daily life and positive results are obtained. In fact, this method is divided into sub-methods in itself and these methods are; merge, add/enlarge/stretch /exaggerate, what if...? Weaken / reduce / lighten / thin, adapt / adapt, use idioms and proverbs, inspire / make analogies, use elsewhere, elevate / simplify, replace with someone else. In the merging method, it is explained as the combination or synthesis of inventions or products that are seen as important, some of the concepts, two or more substances, ideas and objects that are seen as unrelated or unconnected. In the add/enlarge/extend/exaggerate method, it is the solution of the thought or objects by magnifying them, revealing their original identities or showing their attractiveness higher with some creative solutions. What about...? is the evaluation of the possibility of "what if" in creative thinking studies. It also provides the introduction of new solution methods for the problem or problem being worked on. The slim/shrink/lighten/thinn method is a method that can usually be applied on factual products.

With a new concept created by shrinking in this method, the product becomes more advantageous than the other one. Reducing a product as much as possible will cause it to become practical. In the adapt/adapt

method, the process can often be used creatively consciously or unconsciously. The adaptation of original texts, stories or any product according to culture and society explains this process. The use of idioms and proverbs is very important, especially in our history and culture. The use of idioms and proverbs will allow the individual's mind to move away from thought patterns and create free new relationships and contribute to the development of creativity. In the inspiration / make analogy method, it is used that many products created and developed are created by analogy inferences from the objects seen and inspired in the environment. Analogies are very effective in revealing new things. The use elsewhere method benefits from the fact that the essence of creativity makes inferences about what other areas it can be used in contrast to a known subject. Ideas formed by creative questions are also known to be effective in creative writing products. In the ele/simplify method, there is a simplification especially in production and business processes. Finally, in the replace method, it is used that the ideas, people, products or concepts discussed have changeable and replaceable alternatives (Ak, 2011).

The second method of developing creativity, Ya...? It is known that it is one of the most effective methods used in the development of creativity of children, especially in the young age group. By thinking "What if flowers could talk?" and diversifying these questions, students can create effective texts in which they use their imagination. In the third method, the personal analogy method, the development of children's empathy abilities and imagination can also be achieved effectively. This technique is essentially due to the ability of individuals to empathize by using situations and events that occur in the environment. The fourth method, brainstorming; It is a technique taken from the advertising sector and enables the generation of new ideas. In particular, it is one of the approaches designed to activate the first version of the concept of creativity and allows both lobes of the brain to be used. It is known that by managing brainstorming effectively, clear ways of thinking can be provided between both individuals and groups. The brainstorming method should be used frequently in



education and children should be encouraged in this sense. In listing and clustering, which is another method, it is used to list and list the feelings, thoughts, main themes, impressions and thoughts of the text that the students will create about the appropriate subject. Thus, students can perceive the subject they are going to write about in the form of a complete diagram. In the ordering of attributes, children's choice of an object and the orderly ordering of its features are used. It is stated that this method is similar to Beyzade Bey techniques (Ak, 2011; Anılan, 2015).

Finally, imagination is a technique that can be given many examples on visual imagery exercises. In the application of this technique, it is very possible to use different subheadings. These subheadings are;

- To change the place, time and people,
- Complete the end of the text by writing the rest of the text,
- Change speech formats in text,
- Changing people by adhering to the plot in the literary text or changing the plot by adhering to the people,
- Starting from a familiar motif, type, story, or title of the text  
To write variation by exiting,
- Writing stories by deriving words,
- My waste hero,
- Writing a story from the name,
- Combining rhythm with written expression,
- Communication between books,
- Writing stories from the newspaper,
- Changing the point of view,
- Transformation from one literary genre to another,
- Writing parody or variation,

- Writing screenplays,
- Transcribing images,
- Writing fairy tales through a mind map,
- Creating stories with free entries,
- Writing advertising texts,
- Nature and environmental trips,
- Museum visits,
- Writing with music, photos or pictures,
- Newspaper clippings and advertisements,
- Dialogues with objects,
- Predicting the causes,
- Exaggerate
- Reverse
- Generating questions,
- The activity of solving a problem,
- Be elsewhere,
- It is listed as show-tell (Ak, 2011).

Different methods and techniques are currently being developed for the development of creative thinking in schools at different levels in the world. For this reason, it is known how important the teacher factor is in the development of creative thinking in school ages. Creative thinking is actually a quality that every teacher should have and thus pass on to their students. Because if the teacher can think creatively and critically, he becomes more sensitive to problems. It can open the horizons of its students in their relationships and ideas with their students in the class. Especially young age groups are known to take their teachers as role models. Thanks to the creativity of the teacher, the students perform the

role model stage correctly. In addition, teachers' use of creative thinking as a teaching tool is a very effective method in developing creative thinking. The methods-techniques, tools-materials or resources used in the courses may support creative thinking (Özel ve Bayındır, 2015). Since the concept of creativity is an ability that every individual has at birth but can later atrophy, it is necessary to work on its development within the education systems. For this reason, it is necessary to know the techniques of developing creative thinking by teachers.

### **2.3. Teaching Approach to Writing**

One of the most important communication tools in human history from past to present has been writing. Writing is the expression of speech and thoughts with certain symbols. By nature, people tend to express their feelings and thoughts. That is why the act of writing always remains important. The act of writing is a language skill that requires training and can be acquired after a long process. Since the act of writing has a complex structure, the education given about it needs to be carried out in a programmatic and systematic way. For this reason, various techniques have been developed on the teaching of writing (Tabak & Göçer, 2013). In the 1970s, writing teaching was first implemented in a completely rule-based and instruction-based manner, centered on output, emphasizing the correct use with the form of writing, and incorporating traditional writing styles. The concept of output-centered involves the transfer of thoughts and attitudes to paper by writing. In this technique, before the writing is started, the information required to write is collected and this collected information is based on the cause and effect relationship, and then the writing is done by making comparisons if necessary with a proof effort in general. The writing of the students is generally evaluated according to criteria such as grammar, correct use of words and form in the writing, and the fact that the teacher is almost an evaluator constitutes the general framework of the writing techniques generally performed in schools (Beydemir, 2010). At the beginning of the 1980s, writing techniques began to

undergo gradual changes all over the world. With the changes, values have begun to include focusing on the writing process with the guidance of teachers, covering teaching strategies for exploring and finding, as well as evaluating the author based on how much he or she is able to write. The starting points of the approaches focusing on the process were the 1970-80s. According to this approach, writing is based on the discovery and renewal of thought and language. In addition, this approach focuses on the different processes and sub-skills that occur before and during the writing and during the writing and strategies are produced accordingly. The sub-processes mentioned here are;

- Prewriting,
- Drafting
- Review and correction,
- It can be listed as the preservation of the required harmony until the end of the writing process.

In the approach applied in this period, teachers have become responsible for accompanying the writing processes of the students and guiding them. First, teachers need to provide role models to their students by knowing the writing techniques well. In other words, it should not only give its students ideas on how to write, but also carry out an integrated, simultaneous work with the student by performing the act of writing with them. In this approach, which is called the process approach, it is necessary to adhere to some rules that can be analyzed and defined as a method of both learning and development. It is also a creative activity that has been organized. In the light of this information, it would not be wrong to think that the creative writing approach is a process-centered approach (Maltepe, 2006; Beydemir, 2010). The processes that are related to the teaching of writing are seen above. Currently, writing activities are carried out in schools thanks to the guidance of teachers. For this reason, it should be ensured that the students' interest in the writing activity and their creativity while performing this action should increase in schools. During writing,

which is found to be quite boring and challenging for students, it should be ensured that different techniques are integrated into the curriculum and this process is developed and facilitated.

## **2.4. Teaching Creative Writing**

The act of writing is generally considered boring by children and they are not very willing. Because children are often exposed to inflexible rules when writing and cannot think creatively. They have difficulty in writing in the first period of their education life because they must keep their notebooks and papers clean, write the letters correctly and aesthetically, as well as follow the grammar rules. Because in this period, children are expected to learn the letters and develop themselves in the field of writing, while they are expected to produce a writing. It is very difficult to ensure that all this is achieved correctly in the new literacy period. The fact that this process is difficult usually causes children to hate writing (Beydemir, 2010). Although students easily accept their teachers as role models, they hate the act of writing and therefore cannot warm up to school and writing techniques. Such writing activities generally direct children to the shape regardless of the content of the writing and cause the created writings to resemble each other. Of course, there are some spelling rules in this writing technique and they should be taught by the teacher, but while doing this, the students should not be distracted and bored. In addition, children need to be creative in their writings. The concept of creative writing can be defined as the realization of writing by involving the individual's thoughts and imagination on a subject and acting freely. In another definition, the creative writing technique is the comprehension of the message that comes from the stage of understanding to the scope of writing, which includes a giving process and is a narrative method, and the decomposition of thoughts and reshaping them as a whole. The creativity considered in the sense of writing includes self-knowledge, thinking and then making decisions, planning, and putting the plans into action. The combination of writing and creativity is possible in this method. It is not enough just to teach creative writing for students to be able to perform the act of writing

at a desired level. In addition, they need to perceive and interpret the outside world through their own windows. While this narration is being made, they need to allow their own opinions, thoughts and imaginations to be used. The perception of the outside world by children with the five sense organs and being aware of all the details makes it more creative and imagination available during writing. This perception of the outside world and the fact that the details are visualized in the mind and put on paper ensures its continuous development due to the increased use of imagination. In summary, the act of creative writing can be explained as the appearance of impressions and experiences obtained from the outside world in different ways. The act of creative writing is necessary for the following reasons;

- Searching for identification,
- Creation of artistic expression,
- Clarification of thinking,
- According to traditional writing, it is better to entertain the author more,
- Discovery of the values and purpose of writing,
- Stimulation of imagination in the reader,
- Learning to read and write.

In order to realize a creative writing in which the above mentioned exists, it is necessary to determine the appropriate techniques and to carry out creative writing studies. These studies are sometimes considered unnecessary and ridiculous by teachers and parents. But children should sometimes be allowed to have fun while writing and be free in their choice of topics. In addition, a training should be given to use appropriate techniques when writing. Creative writing technique is very important in the development of both cognitive and communication skills (Beydemir, 2010). The following table lists the differences between creative writing and technical writing (Table 2).

**Table 8.2.** Differences between technical writing and creative writing<sup>4</sup>

<b>Differences</b>	<b>Creative Writing</b>	<b>Technical Writing</b>
Order	Arbitrary, artistic	Sequential, systematic
Genre	Informal, artistic, metaphorical	Formal, standard, academic
Content	Creative, figurative, or symbolic	Fact-based, clear
Vocabulary	General, evocative	Spesifik
Manner	Subjective	Objektif
Purpose	To entertain, to provoke, to attract	To inform, to educate, to persuade
Listener, Audience	General	Specific

In order for young children to be successful in spelling to a certain degree, their vocabulary must first be developed and rich. For this reason, it is necessary to carry out the work of developing vocabulary regularly. In addition, the writing must be strong in order to improve the meaning of the writings and to strengthen the expression. It is known that dictation studies, note-taking, grammar and other language features are used to improve writing skills. Applications to be made in writing activities; it can be staggered as pre-event, event sequence and post-event. In the pre-writing stage, the author usually determines the topic he will write about and time is allocated for the preparation of the preliminary information. In addition, in this process, the individual both puts his creative thoughts and imagination into action and can benefit from many activities for action. During writing, the aim is to draw a road map by creating the outlines of the text of the article to be revealed. In the post-writing stage, the suitability of the writing text for the purpose can be evaluated by individuals and relatives. The main point to be considered in the creative writing technique is to provide the conditions that will enable the creative power and imagination of the individual to emerge and to make interventions and directions in the before-during-after processes. In order to create a text with a high and

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<sup>4</sup> Ataman (2006)

effective creativity, the knowledge and experience gained should be expressed in a different way from the individual's own point of view. In order for individuals to develop the texts they create and to love the writing activity, both creative techniques and classical writing techniques should be given to the individual. Especially in schools, competitions can be organized for students to be enthusiastic and warm up to this activity, and children can be supported separately (Dalkılıç Fer, 2017). Creative writing techniques, which are evaluated within the framework of creative ability, enable students to gain and develop their writing skills. In order to use and develop the ability to write creatively;

- Writing activities that create both curiosity and interest in students,
- Writing activities that develop their imagination,
- Writing activities, which can be done both individually and with a group, should be applied in Turkish lessons.

Creative writing activities require complex skills. Creative thinking should be ensured, the desire to write should be formed in the individual and there should be qualities that will develop the power of written expression. The creative writing activity teaches not only the writing of completed texts on specific topics, but also the ability of students to brainstorm, learn concept maps, combine the act of writing with music and art, and use associations. In this way, students can have fun at school and practice writing activities more often (Ak, 2011). In order for students to use creative writing techniques effectively, it is necessary to create the appropriate environment during the course and to determine the most appropriate method for the age group. When students try to perform the acts of writing while classically adhering to the form and a set of literary rules, they get bored very quickly and also have difficulty if they do not have enough grammar. It is known that the writing activities proceeded simultaneously while the teaching of Turkish was still in progress. Therefore, in the first place, of course, the emphasis should be on the development of students' proficiency in grammar. Then there will be the teaching of various creative techniques



to make them love the act of writing. Creative writing techniques are generally more loved by children than traditional methods. Children are able to maintain their interest longer while performing the act of writing. In this sense, the lipogram technique, which is a method that can be counted among the creative writing techniques, should be tried on students at different levels and what pros and cons there are compared to traditional methods should be emphasized.

### **2.5. Lipogram Technique**

The word lipogram, which is derived from the root -lipo- and -lipo-, means omit and incomplete in Greek. The name of the technique that is based on the fact that the sound in the alphabet and most often used in the language in general is not used in any word in the created text is the lipogram. Another method that is very similar to the lipogram is univocalic. In this technique, there is a continuous use of a single sound selected in the alphabet. Lipogram is generally considered to be a technique specific to Oulipo, but the origin of this technique dates back to Ancient Greece. The Greek poet Tryphiodorus used this technique in 24 of his separate works, and in each of them he chose not to use a different letter. The clergyman Peter Riga rewrote a summary of a biblical chapter in the 16th century using this technique. Lasus, another Greek poet, produced works in 538 BC in which he did not use the letter s. When we look at our own literature, we come across examples of divan literature poetry where lipogram technique is applied. The ghazals of the Divan poets, i.e. the ghazal written in undotted letters, or the ghazals written in dotted letters, are examples of the use of this technique. Poets such as Ulvi and Nazmi of Edirne are examples of poets who applied the lipogram technique in Turkish literature. The folk poems called lip "lebdeğmez" in Turkish Folk Literature, which were created by means of lovers' argument made by placing a needle between the lips without using the lip consonants b, f, m, p and v, are also among the greatest examples of lipograms. The concept of hazif means to throw, drop, remove or cut off a part of something in the dictionary and we can say that it is the use

of the lipogram in our language. It is known that hazif art was used in some examples of odes and in works written for the science of bedî. Both before the modern period and in recent periods, we see that the works created by using the lipogram technique are in our literature. When we look at the recent examples in modern Turkish literature, we encounter Ersin Tezcan's "Potkal without E" without using the "e" sound, Altar Kaplan's "Aloda" written without using the "o" sound and İsmail Pelit's "Yoksul Metin" written without using the letter "a". In addition, it is possible to reproduce samples. It is thought that the lipogram technique is applied in the form of not using a single sound in the text and this limits the text in a meaningless way as a format. However, the fact that there is a restriction causes deficiencies in the unused words and the meaning of the text to be weakened. The lipogram, which is evaluated as a game in form, undertakes an important task in the creation of meaning in the text. For this reason, the meanings expected to be evoked by the loss of meaning caused by the deficiencies and the main structure of the text should be evaluated correctly by the author. When viewed from two different angles, it can be argued that the deficiencies have different contributions to the text semantically apart from the meaning of the form. Everything that is a product of language in the texts where the method is used allows for plural reading and allows it to be brought together to form meaning. In literary products, the form is already generally dependent on the content and the content depends on the form. Every game made in form, i.e. subtractions, duplicates or other applications, has a direct effect on meaning (Karaca, 2007; Aslan, 2021).

## **2.6. Studies with Creative Writing Techniques in Türkiye**

There have been many different studies in Turkey where creative writing techniques have been applied. The salient of these are summarized below. Susar Kırmızı (2011), in her qualitative study evaluating creative writing products according to a number of criteria, aimed to evaluate the content of creative writing products of primary school 4th and 5th grade students and to reveal their quality according

to predetermined criteria. In the study, the qualitative technique of content analysis was used. The written products obtained during the study were examined in detail to determine the creative writing competencies of the students. The research was carried out with 412 students studying in 6 different primary schools. The evaluation of written products was carried out using the "Creative Authorship Evaluation Criteria (ECCW)". Creative written products have been carefully read by both the researcher and another field expert and scored against the criteria in the ECCW. Analyses have shown that the themes of "valuing human happiness" and "personal expectations for the future" come to the fore. An examination of student products has shown that students often use unoriginal, ordinary opinions.

In another study, the relationship between primary school students' creative writing skills and writing self-efficacy perceptions was examined. In the study, 518 children who were educated at the 8th grade level of primary education were used. Personal Information Form, Writing Self-Efficacy Scale, creative writing studies taken from students and Creative Writing Graded Scoring Key used in the evaluation of these studies were used as data collection tools. As a result of the study, a positive, moderate and significant relationship was found between students' creative writing skills and writing self-efficacy perceptions, and based on this result, it was inferred that students with high writing self-efficacy generally had good creative writing skills (Demir, 2013). Tonyalı (2010) examined whether creative writing activities are effective in improving students' textwriting skills and increasing their creativity levels. In this study, 40 students studying at the sixth grade level participated and were divided into two as experiment-control groups. The students' fifth-year year-end averages were also included in the evaluation phase. The experimental group was given creative writing work for twelve weeks. As a result of the study, no significant difference was determined between the experimental and control groups, but it was observed that the writing skills of the experimental group increased. In addition, it was determined that the students improved themselves

according to their initial situation and a significant difference was found in their end-of-year grade point averages.

### **2.7. Studies Made with Creative Writing Techniques in the World**

The examples where creative writing techniques are used are more in the world than in the literature of our country and the outstanding examples are listed below. Taylor (2019) investigated whether restrictions encourage creativity for students in higher education in the review study. It is aimed to teach creative writing by using restrictions during writing and thus to use the developed creative writing ability in media arts such as film and video production. In the study, it was ensured to investigate whether it is possible to teach both creativity and the mentioned goal and to examine the case studies conducted in different researches to measure the effectiveness of the use of constraints. Boscolo (2012) used creative writing technique in her study to show that primary school students can use meanings and genres comfortably. In this study, 2 groups of fourth-grade students worked and 10 lesson hours consisting of 90 minutes were applied. In the children divided into experimental and control groups, the children of the experimental group were taught and practiced "linguistic games", in which they had to change the narrative texts according to a certain rule or by introducing a new element in order to create a new and coherent text. According to the results of the study, it was determined that the experimental group children had an improvement in their ability to change the texts and an increase in their narrative liking. However, no difference has been found either in the liking of writing or in the self-perception of competence.

In another study, creative writing activity was carried out through a digital application. Learning concepts related to specific topics can be assessed differently depending on the degree of difficulty of the concept and the student's background or cognitive capacity. Therefore, in the study, a collaborative and social environment was provided so that the

motivation and perception of the learning of the literary figures of real users could be analyzed through an application called GRAMA, which includes gamification elements. The results obtained showed that such computer applications are motivating and useful for learning new and complex concepts in an easier and more enjoyable way, positively affect creative writing activities and improve writing (Méndez & Lloret, 2016).

### **3. METHOD**

#### **3.1. Model of the Research**

In the questionnaire in our study, lipogram technique was preferred depending on the creative writing technique approach. The application was carried out with 20 students in the 7th grade. It is aimed to determine the competencies and learning activities with creative writing work.

#### **3.2. Universe and Sample**

While the universe of this study consists of all students in the 7th grade level in Ankara, the sample consists of 20 students in the 7th grade level of Mamak BILSEM.

#### **3.3. Data Collection Tools**

In the study, it was tried to realize the creative writing activity of the students with the Lipogram technique. For this purpose, firstly, the Lipogram technique was explained by the teachers in the study, and then the students were enabled to make a writing study by applying the Lipogram Technique. After the writing study, the "Attitude Scale Regarding the Writing Process" (YSTO) was applied to the students in order to evaluate this process by the students. The YSTO is given below (Tablo 8.3).

**Table 8.3.** Attitude Scale Regarding the Writing Process Applied to Students

Questions	Yes	No	I'm undecided
I had difficulty in choosing words in written expression.			
I realized that I had a lot of fun doing written expression.			
I realized that I expressed my inner world better when I was doing written expression compared to oral expression.			
I liked writing more with this app.			
I want to do more work with this app.			
I believed I could be more successful in writing.			
I took care to choose different words and I didn't have any difficulty in this regard.			
I would have preferred to do something else instead of written expression.			
The lipogram technique is more pleasant than writing prose.			
The lipogram technique was challenging for me.			

With the above scale, an "Evaluation Scale" was applied for the evaluation of the articles written after the evaluation of the students' attitudes. The points to be considered in the uncovered articles are listed below (Tablo 8.4).

**Table 8.4.** Evaluation Scale for Creative Writing

Criteria	Points
1.Criteria The article has a unique attitude rather than certain concepts.	20
2.Criteria In the essay, the student was able to explain a known object or emotion in a new way.	20
3.Criteria Plenty of parables and lyric arts are used in the article.	20
4.Criteria The article is appropriate to the subject and the content is understood correctly.	20
5.Criteria A title suitable for the article could be selected.	20

### **3.4. Data Collection**

While collecting the data, YSTO was applied to the students by the author and the articles prepared by the students were collected by the author and kept safely until the evaluation was made.

### **3.5. Analysis of Data**

The success of this technique, which is seen as a very good option for developing creativity and solving the problems that will arise in the use of language, has been evaluated. The creative writing work of 20 students in the study and the opinions of the students about this study were evaluated by content analysis method.

## **4. FINDINGS**

In this section, the scales used in the study were evaluated. Below are some of the writing studies that the students have done.

### **-Student 1; Article titled "Anitkabir Tour"**

"The first time I saw Anitkabir was amazing. He made his first Anitkabir tour as a group of two classes. Two buses had dropped us off there. When the journey was over, he got out of the vehicles in two classes. The class teachers of both classes were standing over us. Then the Anitkabir tour began. First, we saw our Ancestor. In that commotion, all my friends saw our Ancestor. We set off with my friends and teachers. We toured different parts of Anitkabir. We ran with my friends on the lion road. Afterwards, our teachers bought ice cream. We sat on the sidewalks and tasted our ice cream. Then we got into the two cars again and went to our school. A few minutes later, we went to our residences."

**-Student 2; Article titled "Picnic Day"**

"One Sunday morning we were getting ready to go to the picnic we had planned a week before. My father took the drinks, I took the plates, my mother took the food, my brother took our toys and we went to our car together. After putting everything we had in the car, we got in the car, but my father couldn't start the car. Because our car has a breakdown. My brother and I were very upset. My mom and dad said that to make us happy, my dad was going to fix the car and that the day wasn't over yet. My mother, brother and midwife carried the items in the car home. My father also tried to start a car of hope, but it didn't work. My dad came home with a happy face and said, "The car didn't start, but the day isn't over yet! We're going to the mall together." My brother and I happily went to the mall together."

**-Student 3; Writing titled "Memoir"**

We went to Antalya with my mother last summer. We settled in a beautiful place in Antalya. We got dressed and went to the pool. I was having a lot of fun. I was swimming in the pool 24/7 and I never forgot to put on sunscreen. There were Russians everywhere. I even became friends with one. We swam in the pool together and played a match in table tennis. On the day we got home, I was burning a lot all over. I walked through my door, changed my top, and went into the sink. When I looked in the mirror, it was like French fries. So the sunscreen didn't do any good. The lesson I learned was, "I will never again go to the pool in the Antalya sun at noon in 40 degree heat."

**4.1. Evaluation of the Attitude Scale Regarding the Writing Process**

The YSTO data that the students fill in after doing creative writing work are listed in the table below.



**Table 8.5.** YSTO data for the study

Questions	Yes	No	I'm undecided
I had difficulty in choosing words in written expression.	2	17	1
I realized that I had a lot of fun doing written expression.	5	3	12
I realized that I expressed my inner world better when I was doing written expression compared to oral expression.	2	14	4
I liked writing more with this app.	10	2	8
I want to do more work with this app.	10	1	9
I believed I could be more successful in writing.	5	6	9
I took care to choose different words and I didn't have any difficulty in this regard.	6	4	10
I would have preferred to do something else instead of written expression.	11	6	3
The lipogram technique is more pleasant than writing prose.	12	5	3
The lipogram technique was challenging for me.	5	5	10

## 4.2. Evaluation Scale for Manuscript Study

The writing works of the students were evaluated according to the five criteria and the following judgments were reached;

1. The article has a unique attitude rather than specific concepts: The 20 studies evaluated were evaluated in general terms in terms of originality. When the studies were examined, it was determined that 17 works were originally constructed and 3 works were similar to the well-known fairy tale examples.
2. In the essay, the student was able to explain a known object or emotion in a new way: he made explanations at the age level of 18 students in the explanation of objects and concepts. He used superficial explanations and words. 2 students embodied words and emotions, associating them with different concepts from real life.
3. Plenty of analogies and lyric arts were used in the article: 20 studies were evaluated in terms of analogy and lyric arts. When the studies were examined, it was determined that 2 students used the arts of

diagnosis and intak. The 14 students did not benefit from the arts of analogy and lyrics in any way. 2 students used only the art of analogy, and 2 students used only the art of words (diagnosis).

4. The article is appropriate to the subject and the content is understood correctly: The suitability of the 20 evaluated studies to the subject and whether they use the content correctly were examined. When the studies were examined, it was determined that 18 studies were planned exactly in accordance with the subject, the transition sections of the text were regularly applied, and the introduction, development and conclusion sections were linked. 1 student did not write the conclusion section in his fiction, and 1 student could not find a connection in the transitions between the departments.
5. A title suitable for the article could be chosen: 6 students used an effective and remarkable title related to the subject. In the texts of the other 14 students, the titles are relevant. However, these titles are selected from the words and concepts in the subject. For this reason, 14 titles were not found to be original and interesting.

### **4.3. Evaluations on the Applicability of the Lipogram Technique**

When the results obtained above are examined, it is noticeable that the lipogram technique is successfully applied by the students. On the five different criteria set on the assessment scale, students were mostly successful and able to perform the practice as required. When the results obtained above are examined, it is noticeable that the lipogram technique is successfully applied by the students. On the five different criteria set on the assessment scale, students were mostly successful and able to perform the practice as required. The children did not have difficulty in finding words while performing the writing and were able to develop their creativity even more. According to the findings obtained, it is seen that they do not like the written expression very much, but they have more fun and are interested thanks to the lipogram technique used. When the results obtained from both data collection tools are evaluated, it can be interpreted

that the technique can be included in children's creative writing activities and thus their creativity can be further increased and their interest in Turkish lessons can be increased. When the student writings given in the findings section are examined, it is noticeable that a limited study was made from the letter "e" in the article titled Amtkabir tour. In the second article Picnic Day, the student chose not to use the letter "ö" and finally in the Memoir, it is seen that a restricted text was created from the letter "ö". Considering that the students are at the seventh grade level, it is seen that the articles unearthed are somewhat inadequate in terms of content. If it is evaluated critically in terms of word choices and sentence construction, we can say that it is expected to be more high-level. Of course, at this point, it can be thought that the fact that students are using a technique for the first time, that they are just learning the lipogram and that they are experiencing stress while trying not to use the vowels they have determined. However, an inadequate picture is still painted in writing studies, and therefore programs should be developed to encourage students to do more writing activities. According to the results of the survey, since the students like the lipogram technique more than the traditional method, it will be appropriate to add the lipogram technique to the program and to increase the frequency of the studies. It is seen that students are also inadequate in terms of benefiting from the lyric arts. It has been presumed that this situation is due to the fact that they do not know how to use the lyric arts, that is, they have an academic inadequacy. For this reason, in order to improve the teaching of writing, it is necessary to first develop the vocabulary knowledge and literary knowledge of the students. This will be possible by directing students in their writing studies as well as reading more books. Success in the writing process depends largely on the development of reading skills. Teaching of writing alone should not be characterized as independent.

As a result of the evaluations, it was seen that another point that the students had difficulty with was the choice of title. When choosing a title, students generally created a title by selecting the most frequently used words related to the subject they mentioned in the text. This has led to a decline in the success of creative writing. The choice of a title that is interesting and will encourage reading is always important and students

should be enlightened more about this. Finally, in terms of explaining a certain object or phenomenon in a new way outside the known, the students were again mostly inadequate. When the writings created by the students are examined, although it is determined that there are insufficient points and negative judgments are made, we see that they like this technique and want to use it more than the traditional method, that the majority of them are not bored during the application and want to do it again. For this reason, knowing that the errors in the spelling will be overcome over time, the lipogram technique should be applied in line with the interests of the students.

## **5. RESULTS and RECOMMENDATIONS**

### **5.1. Results**

When the results of the study are examined, it is seen that the students do not have difficulty in applying the lipogram technique and they like it more than the traditional writing technique. However, although some of the students were successful in the application of this technique, they could not fulfill all the criteria in general. It can be foreseen that the reason for this is that they are not accustomed to such a writing technique or they fail in Turkish class in the academic sense. The application of the lipogram technique in the courses where the writing studies are carried out without losing the desire of the students will both contribute to their Turkish lessons and increase their interest in writing. In this study, the opinions of the students and the students about the writings that are the products of the students were evaluated separately. The problem sentence of the research was determined as "Is it possible and useful to use the lipogram technique in the Turkish lesson at the 7th grade level?" The fact that the students found the technique fun and repeatable in their own criteria gave the result that the application of the technique would be healthy. Since there is no similar study in the literature to compare the research results, the research findings were made only by interpretation. This situation can be listed among the

limitations of the study. From the findings obtained as a result of the study, it was understood that the application of the lipogram technique was very suitable for children in the 7th grade level and that they did not experience any difficulty but were inadequate in terms of literature. The fact that children have more fun and want to apply the same method again compared to traditional writing activities shows that interest in Turkish lessons and writing activities can be increased in this way. In addition, success criteria have been increased in the literature and different lipogram techniques at different levels should be applied. Thus, clearer inferences can be made between the accuracy or incompatibility of the findings obtained in the studies.

## **5.2. Suggestions**

The suggestions that can be given to other researchers after this study can be listed as follows;

- There are creative writing studies in the literature, but Lipogram Technique has not been applied as a method before. In this sense, after this study, which will make an important contribution to the literature, the same technique can be applied to investigate the effects on students at different levels.
- Since the development of writing skills will improve children's comprehension abilities in all other subjects, especially Turkish, it may be recommended to include more content and applications in the National Education Course Curriculum in this respect.
- As a result of the application of the lipogram technique, it is necessary to put forward new studies in which different areas of development can be identified.
- It is recommended to determine more accurately the level of development that can be revealed by carrying out longer-term studies.

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