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# Educational Research and Reviews

26 August, 2018  
ISSN: 1990-3839  
DOI: 10.5897/ERR  
[www.academicjournals.org](http://www.academicjournals.org)



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# **The examination of the link between academic and sports performance in competing rhythmic gymnasts in secondary school**

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Received 26 July, 2018; Accepted 10 August, 2018

**This study, investigating whether sports has a positive impact on students' academic life' aims to compare the grade point averages of competing rhythmic gymnasts and 7th grade students not engaged in any branch of sports. The study was conducted with female secondary school students (n=80). The study group was divided into two: The first group (n=40) comprised top 40 rhythmic gymnasts (height: 138.7±2.04 cm and weight: 28.7±1.11 kg) who participated in the Turkish National Rhythmic Gymnastics Competition while the second group (n=40) consisted of students who do not do any sports (height: 145.6±4.44 cm and body weight: (38.9±5.04 kg). The comparison was made based on both groups' general point averages (GPA) at the end of the year. Mann-Whitney U test was used to compare the point averages as part of statistical analysis. At the end of the study, it was found that the academic achievement of the rhythmic gymnasts was statistically significantly higher than the sedentary group (p<0.05). In line with the results of the study, the comparison of rhythmic gymnasts with non-sports students revealed that rhythmic gymnasts had better scores in terms of academic achievement. This finding can stem from the fact that regular sports activities enhance mental development in addition to physical development or help to prepare a much more efficient work plan.**

**Key words:** Academic achievement, sports achievement, rhythmic gymnastics.

## **INTRODUCTION**

Primary school is an educational period for children aged between 6 and 13 (Turkish Ministry of Education, Legislation, 2018). As primary education covering a period of fastest growth and body development in children is of great importance in terms of education, it affects their physiological development stages and emerges as critical processes in children's body

development and social life (Özsaker, 2001). Developed countries attach great importance to sports and promote children's participation in sports and physical education programs starting from early ages. It is stated that children encouraged to do sports experience a healthier socialization process and become more successful throughout their lives (Aydoğan et al., 2015). Sports

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**Table 1.** Comparison of height and weight in rhythmic gymnasts and sedentary children.

Parameter	Group	Mean±Standard deviation	p
Weight (kg)	Sedentary (n=40)	38.9±5.04	0.00*
	Rhythmic Gymnastics (n=40)	28.7±1.11	
Height (cm)	Sedentary (n=40)	145.6±4.44	0.00*
	Rhythmic Gymnastics (n=40)	138.7±2.04	

\*p&lt;0.05.

**Table 2.** Comparison of academic achievement in rhythmic gymnasts and sedentary children.

Group (n=80)	Academic Achievement Mean±Standard deviation	p
Sedentary (n=40)	86.1±0.83	0.00*
Rhythmic Gymnastics (n=40)	94±0.59	

p&lt;0.05

training beginning in school ages allows children to have a planned life starting from early years. With attending school, athletes' responsibilities gradually increase. They have to continue both school and sports education. In this period, children and their families need to establish a more planned order. It is important to ensure that they plan school, training and homework hours in a day and maintain this order according to this plan. Rhythmic gymnastics is an artistic and aesthetic sports that requires beginning training at very young ages, earlier specialization before bone maturation, intensive training per week, high level of technical elements performed, lots of repetition and different abilities (Bobo-Arce and Mendez-Rial, 2013). A good gymnast needs to receive special training for improvement, which also requires heavy training and a long preparation period (Douda et al., 2008). Several sources state that starting age for rhythmic gymnastics is 6-8 (Di Cagno et al., 2008). The reason for this may be that high efficiency in this branch requires a period of 10-12 years (Bulca and Ersöz, 2004) and flexibility as the most important motor ability depends on age to a great extent (Elibol, 2000). Rhythmic gymnasts start to take part in competitions beginning from novice category at the ages of 7-8. It continues in child category for ages 9-10 and cadet category for ages 11-12. Secondary school is a decisive period for academic achievement. In this period, children set a goal for high school entrance exam and focus on achieving this goal. Quality education received in secondary school is the most significant step for high school and university period.

This study was conducted with successful athletes who were competing in rhythmic gymnastics branch and advanced to cadet category; they continued this sport

along with school since early ages and were among the top 40 athletes in the Turkish National Championship. Investigating whether or not sports has any positive impact on academic life, the study aimed to compare the grade point averages of rhythmic gymnasts and children who were not engaged in any sports branch.

## MATERIALS AND METHODS

The study was conducted with 80 girls in 7<sup>th</sup> grade, in the age group of 12. The study group was divided into two; rhythmic gymnasts and sedentary group (Table 1). The first group consisted of athletes who were doing rhythmic gymnastics for 5.96±1.2 years, participated in Level 1 and 2 National Rhythmic Gymnastics Championship competitions held in different times in 2018 academic year and ranked among the top 40 athletes in the Turkish National Rhythmic Gymnastics Championship after 2 phases. Sedentary group comprised female students who were in the same age group and did not engage in any sports branch. Academic achievement scores were assessed based on the students' general point averages at the end of the 2017-2018 academic year (Table 2). The students' grades were obtained from the report cards given at the end of the year, with the consent of their parents. Mann-Whitney U test was performed for comparing the point averages as part of the statistical analysis of the two groups' academic achievement. Level of significance was accepted as p< 0.05.

## FINDINGS

Table 1 indicates height and weight of rhythmic gymnasts and non-sports students in the same age group. The result of statistical analysis revealed that weight and height were significantly lower in the rhythmic gymnasts compared to the non-sports students. Table 2 indicates the end-of-year GPA of the rhythmic gymnasts and non-



sports students in the same age group. The result of statistical analysis indicated that there was a significant difference between the GPA of children who were regularly engaged in rhythmic gymnastics and GPA of children who did not do any sports and only participated in school activities. It was seen that rhythmic gymnasts had higher GPA than sedentary children at the end of the year.

## DISCUSSION

This study compared academic performance of rhythmic gymnasts who competed in the Turkish National Rhythmic Gymnastics Championship and students not doing any sports at secondary school. It was found that rhythmic gymnasts had statistically significantly higher academic achievement compared to the sedentary group ( $p < 0.05$ ). It was also found that (Table 1) weight and height were significantly lower in rhythmic gymnasts than non-sports students. It can be said that physical measures are the return of regular training beginning from early ages. According to the results of the study, rhythmic gymnasts had better grades in their academic performance compared to non-sports students (Table 2). The reason for this can be that regular sports activities enhance mental development in addition to physical development (Yarım, 2014). Furthermore, it can be claimed that the difficulty of managing both sports and academic life is overcome thanks to a planned and regular life, which brings success to athletes in both areas. Regular physical activity supports people's development with physical and physiological effects such as increasing bone mineral density, strengthening muscles and joints, maintaining musculoskeletal system, controlling body weight, reducing fat mass and improving heart and liver functions (Orhan, 2015). In their study in 2018, İbis and Aktuğ (2018), assert that sports play a major role not only in health and physical development but also in attention deficit and improved academic performance in children. Ishira et al. (2018) state that physical fitness gained with regular physical activity improves brain functions and is positively associated with academic performance at the same time. Another study supporting this was conducted in Canada. The study found that the time spared for physical activities was positively associated with the time allocated for reading among school children (Feldman et al., 2003). In their studies, Singh et al. (2012) and Morita et al. (2016) also supported this finding by asserting that physically more active students had also higher academic achievement. In another study, Coe et al. (2006) stated that students who took physical education class had higher school grades than other students although no significant relationship was found between academic achievement and students taking physical education lesson.

Apart from primary school children, similar studies were also conducted on university students. In a study investigating whether there was a statistically significant difference between academic performances of the top and bottom athletic teams in the National Collegiate Athletic Association, Bailey (2017) indicated that the top athletic teams also performed better academically compared to their bottom counterparts.

In today's educational approaches, children concentrate on inactive activities mostly. Many children are directed to activities improving academic performance such as courses, homework, private lessons, etc. Families can see academic achievement as the primary criterion and take into consideration this goal in choosing activities for their children (Bolat, 2016). Restricting participation in sports may lead children to other activities as they have more leisure time. The studies analysing weekday and weekend activities indicate that watching TV and playing computer games stand out among the most preferred activities (Orhan, 2015). Sharif and Sargent (2006) claim that the more children watch TV the greater the decrease in academic performance.

However, as is clearly seen in our study, including sports activities in activities outside school can have more positive impacts on academic achievement. There are several factors affecting participation and continuing sports. Children may attach importance to concepts like game, health, status or performance (Altıntaş et al., 2014). Thus, promoting participation in several sport branches including rhythmic gymnastics and encouraging children for sports are critical in terms of healthy development, academic achievement and raising individuals who are happier, more successful and productive in their future lives.

## CONFLICT OF INTERESTS

The author has not declared any conflict of interests.

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*Full Length Research Paper*

# The frequency of using idioms in writing for the students learning Turkish as a foreign language

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Received 2 June, 2018; Accepted 24 August, 2018

**In foreign language teaching, the transmission of the culture within which the target language grows is as important as teaching new words and grammar. All elements of the culture have their own special places within the vocabulary of the language. Reflecting not only the linguistic structure but also the culture of the society to which they belong, idioms pose utmost importance for foreign language teaching. The aim of this study is to determine the level that Turkish as a Foreign Language students use the idioms they have learnt in the class while writing. To this end, the idioms covered in B2 and C1 level Turkish as a Foreign Language course books have been specified, and the frequency at which the students use these idioms on their writing-based exam papers has been determined. Therefore, the questions whether the students are able to use these idioms or not, and if they do, what type of idioms they prefer to use in terms of semantics, have been addressed within this study. Following that, samples of linguistic activities that can be employed for teaching idioms have also been proposed hereby.**

**Key words:** Teaching idioms, written production, teaching Turkish as a foreign language.

## INTRODUCTION

For the teaching of not only the native tongue but also a foreign language, the ability to use idioms properly is a prerequisite of speaking and writing well in that language (Hinkel, 2017; Liontas, 2015). Bearing this in mind, the notion of idioms stands as a significant subject for teaching foreign language, since idioms are necessary for achieving linguistic competence, not to mention that they serve as the reflectors of culture. With the semantical layers it harbors, an idiom basically represents the lifestyle as well as the cultural heritage of the nation to which it belongs. Therefore, learning idioms inevitably involves a cultural dimension (Liu, 2017;

Huang, 2001).

Every culture has its own language which brings along a distinctive identity. The language hosts all characteristics of the culture, as well as the entire historical and social inheritance. Bearing in mind that language is not just a system of signs but it also means culture, the notion of culture itself should never be neglected when it comes to learning or teaching a language (Tran, 2010). Since language is a phenomenon that grows along with the society to which it belongs, mastering a foreign language requires the ability to think within the mindset of that society and to have knowledge

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about the cultural background of that society.

Every idiom was born by the process of cultural accumulation and cannot be translated by using the words or the grammatical structures that exactly correspond to those in the target language (Nida and Taber, 2003). For instance, the idiom “dereyi görmeden paçayı sıvamak”, which can be interpreted as “to start preparing for something too early or without any solid reason”, may be considered as the Turkish counterpart of the English idiom “count one’s chickens before they are hatched”. Although both sayings serve the same purpose, either of them possesses a different linguistic structure stemming from cultural variation. As illustrated in this example, every society has its own distinctive mindset, which should be adopted by those wishing to learn the language that belongs to a given society.

All elements of the culture have their own special places within the vocabulary of the language. Reflecting not only the linguistic structure but also the culture of the society to which they belong, idioms pose utmost importance for foreign language teaching. As also stated by Aksan (1999: 91), idioms reflect the material and non-material culture of a society, including the mindset, lifestyle, surroundings, traditions, jokes, epigrams, relics and beliefs of the people speaking the same language, and they are equally important for linguistics, literature and folklore.

In general, the studies conducted within the field of teaching foreign languages not only emphasize the importance of teaching idioms of the target language, but also point at the difficulty of doing so, and remark that the idioms which cannot be perfectly understood might have a negative effect on comprehending the entire text (Marton, 1977; Andreou and Galantomes, 2008). Moreover, since foreign language learners tend to be skeptical and timid when it comes to transferring idiomatic notions from their native tongue, there are also studies suggesting that it is not easy to learn even the idioms that have exactly the same meaning and structure in the learner’s native tongue (Kellerman, 1977; Laufer, 2000; Hulstijn and Marchena, 1989). The difficulty of learning idioms in a foreign language stems from the facts that idioms reflect the linguistic and cultural structure, the customs and traditions, the historical background and the lifestyle of the society to which they belong, that they hold metaphorical meanings in addition to their referential meanings, and that they are conventionally-born phrases achieved in time and by the collaboration of the members of that society.

Working with idioms is generally regarded as a hard work to accomplish (Hinkel, 2017). However, teaching idioms in a foreign language can be achieved by various methods including planning a proper teaching environment, choosing the right idioms to teach, classifying idioms in terms of their semantical features, proposing them within a context and supporting the

teaching process with audio-visual material (Rizq, 2015). By scanning the existing literature for studies concerning this topic (Irujo, 1986; Gibbs, 1987, 1991; Glucksberg, 1993; Kövecsez and Szabo, 1996; Lennon, 1998; Boers, 2000; Bayraktar and Yaşar, 2005; Akkök, 2009; İşeri, 2010), it can be seen that:

- (i) The idioms that are frequently used in daily life,
- (ii) The idioms that are easy to learn in terms of grammar and vocabulary,
- (iii) The idioms that have a clear meaning,
- (iv) The idioms comprised of words with meanings that facilitate grasping the overall meaning of the idiom,
- (v) The idioms that have a counterpart in the learner’s native tongue and share the same notion and the structure in both languages are regarded to be relatively easier to learn. Therefore, it is recommended to start with teaching the idioms that are frequently used, structurally and semantically simple, and comprising of words that bear their core meanings.

Understanding idioms requires the attainment of the “ability to understand and use idioms appropriately and accurately in a variety of sociocultural contexts, in a manner similar to that of native speakers, and with the least amount of mental effort” (Liontas, 2017: 623). There are various approaches to the classification of idioms in terms of semantics. Studies focusing on this issue (Şanskiy, 1969; Subaşı, 1988; Nunberg, 1978; Makkai, 1972; Cacciari and Glucksberg, 1991; Aksoy, 1993) are based on the influence of the meaning of the words composing an idiom on the overall meaning of the composed idiom. In the light of these studies, the idioms in Turkish can be classified in three groups in terms of semantics:

- (1). Highly analyzable idioms: Idioms in this group are directly related with the meanings of all of the words composing the idiom. For instance, “kafa dinlendirmek”, which can be interpreted as “to stay away from worrying or from problems that tire one’s mind”, is an idiom made up of two words that directly refer to the idiomatic meaning.
- (2). Moderately analyzable idioms: Idioms in this group involve only a single word which keeps its core meaning and contribute to the idiomatic meaning. For example, “gözden düşmek”, which can be interpreted as “to fall out of favor”, harbors “düşmek”, which can be translated as “to fall”, connotes the overall idiomatic meaning.
- (3). Unanalyzable idioms: Idioms in this group are made up of words that do not directly contribute to the overall meaning of the idiom itself. For instance, “yüz göz olmak”, which can be interpreted as “to be too familiar or close with someone for no reason”, is comprised of words none of which connote the overall idiomatic meaning when considered as separate words.

Based on these assumptions, this study aims to determine the level that Turkish as a foreign language students use the idioms they have learnt in the class while writing.

## MATERIALS AND METHODS

### Research model

Aiming to determine the level that Turkish as a foreign language students use the idioms they have learnt in the class while writing, this study has adopted the single screening model, which is "a research approach targeting at describing a situation or a condition as it is" (Karasar, 2012: 77).

### Population and sample

The population of this study consists of adult students learning Turkish at language training courses located in Turkey, whereas the sample group is comprised of 235 students learning Turkish at Istanbul University Language Center or Istanbul University School of Foreign Languages, at either b2 (N: 140) or C1 (N: 95) level according to the Common European Framework of Reference for Languages.

### Data collection

The research data has been obtained in two different ways. Firstly, B2 and C1 level course books and workbooks of *Istanbul Yabancılar İçin Türkçe Öğretim Seti*, which is the textbook studied at Istanbul University Language Center and Istanbul University School of Foreign Languages, have been analyzed to specify the idioms covered in them. Secondly, the writing sections of B2 and C1 level end-of-course tests have been examined and the idioms used by the students have been categorized and listed.

### Data analysis

The idioms specified within the B2 and C1 level course books and workbooks of *Istanbul Yabancılar İçin Türkçe Öğretim Seti* [Turkish for Foreigners Book Set] and those found in the writing papers of students finishing B2 or C1 level have been categorized in three groups as follows: Highly analyzable idioms, moderately analyzable idioms, unanalyzable idioms. Following that, the data sets collected have been compared to find out which idioms the students tend to use, how many of the idioms learnt during the course have been used and whether the students prefer to use the idioms that have not been previously covered in the class.

## FINDINGS AND DISCUSSION

### Idioms in *Istanbul Yabancılar İçin Türkçe B2* textbook set and the findings related to the idioms used by the students at B2 level

Tables 1 and 2 provides the semantical classification of the idioms covered by *Istanbul Yabancılar İçin Türkçe B2* textbook set. Table 1 shows the idioms covered by

*Istanbul Yabancılar İçin Türkçe B2* textbook set, which is the main textbook used in the class. When examined in terms of their semantical features, 28 idioms out of the total 64 have been found to be highly analyzable, whereas 22 of them have been found to be moderately analyzable, and the remaining 14 have been found to be unanalyzable. Table 2 shows the idioms that the B2 level students used in their writing exam papers as well as the number of students who used them.

When Table 2 is examined, it can be seen that the 140 students involved in the study used 14 different idioms in total. It can also be said that the students preferred to use the highly analyzable idioms while writing (Gibbs, 1991), whereas they preferred the moderately analyzable idioms less often (Andreou and Galantomos, 2008), and only one student used an unanalyzable idiom. It is indeed natural for foreign students to tend to use the idioms which are comprised of words that preserve their core meanings and therefore provide a hint about the overall meaning of the idiom, since learning the metaphors of the target language is an effort that takes a considerable amount of time and training. Another point that deserves attention is that only 7 of the idioms used by the students were those already covered in the class. In other words, the students preferred to use only 7 of the 64 idioms covered in the course book.

Table 3 shows the idioms covered in *Istanbul Yabancılar İçin Türkçe C1* textbook set, which is the main textbook used in the class. When examined in terms of their semantical features, 30 idioms out of the total 81 have been found to be highly analyzable, whereas 33 of them have been found to be moderately analyzable, and the remaining 18 have been found to be unanalyzable.

When Table 4 was examined, it can be seen that the 95 students involved in the study used 20 different idioms in total. It can also be said that the students preferred to use the highly analyzable idioms while writing (Glucksberg, 1993), whereas they preferred the moderately analyzable idioms less often (Cacciari and Glucksberg, 1991), and the least preferred idiom type was found to be unanalyzable idioms (Andreou and Galantomos, 2008). The variety of using idioms in writing for C1 students (Lennon, 1998) was found to be higher than that of B2 students (Irujo, 1986). Although the students used 20 different idioms in total while writing, only 8 of these were the idioms that had been previously covered in the class. Bearing this in mind, it can be inferred that focusing on different types of in-class activities aimed at teaching idioms requires further attention.

## CONCLUSION AND RECOMMENDATIONS

The results of this study, which aims to determine the level that Turkish as a foreign language students use the idioms they have learnt in the class while writing, and the

**Table 1.** Idioms in *Istanbul Yabancılar İçin Türkçe B2* textbook set.

Highly analyzable	Moderately analyzable	Unanalyzable
Aklına gelmek	Adım atmak	Akla kararı seçmek
Başarısızlığa uğramak	Ayak uydurmak	Ayaklarına kara sular inmek
Büyümüş de küçülmüş	Bozuntuya vermemek	Başına devlet kuşu konmak
Dikkate almak	Canı çıkmak	Damga vurmak
Farkına varmak	Dile getirmek	Dillere destan olmak
Düş kırıklığına uğramak	Dili tutulmak	Göbeği çatlamak
Fırsatı kaçırmak	... duygusu uyandırmak	Gönlü ferman dinlememek
Gerçek yüzünü göstermek	El koymak	Leyleği havada görmek
Giyinip kuşanmak	Ele avuca sığmamak	Maymun etmek
Harekete geçmek	Ele almak	Nabzını tutmak
Hayal kurmak	Elinden geleni yapmak	Soğukkanlı olmak
Hüküm vermek	Eser kalmamak	Tuzluya mal olmak
İlham almak	Gözler önüne sermek	Ye kürküm ye
İtibar görmek	Gönlünü hoş tutmak	Yer yarılıp içine girmek
Katkıda bulunmak	Göz kamaştırmak	
Keyif sürmek	Hayat vermek	
Mesaj vermek	İçi dışı bir olmak	
Öfkeye kapılmak	Kafa dengi	
Sevinçten bayılmak	Meraktan çatlamak	
Sıkıntı çekmek	Tadını çıkarmak	
Şaşıırıp kalmak	Üstesinden gelmek	
Temel atmak	Yok satmak	
Üstün görmek		
Vakit geçirmek		
Vakit kaybetmek		
Yola koyulmak		
Yolu düşmek		
Zevk almak (hayattan)		

**Table 2.** Idioms used by B2 level students while writing.

Highly analyzable	Moderately analyzable	Unanalyzable
Karar vermek (n: 16)	Deli gibi (çalışmak) (n: 2)	
Farkına varmak (n: 14)	Elinden geleni yapmak (n: 2)	
Aklına gelmek (n: 11)	Eser kalmamak (n: 1)	
İsrar etmek (n:8)	Umudunu kesmek (n: 1)	
Morali bozulmak (n: 6)		Alltan almak (n: 1)
Hayal kurmak (n: 5)		
Vakit geçirmek (n: 5)		
İlgi göstermek (n: 4)		
Hayal kırıklığına uğramak (n: 2)		

recommendations based on these results are as follows:

There are 64 idioms in total in *Istanbul Yabancılar İçin Türkçe Öğretim Seti* B2 coursebook set, which is the textbook used in the class by B2 level students of Turkish

as a foreign language. 28 of these idioms are highly analyzable, whereas 22 of them are moderately analyzable and 14 idioms have been found to be unanalyzable. Considering the fact that it is relatively easier to learn and to use the idioms comprising of words

**Table 3.** Idioms in *Istanbul Yabancılar İçin Türkçe C1* textbook set.

Highly analyzable	Moderately analyzable	Unanalyzable
Akil vermek	Aklına gelmek	Bıyık altından gülmek
Aklını kullanmak	Aklında kalmak	Bozuk para gibi harcamak
Başını kaşıyacak vakti olmamak	Baş etmek	Boynunu bükmek
Birbiri üstüne gelmek	Başa çıkmak (bir şeyle)	Dert yanmak
Çığır açmak	Başına (bir şeyler) gelmek	Evde kalmak
Delik deşik etmek	Başını dinlemek	Girecek delik aramak
Derdine deva bulmak	Boyundan büyük işlere kalkışmak	Göze batmak
Ders almak	Değme keyfine	Gözleri yuvalarından fırlamak
Ders vermek	Dilinden düşürmemek	Kafayı yemek
Gözler önüne sermek	Dillerde dolaşmak	Kan beynine sıçramak
Gözlerinin içi gülmek	Ele almak	Kan kaybetmek
Gözünü açmak	Feleğe küsmek	Masaya yatırmak
Gözünün önüne gelmek	Gelip çatmak	Olmayacak duaya âmin demek
Hızlı yaşamak	Göz gezdirmek	Pabucunu dama atmak
İki çift laf etmek	Göze almak	Renk katmak
İlham vermek	Gözü yüksekte olmak	Ses getirmek
İmza atmak	Gülmekten kırılmak	Sinek avlamak
İşi rast gitmek	İçi içine sığmamak	Yolunu bulmak
İşleri ters gitmek	İleriye görmek	
Kalp kırmak	Kafa yormak	
Kendini alamamak	Kendinden geçmek	
Kendini göstermek	Öfkesini (bir şeyden) çıkarmak	
Modası geçmek	Peşine düşmek	
Morali bozulmak	Şaka kaldırmak	
Sinirleri gerilmek	Şakaya vurmak	
Şansı dönmek	Şansı yaver gitmek	
Uğur getirmek	Temize çıkmak	
Varlıkta darlık çekmek	Vicdan azabı çekmek	
Yüzü gülmek	Yenik düşmek (uykuya)	
Zararlı çıkmak	Yüze gülmek	
	Yüzüne gülmek (şans)	
	Zaman kazanmak	
	Zaman öldürmek	

**Table 4.** Idioms used by C1 level students while writing.

Highly analyzable	Moderately analyzable	Unanalyzable
Akil vermek	Yas tutmak	İçten pazarlıklı
Kalp kırmak	Canı sıkılmak	Dananın kuyruğu kopmak
Gözlerinin içi gülmek	Sözünü tutmak	Kolları sıvamak
Gözünün önüne gelmek	Aklına gelmek	Dert yanmak
İyi gün dostu	Vicdan azabı çekmek	
Yükte hafif pahada ağır	Hoşuna gitmek	
İlgi çekmek	Gözden düşmek	
Morali bozulmak		
Yola çıkmak		
Sabrı tükenmek		

that have referential meanings which are close to the overall idiomatic meaning, it is normal for the course book to cover analyzable idioms more. The 140 B2 level students involved in this study were found to use 14 different idioms, which shows that they do not make use of idioms sufficiently, and further attention and emphasis on the teaching of idioms, which hold a significant place in the vocabulary of Turkish language, is necessary. Also, idioms should be involved in all of the activities aiming at improving the four basic linguistic skills. Moreover, the course book should not be regarded as the only and ultimate source for teaching idioms; all types of material which can facilitate transferring idiomatic knowledge into daily life should be involved in the teaching process.

*İstanbul Yabancılar İçin Türkçe Öğretim Seti C1* textbook set covers 81 idioms in total. 30 of these idioms are highly analyzable, whereas 33 of them are moderately analyzable, and 18 of them are unanalyzable. The 95 B2 level students involved in this study were found to use 20 different idioms, and they mostly preferred to use the highly analyzable idioms while writing, whereas the moderately analyzable and unanalyzable idioms were preferred less often. Unanalyzable idioms are made up of words that do not directly contribute to the overall meaning of the idiom itself; they have a strong metaphorical aspect, and therefore require interpretation for comprehension. In the interpretation and comprehension of an idiom utilizing all of the linguistic information in the context is the first step. Teachers duty in this issue entails teaching the strategies to analyze the idiomatic meaning, directing the students to positive transference from the native tongue when necessary and creating cultural awareness by telling the original story behind the emergence of an idiom.

The idioms to be taught should be organized in a “from easy to difficult” manner, and the level of appropriateness of an idiom to the student’s level as well as the frequency of use in daily life should be taken into account. On the other hand, further attention should be paid on the study of word and idiom frequency in the field of Teaching Turkish as a foreign language. Also, the words and idioms used in verbal communication should be scanned regularly, and the data obtained should be put at the disposal of the practitioners working in this field. Utilizing the principles and methods of linguistics in the field of foreign language teaching for developing language teaching material, inventing methods to facilitate communication, composing activities suitable to students’ levels and developing teaching techniques will definitely help students learn the target language as a whole and with all of its living aspects.

## CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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*Full Length Research Paper*

# The moral and citizenship education methods performed in the last period of Ottoman

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Received 16 October, 2017; Accepted 15 January, 2018

**The present study aims to investigate the subjects of the works written on moral and citizenship education during the Tanzimat period and after and the methods considered for these courses. The other aim of this study is to demonstrate that the Ottoman educators were not unaware of the methods implemented in the lessons in today's modern education system and the education system of Ottoman was well aware of these methods. The present study was carried out by means of document analysis methods. Works and articles written with the Tanzimat period and after teaching approach and method were investigated. The approaches and methods that the Ottoman educators used in the moral and citizenship education were termed this way by reviewing their content by the researchers of this study. The results of the study demonstrated that the educators of the Ottoman Empire were well aware of the modern teaching techniques and used them in moral and citizenship education.**

**Key words:** Moral education, citizenship education, Ottoman educators, citizenship, methods.

## INTRODUCTION

The process of transferring moral values that are considered to be source of social assets has long been regarded as a problem of education. The teaching of good and bad behavior and converting the bad behavior into good ones are under the responsibility of a process that consists of education. Even though the problem of the presence of moral individuals is common in almost all societies, every moral discipline determines the behaviors that are considered moral based on a criterion of its own principles. The present study aims to investigate the subjects of the works written on moral and citizenship education during the Tanzimat period and after and the methods considered for these courses. The other aim of this study is to demonstrate that the Ottoman

educators were not unaware of the methods implemented in the lessons in today's modern education system and the Ottoman education system was well aware of these methods. In line with this purpose, the works written by the Ottoman moralists were examined.

The notion of education that came about through rapid schooling and democratization in the 19th century, Europe had an impact on the Ottoman Empire as well (Üstel, 2008). The curriculums of modern schools that started during the Tanzimat period (1839-1876) and continued to increase (Akyüz, 2011) in number in due course; and moral lessons started from time to time to be included separately in them (Ağırakça, 2012).

The period during which concentration on moral

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education was observed the most was that of Abdülhamid II. Throughout the reign of Abdülhamid II (1876-1908), the number of civil modern schools increased; the first one was opened in 1839. While Abdülhamid II took the Western countries as a model for teaching, he took Islamic morality for education. The moral lessons were emphasized during the Abdülhamid II period and efforts were exerted in an attempt to increase the number of teaching hours of moral and religion lessons (Gündüz, 2013). Educating young people who were loyal to the state, throne, religious values and had virtuous was the main purpose of education system during the Sultan Hamid period (Ağırakça, 2012). The intended moral values were not only limited to the curriculum of the moral lessons; syllabus content of the religion lessons were incorporated with moral teachings (Nurdoğan, 2005).

Sultan Hamid regarded the new style schools as the main weapon for the battle against the external attacks and internal moral decline. A commission was set up in 1885 by the decree of Abdülhamid and this commission carried out studies in an attempt to increase the number of moral lesson hours. The commission recommended the introduction of new lessons that would include life stories and personal characteristics of the prophets, the anecdotes of the companions of Prophet Muhammad and life stories of religious authorities and famous people from scholars (Gündüz, 2013).

The Sultan even established the force of "müdür-i sâni" (the second directors) for the schools at the level of higher education and high schools in Istanbul on March 11, 1906. The second directors were established due to the desire to take the students under moral control. The second director (Müdür-i sâni) kept records of moral education and behavior of each and to what extent they fulfilled their religious duties. At the end of every academic year, every student was given points for their religion and moral education and the total of these points was noted down in their degrees. Therefore, the religious and moral behavior of the students had an effect that would potentially continue in their future careers (Demirel, 2010). Morality at the Ottoman schools was not emphasized only during the education period; having good moral values was also among the requirements for enrollment into the school (Salname-i Nezaret-i Maarif-i Umumiye, 1316).

While the Ottoman statesmen tried to rescue the state that was on the verge of collapse, they, at the same time, attempted to transform the society as well. The period of second constitutional monarchy was the transitional process from the concept of "the people of the Sultan" to the "citizenship". The winds of democracy and freedom that blew in the Ottoman Empire together with the second constitutional monarchy had an impact over the educational programs as well. During this period, the moral lessons were replaced by the lessons called

"Malumat-ı Medeniye" in which subjects of citizenship were dealt with. In this way, the state administrators that switched from monarchy to an administration with a parliament wanted to develop a concept of citizenship in order to protect and maintain the regime. This particular notion had its impact on the course books. The content of these books was composed of educating individuals with the morality and understanding as envisaged by the new regime. Islamic elements started to be pushed back and the old moral values were grounded within the framework of citizenship again. The new sets of lessons (Malumat-ı Medeniye) were used at various stages of education under different names. Even though the contents of these lessons had differences in the way subjects such as history, law, and economy were dealt with, they were in general based on the teaching of morality and citizenship (Üstel, 2008).

### **The definition of morality and citizenship in the Ottoman Empire**

Morality was defined in the most valuable dictionary of the Ottoman Turkish, Kamus-i Türki (اخلاق), as follows: "the state of soul and heart of the human beings possess in Genesis or they acquire through education" (Şemsettin, 1317<sup>3</sup>).

In the Ottoman social and cultural tradition, morality was considered as an established habit. It was, however, impossible to acquire this habit unless it was reiterated. In addition to possessing inborn habits, individuals may come to possess them through education as well. Moral education, on the other hand, was regarded as the science that would teach human beings things that should be done or should not be done (Kaya, 2013).

Numerous definitions were offered about the notion of citizenship that came about through the second constitutional monarchy. According to the collective perception of the time, it was defined that homeland as a home, nation as a family, the citizens as those who are brothers and sisters to one another, and the people who lived on the same soil, shared the same culture, fate and past, and were subjected to the same administration and rules (Üstel, 2008).

### **Content of the course books regarding morality and citizenship**

Before the second constitutional monarchy, the morals and patriotism were regarded as cause and effect relation. A moral individual would also love and respect his/her state, country and the Sultan (Ali, 1317<sup>4</sup>). After the second constitutional monarchy, on the other hand, individuals were viewed as virtuous citizens, as the guarantee of a moral society and political stability (Üstel,

2008). For this reason, it will be an appropriate approach to divide and examine the books written on morality as those written before and after the constitutional monarch. Nevertheless, the notion that citizens who acquired moral teachings possessed the sense of patriotism continued after the constitutional monarchy as well (Sarı, 1327a<sup>5</sup>).

Moral lessons were included in the curriculums of various stages of education at the modern Ottoman schools and numerous books were used in these lessons. Morality was dealt with in two aspects: *the virtues* (the virtues an individual must possess) and *the misdeed* (the behavior that an individual must refrain from) (Kaya, 2012). In addition to the basic values such as parental love, respect for the elderly, being patient, orderly and hard-working (Ali, 1317), the qualities one must possess in the books were described as follows; respect for the basic rights (the right to life, the right to property, right of belief, etc.), justice, fairness, mercy, compassion, loyalty, faithfulness, self-sacrifice, keeping secrets, courtesy, saluting, and being friendly. Furthermore, the responsibilities of individuals to God were also identified in those books. The qualities one should not possess, on the other hand, were ignorance, using what one knows in an evil way, betrayal of trust, theft, bribery, gambling, greed, adultery, sarcasm, hypocrisy, deceit, cruelty, arrogance, bearing a grudge, ungratefulness, rudeness, making a facet, and indiscreet and dirty talk (Kaya, 2012).

The moral teachings, on the other hand, were not any different in the same books of the newly introduced lessons (Malumat-ı Medeniye) that started to be used after the proclamation of the second constitutional monarchy; efforts were exerted to base all these teachings on a secular and rational ground (Üstel, 2008). In these new lessons (Malumat-ı Medeniye lessons) the mission was, in addition to the moral lessons, to introduce and endear everyone the right and their duties. The subjects of this lesson were collected under such headings as government, nationality, freedom and equality (Sarı, 1327b<sup>6</sup>; Üstel, 2008).

## METHODOLOGY

In this study, document analysis method was preferred which is the one of the qualitative research. Document analysis involves skimming (superficial examination), reading (thorough examination) and interpretation. Data of study were obtained from the works written by the Ottoman moralists. This study focused on works and articles written with the Tanzimat period and after. Data obtained were analyzed with thematic analysis. Thematic analysis is a form of pattern recognition within the data, with emerging themes becoming the categories for analysis. The process involves a careful, more focused re-reading and review of the data. The reviewer takes a closer look at the selected data and performs coding and category construction, based on the data's characteristics, to uncover themes pertinent to a phenomenon (Bowen, 2009). Codes comprised were gathered under six approaches (inculcation, learning through observation, learning

through discovering, doing-experiencing, through empathy and analogy) applied today.

## FINDINGS AND DISCUSSION

### The approaches and methods applied in the moral and citizenship lessons

Together with the opening of Rüşdiye schools (Ottoman junior high schools), the very first civil modern schools in the Ottoman era, there was the requirement for the teachers who would teach in those schools. Therefore, the Darülmualimin (Male Teacher Training School) was opened 1848 in Istanbul. The number of these schools increased across the country throughout the 19th century and sometimes method lessons were incorporated in their curriculums. In fact, the Ottoman educators became aware of the importance of method lessons in order to conduct and teach their lesson more productively and began to write books on these methods in the 19th century. In addition to the inclusion of separate method lessons such as Usûl-i Tedris (teaching method) and Fenn-i Terbiye (education science) into the curriculums of teacher-training schools in the 20th century, books (Şanal, 2002) were written on methods and articles published on how each lesson should be conducted in the journal of Tedrisat-ı İbtidaiye<sup>7</sup> (Oruç and Kırpık, 2006).

In order to use them in the teacher-training schools, various teaching method books were written in the 19 and 20th centuries such as Rehnüma-i Muallimin (1870), Rehber-i Tedris ve Terbiye (1894), Usûl-i Talim ve Terbiye (1897), Usûl-i İbtidai Yahut Muallimleri Rehnüma (1899), Bedreka-i Muallimin (1907), Fenn-i Terbiye (Volume 1 1909, Volume 2 1912), Amelî Fenn-i Tedris (1910), Rehber-i Tedris (1911), Tâlim ve Terbiye (1911) (Şanal, 2002).

### The approach of inculcation (instill-transfer)

Inculcation amounts to implanting in their minds by explicating something to someone and implanting it in their minds and getting something recognized through teaching (Şemsettin, 1317).

Most of the Ottoman intellectuals had the notion of inculcating the moral education by means of exemplary and encouraging stories. This particular characteristic was frequently incorporated in the books written on moral. The correct behavior induced from the stories was directly transmitted to the children and expected to grow up with that particular characteristic (Kaya, 2012).

Children in the Ottoman society were brought up with the stories of imaginary creatures such as fairies, goblins and ghouls. Therefore, Ottoman children would go to

school with the fear of those stories. The teachers had to inculcate in them not to get scared with various other stories. For instance, children needed to be encouraged by the stories of children who managed to go down to the basement of their house, walk through a cemetery, walk in the mountains or travelers who endure many hardships on the way to somewhere (Cevdet, 1330a<sup>9</sup>).

Advice also took an important place in the Ottoman education system. Giving advice to the students and transferring the religious orders and prohibitions were among the methods used for inculcation (Ali, 1317).

Even though inculcation seems to be regarded as an indispensable method in the Ottoman education system, this particular approach was criticized by some educators. Cevdet, one of the Ottoman educators, objected inculcation through such as examples as “Duty is something that we are obliged to do and everyone has some duties. Those who fulfill their duties for their body, family and the government are content. Courage is something good. Cowards cannot achieve anything. Everybody admires courageous people. Law is the order set by the government and whoever ignores them is punished. Without law, the government would not survive. Drunkenness is such a bad thing. A drunken man would have no courage or money; his health is devastated. He subjects his family to disaster as well. Mercy means having compassion. One should sympathize with the blind and lame, and help them out as much as possible. God also loves those who have mercy” (Cevdet, 1330b).

### ***The approach of learning through observation***

Learning through observation is based on being impacted by the reward or punishment received by the model observed, and imitating the resulting behavior (Bandura, 1971). According to the Ottoman educators, children were imitators and continually affected by their immediate environment. It is usual for the children to imitate their parents and teachers. Therefore, the teachers had to be very careful with their behavior (Cevdet, 1330a). The desire of a child to imitate a behavior she/he observed was reinforced by the repetition of the same behavior. Therefore, for those who would educate children, it was deemed to be the right way to demonstrate the correct behavior to the children. It was strongly believed that the children had to stay away from the bad behavior (disgrace) in the immediate environment (Satı, 1327a).

Due to the imitating capacity of children, the people around them should be strong-willed, determined and diligent. If there were stubborn, indecisive, careless individuals around the children, children were affected by them (Satı, 1327a). A teachers should not be unfair, hot-tempered and hypocrite. It was because teachers were always regarded as children’s role-model at the school

(Cevdet, 1330a). The educators, therefore, had to exhibit exemplary behavior to children with all their treatments and actions. Furthermore, teachers had to explicate by means of stories and biographies on how the characters in those stories managed to be successful through their willpower; otherwise, how bad consequences would emerge (Satı, 1327a).

Moral lessons were not regarded as courses they would only delivered during the lesson hour. There were strong views suggesting that the teachers had to continue to be role-models extracurricular as well. Teachers were expected to be role models for students through their behavior, discourse and way of dressing (Cevdet, 1330a).

According to Satı (1327a), in addition to observing the behavior, even hearing the behavior might be effective. Therefore, role-models would be offered through stories and tales. Furthermore, as the education through stories appeal to many sense organs such as hearth, mind, eyes and ears, it is more effective (Kaya, 2012).

Since the vast majority of the population of the Ottoman Empire was engaged in farming, it was advised that in order to endear elementary school children to farming, life stories of those who became rich in farming be told to them (Cevdet, 1330a). This particular situation demonstrates that indirect motivation was provided.

### ***The approach of learning through discovering***

According to Satı (1326<sup>10</sup>), the method used for each lesson should be different. Satı also stated that lecturing could only be done in lessons such as history and geography. However, method of discovery could be used for mathematics, language and moral lesson. In this method that Satı termed as “Usûl-i Tekşif”, the teacher would not say what he was going to teach directly, but help the students to discover them themselves. The teachers did not bother to teach the subjects or get the students to comprehend them. The objective was to help students to visualize the learning subjects. For this, the teacher would ask questions to the student that would take them on a journey of discovery, get them thinking and assist them to the truth step by step (Oruç and Kırpık, 2006).

In one of his articles which he wrote on citizenship education, having provided information about issues such as the government, police force, gendarme and municipality works, Satı suggested that it was possible to get children to think that the government was indispensable by asking them questions such as “Who are the street light lit for?”, “Who are the pavements mended for?”, “Who do the police stations and army barracks belong to?”, “What would happen to us if there were no police or gendarme forces?” However, Satı differentiated between the children in urban cities and

rural villages. Since the institutions and government officials that were mentioned in the citizenship lessons were to be found in the urban cities, Sati believed that it would be easier to get the urban children to comprehend these subjects; and as it was impossible for rural children to come across with any government official, it was more difficult to get those children to comprehend these subjects (Sati, 1327b<sup>11</sup>). In fact, in another article, Sati presented the dialogues of a lesson that could be taught in the new set of lessons (Malumat-ı Medeniye lesson). Initially, he began with a brief story and then conducted the lesson in the form of question and answer between the teacher and the students. He started the dialogues as follows: “the winter is upon us; it is getting cold; now it has started to get frosty in the mornings; and when it is frosty, it is difficult to walk. You can easily slip and fall off, can't you? My children, what would you do if you saw a child slip and fall off in such a morning? (Sati, 1326).

Cevdet believed that questions that would encourage students in the lessons to do research and to ponder need to be asked. He defended the idea that sometimes showing a picture, sometimes telling a story and asking questions about them would motivate the students to think and were all ways of helping them to discover. Similar to Sati, Cevdet also supported the view that instead of advice, questions that would help student to discover should be asked:

“What will happen if you do not wash your hands and legs every day? That is to say, you must wash them. If you do not sit sinuously up at your desk; if you swallow your food pieces without chewing them; if you keep your bedroom stuffy without opening its windows at all for air circulation; if you lock yourselves up in your rooms to read books on Friday nights for the sake of being hardworking instead of going out for fun; if you fail to place your valet in a deep pocket; if you try to get off the tram without stopping, what will happen?; I will cut my finger if I keep toying with pencil sharpener; if I eat too much cherries; if I eat them with their seeds; if I keep my keys in a damp place; if I stale the egg; if I eat too much candy what will happen? In that case, how should I behave? Or what are the ways of protecting myself from fire, bankruptcy, etc.?” (Cevdet, 1330b).

Cevdet (1330b) believed that morality was not something that could read and learnt from books; therefore, it needs to be identified by means of individuals and incidences in order for students to internalize them. He also defended the view that it is left for the students to examine and compare the examples; students themselves should discover and decide who and which conception to follow.

### ***Learning through doing-experiencing***

According to Cevdet (1330a), by building a basic and

simple box at the school, the students would be enabled to save money in that box and with the money saved, they would be taught the virtue of saving by asking them to do something useful with it. He supported the view that students be given some minor responsibilities. He did not find it beneficial for children that their lunch boxes and school bags be carried by their parents; and recommended that these kinds of minor responsibilities should be given to children.

### ***Learning through empathy***

Children should do drills of comparing themselves with others in order to understand and appreciate their feelings and emotions. Children should be enabled to imagine. Trying to understand other people helps them to develop a sense of compassion. In this learning approach Sati termed as “Kıyas-ı Nefs” (Comparing oneself with the others), the interest in others should not be damp down by using phrases such as “none of your business”, “no need” and “mind your own business”. Teachers should not stay away from the worries of other people and become a role model in order to help students to develop the feeling of empathy (Sati, 1327a). Another effect of the ability to empathize with others is to help children to gain the ability of comprehending events from other's perspective (Rogers, 1975: 2). According to Sati (1327a), the effect of imagining on feelings and enthusiasm is enormous. Therefore, literary works, poetry and songs that will trigger the development of children's ethical feelings and enable them to be poised for doing good deeds should be used.

### ***Learning through analogy***

Another noticeable factor in moral books, on the other hand, is the transmission of virtues and misdeeds through analogy. An example from the books on the misdeed of stinginess is as follows. The commodity of a stingy person that he manages to build up throughout his life with great difficulty is likened to the situation of a silkworm. A silkworm tries to build a cocoon to protect its soul during his short period of life span and dies within the cocoon. It is the others that make use of the silk that the silkworm has produced. The suffering it goes through is what the silkworm gets away with (Kaya, 2012: 198).

Cevdet, on the other hand, used this method for citizenship education as well and considered it appropriate to get the students to practice the learning something unknown through something well-known.

“In order to instill the idea of discipline and subsequently affection, you should virtually demonstrate the state of discipline and non-discipline and let it sink in. Let the children sit disorderly first and then orderly for

once; an then let them write disorderly for once; let them read disorderly and then read orderly; let them run disorderly and then run orderly; let them enter into the class disorderly and then orderly; let them speak disorderly and then orderly; let them dress up disorderly and then orderly; let them set off disorderly and then orderly; let them eat disorderly and then orderly etc. Ask them, is there any difference?”

Based on this example, for instance, students could be asked the differences between the orderly and disorderly armies and what kind of results they would get in a war (Cevdet, 1330b).

In the books, in addition to the approaches and methods, some advice was recommended to the teachers about the teaching of morals. When we examine the advice summarized as items, it is quite noticeable that the Ottoman moralist tried to implement the philosophy of constructivism accepted today hundreds of years ago. Advice offered to the teachers by the Ottoman educators on methods and procedures is as follows (Erdem, 1996; Kaya, 2012):

- (1) Being well aware of the description of the intended behavior, the disadvantages of extremeness and deficiency, and benefits of behavior
- (2) Demonstrate the effort of loving children
- (3) Consider the development period of children
- (4) Try to instill trust into the children so that they can freely express their opinions
- (5) Obtain information from the parents about the extrascholastic behavior of children
- (6) Try to find out the reasons for the undesirable behavior
- (7) Reward them for good behavior
- (8) Identify the bad morals to be gotten rid of, choose the corresponding good morals and enable children to turn them into a habit

Sati offered some advice to teachers as well. According to Sati, the teacher should not utter insulting phrases to the students and motivate them using a language that would strengthen their pride, confidence, dignity and honor. Phrases such as “what’s it to you”, “brainless” and “immoral” should not be used. On the contrary, if the child was up to mischief and bad behavior, instead of using such phrases as “isn’t it a pity?”, “don’t you feel sorry for yourself?”, “This behavior is not like you!”, “Shame on you!” that contained insulting and derogatory language, Sati emphasized that children’s behavior should be demonstrated via positive language and phrases that it was not correct (Sati, 1327a).

## Conclusion

The emerging findings obtained from the subjects of the books written on morals and citizenship education in the

Tanzimat period and after, and the methods considered for these lessons are as follows.

The Ottoman educators took great interest in the subjects of morals and citizenship and produced various works on them. Furthermore, the approaches, methods and techniques that were planned or recommended are the concepts that today’s education system was unfamiliar with. This particular situation demonstrates us that the Ottoman educators were not totally unaware of the methods used in our classrooms today and the Ottoman education system was aware of these methods.

The Ottoman administrators who became aware of the backwardness in comparison to the Western world exerted efforts, with the will of the Sultan, for innovation in education and in military and civilian fields (Akyüz, 2011). The transformation process of the Ottoman Empire was gradually reflected on the perception of education as well. The same is true for the lessons of moral and citizenship education included in the curriculum of schools and the books of these lessons. The content of the moral lessons mostly dominated by the teachings of Islam was altered by the proclamation of the second constitutional monarchy and was replaced by lessons containing subjects of citizenship (Üstel, 2008).

In these moral lessons, the moral values of the society were delivered to the students within the framework of Islam. The virtues that each individual had to possess were available under the terms *duties*, the behavior one should avoid misdeed (Kaya, 2012). In addition to such moral values as parental love, respect for the elderly and being patient, orderly and hard-working (Ali, 1317), the qualities one must possess in the books were described as follows; respect for the basic rights (the right to life, the right to property, right of belief etc.), justice, fairness, mercy, compassion, loyalty, faithfulness, self-sacrifice, keeping secrets, courtesy, saluting, being friendly. Furthermore, the responsibilities of the individuals to God were also identified in those books. The qualities one should not possess, on the other hand, were ignorance, using what one knows in an evil way, betrayal of trust, theft, bribery, gambling, greed, adultery, sarcasm, hypocrisy, deceit, cruelty, arrogance, bearing a grudge, ungratefulness, rudeness, making a facet, indiscreet and dirty talk (Kaya, 2012). It is interesting to note that the Ottoman educators chose the term duty meaning a task today as the required behavior; additionally, they chose disgrace as the term for behavior that should be avoided. According to the Ottoman moral thinkers, it is possible to say that they wanted to emphasize that virtues were the kind of behavior that needed to be fulfilled as a duty; bad moral behavior, on the other hand, were those that one had to be ashamed of.

In the citizenship lessons, on the other hand, the existing moral values of the community were based upon secular framework (Üstel, 2008). In addition to moral subjects in these lessons, it is noticeable that in an

attempt to promote rights and duties of citizens and endear them, the subjects of government, nationality, freedom and equality began to be introduced as well.

In addition to the educating moral individuals, it is possible to say that efforts were exerted in order to help the children to adopt the political and social structure of the new era (Üstel, 2008). It, also, has to be noted here that a serious link was established between patriotism and being a moral individual within the framework of both moral and citizenship lessons (Ali, 1317; Satı, 1327a).

Ottoman educators racked their brains on how to conduct the lessons and concluded that teaching is a different discipline. As a result of the problem of training teachers who were aware of the teaching methods for the new schools, the method lessons were incorporated into the curriculum in order to educate better-equipped teachers (Akyüz, 2011).

The approaches and methods mentioned in the books were learning through inculcation, observation, discovery, doing-experiencing, empathy and analogy. Even though the Ottoman educators did not use these headings in their books directly, we managed to find out about the methods and approaches used in today's education system in those works through the content of the methods they recommended. When those works are examined, it is possible to say that statements such as desire in the child to imitate and the imitated behavior (Satı, 1327a) will be reinforced by its repetition are the principles of learning through observation today (Bandura, 1971). In fact, the similarity between the questions asked in the method of learning through discovery and the questions recommended by Satı is quite striking. In one of his articles which he wrote on citizenship education, having provided information about issues such as the government, police force, gendarme and municipality works, Satı (1327b) suggested that it was possible to get children to think that the government was indispensable by asking them questions such as "Who are the street light lit for?", "Who are the pavements mended for?", "Who do the police stations and army barracks belong to?", "What would happen to us if there were no police or gendarme forces?"

Students being part of the active learning process and learning through doing-experiencing are the indispensable elements of permanent learning. It was prominently emphasized in the Ottoman Empire that students took an actively part in the learning process. According to Cevdet (1330a), one of the Ottoman educators, by building a basic and simple box at the school, the students would be enabled to save money in that box and with the money saved; they would be taught the virtue of saving by asking them to do something useful with it. He supported the view that students be given some minor responsibilities.

In order for children to understand the feelings and emotions of others, asking children to practice comparing

their feelings with others takes us to the approach of emphasizing. Another noticeable issue in the moral books is the transmission of virtues and bad habits through analogy. In the method of analogy, there is the idea of explicating an unknown fact through a known fact. In a geography lesson, examples like explicating sea to children who have never seen it in their lives through the analogy of a pool filled with water or in teaching morals, likening a tightfisted person to a silkworm might be the evidence that the Ottoman educators often used this method (Kaya, 2012).

The Ottoman educators took notice of the importance of pedagogical characteristics needed to be a good teacher and began to write books and articles on this subject (Oruç and Kırpık, 2006; Şanal, 2002). In their studies, they recommended to the teachers the globally acknowledged educational principles such as "You should love children; pay attention to their developmental period; obtain information from the parents about the extrascholastic behavior of children; and identify the bad morals to be got rid of, choose the corresponding good morals and enable children to turn them into a habit".

In conclusion, it was determined that the Ottoman educators were aware of the teaching methods, actually implemented those methods and even wrote books and articles on them. Moreover, it is possible to see, in their books and articles, the clues of the reflection of the political change in the society on education as well.

## CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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