

**MEHMET NADİR AND HIS PERIODICAL THE NÜMUNE-İ TERAKKİ WITHIN  
THE CONTEXT OF THE HAMIDIAN ERA**

by

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## ABSTRACT

### MEHMET NADİR AND HIS PERIODICAL THE NÜMUNE-İ TERAKKİ WITHIN THE CONTEXT OF THE HAMİDİAN ERA

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Keywords: Education History; Children's Periodicals; Islamic Modernism; Hamidian Era;  
Late Ottoman Empire

This study, primarily, aims to carry out a descriptive and a textual analysis of the *Nümune-i Terakki*: A children's periodical published by Mehmet Nadir, one of the most significant ideologues of education in the Late Ottoman Empire. The periodical was published between 1887 and 1888 as a school periodical belonging to *Nümune-i Terakki Mektebi*, the mother of the periodical and one of the most significant Muslim private schools in the Hamidian era. On a number of aspects the *Nümune-i Terakki* reflects the natural and conflictual results of modernization efforts in parallel with its era. This study attempts to define, the unrevealed success of Mehmet Nadir in the field of pedagogy with the textual analysis and the biographical information of Nadir. Besides, revealing certain aspects in the periodical will guide contemporary readers in deducing the Hamidian educational reforms. Firstly the Islamic modernism idea will be discussed in the light of educational restructuring, secondly, the position of children and youth as social categories will be analyzed as a natural result of the era. Lastly, by this analysis, this study hopes to apprehend different education methodologies and moral norms that were wished to be accumulated to future generations in the context of the socio-political structure of the Hamidian era.

## ÖZET

### II. ABDÜLHAMİD DÖNEMİ BAĞLAMINDA MEHMET NADİR VE NÜMUNE-İ TERAKKİ DERGİSİ

DİDEM YERLİ

Tez Danışmanı: Selçuk Akşin Somel

Anahtar Sözcükler: Eğitim Tarihi; Çocuk Dergileri, İslam Modernizmi, II. Abdülhamid  
Dönemi, Geç Osmanlı Dönemi

Bu çalışma, öncelikle, Geç Osmanlı Dönemi'nin önemli eğitim ideologlarından biri olan Mehmet Nadir'in yayınladığı *Nümune-i Terakki* dergisi hakkında metinsel ve kavramsal bir analiz yürütmeyi amaçlıyor. *Nümune-i Terakki* dergisi; 1887 ve 1888 yıllarında II. Abdülhamit devrinde açılan en önemli Müslüman özel okullardan olan *Nümune-i Terakki Mektebi*'nin yayın organı olarak ortaya çıkmıştır. Dergi birçok açıdan bulunduğu dönemin modernizasyon çabalarının doğal ve çelişkisel sonuçları ile örtüşür niteliktedir. Bu bağlamda, çalışma ile, metinsel analizlerin ve Nadir'in biyografik incelemesinin ışığında, II. Abdülhamit döneminde yapılan eğitim reformlarının etkilerinin de ortaya konması amaçlanmaktadır. Dergide bulunan belli başlı olguların incelenmesi çağdaş okurların II. Abdülhamit döneminde yapılan eğitim reformlarını anlamlandırması açısından önemlidir. Bu çerçevede, öncelikle, İslam modernizmi düşüncesi eğitim yapılandırma süreci açısından ele alınacak, ikincil olarak çocukluğun ve gençliğin sosyal birer kategori olarak ayrışması ve konumlandırılması dönemin koşulları içerisinde değerlendirilecektir. Bu çalışma son olarak farklı eğitim yaklaşımları ve gelecek nesillere aktarılmaya çalışılan ahlaki değerleri II. Abdülhamit döneminin sosyo-politik yapısı bağlamında anlamayı umuyor.

*To my grandmother...*

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Like most of the hard working mother’s daughters my childhood memories are shaped with my grandmother’s love and the fabulous stories she told me since then. She is the one who introduced me Little Black Fish when I was 4 years old, my favorite book and my only conflict with life itself. Now I know that being lost in an unknown and eternal sea is not as bad as I thought if you have such beautiful childhood memories. With all my love I would like to dedicate my work to my grandmother: Zakire Ömürdağ, to her beautiful personality and warm caring...

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## **CHAPTER I**

### **INTRODUCTION**

The reign of Abdülhamid II., between 1876 and 1909 is known by conservatism and his autocratic rule over his subjects. Inversely the same era is also known as a continuity of the mentality shaped since the declaration of Tanzimat (1839) intending top-down reforms and modernization. One of the main pushes of Abdülhamid was in the field of education and resulted in the establishment of numerous public schools throughout the Empire as well as in the emergence of a private school sector in large cities. Mehmet Nadir was an intellectual, educator and a man of science of the era who had established a private school, known as *Nümune-i Terakki Mektebi* (“Example of Progress-School”), the predecessor of Istanbul High School, in Istanbul, eight years after the accession of Abdülhamid. Since then the school had educated many politicians and scientists, and thus contributed socio-political structure of Modern Turkey by being one of the pioneers of modern education system. Despite the institutional reforms made throughout the Hamidian era, this period is known by its contradictions in terms of its autocratic manifestations on the one hand and the efforts which were made for modernization. Departing from that concept, this study aims to contribute in terms of providing new insights into perceptions of the Hamidian Era with

reference to Nadir and the school periodical he published at his school with the same name, i.e. the *Nümune-i Terakki*. The time frame and placement of the documents are analyzed within the context of the Hamidian regime and the policies of this regime in reference to the perspective of modernization and educational reforms. This thesis aims to discuss certain noteworthy images, metaphors and values that were set forth to expand the influence of westernization and modernization in the Hamidian Era.

Analyzing the concept of education of a certain era requires a profound understanding of the political and socio-cultural context of that particular era within a framework of temporal continuity – in this case, the nineteenth century. In the light of themes and metaphors from children’s periodicals such as the *Nümune-i Terakki*, we will be distinguishing the specific meanings and functions attributed to education in a specific political and cultural setting of modernization and thus get an insight to the formation of new generations based on the given education. In addition, Nadir’s biography and his place within the context of the Hamidian era will be taken into consideration to develop a meaningful understanding of the periodicals. In the light of such an approach it will become more possible to frame the function of the education in the ditto era. On the other hand, modernization and Westernization efforts of the Hamidian Era will be observed through the education system idealized within the periodicals.

A man of high rank once suggested that I should be his son’s tutor. But having had experience already I knew myself unfit and I refused. Instead of the difficult task of educating a child, I now undertake the easier task of writing about it. To provide details and examples in illustration of my views and to avoid wandering of into airy speculations, I propose to set forth the education of Emile, an imaginary pupil, from birth to manhood.<sup>1</sup>

The way the child is imagined by adults in a particular socio-cultural and socio-historical context demonstrates much about a common-sense perception of childhood as a protected social category that needs to be educated and directed toward a certain “good” value system shaped by adults. Rousseau had illustrated education as a responsible duty for adults that needs praxis and rigor. The universe structured by expectations and dreams of

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<sup>1</sup> Rousseau, Jean-Jacques. *Emile, or On Education*. (Translated by Allan Bloom, Basic Books, USA, 1979 ed.)

adults as well as norms and regulations determined also structures the identity of children that correlates with previous generations. Thus forms more or less a hegemonic relation between children and adults.

Philippe Ariés is a significant name in the field of childhood studies as he was the one of the first historians who worked on the concept of childhood from a socio-cultural outlook. He explained childhood as a socially constructed category outside of its biological conception and understanding. He examined the perception of education and childhood from the fifteenth century to the eighteenth century, a period, when the modern family and modern education system removed the child from adult society.<sup>2</sup> However, he was criticized later by many academicians and researchers due to the methodology used in his research. They suggested that he overdid the discussion of childhood before modern times and modern education systems, and his work based on various visuals (pictures, paintings, photographs) and other documents of different centuries was criticized as irrelevant to existing social realities and conditions. It was said that childhood and adulthood were not completely unified as Ariés suggested, and that his approach in these terms should be challenged and re-evaluated in childhood studies. However his contribution to understanding childhood as a social category is still valuable and will be an important part of this research in terms of categorization criteria.<sup>3</sup>

The Hamidian Era had produced and shaped its particular intellectuals when we compare them within the context of nineteenth century. In this sense, Nadir differentiated himself by being a man of science and mathematics. His apathy toward politics and deep interest in educational methodologies gave him a particular place among other intellectuals. The progress target of the Hamidian Era was perceived as a progress among sciences for the success of society and humanity, which as a part of the pedagogical approach of Nadir. Talking about late-nineteenth and early twentieth centuries, these concepts were mostly

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<sup>2</sup>Ariés, Philippe. *Centuries of Childhood: A Social History of Family Life*. (London: Jonathan Cape, 1962 ed.)

<sup>3</sup> Tan, Mine. “Çocukluk: Dün ve Bugün” *Toplumsal Tarihte Çocuk*. (Tarih Vakfı Yurt Yayınları, İstanbul, 1994) p. 11-31. and Heywood, Colin. *Baba Bana Top At, Batı’da Çocukluğun Tarihi*. (Kitap Yayınevi, İstanbul, 2003) p. 16-40

studied under the influence of a didactical language and rhetoric with the anxiety of educating future generations towards perfection, and according to political ideals. For instance; Ziya Gökalp and Tevfik Fikret are the most popular children's literature writers of the early twentieth century Ottoman Empire, and some of their poems and short stories were dedicated only to children with a didactic tone based on their political agendas.<sup>4</sup> As intellectuals of the aforementioned era, they were also active in politics as they were imagining and trying to structure an ideal society for the Ottoman Empire. Therefore their stories or poems were mostly defined by political messages and cultural advice for future generations. Sadık Rıfat Paşa, on the other hand, who had lived between 1807 and 1857, was a statesman interested in the moral education of the future generations. Differently from Gökalp and Fikret, Sadık Rıfat Paşa's political agenda was more or less in conformity with the state's political vision. His emphasis on the moral values was based on the protection of the traditional moral values which strengthens the power of the state.<sup>5</sup>

Another important resource of this didactic rhetoric of adulthood dedicated to childhood and youth is the children's periodicals which will be examined in this research.<sup>6</sup>

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<sup>4</sup> On behalf of Ziya Gökalp *Altın Işık* (1914), *Kızıl Elma* (1914) poetry books can be satisfying examples for to understand the basis of modern Turkish nationalism. Tevfik Fikret who lived in nineteenth century was also an important figure for early modernization period. His works includes: *Haluk'un Defteri* (1911), *Şermin* (1914).

<sup>5</sup> Gündüz, Mustafa. *Osmanlı Eğitim Mirası: Klasik ve Modern Dönem Üzerine Makaleler*. (Doğu-Batı Yayınları, 2013) p.54-58

<sup>6</sup> Some of the names of Master theses in this respect are as follows; Ahmet Balcı, "The Evaluation of the Magazine of Çocuklara Rehber on the Basis of Its Input In Children Education ( Çocuklara Rehber Dergisi'nin Çocuk Eğitimine Katkısı Açısından İncelenmesi), (MA Thesis, Mustafa Kemal University, 2002); Hüseyin Simsek, "The Study of Children Magazines of Tanzimat and Mutlakiyet Periods In Terms of Education (Tanzimat ve Mutlakiyet Dönemi Çocuk Dergilerinin Eğitim Açısından İncelenmesi), (Ph.d diss., Ankara University, 2002); Nihat Bayat, "The Functions of Child Magazines 'Çocuk Bahçesi, Çocuk Dünyası' Written In Old Script In Child Education"(Eski Harfli Çocuk Dergilerinin 'Çocuk Bahçesi, Çocuk Dünyası' Çocuk Eğitimindeki İşlevleri), (MA Thesis, Dokuz Eylül University, 2002); Halit Yanar, "Examination of Magazines of Bizim Dünya"( Bizim Mecmua Dergilerinin İncelenmesi), (MA Thesis, Fatih University, 2001); Gülsüm Göktürk, "The Role of Media on Child Education and the Case Study of Türkiye Çocuk Magazine"( Medyanın Çocuk Eğitimindeki Rolüve Türkiye Çocuk Dergisi Örneği),( MA Thesis, İstanbul University, 2001); Seyma Yasar, "Mümeyyiz: One of the First Periodicals"(İlk Çocuk Dergilerinden Mümeyyiz), (MA Thesis, Marmara University, 2001); Mehmet Azim, "The Examination of Çocuk Bahçesi Periodicals"(Çocuk Bahçesi Dergilerinin İncelenmesi),(MA Thesis, Fatih University, 2000); Nihat Kaya, "The Religious Education for Children At the Periodical Publications of the Presidency of Religious Affairs"(Diyanet İşleri Başkanlığı Süreli Yayınlarında

Metaphors of social context and cultural dynamism have been a significant channel for imposing upon children the hegemonic social, political and cultural elements of adult world order. Children's periodicals have been abundant in terms of value transitivity and reshaping values according to expectations. In this framework, the *Nümune-i Terakki* occupies a significant and different place among its rivals. As a publication of Nadir, the periodical focuses on scientific education and ideal learning methods which should be structured upon the education of self and personality.

This study will focus on Nadir, an ideologue, mathematician and professor of the Hamidian Era. Nadir supported reforms and transformations in many ways. Placing him ideologically and sociologically in a certain era will also demonstrate us the characteristics of Hamidian era. Besides his periodical: The *Nümune-i Terakki* will demonstrate us the direction of reforms he had targeted as well as his imagination of ideal future society.<sup>7</sup> The specific nature of the *Nümune-i Terakki* among the other periodicals published in 19<sup>th</sup> century is the main drive of this research. However for further understanding the publisher and author of the *Nümune-i Terakki*: Mehmet Nadir will also be analyzed in this research.

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Çocuklara Din Öğretimi), (MA Thesis, Erciyes University, 1995): The list can be longer, these are the most reachable works at the date this thesis was written.

<sup>7</sup> This research will only focus on a particular ideologue and educator within the context of a certain era. The outputs of this analyze can enlighten many sociological issues. However this work will still be based on a certain case: An ideologue and his periodical: the *Nümune-i Terakki*. Therefore this research does not give a general social framework of the issues discussed in the following chapters.

## CHAPTER II

### METHODOLOGY, SOURCES AND ORGANIZATION OF THE RESEARCH

#### 2.1.Methodology

This study is composed of research based on a variety of documents from the nineteenth century. The main document of focus will be discussed in the sixth chapter, i.e Mehmet Nadir's the *Nümune-i Terakki*. Before moving to the periodical, a broad understanding of the Hamidian era within the context of the nineteenth century Ottoman Empire will be provided by the analyzed literature. Next, a biography of Nadir based on the writings of Nadir published in different resources and gathered together by İstanbul *İstanbul Erkek Liseliler Eğitim Vakfı* (Alumni Foundation of Istanbul High School)<sup>8</sup> will be presented. Furthermore, his work on education will be analyzed in the same chapter in order to determine the mindset of Nadir before moving to his periodical.

The *Nümune-i Terakki*, the first school periodical in Ottoman history, was aimed to be translated to the Latin alphabet by the author of this thesis. However in the course of the literature research the author found that transcriptions of the periodical already had been

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<sup>8</sup> Nadir, Mehmet. *Terbiye ve Ta'lim-i Etfal: Çocukların Eğitim ve Öğretimi, Bir Eğitim Öncüsünün Yazıları 1895* (prepared and translated by: M. Sabri Koz and Enfel Doğan, İELEV Yayınları, İstanbul, 2005)

done by the *İstanbul Erkek Liseliler Eğitim Vakfı*.<sup>9</sup> The nine issues of this periodical was printed in 2007 for the recognition of the eightieth anniversary of Nadir's death. The transcriptions were made by Enfel Doğan, a scholar specialized in Turkish and Ottoman literature, and the preface was written by Cüneyd Okay; a well-known researcher in the field of children's periodicals. This study has utilized the transcribed versions of the periodical for the analysis of Nadir's pedagogical ideas.

## 2.2.Objectives and Limits

It is beyond the scope of this thesis to demonstrate the exact education offered at the reformed institutions of the period in question as well as the educational approach applied at the *Nümune-i Terakki Mektebi*. The daily life of students along the classrooms could be completely different than the idealized framework as reflected at the *Nümune-i Terakki* issues. In fact, the daily school life of students and the actual educational approach that had been practiced within classrooms could be investigated through other primary resources. Therefore this work mainly focuses on the education philosophy of Nadir and his students who published their own articles in the periodical. Due to these reasons; Nadir's ideal student profile, education philosophy and methodology, perceptions of ideal society will be the main themes covered by this research. In some parts, the memoirs of the authors of the *Numune-i Terakki* will enlighten us about daily life of students, but these documents cannot frame the existing conditions and social life of children living in a large Empire that contains multiple cultures. In other terms, *Nümune-i Terakki Mektebi* consisted of privileged students either due to family wealth or thanks to scholarship opportunities provided to poor students. As a result this research inevitably will basically focus on an example of an educational sector with a culturally rather elitistic characters<sup>10</sup> in the Hamidian era.<sup>11</sup>

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<sup>9</sup> Doğan, Enfel. *Nümune-i Terakki, İlk Öğrenci Dergisi*. ( İELEV Yayınları, İstanbul, 2008)

<sup>10</sup> “Culturally dominant education system of Ottoman Empire” can be interpreted as the idealized education system after the reforms made in this field. Top-down reforms performed by Abdülhamid II. and predecessor sultans created a modernized central culture that puts a distance to those who



The children's periodical that we will be examining is a production of the socio-historical reality in which they were produced by the intellectuals of the Hamidian era. It carries a meaningful importance by their very nature and in this research it is important to evaluate the findings in the context of cultural tools and meanings of the Hamidian era. In the following chapters the dichotomy between the social realities and the idealized and imagined reformed society will be discussed through the evidence based on examined documents.

### 2.3.Sources

In the following pages we will provide a brief summary of the works produced particularly in the field of children's periodicals published from the late nineteenth century onwards. This research literature is compiled mainly by Turkish scholars and consists mainly of a brief presentation of the existing periodicals for the era they indicated. However a deep understanding of the periodicals have been neglected by these scholars as they were trying to present a collection of the periodicals published in the late Ottoman era. Due to the reasons explained we encounter in general only physical descriptions of these periodicals.

Children's periodicals of the late nineteenth century were edited and published by several intellectuals of the late Ottoman Empire. Focusing on the most significant periodicals we might observe that these intellectuals were also involved in children's education. Nevertheless, children's periodicals have not been studied by researchers in a sufficient manner. Cüneyd Okay is one of the researchers who work primarily in this field. In the study titled "Children's Periodicals Written in the Old Script" (*Eski Harfli Çocuk*

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cannot adapt themselves to reforms and the changing social environment. For this research, the dominant culture is the modern education system that was transformed in nineteenth century versus the traditional education philosophy. Therefore the reforms created a distant and dominant culture versus the traditional culture of Ottoman Empire and produced more or less an elitist character.

<sup>11</sup> Researchers and scholar have higher opportunity to analyze the higher class culture as the *données* were recorded more compared to the lower class of that certain era. The *Nümune-i Terakki* periodicals were also a production of a privileged primary school in the center. We do not know how broadly these periodicals were infused. They might have reached to limited students.

*Dergileri*) he provides descriptive information about some of the important children's periodicals. According to Okay's detailed work done on this field, the first periodical dedicated to children in Turkey was published in 1869 under the name of: The *Mümeyyiz* which had also been one of the most important and long-lasting periodicals by appearing 49 issues. This periodical was initially published as an appendix of a newspaper for adults with the same name. The journal explains its role as being an educator of children in terms of moral issues. The periodical was edited and published by a certain Sıtkı. The *Mümeyyiz* included short stories, advices and letters for children.<sup>12</sup> Almost all of the periodicals were published in a simple and clear language that was suitable for children's understanding.<sup>13</sup>

Some of the other important periodicals gathered by Okay are as follows: The *Hazine-i Etfal* (1873), the *Çocuklara Kıraat* (1881), the *Çocuklara Talim* (1887), the *Çocuk Bahçesi* (1905), the *Çocuk Dünyası* (1913-1918), the *Çocuk Yurdu* (1913), the *Türk Çocuğu* (1913), the *Hür Çocuk* (1918) and the *Sevimli Mecmua* (1925). Their subjects were mainly based both on translated and adapted European literary texts for children as well as traditional stories of popular Turkish and Ottoman culture, such as Dede Korkut, Ferhat ile Şirin, Köroğlu, Karagöz and Nasreddin Hoca.<sup>14</sup> He provides a brief description of each periodical and highlights the contribution of that periodical to the cultural history of the Ottoman Empire. In the introduction he explains the introduction of children's periodicals in Ottoman Empire in relation to Western culture and periodicals. One advantage of periodicals was the relative easiness to have access in comparison to books and other educational publications.

The first publication appurtenant to children was published in 1788 in the United Kingdom under the name of *The Juvenile Magazine*. It was followed by *The Children's*

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<sup>12</sup> 1869 is also known for the announcement of *Maarif-i Umumiye Nizamnamesi*, a law that predicts opening of secondary education (*İdadi Mektebi* in Turkish). With this prediction *medreses* were to be transformed into *mekteps*. Nevertheless, until 1876 only a few *İdadi Mektebi* were established and most of them were in İstanbul due to financial and political obstacles. We will be focusing on the evaluation of institutions in the following chapters but 1869 apparently demonstrates us an important turning point in the field of education.

<sup>13</sup> Okay , Cüneyd. *Eski Harfli Çocuk Dergileri*. (Kitapevi 119, İstanbul, 1999) p.33-35

<sup>14</sup> *ibid.*

*Magazine* in 1799. Both had a short publication life, but were very popular and later had an important place among the researches made since then. The first children's periodical in the United States was published in Boston (1826) under the name of *The Juvenile Miscellany* and was followed by *The Children's Magazine* in 1829, *The Child's Friend* in 1843, *The Little Pilgrim* in 1854, and *The Riverside Magazine* in 1867.<sup>15</sup> All of these periodicals more or less had similar contexts.

Okay gives a brief information about the similarities and differences between Ottoman and foreign periodicals. The Ottoman terminological equivalents of Western concepts had often been a problem in the nineteenth century, and the titles of periodicals create similar difficulties. Despite their popularity, naming and placing the periodicals cause several confusions in translation. The name *gazete* can be translated to English as newspaper. *Mümeyyiz* also called itself *gazete* even though it was published weekly. The first *mecmua* (magazine, journal in English) was the *Aile* (1880), which addressed woman and family life. Nevertheless the problem of naming the publications according to their frequency had been an important an ongoing problem from the nineteenth century onwards. For the *Nümune-i Terakki* we will use the term periodical, as advised and used by Okay.

Okay explains that almost all of the periodicals in Turkey were published under difficult circumstances, mostly in terms of financial hardships. To solve this problem most of the periodicals offered a discount for subscription for longer periods, such as three, six or twelve months.<sup>16</sup> Though these periodicals were mostly published in Istanbul, there were some provincial exceptions: three of them were published in Thessaloniki, two in Bursa, two in İzmir and one in Ankara.<sup>17</sup> Okay noted that most of the periodicals were published and organized in harmony with the political and cultural conditions. We cannot observe any opposition to the existing political order of the administration of that era.<sup>18</sup> Most of the periodicals were written under the influence of the hegemonic political culture and visions

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<sup>15</sup> Ellis, Alec. *A History of Children's Reading and Literature*. (Pergamon Press, London, 1969)

<sup>16</sup> Okay. *Eski Harfli*. p.19-20

<sup>17</sup> *ibid.* p.21

<sup>18</sup> *ibid.*

of the administration. In this sense almost all of these periodicals bear unmistakable cultural, political and social imprints to be analyzed by researchers. At the turn of the century the following intellectuals and ideologues of the era contributed to these periodicals with their poems and short didactical essays: Tevfik Fikret, Ziya Gökalp, Rıza Tevfik Bölükbaşı, Raif Necdet Kestelli, Hüseyin Cahid Yalçın, Celal Sahir Erozan, İsmail Hakkı Baltacıoğlu, Hüseyin Ragıp Baydur, Faik Ali Ozansoy, Nigar Binti Osman, Ali Ulvi Elöve, Mehmet Emin Yurdakul, Sabiha Sertel, Nafi Atuf Kansu, Yusuf Akçura, Ahmed Cevad Emre, Enis Behiç Koryürek, Osman Fahri, Baha Tevfik, Edhem Nejat, Akagündüz, Avanzade Mehmet Süleyman. The contributions of these writers have been shortly described by Okay.<sup>19</sup>

Okay indicates in the introduction of his work that his research also aims to lead new researchers and scholars to this field.<sup>20</sup> He underlines the importance of these periodicals to understand the cultural issues of the era. Our main research document, the *Nümune-i Terakki* (1887-1888), is one of the periodicals summarized in Okay's work and differs from other periodicals by being the pioneer of education periodicals

İsmet Kür is another researcher working on children's periodicals. Her published work in 1991 provides us a collection of translations of different periodicals in publication date order. She found out that there were almost 200 different children's periodicals published in the Ottoman Empire and Turkey over 119 years. Kür indicates that every periodical had different significance for child literature history. For instance, the *Mümeyyiz* focuses on 'renewal and being new'. It also focuses on the importance of school education and the need to train children for the sake of their country. Similar to Okay's idea, according to Kür these periodicals are an important part of Ottoman and Turkish culture as a reflection of social life.<sup>21</sup> Nevertheless, she somehow excluded the *Nümune-i Terrakki* from her research material even though she explains that her work focuses on the important

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<sup>19</sup> *ibid.* p.24

<sup>20</sup> *ibid.* p.29

<sup>21</sup> Kür, İsmet. *Toplumsal Tarihte Çocuk. Sempozyum: 23-24 Nisan 1993* "Sürelî Çocuk Yayınlarına Genel bir Bakış". (Tarih Vakfı Yurt Yayınları, Eminönü, İstanbul, 2. ed, May, 2011) p.105-109

periodicals.<sup>22</sup> Conversely, Okay evaluated the *Nümune-i Terakki* as one of the most significant works that needs further research. In one of Okay's articles as well as in his book *Eski Harfli Çocuk Dergileri*, he criticized Kür, saying that her work is far from any academic and scientific methodology. Its technique and bibliography is applied incorrectly as she focuses subjectively on the periodicals she finds important. Even though she promises to focus on all of the periodicals she doesn't even provide a list of the periodicals for researchers.<sup>23</sup> Furthermore, her terminology is far from being scientific and objective. She subjectively analyzes the value and the style of the periodicals and excludes certain periodicals under the title of bibliography.<sup>24</sup>

## 2.4. Organization of the Study

In this research the notion of childhood will be understood as a created and artificial category rather a biological concept. This artificial category addresses a class of underage individuals created by the socio-cultural structures of the time. At this point we should note that 'youth' is going to be taken as a separate category than "childhood" that faced a rupture along in the studentship organized by the modern schools.<sup>25</sup> There is a linear process between the category of childhood and the growth toward youth from childhood. Along the expansion of modern schools in the late nineteenth century Ottoman Empire, there also emerged a generation of individuals, known as Young Turks, The Young Turks had organized their own ethos together with their political opposition towards the Hamidian

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<sup>22</sup> Kür, İsmet. *Türkiye'de Süreli Çocuk Yayınları*. (Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, Atatürk Kültür Merkezi Yayını, No: 50, Ankara, 1991) p.1-3

<sup>23</sup> Okay , Cüneyd. *Çocuk Dergilerini Tanımak*. (Yedi İklim, No: 61, April, 1995) p.76-78

<sup>24</sup> *ibid.* p.77

<sup>25</sup> Detailed information about this rupture will be given in the following chapters and among the analyzes of the periodicals and documents.

regime<sup>26</sup> However the interaction between the children's periodicals and the emergence of Young Turks needs further investigation with a reference to other periodicals published in the aforementioned era. By considering the research question of this thesis we will focus on the contextual placement of Mehmet Nadir as an education ideologue of the Hamidian era and how his educational frame organized through modern schooling system by reference to our main research document the *Nümune-i Terakki*.

Even though educational reforms were commenced as top-down approaches of the Sublime Porte, reformation and modernization are concepts that need to be analyzed within the context of time and social evolution. Therefore we need to understand Ottoman nineteenth century to have a general view of educational reforms before moving to the analysis of the periodical. Political culture, cultural dualism and new organizations made in the education system after the declaration of the Rescript of Gülhane till the end of the Hamidian era will be explained briefly within the context of schooling system. After summarizing the context of the era we will move to a detailed analysis of Nadir's life, his articles appeared in other publications and his periodical the *Nümune-i Terrakki*. In the following chapters several definitions and categorizations among different cultures concerning childhood and youth will also be provided.

In the further sections, we will be focusing on the main themes covered by nine issues of the *Nümune-i Terakki*. However before moving to a deeper understanding of the periodical a physical description of the periodical will be provided. The main emphasis of the first chapters will be on education reforms, history, and cultural and institutional dualism, along with the political structure. By focusing on the periodical the *Nümune-i Terakki*<sup>27</sup> we will examine and evaluate the previous information we presented. The analyzes will be based on the main themes from the periodical which are in parallel with the existing socio-cultural structure of the late Ottoman Empire.

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<sup>26</sup> For further information regarding the Young Turks see: Akşin, Sina. *Jön Türkler ve İttihat ve Terakki*. (İmge Kitapevi Yayınları, 2009 ed.) p. 45-49

<sup>27</sup> In the following sections the *Nümune-i Terakki* will be shortened as "NT" for expedite the reading.

## CHAPTER III

### HAMIDIAN ERA WITHIN THE NINETEENTH CENTURY

#### 3.1. Continuity of Reforms

The Hamidian Era which has been depicted in several ways by many scholars was certainly a result of social and political tension of a continuing period. Until the reign of Mahmut II. (1808-1789), several reforms were made in the fields of centralization, taxes and most prominently that of the military.<sup>28</sup> Unlike the reforming period of Sultan Selim III. (1789-1807) and Mahmut II, the declaration of Rescript of Gülhane (1839) brought a chain of responsibilities dependent on Ottoman bureaucrats.<sup>29</sup> With the declaration of the Rescript of Gülhane the growing tendency of modernization became a legal reality.<sup>30</sup> In 1839, under the reign of Abdülmecid, the Rescript of Gülhane was declared to be a premonitory of socio-cultural transformations among the Empire. Most of the historians

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<sup>28</sup> For more information about the reforms and the content of the movement see Berkes, Niyazi. (2007 Ed.). Berkes, Niyazi. *Türkiye'de Çağdaşlama*. (Yapı Kredi Yayınları, İstanbul, 18. ed., 2007) p.56-169

<sup>29</sup> Mustafa Reşit Paşa was one of the important figures in the reform era. He asserted his control over the fifty years of Tanzimat period. Following his footsteps Mehmet Emin Paşa and Keçecizade Mehmet Fuat Paşa also composed a second degree of reforming: Hatt-ı Hümayın of 1856. For more information on Mustafa Reşit Paşa see: Lewis, Bernard. *The Emergence of Modern Turkey*. (London Oxford University Press, 1961) p.103-111

<sup>30</sup> Berkes. *Türkiye'de Çağdaşlama*. p.171-175

examined the announcement of the Rescript of Gülhane as a result of the international affairs and as an immediate result of the pressures from Western countries on the Ottoman Empire. However, as Erik-Jan Zürcher explains, this announcement was also and mostly a result of internal tension and internal process of thought among the Empire.<sup>31</sup> The beginning of the Tanzimat era following the Rescript of Gülhane was promising change and transformation in many fields. Basically, centralization and institutionalization were taken into consideration on the road to building a ‘modern empire’. In the field of legal affairs various discussions were held in this period and in a way forged the basis of the forthcoming debates between religion-state and individuals.<sup>32</sup> “*tanzim*”,<sup>33</sup> the root of the word Tanzimat, means reorganization of things in English. Reorganization of the old system came into the frame “legally” with Tanzimat firman even if the mentality was shaped through the previous decades. This newly established system is examined by Niyazi Berkes under four main fields that sustained the reforming: 1) government, 2) legalizing and legal affairs, 3) the status of non-Muslims (mostly Christians), and 4) education.<sup>34</sup>

The firman was aimed to change the legal and social relations between its subjects and the state. Together with the four main fields above the status of the individuals living in the Empire was being open to discussion with the reforms. Instead of the status of *reaya*<sup>35</sup>, a new identity was given to people living in the frontiers of the Empire. The traditional system and laws of Ottoman Empire were being reformed and modified in a way that did not correspond with stable traditional system of Ottoman culture. Berkes evaluated the declaration of Tanzimat as the first “legally” documented secularist movement of Ottoman

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<sup>31</sup> Zürcher, Erik-Jan. *Modernleşen Türkiye'nin Tarihi*. (İletişim Yayınları, Tarih Dizisi, İstanbul, 2011 ed.) p.92

<sup>32</sup> *ibid.* p.93-105

<sup>33</sup> *Tanzim* comes from *nizam verme*: Giving order. *Tanzimat* is the plural form of *tanzim* and means reorganization of things.

<sup>34</sup> Berkes. *Türkiye'de Çağdaşlama*. p.24-28

<sup>35</sup> *Reaya* means the tax paying lower class along in the Ottoman Empire. The word can be translated to English as subject of a sovereign or government.



Empire.<sup>36</sup> However Butrus Abu-Manneh evaluates the firman as an Islamic reformist document which was a branch of the growing tendency towards the Sunni-Orthodox trend between 1826 and 1876.<sup>37</sup> In both cases the document was surely an important announcement of the organized educational reforms along the frontiers of empire together with the new identity given to the subjects. 1839 to 1876 was the era of the effort of bureaucrats in establishing the reforms aimed by the firman. Nonetheless with the financial and political difficulties the efforts and actions they implemented were not satisfactory. In 1856 The Imperial Reform Edict (*Islâhat Hatt-ı Hümayûnu*), a second legal document, was declared. The document was again promising equality in education system among its subjects.<sup>38</sup>

The reforms made in the Hamidian era are analyzed in two ways by Zürcher. Inversely to common belief, he observed linear continuity between the Tanzimat era and the Hamidian regime when considered with the level and effectiveness of the reforms. Zürcher stated that the press censorship enforced by the order of Abdülhamid II. was an obstacle for spreading the new ideas which came out in the process and a result of modernization period. Notwithstanding we know that together with the enforcement of technical reforming in the field of press, the era opened a road for professional journalism which resulted in publication of many well known and extendedly published journals. Nonetheless, periodicals and journals were victimized by this strictly enforced censorship. In the light of these findings Zürcher suggested that the Hamidian era should be examined under two main states: As continuity of reforms established by a much more organized state structure and as an era of strict censorship for publications performed by the Yıldız Palace.<sup>39</sup>

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<sup>36</sup> Berkes. *Türkiye'de Çağdaşlama*. p.223-224

<sup>37</sup> Abu-Manneh, Butrus. *Studies on Islam and the Ottoman Empire in the 19th Century (1826 - 1876)*. (Gorgias Press & Isis Press, first edition 2001, 2011ed.) p.125-137

<sup>38</sup> For more its emphasis and for the main points of the Firman see: Findley , Carter V. *Modern Türkiye Tarihi*. (Timaş Yayınları, İstanbul, 2011) p.76-85

<sup>39</sup> *ibid.* p.121-128

In the following section we will be focusing on the results of reforming efforts both in cultural and social structuring of the Late Ottoman Empire. In fact, as we will be seeing the result of these efforts are analyzed in many ways both by ideologues of the era and scholar who have been working in this field since then.

### **3.2.A Century of Structural Dualisms or Islamic Modernism?**

Secularism, a Western ideology, was established in the education system by the advancements of the reforms in Ottoman Empire. Secularism is often termed as the autonomy of the state from the religion. It broadly refers to reducing the ties between the religion and the state with the establishment of civil laws and elimination of the discrimination on the basis of religion.<sup>40</sup> However the definition of secularism is various when considered with the different cultures and the time frames. For instance, in France since 1937 secularism meant a complete autonomy of educational institutions from the religion. *Laïcité* is the French translation of secularism and also used in Turkish as translation of secularism. In terms of socio-cultural and socio-political retrospect, *laïcité* and the broad definition of secularism have different correspondences due to being shaped in different political cultures. In fact, today, many countries do not indicate secularism as a statue in their constitution. Turkey and France have similarity in this sense by having declared secularism in their constitution in the early twentieth century.<sup>41</sup> True secularism was more than just an “influence” of separation; it was a necessary and complete separation that needed to be supported by the citizens of the nation as also declared by Berkes on behalf of Ottoman State.<sup>42</sup> However according to Feroze, “Religion and state, for example, in Islamic society are attached to each other like Siamese twins. When you attempt to

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<sup>40</sup> Taylor, Charles. “Modes of Secularism” *Secularism and Its Critics*. (Editor: Rajeev Bhargava , Oxford University Press, New York,1998)

<sup>41</sup> Baubérot, Jean. *La laïcité, quel héritage?: de 1789 a nos jours*. (Labor et Fides, Genevre, 1990) p. 11-19

<sup>42</sup> Berkes. *Türkiye’de Çağdaşlaşma*. p.20

separate them you cannot be sure which one will survive you cannot even be sure that either will survive once they have been separated altogether from each other after so long an intimate association.”<sup>43</sup> When considered with the diverse definitions and attributes given to secularism, modernization efforts of nineteenth century was an era of conflicts and oppositions among the structure of the institutions as well as in the mindset of individuals in Ottoman State.

In his book Berkes uses the term “*secularism*” to refer to “*laicisme*” in French terminology and named his book after this term in order to explain the transformations in the late Ottoman Empire. He explains that in the nineteenth century there was more conflict between the traditional-sacred versus the new, instead of religion versus the state. Therefore he excludes the term laicism and used the term secularism instead, where in there is no society without values and traditions, and these values transform somehow based on the needs of the period and social reality.<sup>44</sup> Nevertheless, the retrospect of the last three hundred years demonstrates that secularism and religionization are quite similar in terms of period and by being their anti-thesis. Every secularism summons religionization afterwards based on its definition and nature.<sup>45</sup> Therefore, using the term “traditional” instead of “religion” as a constant sum of realities will be more efficient and understandable in order to analyze educational modernization as stated by Berkes. Berkes also points out that in traditional thinking of Ottoman culture there is no room for reforms and renewal. From the seventeenth century onwards, when Ottomans realized that the traditional system had deteriorated, political debates accumulated around two aspects “*islah*”, - correction, reclamation of the existing system - and *tanzim* - collocation, regulation by reforms and renewal on the system -.<sup>46</sup> The second route, *tanzim*, would require the Ottoman Empire to a synthesis of different values in the nineteenth century. Going through the road of *tanzim* in late Ottoman Empire, the existing dualism of modern and traditional, old and new in the

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<sup>43</sup> Feroze, Muharnmad Rashid. *Islam and Secularism in Post-Kemalist Turkey*. (Islamic Research Institue, Islamabad, 1976) p.15

<sup>44</sup> Berkes. *Türkiye’de Çağdaşlaşma*. p.18-19

<sup>45</sup> *ibid.* p.20

<sup>46</sup> *ibid.* p.39

same context and area was internalized by children and reproduced in the following decades. Berkes summarizes the dynamics hidden in the nineteenth century of the Ottoman Empire by explaining the dualism of systems and cultures in different contexts. Accordingly, this dualism can be seen most dominantly in the fields of law and education.<sup>47</sup> Along with the dual reproductions of aspects will be discussing the dualism along the educational institutions and philosophy in the following chapters.

From the beginning of nineteenth century to the twentieth century a structural dualism between laicism and Islamism had been tried to be demonstrated by many scholars. This perception was based on the opposition of *medrese* versus *mektep* and emerged as a conflict after 1870s mostly as a result of the political positioning of Young Turks (1908).<sup>48</sup> Hilmi Ziya Ülken had evaluated this opposition as two different fields of ideas that had lived and nourished in different spheres along in the frontiers of Ottoman Empire.<sup>49</sup> However Somel points out that this “unconformable dualism” should be analyzed as “conformable dualism” when considered with the mindset of the bureaucrats before 1870s. In other words, Islam was a natural component of intellectual culture and modernism and found to be conformable until 1870.<sup>50</sup> When considered with the descent traditionalism Berkes indicated we should be stating that modernism and traditionalism are universal concepts in the sense of basic attitudes.<sup>51</sup> N. Hanif points out that “Every religion in every age had its modernists and traditionalists.”<sup>52</sup> According to Hanif, the modernist reconstruction of West had been associated widely with Protestant Christianity where Islamic modernists found themselves vis-à-vis a question mark against the traditional

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<sup>47</sup> *ibid.* p.178-179

<sup>48</sup> Somel, Selçuk Akşin. *Osmanlı'da Eğitim'in Modernleşmesi (1839-1908): İslamlaşma, Otokrasi ve Disiplin.* (İletişim Yayınları, İstanbul, 2010) p.20

<sup>49</sup> Ülken, Hilmi Ziya. *Türkiye'de Çağdaş Düşünce Tarihi.* (Türkiye İş Bankası Kültür Yayınları, İstanbul, 2015 ed.)

<sup>50</sup> Somel. *Osmanlı'da Eğitim'in.* p.20-21

<sup>51</sup> Hanif, N. *Islam and Modernity.* (Sarup & Sons, New Delhi, 1997) p.65

<sup>52</sup> *ibid.*

Islamic thought system which was much more cautious and conservative than their Western counterparts.<sup>53</sup>

Ziya Gökalp, pioneer of Social Sciences and the founder<sup>54</sup> of Sociology in Turkey was also an important influence in the field of childhood studies and education of future generations.<sup>55</sup> Influenced by contemporary European thought he structured a Turkish ideology that would remove Ottomanism and Islamism and built up Turkish nationalism as social glue instead. He made important contributions to the ideology of Young Turks both in political and cultural manners, as being the ideologue of the Committee of the Union and Progress. In his numerous works we might see the density of education-based books, poems and advice addressing youth and children. As a Sociologist who had been influenced mostly by Emile Durkheim,<sup>56</sup> he focused on future generations and the education system that would prepare future generations for the ideal Turkish nation. For Gökalp the ideal Turkish nation and society could be built upon two important aspects: ‘*an’ane*’ and ‘*kaide*’.<sup>57</sup> In this sense he advised a union of Western and Eastern notions that would be functional and suitable for the Turkish nation. Accordingly, using Western science and technique might improve Turkish society and might give national strength against the growing treat of Western countries. Throughout this process, Islamic values based on Eastern cultures should frame the moral of the society. The glorious Ottoman history, the union that Islamic values bring to society, could build up the solidarity of Turkish nation

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<sup>53</sup> *ibid.* p.70

<sup>54</sup> This is Niyazi Berkes’s description about Ziya Gökalp, in one his interviews.

<sup>55</sup> He is also the founder of the first Sociology Department in Ottoman Empire.

<sup>56</sup> His influence is based on Emile Durkheim’s scientific society view which had helped Ziya Gökalp to analyze social issues more scientifically and as cases that can be solved with rational decisions and ideas. Upon this instinct he forged his ideology and Turkish nation idea. His approach can be seen as functional when we consider the political impossibilities and social structure in the Late Ottoman Empire. This subject is going the examined in the following chapters.

<sup>57</sup> *An’ane* means memories, roots of a culture or a group of people, *Kaide* means rules and musts of a thing that would like to be accomplished. “An’ane ve Kaide” is a chapter in this book Gökalp, Ziya. *Türkleşmek, İslamlaşmak, Muasırlaşmak*. (Bilgeoğuz Yayınları, 2013) p.53-56

where the science and discipline of the Western culture would bring contemporaneity.<sup>58</sup> In his works he focused on “*terbiye*” (education, decency, upbringing in Turkish, mostly signifying the moral education of children) which he believed should be based on Islamic values. He explains that there are three types of *terbiye* that a father should teach his children; ‘*Türk Terbiyesi*’ (Turkish moral education), ‘*İslam Terbiyesi*’ (Islamic moral education), and ‘*Asır Terbiyesi*’ (contemporary moral education).<sup>59</sup> All of these three educations were seen as a whole that was essential for the Turkish nationalist ideology and could live together in one society, in Gökalp’s idea. Yet, throughout the Ottoman socio-cultural history there are different moral value approaches that had nourished the education philosophy until nineteenth century. For instance Sadi of Shiraz<sup>60</sup> (1213-1292) had influenced the educational approach of Ottoman’s. Therefore it would be deficient to demote Islamic moral education to an only approach as indicated by Gökalp. In the course of limiting the political and cultural frontiers of the state, the literature of Persian intellectuals and many other cultures could have been eliminated by the ideologues of nineteenth century as seen in Gökalp’s integration of East and West. He had unified or demoted Islamic value system to an only cultural approach.

Emile Durkheim, the founder of sociological methodology, had influenced Gökalp’s ideology in many ways. He had perceived pedagogy as a scientific system of moral education, thus, seen moral values as rationalized human realities that will and should contribute to social harmony. Rationalization of the moral norms is analyzed as a necessity of secular moral norms. As a result, by his social solutions, Durkheim did not observe any duality between the traditional moral norms and modern norms if they are rationalized and

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<sup>58</sup> “*O halde bir taraftan tarihli ve an’aneli bir millet haline girmeye, diğer taraftan da bilfiil sanayiye istinad eden fenler ibda etmeye, usullerden ale’ddevan feyz alan felsefeler yaratmaya çalışmalıyız. Asrın fünun ve felsefesini, fenniyat ve usuliyatını milli ve dini an’anelerimize izah ettiğimiz surette aşilar ve mezc edersek muasır bir İslam-Türk medeniyeti hasıl olacaktır. Ve işte halk ruhunun Kızıl Elma diye aradığı bu mev’ud vatana vasıl olduğumuz zamandır ki hakiki manasıyla harsen hür ve medeniyeten müstakil olacağız.*” *ibid.* p.56

<sup>59</sup> *ibid.* p.55-56

<sup>60</sup> For further information regarding the ideas of Sadi of Shiraz see: Şirazi, Şeyh Sad-i. *Bostan ve Gülistan*. (Araf Yayınları, İstanbul, 2014 ed.)

secularized.<sup>61</sup> Gökalp, at this point, have a lot in common with Durkheim, but had separated Western moral education system and Islamic traditional education. He argued that the technical progress of the West should be taken into consideration while holding on the traditional moral norms. Whether duality or not, we know that Western moral value system seen as a conflictual issue at the time of modernization by the ideologues of the era.

Benjamin C. Fortna stated that analyzes strictly based on a dualistic view of nineteenth century failed to notice the efforts of many intellectuals and bureaucrats. Accordingly many individuals tried to structure institutions established with bridges between the old (traditional) and new (modern).<sup>62</sup> He also examines a total idea of the “West” which unifies all the Western cultures under the same umbrella.<sup>63</sup> Stating his point of view we would like to propound several questions. First of all, among the ideologues of nineteenth century such as Gökalp, the West is perceived as a unity and totality of the countries situated in the Western part of the Empire frontiers. Besides, the West had been perceived as a structured and methodologically well-defined civilization in progress. This progress was perceived to flow through an effectual point that would determine the civilized center of the world with its progress. In contrary Fortna explains that the West is not an only unique culture. However as Fortna explains even Western societies (for instance Eastern Europe, which had a totally different standing point that Western Europe) had the same conflictual philosophy during this period: Seeing West as a total culture.<sup>64</sup>

Berkes stated that none of the Muslim societies had organized their political structures from Islamic roots for decades, and that this is an illusion of modern ideology and the process of laicism. In the time of modernization, during the last two centuries of the Ottoman Empire, Islam had been used as a social harmonizing tool, but this does not directly mean that the Ottomans were a politically religious society. With the help of Islam the essence of the society had been tried to be integrated in the Hamidian era in which

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<sup>61</sup> Durkheim, Emile. *Ahlak Eğitimi*. (Say Yayınları, İstanbul, 2010 ed.) p.23-28

<sup>62</sup> Fortna, Benjamin C.. *Mekteb-i Hümayun*. (İletişim Yayınları, İstanbul, 2005) p.32-34

<sup>63</sup> *ibid.* p.33

<sup>64</sup> *ibid.* p.33-36

Islamism started to be used as political discourse instead of the identity given to subjects based on the idea of Ottomanism.<sup>65</sup>

At the time being, the dualism of secular and religious education had existed in Western societies based on their own cultures. We should be well aware of the fact that the disaccord of the curriculum of schools in Ottoman Empire was coming firstly from the absence of educated professors, and secondly from the financial difficulties that inhibited the practice of educational reforms. As Somel indicated there were many intellectuals and ideologues who tried to establish a harmonized system of values in the course of modernization between Islam and modern values.<sup>66</sup> However after the arrival of Young Turks the dualistic approach had emerged as an argument for fighting against religious institutions. Among the Hamidian era Islamist modernists had made effort for modernizing Islam without creating oppositions along in the cultural roots. Islamic modernism suggested a return to main sources of Islam and comment on that sources in accordance the conditions of the contemporary world order. It is an ideological Muslim response to attempted to reconcile Islamic value system with Western values.

Mümtaz'er Türköne points out that Young Ottomans, revolutionist and democratic movement of nineteenth century, believed that religion is a strong social glue. This idea whether influenced or not, is parallel with Durkheim's religion perception. Türköne states that Namık Kemal, who was a well-known New Ottoman and an author, objected the idea of secularism. Kemal defended the necessity of Islamic law and authority. According to Türköne, Young Ottomans were the first supporters of Islam based definition of progress under the influence of Ottomanism.<sup>67</sup> Islam was perceived as an "open" religion to modernism, thus, do not need to be disregarded, but should be optimized based on an objective evaluation. They were well aware of the "belated" position of Ottoman Empire. However, the immediate reform period had forced these intellectuals to reconsidering the traditional Islamic values and the reasons behind the belatedness in the field of natural

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<sup>65</sup> Berkes, Niyazi. *Teokrasi ve Laiklik*. ( Adam Yayınları, 1997 ed.) p.14-15

<sup>66</sup> Somel. *Osmanlı'da Eğitim'in*. p.20-22

<sup>67</sup> Türköne, Mümtaz'er. *Siyasi İdeoloji Olarak İslamcılığın Doğuşu*. (Etkileşim Yayınları, İstanbul, 2014 ed.) p.107-109



sciences. They proposed a vision based on the optimization of traditional Islam, therefore, Young Ottomans are considered as the firstly supporters and founders of Islamic modernism as they did not believe in the conflictual perception between Islam and modernism.<sup>68</sup> Nonetheless, as we stated in the previous paragraphs, after 1908 Young Turks used the argument of dualism in order to demolish the Islamic institutions from the political scene of Ottoman State.

In the light of the textual analysis we will be seeing the close ties of Nadir and NT with the Islamic modernism. In the following chapter we will be focusing on the process of the educational institutions in the light of the reforms.

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<sup>68</sup> *ibid.* p.287-297

**CHAPTER IV**  
**MODERN OTTOMAN EDUCATIONAL INSTITUTIONS IN THE LATE**  
**OTTOMAN EMPIRE**

**4.1.Modern Schools: New Resolutions for the Ottoman Empire?**

The establishment of new institutions in the Ottoman Empire was inspired by the similar ones in Europe which gradually shaped change in Ottoman scientific and educational life. The first institution established was *Ulufeli Humbaracı Ocağı* (Corps of Bombardiers) formed at the beginning of 1735. The corps of bombardiers were organized both for military and administrative affairs. In this institution, in addition to the practical courses theoretical courses were taught to students including: Geometry, trigonometry, ballistics, technical drawing courses etc. The military engineering education was made among *Hendesehane* (Mathematical School) which was also the first institution separately formed from military education. It later became *Mühendishane* (The School of Engineering) and was established in the Imperial Shipyard under the name of *Ecole des Theories* or *Ecole des Mathematiques* in French (The School of Theories and Mathematics). In the meanwhile many French experts and professionals came to the

Ottoman Empire as professors and consultants. However they left the country during the Russia-France war and jilted education in the hands of Ottoman experts.<sup>69</sup>

The first attempt to establish a medical school was made in 1806 based on an urgent need of a War School. *Tershane Tibbiyesi* (Shipyards Medical School) aimed to spread and increase modern medical education and the number of physicians in the Empire. The courses were to be conducted in French and Italian by professors from Europe and from textbooks provided by foreign professors. Twenty years after the Shipyards Medical School a new modern school was established in Istanbul in 1827: *Tıphane-i Amire* (Imperial Medical School) followed by *Cerrahhane-i Amire* (Imperial School of Surgery) established in 1832. In 1836 these two institutions were combined under the name of *Mekteb-i Tıbbiye* (Medical School) and moved to Galatasaray in 1839. Young Muslim physicians who were educated in these schools established foundation of civilian medical school in 1867: *Mekteb-i Tıbbiye-i Mülkiye* (Civilian Medical School) as a faculty under the Imperial Medical School. This new establishment targeted a modern education of medicine in Turkish.<sup>70</sup>

There were two main reform areas in the field of education in the period around the end of the eighteenth century and the beginning of the nineteenth century prior to the Tanzimat: Firstly there were *medreses* and there were the engineering, medicine and military institutions that provided limited classes to some students in Istanbul. As we might see above, education provided by the state and other resources was special to military and medical schools until the Tanzimat era. After the Tanzimat, civilian primary, secondary, higher education or professional schools were established in Western style and with a completely new curriculum. Along in the Hamidian era the government established many new primary and secondary schools. “At the same time, another important development in the field of education was the expansion of private Islamic schools, which were founded independently of the governmental educational efforts. The divide of government and private school networks first emerged in a sense during this autocratic reign. It is interesting that these Muslim schools not only became conspicuous in Istanbul during this period, but

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<sup>69</sup> İhsanoğlu, Ekmeleddin. “Ottoman Educational Institutions during the Reform Period”. *Foundation for Science and Technology and Civilisation*. (Manchester, UK., April 2004) p.2-5

<sup>70</sup> *ibid.* p.5-9

also in some other important provincial centers like Thessaloniki, Trabzon, İzmir, Beirut, and Damascus.”<sup>71</sup>

*Darüşşafaka* (The School for Orphans) was founded in 1873 as a response to growing demand for a modern school train with the Ottoman Turkish. According to Somel, the quality of the education given in this school was comparable to that of the government elite-institution: *Mekteb-i Sultani* (Imperial High School). However a significant part of the education and the curriculum was influenced by French system trained in Imperial High School. The success of the school encouraged Ottomans to investigate in this field. Many of the founders of the private Muslim schools were graduates of *Darüşşafaka*. Somel described *Darüşşafaka* as an “educational wave” in Istanbul. Accordingly, under the influence of *Darüşşafaka* the private Muslim schools established in this era can be divided into two major groups: 1) A group of schools where worldly and practice based lessons were taught. 2) A group of schools that presented an education that was based primarily on religious subjects.<sup>72</sup> We will be seeing the close ties between *Nümune-i Terakki Mektebi* and *Darüşşafaka* in terms of their educational approach.

## **4.2. Separating Life Stages as Children and Youth: Biological or Political Resolution?**

### **4.2.1. Hegemonic relations based on biological age**

Philip Ariés was an important researcher among the field of childhood studies who had suggested a framework under the social categorization. Even if his research had been criticized with its methodology, a concrete categorization based on age could not be neglected while studying children. In the timeframe of different societies and cultures aging categories have different characteristics that are in parallel with the political and social

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<sup>71</sup> Somel, Selçuk Akşin. “Private muslim schools in Istanbul during the age of Abdülhamid II” *Abdülhamid II: Istanbul during the age of modernization*. (Yılmaz, Coşkun ed., ATM Production, Istanbul, 2015)

<sup>72</sup> *ibid.*

structures. In the following paragraphs we will focus on the theories that would explain the category of children among the modern societies.

For Foucault, modern techniques of discipline (surveillance) produce an effect, a 'soul', in those supervised, trained, corrected, in children at home and at school. This soul is a corporeal prison which constrains the body by its very constitution. It results from 'a certain type of power and the reference of a certain type of knowledge...aimed at the governance of the individual' In this coercive individualization, 'the child is more individualized than the adult' and the 'internal search for childhood' became the mark of the new disciplinary society.<sup>73</sup>

Foucault's theory about "governmentality" is related to the analytics of government and the practice of hegemonic power relations in the emergence of modern nation states. In this sense, "truth" about existence, order and nature itself is produced by the governing and served as reality itself over relativism.<sup>74</sup> This perspective properly highlights the situation of childhood in terms of hegemonic relations and direct or indirect transitivity of cultural and political norms from past generations to future generations. In the context of modern society, structuring the future and children's identity is based on the ideals and values of polynomial time and progress.

Correspondingly, Pierre Bourdieu analyses the reproduction of education in terms of capitals and violence symbols in diverse production fields in social relations. His emphasis on the education system of modern societies is examined under his concepts "*pouvoir de violence symbolique*" (the power of symbolic violence-power) and "*l'action pédagogique*" (pedagogic action).<sup>75</sup> The pedagogic action of modern schools and education are all seen as a part of symbolic power.<sup>76</sup> Accordingly, symbolic power reproduces the culture of the dominant classes and groups in the society with the help of scholar action pedagogic.

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<sup>73</sup> McGillivray, Anne. *Governing Childhood* (Dartmouth Publishing Company, 1997)

<sup>74</sup> Foucault, Michel. *Surveiller et punir: Naissance de la prison*. (Gallimard, Paris, 1975)

<sup>75</sup> Bourdieu, Pierre. *Le sens pratique*. (Les Éditions de Minuit, Paris, 1980)

<sup>76</sup> Symbolic power: The unconscious forms of cultural/social/political domination that refers to the discipline used against the other. It reinforces the individual's placement in the social hierarchy and re-produces the existing inequalities. This concept is firstly introduced in the work of Pierre

Along these theories, the idea of transitivity from one generation to another is examined as the influence of the dominant culture. In this context several indications can be made; firstly the childhood cannot be taken as certain group of individuals as they differ in their cultural background dependent on their family origins. However in modern societies childhood signifies a group of individuals for states and educational institutions: Students in the education system. Nonetheless as we will be seeing in the following sections, they cannot be taken as a homogeneous group of individuals or a homogeneous social category. Secondly, “symbolic violence-power” of the dominant culture reshapes the identity of future generations. The “ideal child figure” provided by the periodical is basically a framework of dominant culture of the Ottoman State. As a result, this context leads us to another conflict related to reforms and the modernization of the nineteenth century: Examining the periodicals published in the era of reforms will provide us the dominant culture (whether Western, Eastern or as synthesis). Therefore, as discussed in the methodology chapter, analyzes made in the following sections could not draw us a framework of the education system given to all the children living along the Empire. Even if the modernization theories forced the state unifying a concrete and similar student identity, the reality of childhood was far from being the idealized and internalized student identity.

#### **4.2.2. “Childhood” in different cultures and periods**

Abdülhak Hamit, an Ottoman author, who was born in 1854, described children as philosophers whose feelings of anger, love, disappointment, and hate pass swiftly. They are also capable of understanding the feelings of others without verbal communication. Having the capability to distinguish right from wrong (*teftik etme*) gives them the ability to distinguish people just like philosophers. Bekir Onur states that this idea is a common understanding of childhood perception, mostly in the Ottoman culture.<sup>77</sup> Abdülhak Hamit

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Bourdieu: “*La Distinction*” and studied most basically through system of institutions, in particular education.

<sup>77</sup> Onur, Bekir. *Türk Modernleşmesinde Çocuk*. (İmge Yayınları, İstanbul, 2009) p.188 Referenced to: Enginün, İnci. *Abdülhak Hamit’in Hatıraları*. (Dergah Yayınları, İstanbul, 1994) p.189

was an important figure by being raised in a noble family and by being sent to public school. For instance, as a minor example, in most of his memoirs we might observe the dilemma he had in the course of understanding the differences between the two environments. In public schools students were criticized for the things they did wrong, however they never had the chance to understand what should be done instead of what they did.<sup>78</sup> His memories are a great piece of guidance for understanding the social environment of children. In this chapter we will be defining childhood under the framework of different cultures: Mostly along in the Ottoman Empire.

“Çocuk”<sup>79</sup> in Turkish is used in modern Turkish as to refer to boys and girls between certain ages. However, in the Ottoman language *çocuk* referred to a large group of individuals. There were many other words that signified different stages of childhood. For instance, in Ottoman Turkish children less than three years old were called “*tıfl*”, where children older than three years old were called as “*sabi*”. These expressions had also been used differently to express the different stages of life, and some of them are particular to boys or girls.<sup>80</sup> The structure of Ottoman language demonstrates us the different categories (or sub-categories) that were separated based on biological or social differences. However these differences were also dynamic and based on the socio-cultural structures of the era.

Kınalızade Ali Efendi explains that in classical Ottoman moral norms “family” is in the basis of humanity, as a result educating children and protecting children from the misdeeds of humanity are the responsibility of the families.<sup>81</sup> This understanding mostly suggests that children are born to a world full of misdeeds that need to be explained through education. Thus they were perceived as innocent when they were born. Most of the handbooks written for Islamic moral education suggest that the education of children should start before they are born by maintaining the peacefulness of family and tranquility

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<sup>78</sup> Onur. *Türk Modernleşmesinde*. p.189

<sup>79</sup> *Çocuk* can be translated as child.

<sup>80</sup> For more information regarding the word meanings see: Ayverdi, İlhan. *Misalli Büyük Türkçe Sözlük*. (Kubbealtı Neşriyatı, İstanbul, 2011 ed.) and Devellioğlu, Ferit. *Osmanlıca Türkçe Ansiklopedik Lugat*. (Aydın Kitapevi, Ankara, 28. ed., 2011)

<sup>81</sup> Oktay, Ayşe Sıdıka. *Kınalızade Ali Efendi ve Ahlak-ı Ala'i* (İz Yayıncılık, İstanbul, 2015) p.370

of the mother and should continue through their childhood in order to structure their character that would revile the misdeeds in society.<sup>82</sup> As we might observe in the Islamic handbooks for children's education, moral education of children is the pioneer of children's training for life. Until puberty (ages between 9-13) children are considered as a subject of family who need to be accumulated with moral norms and values suitable to the society.

“According to the dominant sources of Muslim relief, verses and hadiths, the concept of childhood is described as a different and special “biological period” and after getting a deficit preparatory and development supplies, child can be reached to adolescent. Moreover one can read some expressions on adults have the main responsibility of children education.”<sup>83</sup>

For instance Arzu M. Nurdoğan's comparative analysis of the British and Ottoman Empires gives us insights about the cultural differences of childhood perceptions: “Children were naturally sinful and they should not let alone such as an individual child in terms of rights and independency.”<sup>84</sup> Sinfulness of children is almost a common belief in Christianity that forges the perception of childhood and education together with the cultural structure. Moral education should be provided by the family and the society, erasing the marks of sinfulness and prepares children for adulthood.<sup>85</sup> We might conclude the differences between the different cultures and religions based on the sinfulness and being born as tabula rasa in a general spectrum.

Ali Gurbetoğlu reviewed the children's periodicals of the second constitutional monarchy era and deduced an understanding of childhood in the late Ottoman Empire. Accordingly, there was no childhood philosophy or any such concept in the era, only a

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<sup>82</sup> For further information regarding the moral education of children see: Bayraklı, Bayraktar. *Eğitimin Doğum Öncesi ve Boyutu: İslam'da Aile ve Çocuk Terbiyesi I.* (Ensar Neşriyatı, İstanbul, 2005 ed.)

<sup>83</sup> Nurdoğan, Arzu M. “A Comparative Analysis of Educational Reforms in Ottoman And British Empires: Schooling And Curricular Issues (1870-1908)” *Educational Administration: Theory and Practice.* ( Emerald, MCB, Issue 49, 2007) p.31-55 Referenced to: Giladi, A.. *Children of Islam: Concepts of Childhood in Medieval Muslim Society.* (London, 1992) and Bilgin, Beyza. *İslam ve Çocuk.* (Diyanet İşleri Başkanlığı, Ankara, 1991)

<sup>84</sup> Nurdoğan. “A Comparative Analysis.”. p.49

<sup>85</sup> *ibid.* p.49-50



planned investment for future adult beings. Childhood was examined as pre-adult or potential adult-beings and any indicator about the nature of children cannot be found in these periodicals, according to Gurbetođlu.<sup>86</sup> His suggestion also structures childhood as a different and separate social category than adult beings that could not be observed in the late Ottoman Empire.

Lale Uan suggested that together with the appearance of children’s periodicals children were invited to the adulthood’s daily problems and political conflicts.<sup>87</sup> The appearance of the periodicals is also an invitation to children for approaching adulthood life. However their involvement was also shaped by the ideology manifested in the periodicals as the periodicals were written by adults themselves. Thus the periodicals can be considered as an important pebble through the process of structuring or restructuring the childhood social category on the nineteenth century.

Apparently childhood had existed as a philosophy or a concept in different cultures and time periods. However emergence of a distinct social category needs a structured historical and cultural background. In this sense the reforms made among the education system in nineteenth century could be the beginning (or transformation) of this structural background. The turning point of nineteenth century could have shaped or reshaped the philosophy of children as a social category. Centralized and mandatory education system that was wished to be established has an important influence in the emergence of childhood as a social category. The definition and characteristics of this social category will be examined through NT in this research. However, as a largely defined social category, childhood has also different social categories or by its characteristics. These differences or sub categories are in parallel with the socio-cultural and socio-political structure of the era. In the following section we will be focusing on “youth” as a different and separate construction along in the socio-historical retrospect.

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<sup>86</sup> Gurbetođlu, Ali. “Childhood Conception on Child Periodicals of Second Constitutional Period” *Journal of Faculty of Educational Sciences*. (Vol: 40, No: 2, Ankara University, 2007) p.63-92

<sup>87</sup> Uan, Lale. “Osmanlı ocuk Dergilerinin ocuk Kimliđi zerine Etkileri” *Osmanlı Dnyasında ocuk Olmak*. (Dem Yayınları, İstanbul, 2012) p.180

### 4.2.3. The youth and generations: Understanding the dynamism

Giovanni Levi and Jean-Claude Schmitt stated that “youth” is a social and cultural construction distinct from “liminality” as it situated itself between the dependent childhood and autonomic adulthood. The marginal and moving character of youth should be understood as a concept that is impossible to define because of its instability. Therefore there is no history of youth but histories of youth perceptions which are placed in the center of social movements of different decades. As a result, writing a history of youth needs plural perspectives.<sup>88</sup> Levi and Schmitt evaluated youth as a social artifact that exists with social poles and symbols.<sup>89</sup> In this sense youth is the active part of history as they have a social role among the society. However childhood is differentiated as being passive and stable.<sup>90</sup>

François Georgeon stated that demographers and sociologists have different perception for explaining the “generations”. For demographers a generation represents the individuals born in the same period, maybe in the same year. For sociologists the term can be used for individuals who are in the same age and have characteristics that distinguish them from others. These characteristics might be based on social ruptures or movements that made a significant change in history.<sup>91</sup> The collective memory is the key of understanding a generation for sociologists. However, the idea of generations that is related with the social ruptures spring from the French Revolution, according to Georgeon.<sup>92</sup> His departure and hypothesis is based on the idea that after the Tanzimat there had been a

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<sup>88</sup> Levi, Giovanni & Schmitt, Jean Claude *Histoire des jeunes en Occident de l'Antiquité a l'époque moderne*. (Seuil, Paris, 1996) p.7-11

<sup>89</sup> *ibid.* p.13

<sup>90</sup> For further information see: *ibid.* p.16

<sup>91</sup> Georgeon, François. *Enfance et jeunesse dans le monde Musulman*. (Maisonneuve & Larose, Paris, 2007) p.17-18

<sup>92</sup> *ibid.* p.19

generation that had the same collective memory and targets in the political arena. These young people changed the social structure and impacted the political scene of Ottoman Empire. Corresponding to the French Revolution, Young Turks were also the first and most significant generation in Ottoman history when we consider the definition of sociologists<sup>93</sup> “*nesil*”, the word used to describe the generations in Turkish, comes from an Arab root that signifies “be fertilized”, “give birth”, “race” and “line”. However as to the researches of Georgeon the word *nesil* had been used in the nineteenth century for to define “generation”: A concept that existed in French culture.<sup>94</sup> We might say that the idea of generation had been structured among the nineteenth century by the rupture in the traditional Ottoman system. The union of the young people of the times was structured in the modern schools opened after the Tanzimat, as they were a part of these schools and met under the reign of modern education system. They were seen as the future of the state and the guarantee of the future generations. In this sense Georgeon stated that they had a shared intellectual sentiment and a historical experience. They were classmates that spent all their day together exchanging ideas and sharing a culture of their own. It was a “student peripheral”.<sup>95</sup>

Demet Lüküslü concluded that the appearance of youth as a distinct social category was in the nineteenth century in parallel with nationalism and the transformations in production relations. She stated that youth is a social category that had been invented in the modern era, you therefore is a construction of modern, industrial and urban society. Accordingly Young Turks were also the symbol of novelty, dynamism and progress, in other words a production of modernity.<sup>96</sup> Being young means first of all being a part of a new idea as declared.<sup>97</sup> Therefore the era that childhood and youth was separated in the nineteenth

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<sup>93</sup> *ibid.* p.19-20

<sup>94</sup> *ibid.*

<sup>95</sup> For further information regarding the students’ life in this era see: Mardin, Şerif. “Religion and Secularism in Turkey”*Modern Middle East: A Reader.* (Editorship of Albert Hourani, Philip Shukry Khoury, Mary Christina Wilson, University of California Press Berkeley and Los Angeles, 1993)

<sup>96</sup> Lüküslü, Demet. “L’invention de la jeunesse par l’Etat Ottoman et Turc” *Cahiers d’Etudes sur la Mediterranee Orientale et le monde turco-iranien* . (CEMOTI. No:37, Paris, 2004). p.229

<sup>97</sup> *ibid.* p.230-231

century of Ottoman Empire where schooling system and educational institutions came into social framework. These novelties produced a new life stage: “Youth” that is different than the characteristics of the previous individuals at the same biological age. Therefore it would be reasonable to suggest that youth was an emerged category between childhood and adulthood with the establishment of modern institutions along in the nineteenth century of Ottoman Empire.

#### **4.3. Nümune-i Terakki Mektebi: Forerunner of Istanbul High School, One of the Pioneers of Modern Turkey’s Education Establishment**

*Nümune-i Terakki Mektebi*<sup>98</sup> (The Example of Progress School) was established in 1884 by Mehmet Nadir in İzzet Bey Konağı in Çırçır, Istanbul. The establishment of the school was followed by a second branch in Edirne four years later, in 1890. Starting in 1884 the school provided primary and middle school education for boys. High school classes were soon added.<sup>99</sup> The name of the school had been modified several times since then: 1884 *Nümune-i Terakki Mektebi*, 1909 *İstanbul Leyli İdadisi*, 1910 *İstanbul Lisesi*, 1913 *İstanbul Sultanisi*, 1923 *İstanbul Erkek Lisesi*, 1982 *İstanbul Lisesi*.<sup>100</sup> Meanwhile, the building that the continuing education was being given in also changed.<sup>101</sup> “One of the school’s main characteristics is that it was the first high-school level private Muslim institution to be founded after *Darıüşşafaka*.”<sup>102</sup>

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<sup>98</sup> In the following pages *Nümune-i Terakki Mektebi* will be shortened as NTM.

<sup>99</sup> Koz, M. Sabri. *Duyün-i Umumiye’den İstanbul Erkek Lisesi’ne*. (İELEV Yayınları, İstanbul, 2006) p.127-154

<sup>100</sup> According to some resources the basement of the school is related with Şemsü’l-Mekatip. İELEV had corrected the mistake in their pressing expressing the exact fondement of the school in 1882.

<sup>101</sup> For further information regarding the establishment of the school see: Ergin, Osman. *Türkiye Maarif Tarihi*. (Osmanbey Matbaası, İstanbul, 1941)

<sup>102</sup> Somel. “Private Muslim Schools.”

Nadir had close ties with the Yıldız Palace members who were also at Abdülhamid II.'s center of political power. Therefore his close ties encouraged the registration of the children of many elite and rich families in Istanbul. Somel stated that Nadir's intellectual impact had attracted the attention of aristocrat and rich families of Istanbul.<sup>103</sup> Many bureaucrats, pashas, and even Şeyhülislam Cemalettin Efendi (Sheikh ul-Islam of the time) sent their children to this school. In six to seven years the number of day school students had reached 600 and the number of boarding students reached 150. At the very beginning of establishing a private school with financial problems, this popularity provided a continuing income to Nadir. Besides, Nadir employed liberal intellectuals, some who were adversaries of Abdülhamid II. and his regime. For a long time his close ties with the Yıldız Palace hindered any investigation or control over the school curriculum and education structure. The curriculum provided a liberal and emancipated education among the private Muslim schools. Nadir, who was himself a prominent mathematician, perfected the education methods used in mathematics education.<sup>104</sup>

The outstanding success of the school did not last long. In 1896 there was a rumor that a group of professors from NTM was organizing a coup d'état in order to replace Abdülhamid II with Reşat Efendi. These rumors had been heard by Nadir and he told the rumors to inspectors because of the pressures he faced. During the investigations of Young Turks, Nadir was forced to denounce the professors involved in the coup d'état. After the confirmation of the coup d'état the school was sold to the hand of the government and was nationalized. As a result of this conflict with Yıldız Palace, the administration of the school was given to the *Maarif Nezareti*<sup>105</sup>, in other words to the government.<sup>106</sup> NTM was no longer a private Muslim school. Almost all of the staff had been distributed to different

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<sup>103</sup> *ibid.*

<sup>104</sup> *ibid.*

<sup>105</sup> Maarif Nezareti was the ministry of education established in nineteenth century in Ottoman Empire. In the meanwhile its duties had been modified according to the needs of the reforms. However it had survived until the establishment of the Modern Turkey Republic and took the name "*Milli Eğitim Bakanlığı*" in 1921.

<sup>106</sup> Nadir. *Terbiye ve Ta'lim-i Etfal.* p.16

establishments. Nevertheless due to the regard for the NTM, the staff was replaced by the most important professors from the *Maarif Nezareti* of that era.<sup>107</sup>

In 1910 the school used the term “*lise*” – “*lyceum*” (high school in English) for the first time. The curriculum was changed to German subsequent due to the collaboration between Germany and the Ottoman Empire, and the German Ministry of Education had sent many professors to the Ottoman Empire.<sup>108</sup> In 1933 the school moved to the building of the former *Düyun-u Umumiye* (Council of Ottoman Revenues and Debts Administration). The school started to admit girls in 1962 as a member of seven-year secondary school, including three years of middle school, one year of German preparatory class and three years of high school, until 1982. The name of the high school was changed to *Anadolu Lisesi* (Anatolian High School) together with some special high schools in Turkey, meaning that students had to pass an exam in order to get into these schools. In 2003, with the legislation of mandatory primary school education of eight years, Istanbul High School was changed to one year of German preparatory and four years of high school education.<sup>109</sup>

Today Istanbul High School is one of the most successfully known public schools in Turkey and is still functioning under the administration of *Milli Eğitim Bakanlığı* (National Education Ministry of Turkish Republic). The application procedure of the school is accomplished through a central exam organized by the state and is accessible to all the students in the national education system of Turkey. The high school has had many graduates since, and they have taken roles of Turkish political, social and cultural progress.

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<sup>107</sup> *ibid.* p.17-20

<sup>108</sup> A similar collaboration between a high school and a culture and be seen in the case of Galatasaray High School. The curriculum of Istanbul High School was similar to Galatasaray High school which was under the influence of French culture.

<sup>109</sup> Atlas Tarih Dergisi. *Nümune-i Terakki'den Günümüze İstanbul Erkek Lisesi Özel Eki*. (Doğan Burda Dergi Yayıncılık ve Pazarlama, 2015)

<sup>110</sup> *ibid.*

## CHAPTER V

### MEHMET NADİR

#### 5.1. Life of a Mathematician

Among the outstanding names in the history of science and scientists in Turkey, Mehmet Nadir has been neglected for a long time. The Turkish and Ottoman encyclopedias, compilations or in university courses the theories and life success of Nadir did not take place for a long time. Thus, during that period he was only known as the founder of Istanbul High School. Regardless of his private school founding, Erdal İnönü explains us his life success, reformative world view, and the contributions he made in the field of mathematics and children's education. İnönü might be the one of the pioneers of the researchers investigating the forgotten success of Nadir. However Nadir's "theory of numbers" was very popular in West Europe and taken their places in abstracts of different works between 1900 and 1914.<sup>111</sup> Recently, Istanbul Erkek Lisesi Eğitim Vakfı (The Graduates Foundation of Istanbul High School) also made several contributions by gathering the works of Nadir. Apart from the foundation of NTM he made several

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<sup>111</sup> İnönü, Erdal. *Mehmet Nadir: Bir Eğitim ve Bilim Öncüsü*. (TÜBİTAK Bilim Adamı Yetiştirme Grubu Yayınları, Ankara, 1997) Preface

contributions to mathematics and he was one of the leading intellectuals of nineteenth century. As having connections with the science periodicals of the Western countries his contributions to the science literature were beyond the Ottoman Empire.<sup>112</sup> This thesis also aims enlightening Nadir's educational philosophy that had been neglected and shadowed by his private school business.

Nadir was born into a poor family in Chios, an island in the Western Ottoman Empire. There is no information about his birth date, but Osman Ergin supposed that he was born in approximately 1856. He studied in Bursa Military School (in Bursa) in primary and secondary school. He was transferred to the famed Kuleli Military School and then to the Harbiye Military School (both in İstanbul), and graduated from the Naval Academy as a Navy staff lieutenant. He was a brilliant student with a special aptitude for mathematics. He preferred to become a naval lieutenant for unknown reasons. Nonetheless, due to his independent character he did not get along with the military bureaucracy.<sup>113</sup> İnönü investigated how Nadir came to Anatolia from Chios Island. During his investigations he met with Nadir's granddaughters Leyla Tekeli and Lale Göksu. Nadir's wife, Ayşe Nadir, was the daughter of a sailor who accidently landed at Chios Island and met young Nadir. He had been fascinated by Nadir's intelligence and took him to a military school in Anatolia, Bursa. Soon Nadir married the daughter of this.<sup>114</sup>

His teaching carrier started accidently while he was on duty in Heybeliada Naval School. In less than a year he was transferred as an instructor to the Naval Academy. He started giving mathematic courses there in order to cover the courses of Eşref Bey. However, the courses he had been given were augmented in time and the administrator of *Darüşşafaka*<sup>115</sup> called him to duty as a full-time professor.

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<sup>112</sup> Engin. *Türkiye Maarif*. p.814-827

<sup>113</sup> İnönü. *Mehmet Nadir*.

<sup>114</sup> *ibid*.

<sup>115</sup> See previous chapters for information about *Darüşşafaka* education institute.



İnönü used Mehmet İzzet memoirs (former student of Mehmet Nadir) for framing Nadir's character to his readers. According to İzzet, Nadir was a displeased person who had conflicts with the authorities, and his grading was so strict that most of the students could not pass his exams.<sup>116</sup> Nadir had been in Britain between 1879 and 1880 as he left his jobs in the military and then in *Darüşşafaka*. According to the information gathered by Ergin, Nadir went to London with his friend Hüseyin Avni to enlarge his scientific knowledge by participating scientific night courses. During that period they were in London and two friends focused on "useful" knowledge instead of "political" struggles. Returning to his country, Nadir was in suspension from his military profession<sup>117</sup> After two years in London, he was imprisoned in Mesudiye (formerly known as Hamidiye, a region in Black Sea) and was released from prison after a year. He was discharged from the navy for good, which meant a new beginning for his teaching duties. According to İnönü, he might have dropped into Cyprus after his London trip with Hüseyin Avni<sup>118</sup>, and might have tried to publish a periodical in the meanwhile. However his conflict with the authority started again at the time due to his liberal and independent personality.

These memoirs and information about his escape to foreign countries gives us an important brief about Nadir's character. Firstly we might say that he was a reformist and a leader who wanted to establish new educational structures based on scientific methodologies. Nevertheless, he had several conflicts with the authority and the established institutions of Ottoman system, which is a natural result of any reformist action. After the discharge from the army he turned his focus to the private education sector. He now had the needed experience and knowledge for establishing a modern education with a private Muslim school. NTM had become an example of progress after a short time. In its development period it had registered 600 students in Istanbul from noble families as well as students from poor families who studied with scholarships. Besides his duty as a director at the school, he wrote several articles about modern theories on education and mathematics.

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<sup>116</sup> *ibid.* Referenced to: İzzet, Mehmet. "Türk Riyaziyecilerinden Mehmed Nadir". *Talebe Mecmuası*. (Number: 62, January, 1936)

<sup>117</sup> Engin. *Türkiye Maarif*.

<sup>118</sup> Nadir. *Terbiye ve Ta'lim-i*. p. 5-6

According to İnci Enginün, he was also the first person to publish translations from Shakespeare's plays into Turkish<sup>119</sup>, being also familiar with literature and languages. Nadir's administration career in NTM lasted for thirteen years until it was terminated in 1897 due to facing investigations regarding an attempt of a possible coup d'état organized by the professors working in NTM.<sup>120</sup>

There are several memoirs and ideas that İnönü gathered to explain what had occurred during the last years of his administration. However we could not know whether Nadir voluntarily denounced the attempt of the coup d'état or he was forced to denounce the names of the participants. According to M. Şükrü Hanioglu's memoir we can hardly know whether Nadir had denounced the union or blurted out the name of the participants. However some of the documents demonstrate that this was a denouncement made consciously to the government. As a result of his denouncement, 350 high level attendants were arrested, and because of these detentions the Istanbul branch of the Union and Progress Committee collapsed.<sup>121</sup> This situation was analyzed thoroughly in Ergin's work, showing that Nadir had changed after the prosperity he achieved in his career. He left the directorship in the hands of Ömer Efendi and bought a summerhouse in the Prince Islands where he could see the Bosphorus. His nonchalance did not directly reflect in the discipline of the school but he had become disconnected from the administration of the school. Therefore he might had denounced resigned in an unaware condition his professors.<sup>122</sup> However, may be because of his denouncement of names in the organization or because of his close relations with the Yıldız Palace, he was not sent into exile at the time. Instead he

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<sup>119</sup> Enginün, İnci. *Mehmet Nadir'in Shakespeare'den yaptığı tercümelere*. (Istanbul Üniversitesi Edebiyat Fakültesi. Türk Dili ve Edebiyatı Dergisi, İstanbul, 1971)

<sup>120</sup> For further information see section: "Nümune-i Terakki Mektebi: Forerunner of Istanbul High School, One of the Pioneers of Modern Turkey's Education Establishment"

<sup>121</sup> Hanioglu, M. Şükrü. *Osmanlı İttihad ve Terakki Cemiyeti ve Jön Türklük I (1889-1902)* (İletişim Yayınları, İstanbul, 1989 ed.) p.187

<sup>122</sup> Nadir. *Terbiye ve Ta'lim-i* . p.12

was assigned to the directorship of *Aşiret Mektebi*<sup>123</sup>, a public school which was connected to the Yıldız Palace.

İnönü evaluated Nadir's attempt with the mathematics as such: "As a result, his exclusion from his friends and his split up from the responsibilities and duties of NTM was beneficent for his will for mathematics. He again turned to his youth where he had passion for science."<sup>124</sup> For five years (1903-1908) he made it his duty to teach in Aleppo, where he continued his correspondence with the Western periodicals. In 1908 after the announcement of second constitutional era, Nadir went to Tripoli where he stayed until 1911. Following the Tripoli occupation of Italy Nadir returned to Istanbul where he stayed for a short time before being sent to Edirne. After a while he went back to Istanbul and stayed there in despair. Ergin explains his position in Istanbul as "He lived in squalor."<sup>125</sup> One of his students, Fuat Şemsi from NTM, who later become the director of the *Darüşşafaka*, helped his old professor and gave him a teaching duty in one of his schools. In 1915 he was assigned to calculation courses in *İnas Darülfünunu* (University of girls) with the backing and help of the Union and Progress Party.<sup>126</sup> İnönü stated that his effort in the last years had helped him regain the reputation he lost during the denouncement. In 1919 Nadir became the leading chairman of the newly established "Chair of Numbers Theory" in *Darülfünun* which lasted for eight years covering the First World War. Nadir passed away on 13 December 1927 in his house in Bebek, İstanbul.<sup>127</sup>

His works in the field of mathematics were established in *l'Intermédiaire des Mathématiciens*, which was a periodical published in France but targeted internationally interested individuals. The periodical was first published in 1894. From the research of

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<sup>123</sup> *Aşiret Mektebi* was a school provided by the Yıldız Palace to students from Arab lands for successful students who had the potential to be a part of administration in the future. It was a boarding school opened in 1882 in İstanbul.

<sup>124</sup> Briefly translated from Nadir. *Terbiye ve Ta'lim-i*. p.13

<sup>125</sup> Ergin. *Türk Maarif*.

<sup>126</sup> İnönü. *Mehmet Nadir*.

<sup>127</sup> For the newspaper notices and announcements regarding his death see: Nadir. *Terbiye ve Ta'lim-i*. p.33-37

İnönü made in Yale University's library we know that Nadir had sent 26 questions and 26 answers to the periodical between 1910 and 1914, and twelve of the questions were published in the periodicals at the time. He was interested in Diophant equations and exchanged correspondence with several mathematicians around the world.<sup>128</sup> Between 1916 and 1927 twelve articles by Nadir were published in the *Darülfünun* (Istanbul University) Scientific Periodical. Almost all of his articles were about the number theory. In his last years in the Darülfünun he started to prepare a curriculum-based textbook: *Introduction to the Number Theory*. The first volume of this work was published before his death.<sup>129</sup>

İnönü had gathered his responses to mathematics problems based on his number theory. His book entitled: *Nadir, Bir Eğitim ve Bilim Öncüsü* is one of the rare collections among the works dedicated to Nadir. Nadir's writings and publications were gathered by *İstanbul Erkek Liseliler Eğitim Vakfı* (Istanbul High School Education Foundation) by the contribution of M. Sabri Koz and Enfel Doğan in 2005. In the following paragraphs a summary and analysis of his publications about pedagogy, children's education, morality and teacher's position will be given. This would frame a general outlook about his worldview from his own point of view.

## 5.2. Pedagogical Approach of Mehmet Nadir

In the following paragraphs we will be focusing on the publications of Nadir appeared in different journals and periodicals other than NT. İELEV had gathered his writings and published their translation to Modern Turkish under the name of *Terbiye ve Ta'lim-i Etfal* in 2005.<sup>130</sup> The following analysis is based on these articles in order to frame the mindset of Nadir before analyzing the periodical.

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<sup>128</sup> For further information please see: Ergin, *Türk Maarif*. p.20-28

<sup>129</sup> *ibid.* p.19-26

<sup>130</sup> Nadir, *Terbiye ve Ta'lim-i Etfal*.

Nadir structures the position of pedagogy in education as merging moral education with the analytical and scientific way of thinking.<sup>131</sup> Nadir does not focus on the political issues and the position of children in political events throughout his writings. He took a route where he might merge the moral and scientific education of children under the influence of Western concepts and Western-Eastern synthesis of morals values.

Nadir starts his writings by focusing on the importance of knowing foreign languages for catching up with the transformations in Europe. Accordingly reading is the basis of learning and children should read anything they found around them by knowing foreign languages. By focusing on reading issue he also raised the question about the lack of professors who might guide the students to read more about the subject they are interested in. Most of his writings focus on an ideal type of teacher that might guide the student morally and scientifically in a way to represent the ideal future generation of the Ottoman Empire.<sup>132</sup> He also focuses on the role of the family, where children should be guided according to their own talents and skills. For Nadir, the family should be the first institution that children is being educated, based on the discovery of their talents. Framing the ideal family type, he positions the mother and the father in different roles based on a traditional gender division. Both for mother and for father nutrition-nourishment seems an important issue for the functioning of the family. We might suggest that Nadir had taken the idea of nutrition as a natural way of building healthy generations both mentally and physically.<sup>133</sup>

In the following sections Nadir tells us about a division between education (*terbiye*) and instruction (*tahsil*).<sup>134</sup> In English a separation between the two concepts is not as clear as it is in Turkish or in Ottoman language. In Nadir's understanding these two concepts are taken separately as the education of the character (*terbiye*) and as the education of the intelligence (*tahsil*). He thought that they should go in hand-in-hand in an institution or in

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<sup>131</sup> Nadir, Mehmet. "Müsevvedat-ı Pedagojikiye ve Fenniye" *Terbiye ve Ta'lim-i Etfal*. (published in *Sabah*, 18 July 1895)

<sup>132</sup> *ibid.*

<sup>133</sup> Nadir, Mehmet. "İfade-i Umumiye". in *Terbiye ve Ta'lim-i Etfal* (published in *Sabah*, 20 June 1895.)

<sup>134</sup> *ibid.*

family.<sup>135</sup> In this synthesis Nadir tried to find a solution to approximate separate education types in the same melting pot, where Eastern moral values fit into the framework of Western moral values, together with the modern technical education. His approach is close to the ideal citizen description of Ziya Gökalp as we discussed in a previous chapter. In addition to these Nadir suggests that readings on moral issues should be compulsory in the schools and professors should guide the students by their characters as well as their scientific knowledge. In the pages where he defines the differentiation between the laws (*kavanin*) and customs (*adat*), he advises families (especially mothers) to avoid using superstitions based on customs because laws which are based on scientific realities that should guide the people and the morals of the society to establish order.<sup>136</sup> In this sense, he focuses on understanding the “other” in order to maintain harmony in the society.<sup>137</sup> However, rather than society he focuses on the harmony of the school (in this case he basically refers to NTM) where understanding should replace discord among the students. In such a framework he argues that structuring empathy among the students of a school might create a tradition for new generations.

Nadir dedicated a section only to the education of women and their function in children’s education. As it is in Europe, he supposed that women should be educated about common moral issues to be good mothers and wives, but a natural result of motherhood is that affection which can lead to an undisciplined education. He suggested that women as mother should be educated in order to prevent their children from ignorance (*cehalet*).<sup>138</sup> The relationship between husband and wife is investigated in terms of moral values of the relationship which should be an appropriate example to future generations. Accordingly, educated mothers might have a better dialogue with their husbands, and this might be an appropriate example for their children. He adds that educated women are good friends of

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<sup>135</sup> *ibid.*

<sup>136</sup> Nadir, Mehmet. “Terbiye-i Ahlakiye” *Terbiye ve Ta’lim-i Etfal*. (published in *Sabah*, 23 June 1895)

<sup>137</sup> *ibid.*

<sup>138</sup> Nadir, Mehmet. “Tahsilin te’sirat-ı ahlakiyesi- Kadınların Tahsili” *Terbiye ve Ta’lim-i Etfal* (published in *Sabah*, 27 June 1895)

their husbands by guiding them on the spiritual and nonmaterial issues of the world.<sup>139</sup> His ideas on women's education do not focus on the idea of equality. Speaking in gender divisions we might observe that he mostly demonstrates women as inactive decision makers in society, but also as an important part of children's education.

In the following sections Nadir focuses on the philosophy of the basic natural sciences in terms of its methodology. He explains the importance of attention, observation of things, the power of memory, rationalization of ideas and imagination power of the mind. While expressing his ideas he mainly focuses on the function of the professor in the process of transmission of their knowledge to their students. The position of the teacher is also discussed in a paragraph as an important issue for education.<sup>140</sup> We observe that Nadir mostly focuses on the importance of moral ethics in the field of scientific issues which in the future might structure a balanced source of appropriate education. At the end of the section he focuses mainly on collecting the ideas all together in order to achieve a balance of thoughts and ideological approach for future generations.<sup>141</sup>

Deduction and induction methodologies are other issues that are discussed by Nadir as a suitable methodology for natural sciences, saying: "Methodology is the style and order for to follow and explore the reality."<sup>142</sup> In some points he gives examples from Socrates and explains the methodology that had been used in the West for centuries in order to analyze natural dispositions of things. As a conclusion he focuses again on the function of the teacher by stating that all possible methodologies are suitable when a teacher targets inviting the students to knowledge and finding truth or reality.<sup>143</sup>

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<sup>139</sup> *ibid.*

<sup>140</sup> Nadir, Mehmet. "Münevvedat-ı Pedagojikiye ve Fenniye" *Terbiye ve Ta'lim-i Etfal*. (published in *Sabah*, 4 July 1895)

<sup>141</sup> *ibid.*

<sup>142</sup> Nadir, Mehmet. "Münevvedat-ı Pedagojikiye ve Fenniye" *Terbiye ve Ta'lim-i Etfal*. (published in *Sabah*, 7 July 1895)

<sup>143</sup> *ibid.*

Nadir dedicated many letters to professors regarding the issues covered above. Those letters structure an important part of his writings as collected by İELEV. Through the letters he firstly focuses on the importance of respect: to the philosophy of respect and to be a respectful person. The social status of professors had increased in the previous decade, and they had been respected more compared to previous decades. In referring to the last decade he might have been pointing to the transformations that came after the Tanzimat era. Teachers' importance was based on the glorification of the future generations and this had been understood by the bureaucrats. Nadir also states that students should also be respected by society, along with teachers.<sup>144</sup> However, at the time being, the social statue of teaching profession was relatively perceived as low when compared with the other professions. Even if the Hamidian regime several attempts were made to establish new teacher's schools and educate the new generations, we know that these attempts did not reach a point where teaching profession become an esteemed profession.<sup>145</sup>

He also focuses on the importance of reward and correction in the education system. These systems should be based on balance and the needs of a student's character. Besides, they should be approaches that can be rationalized by students through experience. He does not provide any dogmatic rules and laws about childhood education and argues that every student has a different nature which needs to be guided and understood by the professors.<sup>146</sup> These ideas were far from mono-typology of students as he suggests an education based on the talents of each student. For Nadir, every student is different from the other.

In the following sections he argues that moral education should be given basically to little children and should be taught according to a basis rooted in rationalization. He advises the younger teachers to examine French pedagogy in order to understand the importance of

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<sup>144</sup> Nadir, Mehmet. "Müsevvedat-ı Pedagojikiye ve Fenniye" *Terbiye ve Ta'lim-i Etfal*. (published in *Sabah*, 14 July 1895)

<sup>145</sup> Somel. *Osmanlı'da Eğitim'in*. p.168-175

<sup>146</sup> Nadir, Mehmet. "Müsevvedat-ı Pedagojikiye ve Fenniye" *Terbiye ve Ta'lim-i Etfal*. (published in *Sabah*, 18 July 1895)



moral education that should be merged with scientific education.<sup>147</sup> He proposed pedagogy as an instrument to merge moral and scientific education in one pot, thus advises young teachers to read more about the rationalization of moral values.

He also reminds the readers of the role of students and their responsibilities both inside the school and among the society. He had dedicated a letter to explain how to achieve happiness and reach to perfection with harmony. He had perceived schools as being micro-organisms of society which would influence it at a macro level. Therefore he puts the relations between professors and students and among the students themselves to be the center of social harmony.<sup>148</sup> The last chapter is dedicated to his daughter Hadiye and includes selected conversations. For this research we will not be focusing on his letters to his daughter but they are surely important to understanding the ideal relationship structure he had built between a father and a daughter in the nineteenth century.<sup>149</sup> In the following section we will be focusing on the conceptual relations of Nadir with the Hamidian era by using the information we had gathered since now.

### **5.3.Mehmet Nadir within the Context of the Hamidian Era**

In many ways Nadir was a scientist and education ideologue with prescience and foresight compared to others in his era since he had connections and collaborations with international journals and contributed to scientific theories. He had observed the necessity to reform in many ways the Ottoman education system and contributed to its evolvment. He was not only interested in mathematics or natural sciences but also in children's education and pedagogic elements of teaching. Administration and exercise of all of these

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<sup>147</sup> Nadir, Mehmet. "Müsevvedat-ı Pedagoijikiye ve Fenniye" *Terbiye ve Ta'lim-i Etfal*. (published in *Sabah*, 21 July 1895)

<sup>148</sup> Nadir, Mehmet. "Müsevvedat-ı Pedagoijikiye ve Fenniye" *Terbiye ve Ta'lim-i Etfal*. (published in *Sabah*, 26 July 1895)

<sup>149</sup> Can be found in: Nadir. *Terbiye ve Ta'lim-i* . p.175-257

different approaches had built him a career in parallel with the political environment of the Hamidian Era. As explained in the previous chapters he had encountered a complicated period which had resulted in his exile and removal from his position in NTM. Thus his position within the context of the Hamidian Era might demonstrate firstly his personal experiences vis-à-vis the political environment, and in addition the political texture over the education system and others intellectuals.

Beginning from the declaration of the Tanzimat until the middle of the Tanzimat era, the curriculums were being coordinated according to the will of the professors each school. The school books and texts of the public schools were started to being organized from the middle of the Tanzimat era and became an obligation in the Hamidian era. Most of the regulations were based on the issues and courses covering history or social sciences courses as the natural sciences course books were under relatively less pressure.<sup>150</sup> Thus, as a mathematician, Nadir did not encounter any conflicts related to his scientific publications, or we cannot find any documents regarding any investigations related to these issues.

The NTM was a private Muslim institution regulated according to the precepts of Nadir. At many points the curriculum and the regulations of the school were in parallel with the public schools. Moreover, the school was perceived as a pioneer of idealized education system. For instance, İnönü commented on the achievements of the school by giving examples from the newspapers that published compliments of the school's education system. According to the newspaper; *Tercüman-ı Hakikat* published on November 7, 1891, Nadir had taken a little boy to Edirne (to the second branch of the school) and asked him to read an oration (*Nutuk* in Turkish). Abdülhamid II. had heard about this little boy who was reading an oration in Ottoman which was very difficult for such a little boy. Abdülhamid II. called the little boy to his honor, to Yıldız Palace to appreciate his success.<sup>151</sup>

On the other hand, Nadir's periodical NT had attained attention of the public journals and some of his writings in the periodical were published in *Tercüman-ı*

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<sup>150</sup> Somel. *Osmanlı'da Eğitim'in*. p.236-237

<sup>151</sup> Nadir. *Terbiye ve Ta'lim-i*. p.11

*Hakikat*.<sup>152</sup> When considered with the political environment and the ongoing pressure over the press, this situation might demonstrate the active role of Nadir. According to Ergin, NT was the first student's periodical published in the Ottoman Empire. As discussed earlier there were several children's periodical before NT but none of the private schools had published a legal periodical on behalf of students. More or less these periodical covered issues regarding ethical issues and the social life of children. In other respects, the periodical was more than a pioneer about thought within the Hamidian regime. Nadir's interest in natural sciences, and his apolitical stance (which might be debatable but obvious when compared to other intellectuals of his generation) had given him the opportunity to keep his voice heard in the press until he encountered problems with the Yıldız Palace.

He was an active administrator and education ideologue governing one of the most successful schools in Istanbul. His pedagogic onuses and advices were interpreted and implemented in private schools, mostly in NTM. Besides, the scientists and bureaucrats he educated were influenced by his ideology. As discussed in the previous section his world view was in parallel with the modernization approach of the Hamidian dispositions in many ways. For instance the importance of educating professors and the role of the professor in society might demonstrate the idealized teacher type of the Hamidian era. However, the Hamidian era was not a consistent environment in terms of theoretical targets and their practical exercises. Centralization of the government and the top-down reform approach caused contradictions in the establishment of the education system. Therefore any parallelism of Nadir's philosophy with the era should be framed with questions regarding the chaotic political environment of Hamidian era.

For Zürcher the Hamidian era was not a discontinuance of reforms when considered in respect to the education system, as he indicated several continuing components among the reforms such as communication, centralization and technical progress.<sup>153</sup> The targets of modern education of the ditto era, in theory, could not be applied and enforced within these educational institutions. The political environment of the era was based on gossip and

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<sup>152</sup> *ibid.* p.6

<sup>153</sup> Zürcher. *Modernleşen Türkiye'nin*. p.121-126

distrust, mostly among the arbiters of reform. The schools that were training intellectuals and bureaucrats of the future generations were under pressure and the control of the Palace. Nadir was consistent about giving the ideal education to students, and thus tried to establish a liberal environment in the school. For instance, the history professor İhsan Şerif was giving courses in NTM and narrated his ideas against the Hamidian regime during his classes, and Nadir's closeness with such people inside or outside his school resulted in investigations by the Palace. After the outcrop of the coup d'état NTM was transformed to a public school. From the very beginning of the establishment of NTM Nadir had close relations with Yıldız Palace which aided him in many ways while the school gained success and the respect of high society.

As a result we might say that he was not totally a man of his era whether with political oppositions to the system (such as Young Turks) or as a supporter of the regime as a bureaucrat or a military member.<sup>154</sup> He remained silent about political issues and concentrated on his scientific works. He was trying to educate future teachers and scientists that might contribute to the harmony of the society. However his close ties with Islamic modernism cannot be disregarded. As a founder of a Muslim private school, he intended to give a modern education hand in hand with Islamic norms and value system. With this, he was mostly close to the Young Ottomans movement which had established itself as a secret society in 1865. Therefore, his neglect among the literature from the twentieth century onwards could easily be explained by his misfit to the political environment he lived in.

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<sup>154</sup> Şemsettin Sami and Ahmet Mithat Efendi could be similar to Nadir in many ways. Both had worked for publishing and educational affairs. Şemsettin Sami was a prominent writer, scientist and translator of the era (1850-1904). Ahmet Mithat Efendi, on the other hand, was a journalist, publisher and translator who had contributed to Turkish publishing history (1844-1912). He was the publisher of *Tercüman-ı Hakikat*. Their political positioning and intellectual frame could be analyzed as being similar to Nadir. For further information regarding Şemsettin Sami see: Akün, Ömer Faruk. *Kamus-ı Türki*. (Alfa Yayınları. İstanbul, 1998 ed.) And for further information regarding Ahmet Mithat Efendi see: Esen, Nüket. *Hikaye Anlatan Adam: Ahmet Mithat*. (İletişim Yayınları, İstanbul, 2014)

## CHAPTER VI

### THE NÜMUNE-I TERAKKI JOURNAL

#### 6.1.The Physical Description of the Journal

The first copy of the journal was published on April 7, 1887 followed by the second, a week later on April 14, 1887 and the third, fourth and fifth numbers in the following weeks, on the 21<sup>st</sup> and 28<sup>th</sup> of April and May 5, 1887. The sixth edition was published two weeks later on May 19, 1887 followed by one on June 9. The last two editions of the journal were published a year after its beginning, on the 13<sup>th</sup> and 27<sup>th</sup> of March 1888. All of the periodicals have a similar outline in terms of appeal separation starting with high school section (*Kısm-ı Ali*), followed by middle school section (*Rüşdi Kısmı*) and primary school section (*Kısm-ı İbtidai*). The writers and contributors of NT were students, graduates or professors of the school. And remained almost the same in all issues: Nadir, Mehmet Nuri, Mazhar, M. Re'fet, Şerif Ali-zade Murat and Mehmet Hulusi, and Şekib İsmail who contributed to the last two issues published in 1888. The licensee holder of the periodical is stated as Nadir. The periodical introduced itself as a scientific journal to be published on Thursdays targeting primary, middle school and high school students. The periodical

indicates that it was going to be published by the permission of the education ministry (*Maarif Bakanlıđı* or *Maarif Nezaret-i Celilesi*). The periodical were published in Istanbul, in Bab-ı Ali Street, in Cemal Efendi Matbaası. In the second front pages of the issues it is indicated that the copies cost 50 Ottoman pennies, although the first issue was only 40 Ottoman pennies. The journal also offered subscriptions to residents of Istanbul and rural areas. On the front page it was stated that the income budget of the issues belongs only to NTM.

There are some common characteristics of the nine issues. For instance each issue has mathematical problems addressing students of a certain grade. Most of these problems are written by Nadir. In addition, all of the issues open with the article series of Nadir which are dedicated to future professors. Through the issues we might see several article series written week by week by the authors. The total number of pages in 9 issues makes 108 pages in total.

Detailed information regarding each issue's sections and themes can be found in the following pages. The work is gathered to give a framework of the themes covered and to demonstrate the physical methodology used in the issues. Analysis of the themes and the content can be found in the next chapter under the main take-outs gathered from nine periodical.

### **6.1.1. Issue I: *April 7, 1887*<sup>155</sup>**

In the first issue Nadir, Mehmet Nuri and Mazhar published their works. The first chapter of the issue was penned by Nadir as a preface to all the journals. "*İfade-i Mahsus*" – "*Medar-i İftihar*" The preface consists of tributes and compliments to his successful students: Mazhar Efendi (also a writer in the journal), Nuri Efendi (Art professor in NTM and former student of Nadir), Kemaleddin Efendi, Ziya Efendi and many others. He focuses on the importance of education for the progress of the country and presents his

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<sup>155</sup> Dođan. *Nümune-i Terakki*. p.20

praises to Abdülhamid II. as the sultan had supported the education of private schools. For explaining the content of the journals he indicates a general tendency in the society, that most of the well educated students became civil servants (*memur*) when they terminated their studies. He praised the efforts of these students but mentions the gravity in the fields of natural sciences, social sciences and arts that are also important for the progress of society. This journal, accordingly, was being published for those who were interested in these fields.

At the end of the preface he gave a brief outline of the forthcoming journals. “*Umumi Kısım-ı*” (general section) targets parents and students, and consists of articles. “*Kısım-ı İbtidai*” (primary school section) was written with a simple language and consisted of stories and simple advice. “*Rüşdi Kısım*” (middle school section) consisted of science articles and matters covering the general middle school curriculums. “*Kısım-ı Ali*” (high school section) consisted of detailed and recondite issues of science. The last section; “*Mütenevvia*”, consisted of entertainments about science. He concluded the preface by explaining the regulations about the mathematical problems and that in each issue some problems would be given without their solutions. The students who could solve the problems would be recognized in the next issue with the name of the student who would also be rewarded. If the problems could not be solved by readers, the professors would publish the solutions in the next issue. The award was to be a free subscription to the forthcoming issues.

The middle school section’s article was written by a former student of NTM, Mehmet Nuri. The article speaks of the importance of humbleness in the field of knowledge, mostly that of natural sciences. He gives examples from his educational background and how any field needs different educational backgrounds to be understood. The second article in this section was written by another graduate, Mazhar, regarding the importance of science and education by giving examples from other civilizations. The middle school section consists of Nadir’s signed mathematical problems. The last section was that for primary school and was written by Mehmet Nuri, again a graduate of NTM. He tells his story which ended in Istanbul and began from a rural place, and his passion for education, showing that children who would like to be educated could find a way if it is

their real passion. He discusses the importance of studying for primary school students and for realizing the importance of education from the very beginning of childhood. His emphasis is mostly upon the importance of the will to learn the alphabet. The first issue is shorter, with eight pages in total when compared to other issues of the journal.

### **6.1.2. Issue II: April 14, 1887<sup>156</sup>**

The second issue consists of articles from Nadir, Mazhar, M. Re'fet and Şerif Ali-zade Murat. The first article of the high school section is written by Nadir and dedicated to mathematics professors. He focuses on the importance of mathematics education but only when imposed upon students through a true methodology, because mathematical sciences are the basis of all sciences and art. Knowing mathematical sciences can increase the possible contribution of students to all sciences and art. However a suitable mathematic education should be given upon the technique of arithmetic. Arithmetic is described as the soul of mathematics. To defend his thesis he gave examples from the French scientist Antoine Lavoisier<sup>157</sup> and his personal experiences, supported by mathematic problems regarding the conflicts in his thesis. At the end of the article he indicates that in the forthcoming issues will focus further on this issue.

The high school section continues with two articles of M. Re'fet. The first article is dedicated to explaining the general structure of the globe based on its physical and geographic characteristics. He gives examples from the other continents by comparing them with Anatolia as if Anatolia is the center of their comparison perception. The second article is also based on similar issues: Description of the climate, sun, oceans and rain. At the end of the article M. Re'fet tells that these articles will be continued. In the third part of the high school section there are some problems that address high school students.

The middle school section's article was written by Mazhar. In the introduction of the section he explains that the articles were written in a course format for students to

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<sup>156</sup> *ibid.* p.42

<sup>157</sup> French nobleman and chemist widely known as the father of the modern chemistry. (1743-1794)



understand better. The title of the article is “First Course” (*Mukaddime*) followed by its sub-section “Substance” (*Madde*). Some parts of the article were written as dialogue between students and their teacher about the course.

The primary school section consists of Şerif Ali-zade Murat’s (Graduate of NTM) and Mehmet Nuri’s (Graduate of NTM) articles. Şerif Ali-zade Murat’s article (*Asıl Zenginlik Tahsil-i Hünerdir*) speaks of the personal education experience of the writer. He came from a wealthy family whose father was a businessman in the rural areas, but he was well aware of the importance of knowing the natural sciences in order to be successful in business. Therefore with his father’s money he had taken a good education that enlarged his worldview. Instead of trusting the wealth his father had, he worked hard to learn new things and contributed to the future of his father’s business and the country’s future. He advises the future generations to spend their time learning the natural sciences instead of having fun relying on the wealth they have. The second article (*Hayali Hakikat Mahv Eder*) speaks of the superstitious belief that a society imposes upon children as a result of the gravity of knowledge. The natural issues are interpreted by individuals using their imagination which is far from being parallel with the reality of things. These interpretations represent an important place in children’s life as they evolve in society. The writer advises the students to learn more about natural sciences and its methodology in order to enlarge their knowledge about the reality of things.

The last part of the issue ends with a warning (*İhtar*). The first issue’s problems had been answered as only a number by the students who had sent a letter to the school. The warning explains that the answers should be written in detail, explaining how they had solved the problem. Only one student named “*Matematik Meraklılarından Hilhati*” had answered the problem properly, and had also sent a new equation asking for its solution. It was explained that the solution would be given in the next issue but that the student might come to NTM to learn the solution of the problem in the meanwhile. The second issue was twelve pages, which makes the accumulative number of pages twenty in total.

### 6.1.3. Issue III: April 27, 1887<sup>158</sup>

The third issue consists of the writings of Nadir, M. Re'fet, Mazhar, Mehmet Hulusi and Mehmet Nuri. The high school section covers the continuation of the previous issue on advice for professors regarding the methodology of teaching mathematics. Nadir gives problem examples and explains how these problems should be solved by the course professors. He argues that rather than using equations the professors should encourage the students to think through arithmetical methodologies. The second article is the continuation of M. Re'fet's first article in the previous issue. In this section he focuses firstly on climate, temperature and the sun by giving examples from different countries. The last sub-section of the article focuses on the anthropological adaptation of human beings to the climate. He uses India, Africa, China versus France and other European countries for comparison. In some parts he focuses on racial differences based on the climate's influence. In the third issue we might see the solutions of the previous problems given to readers, and the answer that "*Matematik Meraklularından Hilka'ti*" had sent was published in this issue. He also included a compliment to the journal telling about the encouragement it gave to him for learning mathematics.

The middle school section is also a continuation of the previous issue, which was about physics. Mazhar divided this section to three sub-sections: "Transformation of the Substance" (*Tebeddül-i Eczam*), "Impassableness" (*Adem-i Tenafüz Kabiliyet-i*) "Divisibility" (*İnkısam*). He uses definitions and examples to explain these subjects. The second article of this section written by Mehmet Hulusi and is relatively short compared to the others. The article is about aerospace and the solar system. This article is the first part of an article series that would continue in the forthcoming issues. The last article of the middle school section was written by Mehmet Nuri, and is apropos to human beings and society. This article gives information about a Western story by Robenson and summarizes a dialogue in France about this novel. The dialogue is between a student who had read the story and a teacher. The student says that he would prefer living like Robenson, and the teacher explains that Robenson could not have been able to survive on an island if he had

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<sup>158</sup> *ibid.* p.72

not encountered civilization and learned the accumulation of knowledge there in the first part of his life. The student is convinced with this answer and understands the importance of society and civilization that structures the accumulation of scientific knowledge.<sup>159</sup>

The primary school section consists of an only article written by Mehmet Nuri: *Hıyanet-in Mücazâtı*. The article starts with an allegory between a mouse, a frog and a sparrow hawk. The theme of the story is based on the punishment of infidelity among friends; the mouse and the frog. The frog had prepared a trap for killing the mouse but while he was trying to perform his plan a sparrow hawk eats both of them. Mehmet Nuri preaches that children should like each other with sincere feelings and this might be possible only if the children get arithmetical education. Besides, friends should help each other in learning their lessons. The issue ends with a warning that indicates that a problem from the first issue had been solved by a student from *Mekteb-i Mülkiye-i Şahane*.

#### **6.1.4. Issue IV: April 28, 1887<sup>160</sup>**

The forth issue starts with the continuation of Nadir's methodological guidance to professors. He gives several problem examples and the solutions of the problems according to the methodology he advises for professors. He suggests solutions based on algebraic methods instead of using equation with unknown variables such as "S" or "A". He also compares the two methodologies to express the benefits of using algebra. The high school section continues with the article series of M. Re'fet. His first sub-section is dedicated to religions. However this is a very brief expression of the structure of the world's religions and the numbers of believers of these religions. The article basically focuses on the continents and their geographical structure. The article also gives detailed information regarding the discovery of different continents and the demographical structure of them. There is also a detailed explanation about the discovery experiments of the poles and the

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<sup>159</sup> Robinson Crusoe is a novel by Daniel Defoe published in 18th century United Kingdom. It is an autobiography of a character that spends years on a tropical island alone. The novel tells the story of this man who had managed to survive in an island.

<sup>160</sup> *ibid.* p.102

difficulties faced during these experiments. As a result he focuses on the importance of travelling and how travelling contributes to sciences. He recommends that younger generations travel more to learn about natural sciences.

The middle school section is also a continuation of the previous series about physics. Mazhar gives examples about the divisibility of things and relates the strangeness of the examples with the power of God. There is also a detailed explanation about microscopes and insects that can be studied with microscopes. The section continues with the articles of Mehmet Hulusi on aerospace.

The primary school section of the fourth issue is relatively longer than the other issues. At the end of the section we see some problems targeting primary school students for the first time written by Nuri. There are story-based articles of Şerif Ali-zade Murat and Mehmet Nuri. The first article of Şerif Ali-zade Murat starts with a story cautioning children about the results of theft that does not just end with capture but also can result in regret. In the second article, Mehmet Nuri explains that children can also do scientifically experiments. He gives the example of Denis Papen<sup>161</sup> and tells a story from other children's experiments.

#### **6.1.5. Issue V: 5 May 1887<sup>162</sup>**

In the fifth issue in addition to the contributors of the previous issues can be seen in an article by Mehmet Nuri. The issue starts with the sequence of Nadir's advice to professors. He focuses on the importance of "Common Sense Verification" (*Hiss-i Müşterek Nizanı*) for the problems that had been solved. This method is suggested in order to control the results of the problems and to avoid calculation errors. Students should verify the numbers by calculating an average value of the problems that does not give the exact result but verifies the closest value by using logical estimation. For instance, multiplication of 18,426

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<sup>161</sup> Denis Papin was a French physicist, mathematician and inventor known for invention of the steam engine (1647-1712).

<sup>162</sup> *ibid.* p.132

and 2, 47 should be verified by calculating the value of “18x2” which makes 36. When the students calculate the value of the given decimal numbers they might make a calculation error due to the point: “,”. Knowing a close value to the exact result will inhibit the student from making a mistake. The second sub-section of the high school section is written by M. Re’fet as a continuation of his previous articles on geography. He again focuses on the poles and the travels made to the poles previously. He also explains the evaluation and structure of continents by examining Europe and Asia.

The following section is dedicated to middle school students and was written by Mazhar, Hulusi and Arif. The first article is on physics and a continuation of the previous articles of Mazhar. The article consists of definitions of atom, gases, smell, density and molecules. Hulusi’s article is a continuation of his previous subject which was on aerospace. Lastly, Arif explains his interest in chemistry and how chemistry is important for different fields, mostly for natural sciences. Chemistry and knowledge accumulation in this discipline is used in many fields such as health, pharmacy, industry, trading, photography, telegram and daily used materials.

The primary school section is written by Şerif Ali-zade Murat and tells a story of a little boy who disobeys his mother’s rules. The little boy faces unpleasant events due to his behaviors. The article counsels children to obey their parent’s rules in order to have good experiences through their childhood. At the end of the section Nadir corrects typographical errors of the previous issues and apologizes to the readers.

#### **6.1.6. Issue VI: *May19, 1887*<sup>163</sup>**

The sixth issue was published two weeks after the fifth with no explanation regarding the one week delay. The high school section again starts with the guidance article addressing the professors. Nadir gives mathematical problem examples and their ideal solution methodology in this issue. His article terminates with a warning paragraph about the next article (*İhtar-ı Mahsus*), since in this issue he had been talking about the general

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<sup>163</sup> *ibid.* p.163

methodology of teaching mathematics. In the following issues he would focus on the subject of numeration and the ideal methodology to train students about this subject. The second article of this section is written by M. Re'fet as a sequence to the previous one. In this issue he speaks about the globe and the movement of races through the land. His emphasis on the Russian territory in terms of largeness and context is worth discussing. We observe the focus on the evolvement of Russian territories and races through West European countries in his explanations. The second sub-section of this article focuses on the mountains of Europe and gives a brief explanation of the nations and races living in the periphery of these mountains.

The middle school section starts with the fifth course of the sequence subject: Physics. Mazhar focuses on the atoms and their resistance by giving examples from daily life such as: Galata Tower. In the second article of this section Hulusi continues to give information about aerospace regarding the solar system. He also gives brief information about their passion for studying to encourage the young readers. He also compares late European physical works with the findings of Plato.

The primary school section starts with a short story based on an allegory between a little boy on detention and an insect that works hard for being a butterfly. The insect suggests to the little boy that he discipline himself to study and spend his time alone learning new information in order to be able to achieve success and happiness in life. The second article is again about mathematical games. This section was written by Nuri and the problems are solved by him.

#### **6.1.7. Issue VII: *June 9, 1887*<sup>164</sup>**

The seventh issue was published three weeks after the previous issue, on June 9, 1887. There is a warning at the beginning of the issue regarding this delay in that publishing periodical each week caused errors made in typesetting the copies. Nadir had limited time to check for errors as he was also occupied with the management of the school.

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<sup>164</sup> *ibid.* p.193

They had decided to publish the issues biweekly beginning from that issue. The warning paragraph ends with a salutation to subscribers saying that they would not get a raw deal because of this regulation. Nadir continues to his previous article series in this issue. At the end of the article he makes a warning to teachers suggesting that this methodology should be studied with students that have advanced knowledge in mathematics. Moreover this methodology is more suitable for students who will become mathematics teacher in the future. The second article is written by Re'fet as a continuation of his previous articles. He continues to give information about the globe in terms of rivers and the usage of rivers from the beginning of the humanity. For instance, commerce through the rivers is discussed by giving the example of Byzantine Empire which was later conquered by the Ottomans in order to confiscate the Bosphorus. The second sub-section of the article is dedicated to lakes. He also starts a new article in this issue regarding Europeans, Latins Slavs and Saxons. This is an article based on the influence of geography on historical events and demographical distribution of human beings. He gives detailed information about colonialism, as France, Spain, Portugal and British Kingdom had invaded far territories and imposed their language to these lands. Also, many residents of these countries had immigrated to these colonized lands and acquired an important social status. He uses a critical language as he discussed this process.

The middle school section consists of psychical courses written by Mazhar. In this article Mazhar gives information about the substances and pores. While doing that he gives examples from experiments that can be seen in daily life. In one particular sub-section he focuses on the skin and gives biological information about it. Again we might see that different disciplines are being explained in the same article by relating one to the other. The section continues with an aerospace article by Hulusi. He again dedicates a paragraph to Kepler and his success to encourage the students about studying science.

The primary school section is written by Nuri and is divided into two sub-sections. Firstly he presents a story that explains the importance of mathematics in daily life. There are two little boys bored of mathematics homework as they question the necessity of this subject. Their father tells them a story of another two little boys that started doing commerce without knowing mathematics. In the development of the story the

brothers encountered problems regarding the calculation of their lots. The story continues in the following issue. The second article of Nuri is again a mathematical game. This is also the continuation of the game given in the previous issue.

#### **6.1.8. Issue VIII: 13March 1888<sup>165</sup>**

The eighth issue was published eight months after the previous one. The issue opens with an excuse notice regarding the cessation of the publications that the publications had stopped because of some mandatory matters. The notice ensures that their work is as serious as the previous ones, and in the following issues they would be adding the translation of some scientific literature and novels. As promised in the notice the high school section opens with the continuation of the previous articles of Nadir of guidance for mathematic teachers. The second article is again a continuation of the previous one written by Re'fet. He focuses on the success of British Kingdom by relating their sustainability in their geographical positioning, and that being an island had helped them survive invasions, and the inhibition of invasions had opened the road to technical and agricultural development throughout time, and British administrators had refused to open a tunnel under the English Channel in order to prevent the possible invasions. However, Re'fet suggests different techniques that will connect European land with the British island; and he gives information about the racial background of British Kingdom.

The middle school section opens with a newly presented subject and a new writer. Dr. Şekib İsmail presents a summary of the Sanitation and Hygiene course given in *Nümune-i Terakki Mektebi*. This article is highly interesting when compared with the political environment of the Empire. Through the summary of the course we see the correlation between being healthy, knowing the sciences in order to be healthy, and the importance of personal health for being an ideal citizen. He gives examples from school times for to support his thesis. For instance if the students drink cold water when they come back from breaks in sweat, they might get ill, and will lose time for resting to heal. This

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<sup>165</sup> *ibid.* p.223



might prevent them from learning new information, which also means a loss as a citizen, but if they know how to protect their health they will be able to succeed in learning. The section continues with the article Mazhar on physics. In this chapter he talks about heat and relates the course with examples from architecture.

The primary school section opens with the continuation of the story given in the previous issue. This is relatively a long and complicated story when compared with the ones given in the previous issues. The second sub-section is a translation of Jules Verne's "Five Weeks in a Balloon". The translation was done by Mazhar, probably from the original French version of the novel. The sub-section covers only a part of the novel.

#### **6.1.9. Issue IX: *March 27, 1888*<sup>166</sup>**

The ninth issue was published two weeks later than the previous issue, as promised. Nadir continues his previous article addressing mathematics teachers. He focuses on the units of measurement covering length, volume, weight, area, time and money units such as the meter, liter, kilogram, gram, hectare, day, week, year, etc. The measurement units given are all appurtenant to the European system of measurement. Moreover he talks about the frank, French money, as an example of measurement. We also see its utilization in the mathematical problems. The article continues with introduction of addition in terms of ideal methodology for training students. Nadir signed the article as it will continue further in the following issue.

The second school section opens with the summary of the courses given in the school in health protection courses. The article is again written by Dr. İsmail. The subject of the article is "The Nature of Life and its Essentials" (*Esas ve Tabiat-ı Hayat*). In the introduction he asks, "What is life?" (*Hayat nedir?*), and in the following paragraphs discusses this conflict in a philosophical approach. Basically he divides living and lifeless entities and gives a framework of the cosmos. The creation of the universe and the structure of the cosmos are related with the responsibility of the health protection between the lines,

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<sup>166</sup> *ibid.* p.253

and a living creature has to take responsibility for its health protection in the universe. This article is relatively short when compared with the previous one. The section continues with the physics article by Mazhar on the same subject. The third article in this section is written by Mehmet Hulusi, again on aerospace. He gives further examples regarding experiments made by Galileo. He demonstrates how Aristotle's thesis on physics had been refuted by Galileo and other physicians.

The last the last section is again dedicated to primary school students and consists of three different sub-sections. The first article is written by Nuri as a continuation of the mathematical story of the previous two issues. We see that the story terminates in this issue. The second article is again a mathematical game suitable for primary school students. In this article there are two different games addressing the students. The last sub-section, "Variation" (*Mütenevvia*), starts with a disclaimer that the novels of great writers such as Shakespeare and Victor Hugo were promised to be given in the previous issues. Starting from this issue they would provide the translations of these novels by taking from the Tarik newspaper.<sup>167</sup> By providing them as pieces they will be able to correct the errors previously made in the newspaper and would present a collective of the novels. The first piece given in this issue is a translation of Shakespeare by Nadir. However this issue is the last publication of the periodical. The promises given in the disclaimer could not be fulfilled.

## 6.2.Content Analysis

### 6.2.1. The educational approach

For many years education has been a significant field of research for political philosophers and social scientists. Those who had worked in these fields developed an

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<sup>167</sup> A newspaper published before 1891 along with *Sabah* and *Saadet*. It used to be one of the most popular newspapers in the ditto era. The copies can be found in Ankara University, Political Sciences Faculty Library (SBF Koleksiyonu).

educational doctrine parallel to their socio-political theories. As the socio-political and cultural elements evolve, the education perceptive changed correspondingly. In the following paragraphs we will be presenting the main approaches that might more or less influenced the evolution of educational structure in Ottoman Empire. These doctrines could be divided in three main approaches based on their very own political nature: the despotic approach, the liberal approach and the egalitarian approach.

For representing despotic approach Plato's ideas could be taken into consideration with his own words on parents: "...students who are in the educational approach belong to the state (rather than their parents) and the education is an irrevocable function of the state that imposes and structures the values according to the needs of the state".<sup>168</sup> In terms of its targets in the field of education the Hamidian regime more or less suits this description. The role of education was much valued through the nineteenth century as a concern of the political needs of the era: Improving the attachment to the center and building cultural viaducts between generations for the sake of the state. Throughout NT issues familial relations rarely denounced by the authors. The main focus was particularly on the regard of educating self and taking methodological and scientific education from modern schools. Therefore exclude parents as a source of main reference regarding children's education. Nonetheless, NT was a periodical appurtenant to a private Muslim school. State's political interests were not its premised objectives. Herewith the education approach enforced in NTM and suggested in NT could not be evaluated as a despotic approach but might have similarities with some of its characteristics.

Even so, among the issues we might see that arts, commerce and sciences were valued more in comparison to the professions in the service of the state. Nadir criticized the growing tendency to work in the bureaucracy<sup>169</sup>, however we do not know if he encouraged the young students to work in arts and sciences for the sake of these fields or if he encouraged them to fortify the state's technical foundation. Considering the biographical work of Nadir we might say that he was quite detached from the political environment of

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<sup>168</sup> Rusk, Robert R. *The Doctrines of the Great Educators*. (Macmillan, London.,1965). p.30

<sup>169</sup> Nadir, Mehmet. "İfade-i Mahsusa, Medar-ı İftar" *Nümmune-i Terakki*. (Issue 1, 7 April 1887.) p.2

the era. Even if he faced several investigations, unlike his contemporaries he did not directly get involved in or support any political movement. His pedagogical writings are far from any political context, as discussed earlier.

Second, the liberal approach could be presented by Kant's selected ideas on education. He occupies a significant role as being the pioneer for many philosophers and scientists. As regards to Kantian education -or educating self- was essential for human beings. Kant believes that education was enlightenment and was ultimately the unity of discipline which results in freedom. Although, training was not described as the nature of education, as it did not allow an individual to be enlightened fully, it is, in fact, seen necessary in the overall process of learning in Kant's pedagogy. Due to these facts, he had a pessimistic view about the success of the education system he had idealized at the time being. Accordingly, to maintain the ideal system, a top-down reform was needed; professors should be educated suitably in the progressive approach, that is to say a system that is self-replicating.<sup>170</sup> A self-replicating political understanding that is free from dogmas was needed to educate professors. He stated that children should be educated according to the needs of the future.<sup>171</sup>

In this sense Nadir has a closer approach to Kant as he had also focused on the importance of educating professors within a progressive methodology. All of the NT issues we examined began with an article dedicated to future mathematic professors. The articles present clues about using more critical thinking educational methods. However, differently from Nadir, Kant puts an emphasis on the importance of family to replace the impossibilities in the educational institutions.<sup>172</sup> In this sense he was quite far from believing there could be a system that would serve all children, even with well-educated professors.

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<sup>170</sup> Kant, Immanuel. *Lectures on pedagogy*. (Anthropology, History, and Education Cambridge University Press, 2008 ed.) p.437-485

<sup>171</sup> *ibid.*

<sup>172</sup> *ibid.*

In the historical context the egalitarian approach is based on the idea of “without equality there won’t be freedom”, from the *Social Contract* written by Rousseau.<sup>173</sup> The harmony of the society is the point of departure, as the rights of society were thought of being over and above the rights of an individual in order to maintain egalitarianism. In this approach harmony is based on the collectivity and collaboration of individuals. The profits or interests of an individual are excluded in order to maintain the freedom of other individuals. According to Rousseau the best behaviors and habits of children should be developed through the instruments of the education system. Therefore the education system should be optimized by the state to maintain the harmony of the society. Nevertheless, the main target of the education was considered to be the freedom and happiness of children, which would contribute to the collectivity in an indirect manner.<sup>174</sup> Education should therefore free children but should not give them the idea of dominating others.<sup>175</sup> This was also considered to be mandatory for ideas and knowledge; dogmas should not be imposed on children as inalienable and concrete realities for shaping their worldview.<sup>176</sup> However, the values of the society, which should also be in parallel with the idea of freedom, should construct an important part of the curriculum. Due to these explanations we might suggest that Rousseau was a defender of social harmony and the spirit of collectivity based on the nourishment of the individual’s self-expression. This expression is mandatorily based on the liberation or emancipation of the capabilities of humankind.

In this sense Nadir’s educational vision seems almost parallel with Rousseau’s description of an ideal society. Almost all of NT’s articles were based on self-expression and development in order to achieve harmony in the society. For instance, in the first issue, Nadir explains the targets of the periodical, stating that individuals should learn sciences and arts “with sincere intentions”. Their intention should be based on servicing other individuals with this accumulation of knowledge. He decided to publish NT in order to

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<sup>173</sup> Rousseau, Jean-Jacques. *Social Contract or Principles of Political Right*. (Dover Publications, New York, 2013 ed.) p.2

<sup>174</sup> *ibid.* p.2-16

<sup>175</sup> *ibid.* p.33-38

<sup>176</sup> *ibid.*

reach and teach the children of his homeland as explained by himself.<sup>177</sup> Almost all of the articles put an emphasis on the importance of science and arts, and they place curiosity and self-development at the center of human existence. Self-development is considered to be a necessity and de facto goal of the realization of self.

Mehmet Nuri's article named: "Human Beings are in Need to Live with Society" (*İnsanlar Cemiyetle Yaşamağa Muhtactır*) explains the importance of the accumulation of knowledge and of helping each other by transmitting the information gathered from the investigation of nature. Accordingly, the accumulation of knowledge over different generations is the only way to survive in nature. A person who refuses to live with society is still dependent on the knowledge he had learned through his observations while living in the society. Therefore, Nuri comes to the point where he points out the necessity of society for an individual, plus the importance of accumulation of knowledge through education from generation to generation.<sup>178</sup>

As a result we might say that the major educational idea of point of departure of Rousseau on behalf of freedom and social harmony influenced the intellectuals of the nineteenth century in the Ottoman Empire. Rousseau's educational target and emphasis on collectivity structure constituted the main goals of the NT periodical. However, the Hamidian regime was closer to the autocratic approach. Therefore in the tonality of the issues we do not directly see the despotic appeal of the era. These conflicts conduct us to a point that needs further explanation about the positioning of the periodical.

Nadir and his fellow writers escaped the oppression of the era by writing only on the sciences and arts. Political arguments were discarded (or were never intended to be included) in the issues. This might be explained by two main arguments: Firstly, students were wished to be seen as apolitical instruments of the educational institutions. Among the educational institutions the main target was to eliminate the political and socio-cultural positioning of students and educate them as ideal citizens. Secondly, the era was one of prohibition, and most of the intellectuals were afraid to state their ideas in order to avoid

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<sup>177</sup> Nadir. "İfade-i Mahsusa." p.2

<sup>178</sup> Nuri, Mehmet. "İnsanlar Cemiyetle Yaşamağa Muhtactır" *Nümune-i Terakki*. (Issue 3, 21 April 1887) p.31

punishments. For these reasons it is difficult to observe any political positioning in the periodical when considered with the political structure of the Hamidian era. The society is glorified in the issues and the students are encouraged to learn sciences and arts to better the society. In terms of patriotism, the articles are quite weak in directly addressing the unity of the Ottoman Empire. The society mentioned and idealized in the articles mostly addresses the people living in the Ottoman lands rather than in the West or East part of the Empire.

The tonality and the emphasis of the issues are firstly based on self-development and self-discipline in order to promote autonomous learning and to contribute to the sciences. The contribution to the sciences is taken as a furthering of knowledge for humankind. From this point of view, political issues are neglected and the harmony of society is placed at the center. On the other hand, self-development is also seen as the main target for being happy and recognizing the essence of life. Also, bringing students to a-political thinking demonstrates the tendency to educate children according to a discipline that targets unity within the society. Self-questioning, internal conflicts or self-development were advised for students as these characteristics do not lead to political grouping or movements.<sup>179</sup>

### **6.2.2. Emergence of youth as a different social category**

In traditional Ottoman education system of dividing students according to their level of knowledge or biological age did not exist. In the local religious schools education was

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<sup>179</sup> In this sense Aristo's *Nichomachean Ethics* can be taken into consideration. His major work concerning the practical manner of ethics was dedicated to his children as parallel to the case of Nadir and NT. The aim of ethics idealized carries out some main points that is similar to the periodical's tonality. First, happiness and self-discipline is taken as the major fact of completing self. Higher aims that would nourish one's happiness and self actualization is overvalued as he explains the essence of life in relation with the ideal ethics. Therefore happiness (*eudaimonia* in Antique Greek) emerges as the basis of life and the goal of actions. Happiness is considered to be valuable for itself and can only be accesible through logic (*logos*), self-sufficiency (*autarkeia*), intelligence (*nous*) and work (*ergon*). - Aristoteles. *Nikhomakhos'a Etik* (Bilge Su Yayınları, Ankara, 2007 ed.)

undertaken in only mixed classroom in terms of age and knowledge level.<sup>180</sup> In essence, education was based on reading the Qur'an and learning the alphabet. A division of age groups was not necessarily made as there was not a fixed age or level to start the school. However, we know that the professor was obligated to train each student according to their knowledge level. In some cases the most successful student became an assistant in class to train the other students.<sup>181</sup> Modernization and regulation of the schooling system among the Empire comes with different social structuring. Even though most of the regulations made could not go further than theory, we know that private institutions such as NTM were utilizing more or less this system. This can be observed through the NT periodical.

There are five main sections in each issue of NT, as explained by Nadir in the first number of the journal.<sup>182</sup> In the first section Nadir addresses the parents and the young professors with his advices. Then we see high school, middle school and primary school sections that are dedicated to students of those levels. The articles and the mathematical questions are organized according to the capabilities of the students along the divisions. The last section is a mixture of games that might address all students. In the three main areas, primary, secondary and high school; there is a major difference in the primary school section. It is mostly a mixture of story-based articles giving advice to children about moral values and self-discipline. Some of the stories are animal allegories or memoirs of the writers that gives advises in how to behave. For instance, in the first issue Mehmet Nuri tells about his memories about the time he started his education and how his willingness to learn took him to Istanbul from a small village. He counsels young generations to have a passion for learning. Any passion would be rewarded by the state (or Abdülhamid II. as explained in the article) if they really wanted to learn and educate themselves.<sup>183</sup>

In the second issue there is also an article addressing primary school students. The article is based on social inequalities. Accordingly the real wealth is knowledge and

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<sup>180</sup> Somel. *Osmanlı'da Eğitim'in*. p.35-38

<sup>181</sup> *ibid.*

<sup>182</sup> Nadir. "İfade-i Mahsusa."

<sup>183</sup> Atlas. *Nümunе-i Terakki'den Günümüze*. p. 8



heritage cannot enlarge someone's knowledge about the world. It is explained that for being a good businessman and for augmenting the wealth of their families even rich students should train themselves in the sciences and arts.<sup>184</sup> In the primary school sections, work ethics, self-discipline and moral values hold an important position along with the promotion of common moral values such as being honest, loving people, and obeying the rules of parents. However, the main emphasis is on self-discipline and the importance of working.<sup>185</sup>

In terms of context, the secondary and high school sections are similar to each other. Articles based on the natural sciences are presented in both sections in the issues. However, it is hard to recognize a difference in the school levels in the articles presented. The high school section distinguishes itself by the articles provided by Nadir on teacher-training, as pointed out previously. Due to this similarity we might say that primary school students are seen as a category that needed to be educated more about moral values than about the sciences. Nevertheless secondary and high school students are separated as a different social category: Youth. Nonetheless, whether due to the strict censorship of the era or NT being a school-student periodical, the a-political tonality can be seen in the issues even if they target youth.<sup>186</sup>

### **6.2.3. How does the *Nümune-i Terrakki* perceive natural sciences?**

#### **6.2.3.1. Teaching methodology**

According to the authors of NT, in the field of natural sciences, when compared with their European counterparts, Ottoman Empire was vis-à-vis a backwardness. In this

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<sup>184</sup> Şerif Ali Zade-i Murat. "Asıl Zenginlik Tahsil-i Hünerdir" *Nümune-i Terakki*. (Issue 2, 14 April 1887) p.17

<sup>185</sup> Referred to the article series written by Mehmet Nadir in the nine issues.

<sup>186</sup> In this sense NT do not correspond with the political appeal of youth's definition given in the previous chapters. However they do distinguish their position from primary school students (children) by different manners as explained.

sense, the future generations (who had been suitably trained) were seen as an antidote to the postponement in nineteenth century. In other words, for Nadir, determination of the younger generations could overcome this conflict, and future generations have a huge responsibility in terms of social integration into modern world. The role of the state, on the other hand, is to give suitable education to children in both private and public schools. Even if conditions are limited, any tool (such as periodicals presented to the public) could be a solution for falling behind the West.<sup>187</sup> Throughout the issues, the political conjuncture of the Empire in nineteenth century is not perceived to be a result of the Ottoman culture and political environment but rather as a result of misleading the children in the sciences.<sup>188</sup> In other words, falling beyond the “modernity train” in terms of technical equipment and scientific education explained by this mislead and false education system. In fact, the motivation of Nadir was also shaped due to these reasons and resulted in establishment of a private Muslim school and publishing periodical (NT) in order to reach the children and youth leaving far from the center of the state.

The main target of the periodical was to educate the younger generation and nourish their curiosity in the sciences. In the first issue Nadir states that learning must be for the benefit of learning and improving self, not for getting a diploma.<sup>189</sup> However, Nadir himself is aware of the lack of qualified professors in the Empire.<sup>190</sup> He wanted to educate and guide future mathematics professors through his article series presented in the beginning of the issues. The periodical also put an emphasis on the difference between the center and the periphery in terms of the education system and quality, as the center provides better education to students and offers modern education methods for those who would like to improve themselves in the natural sciences.<sup>191</sup>

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<sup>187</sup> Nuri, Mehmet. “Hayali Hakikat Mahv Eder” *Nümunne-i Terakki*. (Issue 2, 14 April 1887) p.20

<sup>188</sup> Referred to the articles written by graduate authors of NT.

<sup>189</sup> Nadir. “İfade-i Mahsusa.”

<sup>190</sup> *ibid.* p. 9

<sup>191</sup> *ibid.* p. 7. - Center – periphery cleavage approach represents a famous work developed by Şerif Mardin. Accordingly the difference among center and the periphery had forged the cultural basis of Modern Turkey since Ottoman Empire. This conflict and the theory developed by Mardin regarding

Most of the scientific articles were written as dialogues inside a classroom. We see that the dialogues between students and teachers are structured upon question and answers. Nadir gives a quotation from Lavoisier and explains the importance of teaching in order to learn. As also stated by Nadir, those who would like to improve themselves should teach for progress.<sup>192</sup>

There are quotations and success stories of Western philosophers and scientists included to encourage the student in these fields. The success stories of scientists are offered to prove that self-discipline and curiosity spark the discoveries in the natural sciences, and also bring happiness to oneself.<sup>193</sup> In this context there are two main points that are worth discussing. Firstly, encouragement is targeted in the examples of Western scientists. In other words, by telling life-stories of Western scientists the writers points out the possibility of doing successful science if one has enough curiosity and self-discipline.<sup>194</sup> With this thesis the writers put an argument against the idea of impossibility of producing science in Eastern countries. Secondly, they introduce the methodology of the natural sciences with real-life examples of experiments in order to explain the practical usage of science and its placement in our daily life. Even if the target of the periodical was limited at the time, we can see that the methodology used by Nadir was a struggle with the distance to sciences that top-down modernism had forged in the society. The examples given by the

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the issues it bring along had later become an important framework for to analyse the social structure of Modern Turkey. For further information see: Mardin, Şerif. "Center Periphery Relations: A Key to Turkish Politics?" *Post-Traditional Societies*. (Vol: 102, No. 1., 1973)

<sup>192</sup> Nadir, Mehmet. "Hesab Muallimlerine Rehber'den" *Nümune-i Terakki*. (Issue 5, 5 May 1887)

<sup>193</sup> For instance in the primary school section of the forth issue Mehmet Nuri presents an article based on thinking and inventing for to encourage the students to do more experiments in their daily life. Firstly he tells a story of a young boy who had discovered how wood and glass can give heat to people. The children in the story found this by experimenting and by coincidence. Therefore Mehmet Nuri encourages students to try new things and observe the natural elements around them. Secondly Mehmet Nuri tells the story of Denis Papein and advices children to be curious of the things that happens around them. – Nuri, Mehmet "Tefekkür İhtirain Validesidir" *Nümune-i Terakki* (Issue 4, 28 April 1887) p.46

<sup>194</sup> In the sixth issue Mehmet Hulusi introduces the laws of Kepler. As he makes an introduction he makes an emphasis on the work ethics of Kepler by stating that he had been working too hard for 22 years and found these laws. Hulusi, Mehmet. "Fezaya Atf-ı Nazar'dan" *Nümune-i Terrakki*. (Issue 5, 5 May 1887) p. 67

authors could be explained as an effort to abolish the distance between the daily life of Ottomans and scientific way of thinking.

The methodology he suggested in the introduction to the article series for future professors demonstrates how Nadir was struggling with the tradition of memorization which accordingly structured the Eastern learning methodology.<sup>195</sup> While solving the mathematic problems or equations, Nadir suggested using number “1” instead of S, L, Q as non-known variables which accordingly will help students to improve their calculation talent. Using equations based on unknown variables is evaluated as a methodology based on memorization.<sup>196</sup> The problems provided by Nadir are based on proof of theories instead of solutions based on calculation.<sup>197</sup>

We should remember that the schooling system in the *medreses* was based on the memorization of the Qur’an. However we do not know how Nadir evaluated directly the *medrese* system and the education given in these schools.<sup>198</sup> Nonetheless, this conflict was not necessarily an issue just in Eastern countries. However, natural sciences required a methodology based on induction and deduction.<sup>199</sup> Mazhar summarizes this approach as such, as he refers to induction methodology: “If an individual gets used to putting an idea forwardly on his own, he might benefit from anything he reads.”<sup>200</sup>

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<sup>195</sup> Nadir, Mehmet. “İlm-i Hesab, Muallimlere Rehber” *Nümune-i Terakki*. (Issue 2, 14 April 1887) p.10

<sup>196</sup> *ibid.* p.9

<sup>197</sup> Nadir, Mehmet. “Halleri Matlub Mesail” *Nümune-i Terakki* (Issue 4, 28 April 1887) p.45

<sup>198</sup> *ibid.*

<sup>199</sup> Deduction, deductive reasoning is the process of reasoning from one or more statements to reach a certain conclusion. Deduction links several statements with conclusions. Induction, on the other hand, is reasoning in which the statements seek to supply evidence for the certainty of the previously known conclusion. The conclusion of a deductive argument is certain and defined at the beginning; in other terms based upon the evidence given. Both are philosophical research methods used in social and natural sciences.

<sup>200</sup> Mazhar “Mebahis-i Hikmet-i Tabiiye İfade-i Meram” *Nümune-i Terakki*. (Issue 2, 14 April 1887) p.14

### 6.2.3.2. Mathematics: The foundation of the sciences and life?

According to Nadir, without mathematics it is impossible to produce any scientific research; therefore mathematics is taken as the basis of all sciences because of its usage in all of the natural sciences. Arithmetic, on the other hand, is seen as the spirit, the infrastructure of mathematics.<sup>201</sup>

An article he wrote that was dedicated to primary school students summarized his emphasis on mathematics when he advised: “Love everyone with sincere feelings. Do not set traps for your brothers and sisters like that tyrant frog set for the poor mouse. Try to start while you are young to be a good person. This is only possible with education. Have passion for reading. Start by learning arithmetic, because with mathematics you might get to know yourself.”<sup>202</sup>

The mathematical problems that Nadir presented, impelled the students use Western units of measurements such as kilograms, meters, grams, etc., and, even the money value of the French *frank* was used in some problems.<sup>203</sup>

### 6.2.3.3. Interdisciplinary articles

The physics and chemistry articles were mostly combined as interdisciplinary natural science articles. Most of them were composed as dialogues between students and professors, and the rhetoric of the articles is like a professor speaking in the classroom. In some parts of the articles we see explanations of physical events along with the existence of God. For instance, in the “Science and Education” introduction article, we see his highlight

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<sup>201</sup> Nadir. “İlm-i Hesab” p.9

<sup>202</sup> Nuri , Mehmet. “Hiyanetin Mücazati” *Nümune-i Terakki* (Issue 3, 21 April 1887) p.32

<sup>203</sup> We do not know whether Nadir had taken these problems from international periodicals or he had written them on his own. Probably he used these values in order to simplify the calculation and the values.

on God (*Cenab-ı Allah*) as he explains the necessity to fully use the mind God gave us, and that using the mind is perceived as worship.<sup>204</sup>

In some parts of these articles we also see information on biology.<sup>205</sup> Health discourses take place in the last two issues, in different articles. The writer of the health articles, Dr.Şekib İsmail, explains that the articles are brief courses, the context of which places an emphasis on the importance of health in doing science and having discipline in daily life. He concludes that the health of the body is necessary for the health of the mind, and living longer will give one the opportunity to learn and experience more. Furthermore, learning more about the world and nature matures both individuals and society.<sup>206</sup> In his other article, he gets more involved with biological issues, relating the philosophical separation of living and non-living creatures.<sup>207</sup>

The fluidity in the disciplines might demonstrate the mastery of the writers in each field, and the interdisciplinary involvement in their writing must be seen as a result of non-memorization methodology suggested by Nadir.

#### **6.2.3.4.Science, progress and social harmony**

Lastly, in some articles we observe narrations about professions and how the sciences are practiced in these professions. In these articles we see encouragement for using the natural sciences in a practical manner to prove the need of sciences for daily life and for the progress of society. For instance, in the primary school section of the last issues there is a story series that explains how to use mathematics in commerce. The story is based on two brothers who are trying to do commerce with the fruits and vegetables they cultivated. However they do not know mathematics and they are unable to calculate their revenue,

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<sup>204</sup> Mazhar. “İlim ve Ma’rifet” *Nümune-i Terakki* (Issue 1, 7 April 1887) p.6

<sup>205</sup> Mazhar. “Mebahis-i Hikmet-i Tabiiye’den” *Nümune-i Terakki* (Issue 7, 9 June 1887) p.78-80

<sup>206</sup> İsmail, Doktor Şekip. “Mekteb-i Nümune-i Terakki’de Tedris Olunan, Hıfz-ı Sıhhat Derslerinin Hulasası” *Nümune-i Terakki* (Issue 8, 13 March 1888) p.89

<sup>207</sup> İsmail, Doktor Şekip. “Esas ve Tabiat-ı Hayat” *Nümune-i Terakki* (Issue 9, 21 March 1888) p.99

which results in disagreements between themselves, and learning just four operations solves their conflict.<sup>208</sup>

We might say that the periodical tries to encourage and support young generations to learn and be curious about the natural sciences. The methodology and the tonality used in the issues are based on the necessity of focusing on the practical usage of learning. Knowledge is seen to be more valuable when used for the benefit and for the progress of society. Curiosity in these fields is seen as an instrument to be a completely happy and fulfilled person, and memorization in any course or in the sciences is to be avoided in the education system. Children are advised to question the issues more and more in order to experience and learn through experience. However, the appeal of the encouragement to students does not have a tone of pessimism against the education system so that in the Hamidian regime, children were able to have the education system they desired.

#### **6.2.4. Social and moral issues**

In the analyses we have made since now we can easily observe the regard and significance of the education system in order to educate the future generations according to the cultural norms and in parallel with the contemporary world order of the era. In this framework, education in “childhood” undertakes a role based on moral norms found to be suitable for the ideal future generation. However, in the education system studentship separated childhood into different stages. As we also see in the NT journal, primary school education was mainly based on accumulation of moral norms for developing self for the sake of the society. Secondary and high school education was based on learning about sciences, and the students were taken to already have more dynamism and involvement in social affairs. This is not a conceptualization limited to the periodical we are looking into; it can also be seen in the nineteenth century after the modernization of institutions. Furthermore, this process is also common in Western societies in the course of modernization. However with the financial difficulties and the urge to catch the “belated

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<sup>208</sup> Nuri, Mehmet. “Çocuklara İlm-i Hesap Nasıl Öğretilir?” Nümune-i Terakki (Issue 8, 13 March 1888) p.93-95

modernity train”<sup>209</sup> might have obliged the state to invest only in secondary and high schools from which they might benefit sooner.<sup>210</sup>

There are some main arguments and norms that had been discussed in the nine issues. Superstitious beliefs in Ottoman society was criticized between the lines of articles and articulated with the importance given to the natural sciences instead of other kinds of beliefs. For instance, Nuri argues that the astrological events such as solar eclipses and falling stars were related to social happenings such as war, death and disasters that might happen in the future. These superstitious beliefs were not being investigated as they were believed by society to be realities.<sup>211</sup> However in the following pages he explains that European societies also had similar beliefs,<sup>212</sup> which shows the Ottomans that these kinds of non-scientific norms and structuring can be overcome by working along in the field of natural sciences.<sup>213</sup>

Belief in Islam and other monotheistic religions was taken as a logical result and a moral norm that should also encourage individuals in their scientific works. In other words, even if superstitious beliefs were refuted by the writers of NT, monotheistic beliefs were analyzed as were scientific works, and theories regarding substance (in chemistry and physics) were related to God’s creation in some parts. We might argue that monotheistic religions were taken as a source of reference in moral and scientific issues where

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<sup>209</sup> “Belated modernity” is a term used by Meltem Ahıska by referring to the Turkish national identity which is described as in a feeling of “always being late”. Ahıska explained the modernity as an attitude of questioning the present where being back and forward forms a relationship with the present and one-self. This attitude accordingly forged the basis of Turkish national identity from the nineteenth century onwards. For further information see: Ahıska, Meltem. *Occidentalism. The Historical Fantasy of the Modern*. (South Atlantic Quarterly 102 (2-3), 2003) p.351-379

<sup>210</sup> Somel. *Osmanlı’da Eğitim’in* . p.68-84

<sup>211</sup> Nuri. “Hayali Hakikat.”

<sup>212</sup> *ibid.*

<sup>213</sup> For further information regarding the superstitious beliefs of different societies M. Re’fet’s article published in the fourth issue can be given as an example. He discusses the senselessness of idol worship of certain societies as he explains their social chaos with their beliefs. - Re’fet, M. “Kutb-ı Şimaliye Vusul İçin İttihaz Edilen Turuk” *Nümune-i Terakki*. (Issue 4, 28 April 1887) p.40



superstitious beliefs are criticized as being antiquated in the contemporary world and were separated from the idealized moral norms by the authors of NT.<sup>214</sup>

Self-discipline and work ethics were two important norms that were promoted through the articles for overcoming the hegemony of West in the natural sciences. In the primary school section of the sixth issue there is an article regarding the importance of work to survival, because: “Time is too precious to be wasted and should be spent working and learning new things throughout life. In the last sentence it is counseled that: “For education we should chain our desires...”<sup>215</sup> Trusting family wealth and inheritance was criticized by the authors. Inheritance would not be enough for survival if one did not know how to take it forward.<sup>216</sup> Self-training for specialized professions was also advised in introducing the sciences in the articles.<sup>217</sup>

In other articles, regarding this subject, the authors accent the importance of self-actualization, and those children should thoroughly consider any order or rule, and traditions and doctrines should be judged through logic and experimentation.<sup>218</sup> In this process professors play an important role in guiding students and by using the ideal methodology.<sup>219</sup>

In the same line we might also see how precaution is suggested to children. Another didactic story in the primary school section is dedicated to the misdeed so flying and

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<sup>214</sup> Aristo’s physics is also criticized as a non-scientific work done in the early ages. His misleading had been indoctrinated by recent works of Newton, Galileo and many other scientists accordingly. – Hulusi. “Fezaya.”

<sup>215</sup> Translated from the Turkish version: “*Eğitim için nefsimizi hapsedelim.*” : Nuri, Mehmet. “Mektebli Bir Çocuk İle İpek Böceği” *Nümune-i Terakki.* (Issue 6, 28 April 1887) p.69

<sup>216</sup> Murat. “Asıl Zenginlik” p.17

<sup>217</sup> Arif, Mehmet. “Fenn-i Kimyadan Bir Nebze” *Nümune-i Terakki.* (Issue 5, 5 May 1887) p. 57-60 and Hulusi, Mehmet. “Mebahis-i Hikmet-i Tabiiye’den” *Nümune-i Terakki.* (Issue 8, 13 March 1888) p.90

<sup>218</sup> Arif. “Fenn-i Kimyadan.” p.60

<sup>219</sup> Mehmet Nadir’s article series are based on this issue as discussed before. (Can be seen in all 9 periodicals.)

theft.<sup>220</sup> For primary school students, basic moral norms are exhorted in the didactic or metaphorical stories, but there is no reference made to Islam. These norms are introduced only as a necessity for social harmony and self-actualization.

Another important issue is about health and how physical health is important for a healthy mind. This idea presented as a responsibility towards the self and society. The body should be kept clean to be healthy and to tidy one's life and mind as they rely totally on the body. There are many references in the biological articles about the important of cleanliness. In the last two issues, health courses covered in NTM are presented to demonstrate how health issues should become a part of the curriculum.

Overall, the morality approach of the periodical is based on two main points. Firstly we see a significant difference between primary school versus secondary and high school in terms of the basis of the education. These students are trained for professions for the progress of the society which is in parallel with the nineteenth century's targets. Secondly, moral norms are separated from the Islamic values as they are based on the elements that structure a society working in accord with Islam but towards progress. Traditional values were being judged from a pragmatic viewpoint, but the creation of nature was attributed to God, and moral values are less focused on Islamic elements.

#### **6.2.4.1. Encouragement for geography: Going beyond the empire's borders**

In the field of sciences, astronomy occupies an important field of interest for NT authors. Mehmet Hulusi wrote a series of articles for the journal for secondary school students. In his articles astronomy is combined with geography as he introduces the continents, climates, and the anthropology of the human species, demography and languages. He also dedicates a section to human beings living on different continents. We see his emphasis on colonialism and how European countries confiscated territories because of their geographical interest. He takes a critical approach as he explains the

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<sup>220</sup> Şerif Ali-zade Murat. "Hikaye" *Nümune-i Terakki*. (Issue 4, 28 April 1887) p.45

colonialism in the continents.<sup>221</sup> In the article series he focuses on two areas that he feels need to be studied, firstly, he tells stories of the voyagers who had discovered or tried to discover new lands by ship. He tries to encourage the students to travel more to different areas in order to discover the geographical landscapes and to improve the transportation to different places. For instance, in the fourth and fifth issue, M. Re'fet introduces different routes and methods of reaching the North Pole by the Bering Sea, the Baffin Sea, the Atlantic Ocean, and the Spitsbergen Route. He also gathered the stories of journeys made by Western voyagers and explains that the voyages made to these lands had furthered the sciences such as meteorology and physics.<sup>222</sup> With his emphasis on the discovery of these lands we observe an ambition to reach new lands under the flag of the Ottoman Empire. However colonialism is not presented as the target of these journeys. The main emphasis of going beyond the borders is learning about the world and discovering new places. Nonetheless the authors of NT are well aware of the fact that colonialism had contributed a lot to the social and natural sciences. Therefore their critics about colonialism are conflictual when considered with the historical realities of the progress of science. Nonetheless their approach and tonality seems against colonialism and assimilation of different cultures.

In terms of the anthropological approach we observe the clues of distinguishing races according to the continents they live in. For instance black people are described as being lazy due to the climate of their continent, Europeans are known for benefitting from the healthy air in the beautiful mountains they reside in, and due to this healthy

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<sup>221</sup> In the *Küre-i Arz* (Globe) article he gives a brief about the colonized areas by different European countries. Immigration to American lands is also criticized and evaluated under colonialism. Accordingly these nations are taking their languages in the colonized areas and destroying the cultures of these areas. "*Fransızlar Kanada'dan tard olundular; fakat Fransız lisanı ve Fransız unsuru Kanada'da baki kalıp bu soğuk iklimde Fransız unsuru Afrika müstemlekatından ziyade bir sür'at ile tezayüd etmektedir. İtalyanlar şimdiye kadar müstemlekata malik olarak lisan ve neseblerini akvam-ı baideye karıştırmamışlar ise de, Almanlar gibi bunlar da diğer Latin akvamının muhaceretini ta'kib ederek her sene Amerika ve Afrika'ya hicret ediyorlar.*" and "*Hayfa ki buradaki hükümet-i İslamiye Almanların nüvaziş politikasına kapılarak, evvelce münasebat-ı siyasiye giriştiler. Şimdi ise Almanya donanması ara sıra Zengibar Memaliki sevahilinde nümayişler ederek bir taraftan [da] tevsi-i müstemlekata çalışmaktadır.*" - Re'fet, M. "*Küre-i Arzdan*" *Nümune-i Terrakki*. (Issue 5, 5 May 1887) p.87-88

<sup>222</sup> Re'fet. "*Kutb-ı Şimaliye.*"

environment they live longer and have a healthy physiology that assists them intellectually.<sup>223</sup> Even if Europe is depicted as the center of civilization, with the immigrations and invasions America could take the civilization flag in the future as foreseen by M. Re'fet.<sup>224</sup>

However we do not see any explanations regarding the Middle Eastern societies. African and Far Eastern people are depicted in the articles but the Middle East is neglected. The disregard of Middle East might be explained by several reasons. First of all the will of Ottoman State to be a part of Western civilization might had appeared as a neglect of Middle East continent which would be result of not knowing how to classify Middle Eastern societies vis-à-vis the new political conjuncture of the world. However, as indicated in the previous chapters the approach of NT and its authors should be at least considered as a member of Islamist modernists. Therefore their disregard might be a result of not knowing the exact positioning of Islam and Islamic societies in the new emerging conjuncture. They might have intended to focus on the modernization of Ottoman State by being the ideologues of a conflictual era. Again in this regard, their approach might be evaluated as correspondent to Islamic modernism. Second interpretation of this disregard might be summarized with their conflictual positioning towards colonialism. Throughout the long depictions colonialism had been criticized by the authors; however colonization of Islamic societies is not discussed as a fact or possibility. In this sense the authors might had perceived “their East” as continent they should colonize and modernize according to their newly established social and cultural synthesis. This fact again demonstrate us their conflictual positioning vis-à-vis the idea of colonialism.

Selim Deringil argued that at the end of nineteenth century, Ottomans adopted a colonial stance toward the people living in their periphery, mostly in the East of the capital. This approach had seen colonialism as a survival for modernism where Deringil used the

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<sup>223</sup> Re'fet, M. “Güneş ve Ekalim'den” *Nümune-i Terakki*. (Issue 3, 21 April 1887) p.23-25

<sup>224</sup> Re'fet. “Küre-i Arzdan” p.51

term “borrowed colonialism” for the case of Ottoman Empire.<sup>225</sup> Usama Maksidi, on the other hand, theorized Ottoman modernization and reforms in the periphery by explaining the case of Arab provinces under the vision of violence and reform making.<sup>226</sup> In this framework Ottoman Empire, by its ethnical and religious diversity provide researchers an era of re-structuring Orientalism and Occidentalism within the state. This, I would like to argue, cannot be directly compared with the general usage of Orientalism and Occidentalism. Nevertheless “being late” or in other words “belated modernity” which had created an anxiety in the late Ottoman Empire might have re-produced a colonialist vision of seeing the periphery.

### **6.2.5. The *Nümune-i Terakki* within the context of the Hamidian Era**

In parallel with Nadir’s positioning, along in the NT, we might observe the proximity of NT authors with the Islamic modernism, and how they tried to optimize the traditional values with modern sciences. Thus NT’s tonality is also close to Islamic modernism of Young Ottomans. Noting this fact, in the following paragraphs we will be giving analyze of correspondences between NT and the Hamidian Era.

First of all, when considered with the political structure of the era, we should be stating that the growing tendency towards bureaucratic professions was directly criticized in the articles. Commerce and scientific works were considered to be more valuable fields for their contribution to the progress of society. However, when Mehmet Said Paşa<sup>227</sup>

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<sup>225</sup> Deringil, Selim. “They Live in a State of Nomadism and Savagery”: The Late Ottoman Empire and the Post-Colonial Debate” *Comperative Studies in Society and History*. (Vol 45, No:2, Cambridge University Press, April 2003) p.313

<sup>226</sup> Makdisi, Usama. “Rethinking Ottoman Imperialism. Modernity, Violence and the Cultural Logic of Ottoman Reform” *The Empire and the City*. (Edited by Jens Hanssen,Thomas Philipp and Stefan Weber, Beirut: Ergon Verlag, 2002) p.47

<sup>227</sup>For further informationabout Mehmet Said Paşa who had been sadrazam for several times along in the nineteenth century. See: Said Paşa.“Said Paşa Hatıratı” *Sabah* (Cilt 1. Dersaadet, 1910) p.173, 204, 393, 577.

came to the fore in 1888 a new approach was introduced with his new *lahiya*.<sup>228</sup> Therein, training students for positions in the state did not respond to the basic needs of the Empire. A more mundane and practical education system was indeed for the swift progress of the society, but the differences and contradictions of the curriculums practiced in different regions of the Empire were far-reaching. The existing professors (*muallim*) were unable to deliver a suitable and ideal education system.<sup>229</sup> In this framework NT was rendering service to the deficiencies seen by the statesmen, but Said's revision emphasis targeted public schools, as the curriculum of the private schools was separate. NT was thus never criticized for its education system and was a pioneer in working towards an ideal and uniquely deliverable education system.

Bayram Kodaman explains that after 1882, with the growing criticism of the society, the curriculum was revised with adding more moral and religious courses. The critics were coming from the group of statesmen who had seen public schools as institutions for training bureaucrats.<sup>230</sup> However, NT is far from being a tool for imposing moral norms upon students, especially the norms related to Islamic values. In this framework NT protected its curriculum from the debates of statesmen who had seen public schools as being in service of the state bureaucratic system.

The prevalence of the NT issues in all regions cannot be known truly. We only know that there were students from other regions that solved and sent problems to the journal. Despite the prohibitions in the field of publishing in the Hamidien era, NT had reached to students outside the NTM. We also know (from the responses coming from students that were published in the issues) that the periodical were popular in other private schools in Istanbul.<sup>231</sup>

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<sup>228</sup> *Lahiya*: Legal documents preraperad by statesman in order to detect and solve conflicts.

<sup>229</sup> Somel. *Osmanlı'da Eğitim'in*. p.220 – 223

<sup>230</sup> Kodaman , Bayram. *Abdülhamid Devri Eğitim Sistemi*. (Ankara Türk Tarih Kurumu, 1988) p. 111-113

<sup>231</sup> İhsan Efendi from Mekteb-i Mülkiye-i Şahane İdadisi – “İhtar” *Nümune-i Terakki* (Issue 3, 21 April 1887). p.32

The reason for abandoning the publishing after the ninth issue is not clear. As Nadir explained in the seventh issue (on behalf of 6 seven issues) he had difficulty controlling the issues week after week.<sup>232</sup> Therefore seventh issue of NT was published 3 weeks after the sixth one, on 9 June 1887. However the eighth issue was published almost after a year followed by the ninth and last issue of NT. At the beginning of the eighth issue Nadir explains that the publishing had to stop for some months due to some compulsory conflicts. Even so ninth issue is the last issue of NT.

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<sup>232</sup> Nadir, Mehmet. “*İhtar*” *Nümune-i Terakki* (Issue 7, 9 June 1887). p.74

## **CHAPTER VII**

### **CONCLUSION**

This study intended to carry out a research on NT children's periodical, and analyze its several meanings. First of all childhood is a social category and therefore it has close-knit ties with socio-political structure of its era. Youth, on the other hand, apparently a sub-category of "children" that had emerged more or less with the idea of modernization and national education system. Secondly children are also the agents of the social construction and thus, should be considered as agents of history. However by their very own nature youth is more a significant category in the field of politics and as agents of history. Children, on the other hand, are more silent and inactive in the social life but, have a lot of significance for states by being the guarantee of the future. Thus children's literature is a significant tool for the construction of childhood category and a rich heritage for researchers to understand children's culture in a certain era. However NT distinguishes itself from other children's periodicals by being the first "student or school periodical" in the Ottoman Empire that had addressed primary, secondary and high school students within the same issues.

Throughout the nine issues of NT primary school sections distinguish itself by being a tool for moral education and a transposing of moral values which is understandable when



considered with the natural results of modernization efforts in a traditional society. Among the modern education approaches exhorted in several traditional societies' practical and secular education was firstly performed in secondary and high schools where primary schools had continued to be a part of or under the domination of clergy. NT carries out an emphasis on the reservation of Islamic moral values vis-à-vis Western value system. And, therefore suggests a pragmatic moral education approach that would not replace the Islamic values but synthesizes Islamic moral value system with newly natural sciences education methodology. This approach and the tonality of NT is close to the Islamic modernism movement which had emerged with Young Ottomans such as Namık Kemal and continued until the middle of twentieth century. Natural sciences and rational thinking found to be suitable with Islamic values and tradition along in the periodicals. Thus "scientific methodology" should be taken from the West as the Islamic values should be protected. Mehmet Nadir's pedagogical approach seems totally suitable with the Islamic modernism movement as observed throughout his writings and as a concrete result of being one of the pioneers of Muslim private school establishment business.

The idea of encouraging young generations in the field of natural sciences is a common aspect that can be observed along in the publications of the Hamidian era. Based on the structure of the autocratic regime fortified with censorship of Yıldız Palace technical recoveries, new technologies and modern science methodologies had been an important theme of these publications as a natural result of censorship. In order words, political issues were neglected mandatorily by the ideologues of this era. The approach of NT is completely parallel with its conjuncture when considered with these facts.

Another important aspect is based on the other fields that future generations are being encouraged through the articles in the periodical. Accordingly, bureaucratic positions that are in the service of the state had been over valued before and in the Hamidian era which had caused several problems in long term. Even if these positions, in the service of the state, were significantly important for the future of the commerce, production service and industrial affaires should not be disregarded for catching the "modernity train". These professions were seen and evaluated as a mandatory responsibility of the individuals living in the Ottoman Empire. Thus, students are encouraged to educate themselves along these

fields. Additionally this encouragement can be analyzed with the silently growing tendency to create or fortify the Muslim bourgeoisie vis-à-vis the successful Armenian and Greek bourgeoisie living in the frontiers of the Empire. This approach and encouragement became more visible after 1908 with the National Economy Policy of Young Turks.

Overall, these encouragements were in the favor of social harmony and collectivity even if the emphasis of the education system proposed is based on the progress of self. Therefore individual is not neglected but placed in social collectivity as a part of an organism. Along in the periodical “the school” is perceived as the first institution or micro organism that an individual should be a part of. Besides, as a result of being a part of an institution, two significant conclusions can be made: Firstly, this approach performed in a Muslim private school could have constructed “a generation” who had the same values and world view. And second, schooling system, newly established modern institutions could have created an elitist outlook along in the Ottoman society which will be observed in the political area of Ottoman State and Modern Turkey in the following decades. Overall, the collectivist approach had been the basis of the education system idealized along in the twentieth century.

Lastly, the conflictual positioning of “colonialism” should be open to discussion. As discussed in the following chapters the authors have inconsistent statements about this subject. Even if it is difficult to understand their positioning regarding this conflict some certain conclusions can be made. The disregard of the Middle Eastern societies whether in historical, anthropological or in geographical articles can be explained by the paradoxical situation Ottoman ideologues found themselves within the imperialism aspect. This position puts a distance to the existence and position of Middle Eastern societies vis-à-vis the modernist movement and imperialism.

To conclude, this study was an attempt of remembering the construction of children and youth and their very own positioning in the socio-political structure. Texts definitely do change; they are not the same in another point in time, covered with layers of subjective meanings given by adults. And, maybe for a proper end, we should quote to Antoine de

Saint-Exupéry: “Grown-ups never understand anything by themselves, and it is tiresome for children to be always and forever explaining things to them.”<sup>233</sup>

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<sup>233</sup> Saint Exupéry, Antoine de. *The Little Prince*. (Chapter 1, Reynal & Hitchcock Pub., 1943 ed.)

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## APPENDIX 1

### Mehmet Nadir in his younger years

(From: Nadir, Mehmet. *Terbiye ve Ta'lim-i Etfal: Çocukların Eğitim ve Öğretimi, Bir Eğitim Öncüsünün Yazıları 1895* (prepared and translated by: M. Sabri Koz and Enfel Doğan, İELEV Yayınları, İstanbul, 2005)



## APPENDIX 2

### Mehmet Nadir in his older years

(From: Nadir, Mehmet. *Terbiye ve Ta'lim-i Etfal: Çocukların Eğitim ve Öğretimi, Bir Eğitim Öncüsünün Yazıları 1895* (prepared and translated by: M. Sabri Koz and Enfel Doğan, İELEV Yayınları, İstanbul, 2005)



### APPENDIX 3

Introduction page of the *Nümune-i Terakki* (Issue 1, 7 April 1887)  
(From: Atlas Tarih Dergisi. *Nümune-i Terakki'den Günümüze İstanbul Erkek Lisesi Özel Eki*. (Doğan Burda Dergi Yayıncılık ve Pazarlama, 2015)

