



Stages of Development and Transformation of Education in Turkey from 1923 to the Present

Esra Atıpler

MEB Eğitim Yöneticisi

esraatipler@gmail.com, ORCID: 0000-0003-4531-1040

Gülşen Arslan

Sınıf Öğretmeni

gulsenarslan2008@gmail.com, ORCID: 0000-0003-2335-0305

Gülşah Bayır

Fen Bilgisi Öğretmeni

gulsahbayir@gmail.com, ORCID: 0000-0002-9674-1000

Elif Atıpler

Sınıf Öğretmeni

elifatipler@gmail.com, ORCID: 0000-0002-1061-2807

Abstract

Education has been attributed a special importance to the Turks since the earliest times. Since the most ancient times, different methods of education have been tried using various directions and techniques. The reasons why education is so important in Turks comes from the perception of it as a duty against the state as an individual who should be in everyday life. While we develop ourselves as individuals, we also aim to develop the qualitative workforce potential in the eyes of society and the state. With the aim of achieving

these goals, every Turkish teenager goes through the school ranks, after acquiring certain training and decency, we reach the security of applying these qualities and starting life. According to the advent of Turkish education, education begins in the family, continues at school and development is shown in the environment we have. Since he preferred a nomadic lifestyle in the process until the first Turks followed, the trainings were generally conducted on him, in the obas, in tents. In addition to the local legislation, educational institutions were established in the architecture agreement, a national alphabet was developed like the Göktürks, and literacy mobilization was carried out. Our people have embroidered their feelings and thoughts on obelisks and Bengü stones. After the Uyghurs, in the process, the method of madrasa of the Age of Bliss era was adopted in Turkish communities such as Karakhanli, Ghaznavid and Seljuk, known as the First Muslim Turkic States. Courses have been studied here, bureaucrats, science and art people who are necessary for the state and society have been trained here. This procedure was continued with the institutions and institutions of the Ottoman Empire, and it was allowed to train the bureaucrats and statesmen of the Republic of Turkey, which was to be established later. In the Ottoman Empire, especially the XIX century. in the century, he made attempts to westernize in the field of education, experts from the West went on the path of modernization in his field. The Republic of Turkey, which inherited this heritage, has taken the path of some fundamental changes in education, such as the letter revolution, by dictating the songs of return. Thus, it was desired to carry out an integrated education reform to the west. After Atatürk's Turkey, different methods and applications are followed in education. Especially in the periods after 1950, 1980 and 2000, the values of determination have emerged at the levels from preschool to higher education, and there have been many developments in our education system from the amount of educational time to the exam.

Keywords: Education, Education in Turkey, Nomadic, Sedentary

1923'ten Günümüze Türkiye'de Eğitimin Gelişim ve Dönüşüm Evreleri

Özet

Eğitime ilk çağlardan beri Türkler özel bir önem atfetmişlerdir. En eski zamanlardan beri çeşitli yön ve teknikler kullanılarak farklı eğitim yöntemleri denenmiştir. Türklerde eğitimin bu kadar önemli olmasının nedeni, eğitimin günlük hayatta bireye devlete karşı görevlerinin sorumluluğunda olması gerektiği algısından kaynaklanmaktadır. Birey olarak kendimizi geliştirirken, toplumun ve devletin gözünde niteliksel işgücü potansiyelini de geliştirmeyi hedeflemekteyiz. Bu hedeflere ulaşmak amacıyla her Türk genci okul kademelerinden geçmekte, belli bir eğitim ve terbiye kazandıktan sonra bu nitelikleri uygulamaya ve hayata geçirmeye çabalamaktadır. Türkçe eğitimin gelişim seyrine göre eğitim ailede başlar, okulda

devam eder ve sahip olduğumuz ortamda gelişim gösterir. Uygurlara dek giden ilk dönemlerde Türkler göçebe bir yaşam tarzını tercih ettiği için eğitimler genellikle at üzerinde, obalarda, çadırlarda yapılmaktaydı. Uygurlarla birlikte mimari yapıların inşa sürecinde yerel gelişmelerin yanı sıra eğitim kurumları kurulmuş, Göktürklerde olduğu gibi zamanla ulusal bir alfabe geliştirilmiş ve okuma yazma seferberliği gerçekleştirilmiştir. Türk toplumu duygu ve düşüncelerini dikilitaşlara ve Bengü taşlarına işlemiştir. Uygurlardan sonraki süreçte ilk Müslüman Türk devletleri olarak bilinen Karahanlılar, Gazneliler ve Selçuklular gibi Türk topluluklarında modern yöntemlerle eğitim veren medresesi anlayışı benimsenmiştir. Bu kurumlarda dersler okutulmuş, devlet ve toplum için gerekli olan bürokratlar, bilim ve sanat insanları burada eğitilmiştir. Bu prosedür Osmanlı İmparatorluğu'nun kurum ve kuruluşları ile devam ettirilmiş, daha sonra kurulacak olan Türkiye Cumhuriyeti'nin bürokratlarının ve devlet adamlarının yetiştirilmesine giden süreci başlatmıştır. Osmanlı İmparatorluğu'nda, özellikle XIX. yüzyılda eğitim alanında Batılılaşma girişimlerinde bulunulmuş, Batı'dan getirilen uzmanlar kendi alanında toplumu modernleşme çabasına yöneltmiştir. Bu yapıyı miras alan Türkiye Cumhuriyeti, gerekli düzenlemeleri ve yenilikleri ortaya koyarak eğitimde harf devrimi gibi bazı köklü değişimlerin yolunu tutmuştur. Böylece Batı'ya entegre bir eğitim reformu ortaya konulmaya çalışılmıştır. Atatürk'ün Türkiye'sinden sonraki süreçteyse eğitimde farklı yöntem ve uygulamalar izlenmeye devam etmiştir. Özellikle 1950, 1980 ve 2000 sonrası dönemlerde okulöncesinden yükseköğretime kadar olan seviyelerde eğitimde farklı değerler ön plana çıkmış ve eğitim sistemimizde eğitim süresinden sınav sistemlerine kadar birçok alanda yeni gelişmeler meydana gelmiştir.

Anahtar Kelimeler: Eğitim, Türkiye'de Eğitim, Göçebe, Yerleşik

Introduction

Education is the process of bringing about behavioral change through the individual's own lives. Teaching, on the other hand, is a permanent marked behavior change that occurs through experiences. The family is the first institution where education and training activities are carried out in Turks. The family institution, which is the first step of education, has taken on the greatest responsibility in giving the necessary decency and decency to the Turkish children. When the history of Turkish education before Islam is examined, education has been shaped according to people's lifestyles. In addition, the Turkish child has to grow up quickly due to the living conditions and his most important duty is to become a qualified adult. Custom is important in education, and

first of all, it is taught that one should be respectful and obedient to parents. Shamans and Kams are widely accepted as educators in Huns and ancient Turks. Education in the Göktürks was similar to the Hun education system, but they were separated from them by the 38-letter national alphabet they had developed. The information was now being transmitted in writing. The Uighurs have also developed a national alphabet unique to them, and education has been made operational by starting to use the printing press.¹ Since the beginning of the Scythians, the Turks have attached importance to scientific and literary activities, they have created epics such as *Alp Er Tunga*, *Shu*, *Ergenekon*. Over time, as a result of the expansion of the borders of the Turkish states and the settlement, the path of institutionalization has been taken. As a result of these institutionalization studies, madrasas where education was given, especially as of the Karakhanid period, began to show prevalence in the Turkish world. The first literary products of the Islamic period, such as *Kutadgu Bilig* and *Divan-ı Lügatit Türk*, were put into writing during the Karakhanid period. During the time of the Seljuks, who inherited the madrasa method and based it on it, education was given through *Nizamiye Madrasahs*. Arabic Persian was dominant in science and Persian was dominant in literature in these madrasas. The language of the bureaucracy of the state was also the Persian language with the influence of the geography that prevailed. During the rule of the Ottoman Empire, which was established by the Turkmens who flocked to Anatolia due to the Mongol invasions, madrasas formed the main dynamic of education. XVI. after a century, the Ottoman state, which could not keep up with the developments in the west, lagged behind in scientific activities over time.

XIX. although westernization activities were carried out in various fields in the century, there was no success in education because an integrated education could not be developed in the west, and it chose the path of bringing experts from the west in order to meet its needs in education. With the collapse of the Ottoman Empire and the establishment of the Republic of Turkey, Mustafa Kemal made a number of attempts to ensure interaction with the West, resorted to changes at every stage of education. The first leg of this was the innovations made in the field of the letter revolution. After giving a brief information about the nature of education in the old Turks in the introductory

¹ Servet Hali-Selcan Rencüzoğulları, *İslamiyet Öncesi Dönemde Türklerde Eğitim, 21. Yüzyılda Eğitim ve Toplum*, C. 6, Sayı: 17, Yaz 2017, s. 427-432.

part of our study, it deals with the stages that the Turkish education system has gone through, especially in the period after the proclamation of the republic.

1.1923-1950 EDUCATION AND EDUCATIONAL ACTIVITIES IN TURKEY BETWEEN DECENCY

1.1. Mustafa Kemal Atatürk and Education

One of the reasons for the pause and decline of Devlet-i Aliyye is that the activities in the field of education and training are insufficient and neglected. European states, XVI. and XVII. with the influence of the printing press in the centuries, they began to develop and progress scientifically, attached importance to education and training, and entered a great breakthrough process in education. The Ottoman State, on the other hand, remained apart from the developments in the west during this process and remained distant from the innovations emerging in the west. The Republic of Turkey has inherited a bad legacy in the field of education during the process of its establishment. Just as there is no unity in the field of education and culture, problems have arisen in the field of schooling. In addition, during this period, there were also obvious problems with literacy.

On July 16, 1921, during the days when the Greek army entered into plans for an attack on the Kutahya-Eskişehir borders, a Maarif Congress was organized in Ankara. Our country has been a hard time in this process, you consent to the postponement of the Congress not to Mustafa Kemal, the National Water and lay the foundations of a modern education at the point of the statements has expressed: “teaching and training methods followed so far, is the most important factor in the history of the decline of our nation... I am convinced that” Mustafa Kemal also an education appropriate to the character of the Turkish nation and made to leap for the improvement of training teachers emphasized that this could be achieved through expressed.² Mustafa Kemal Atatürk also

² Temuçin Faik Ertan, *Başlangıcından Günümüze Türkiye Cumhuriyeti Tarihi*, Siyasal Kitabevi, Ankara 2020, s. 184,185.

wanted to make maximum use of foreign experts in the field of education. Japan and Germany are examples of benefiting from foreign experts. In the Ottoman Empire and China, there is a failure in this direction. He applied for the opinions of experts from abroad in many fields such as farming, postal, chemical, forestry and veterinary medicine.³ Again, when the draft law on the organization of education was adopted on March 2, 1926, the principles of primary and secondary educational programs in accordance with the secular educational system were determined. Thus, education has been made more modern. After that, primary, secondary, high school, vocational and higher education institutions were established with the aim of spreading the education system, which foresees national and secular education. In addition, primary education was made compulsory.⁴

1.2.Developments in the Field of Education and Training

Before the Tanzimat, madrasas, which were evaluated as institutions performing all secondary and higher education, went beyond their purpose immediately after the Tanzimat due to reasons such as administrative failures and a decrease in the level of science, and became institutions lacking in qualifications. While science is developing in European countries, there have been failures in the field of education and training in our country. The education system in our country has not been able to progress in an integrated way with the west. The Ottoman State brought experts from the west in different fields and new educational institutions such as rushties, idadis and sultanis were established in the modern sense. State support was withdrawn from the madrasas, which were described as foundation institutions, but they were not completely closed. Thus, dualities and conflicts in education had come to light. On the one hand, foreign schools, missionary schools and minority schools had found a field of activity in the country.

In the educational model that the Republic of Turkey inherited from the Ottoman Empire, a system that raised different individuals and applied different educational methods prevailed. The new education system, on the other hand, wanted to build an educational model with a national

³ Mustafa Ergün, *Atatürk Devri Türk Eğitimi*, Atatürk Araştırma Merkezi Yayınları, Ankara 2021, s. 103-104.

⁴ İsmail Güven, *Türk Eğitim Tarihi*, Naturel Yayınları, Ankara 2010, s. 212.

character. In order for the innovations to be made to have an impact on the public, all existing education systems had to be combined under one roof. Therefore, on March 3, 1924, the Oneness-i Tevhid-i Tedrisat Law, which is based on unity in education and training, was adopted. The content of the law did not contain any article on the abolition of neighborhood schools and madrasas. This law brought together all educational and training institutions in Turkey in a single center.

Vasif Bey, the Deputy of Education, was assigned to implement the articles contained in the Law on Monotheism. In his statement about Monotheism, he mentioned the following statements: "...From now on there will be only one upbringing, one school, one teacher in Turkey..."⁵ Vasif Bey eliminated neighborhood schools and madrasas with a circular he published later. With the denial of madrasahs, a gap occurred in religious education. In order to eliminate this gap, a Faculty of Theology affiliated to Darülfünun was established in 1924 instead of the Suleymaniye Madrasa, which provides graduate-level education.

Due to the decrease in the number of students, the Institute of Islamic Studies was established within the scope of the University Reform carried out in 1924.

With the aim of raising imams and hatims, 29 imam hatip schools were opened in different geographies of our country in 1923. Over time, the number of these schools decreased to two, and then they were completely closed. In 1930, religious lessons were completely removed from the curriculum. For this reason, it was shown that there are people of different religions and nationalities in Turkey, where not only Muslims are educated. On the other hand, minority and missionary schools were also a big problem for our country. The Treaty of Lausanne had allowed these schools to operate in our country within the framework of certain conditions. Schools that did not provide education according to the established rules were closed. Modern institutions, which have made progress and strengthened in our country with westernization, have put an end to traditional institutions, and madrasas have also disappeared into history.⁶

⁵ a.g.e., *Atatürk Devri Türk Eğitimi*, s.42.

⁶ a.g.e., *Başlangıcından Günümüze Türkiye Cumhuriyeti Tarih*, s. 185-189.

1.3.The Alphabet Issue

XX. the schools established in the period after the establishment of the Republic of Turkey in the century are completely different from the traditional type of schools established by the Ottoman Empire. The main purpose of the schools founded by Atatürk is to put into practice an educational model that includes secular principles. The schools he has established have a centralized structure and are affiliated to the Ministry of National Education (MONE). In the early periods of the Republic, vocational and technical education schools were opened with the aim of training qualified employees for the state. We can classify these schools as Industrial and minor arts, home economics, women's arts, commerce, teaching, religious personnel, health, agriculture, animal husbandry.⁷ Immediately after the studies carried out in the field of schooling, the problem of what language should be used in schools arose.

Throughout history, Turks have used Göktürk, Uyghur, Arabic and Kirill alphabets within the Turkish education system. The difficulties caused by the Arabic alphabet in reading and writing pushed the new Turkish state to search for an alphabet. The small number of people who can read and write, more II. Even the Unionist group was disturbed during the constitutional period. Mustafa Kemal Atatürk was impressed by the ideological atmosphere of the Constitutional Regime and later explained to Mazhar Müfit Kansu Bey that the Latin alphabet could be suitable for the Turkish education system. Then the deputies and Mustafa Kemal, who came together at the Izmir Economic Congress, spoke about a reading holiday in the Misak-ı Ekonomadi and informed that some arrangements would be made on this issue. The first statements about the inadequacy of Arabic letters for the Turkic language and its reformation were made by Munif Pasha, Akhundzade Feth-i Ali of Azerbaijan and Mirza Melkum Khan of Iran in 1862-1863.⁸

One of the sharpest attempts to bring Turkey to the level of contemporary states was made on May 20, 1928 with the adoption of international numbers, and then a delegation was established at the point of creating the Turkish Alphabet in accordance with the initiatives of Ataturk. As a result of

⁷ Kemal Aytaç, *Türkiye’de Eğitim Sistemi ve Eğitim Seviyesi*, s. 242-246. (Eser, *Frankfurt’taki Uluslararası Alman Pedagojik Araştırma Enstitüsü’nde verilmiş olan konferansın Türkçe çevirisidir.*)

⁸ a.g.e., *Atatürk Devri Türk Eğitimi*, s. 81.

the studies carried out under the leadership of Mustafa Kemal Atatürk, schools teaching literacy with Latin letters instead of Arabic letters were opened and an education model integrated into the West was developed.⁹

1.4. Developments in the Field of Preschool and Secondary Education Before and After the Republican Period

Although some historians consider Siberian Schools to be a step of preschool education, in fact, XX. there is no institution that provides preschool education until asra. The prevalence of preschool educational institutions among the Muslim mass in Turkey dates back to Dec. 1910. These institutions, which had a special nature, had names such as "Kindergarten", "Kindergarten", "Valide School". In addition, the teaching materials of these schools were also provided from abroad. The duration of education in this system, where students of the 4-6 age group were educated, was two years. By 1914, the first official preschool educational institutions were opened in Turkey. In order to train teachers for these schools, the "Main Teacher School" was opened. The preschool institutions opened in our country have developed based on the Swiss model in terms of the system. In 1915, the Regulation of the Main Schools was published. This regulation covered the conditions of opening a kindergarten as a content, the obligations that must be fulfilled in order to study in kindergartens.

When the activities carried out in the field of secondary education were examined, secondary education institutions consisted of at least four-year educational institutions (high schools) depending on primary education. These schools were evaluated under two main headings as general high schools, vocational and vocational technical high schools. With a constitution enacted in 1926, the duration of secondary schools was increased to three years. As a result of some initiatives after 1950, the duration of education in these high schools was increased to four years, and in 1955 it was again reduced to three years.¹⁰

⁹ a.g.e., *Başlangıcından Günümüze Türkiye Cumhuriyeti Tarih*, s. 187-188.

¹⁰ a.g.e. *Türk Eğitim Tarihi*, s. 213-217.

1.5.Public Education in the Early Years of the Republic

Education and training policies for the public began before the establishment of the Republic of Turkey and were also implemented in the Ottoman Empire in different areas. In the process after the proclamation of the Republic, the necessity of reducing and teaching the new alphabet to the people has arisen. Thus, the Latin Alphabet was adopted on November 1, 1928, after which national schools were established with the aim of making the people literate and spread throughout the country. Following the Latin Alphabet, the Council of Ministers adopted the “National Schools Instruction” prepared by the Minister of National Education Mustafa Necati Bey on November 11, 1928, and this instruction was put into practice after it was published in the official gazette.

According to the instructions of the National Schools, two classrooms were opened based on the provinces, districts, parishes and villages. The purpose of the first classroom is to teach the alphabet and the purpose of the other classroom is to provide the people who have learned to read and write to maintain their lives and to provide information about citizenship, trainings were given with the slogan “good citizen, good person”.¹¹ In addition, a number of studies were carried out by Mustafa Kemal Atatürk in order to base an understanding of national history and transfer it to future generations. Under the leadership of Mustafa Kemal Atatürk, educational courses were organized for the public between the ages of 16 and 45. Within the scope of these educational services provided to the public, especially the importance of health and dormitory science courses was shown. In the public reading rooms, it was aimed to gain the habit of reading. since 1926, a coeducational system has been adopted in which male and female students can study together.¹² In addition, national schools not only taught literacy, but also assumed the responsibility of providing people with the basic information necessary to maintain their lives. In addition to

¹¹ Haluk Selvi, *Sorularla Türkiye Cumhuriyeti Tarihi*, Yeditepe Yayınevi, İstanbul 2017, s. 192-193.

¹² a.g.e., *Türk Eğitim Tarihi*, s. 213.

stationary and mobile A and B classrooms, Public Reading Rooms and Village Yacht Classrooms have also been established and tasked with this work.¹³

January February 19, 1931- After the dissolution of the Turkish Quarries, the Association of Turkish Folk Lore and the Unions of Teachers, as a result of long efforts and research, 14 Public Houses were opened simultaneously in cities such as Bursa, Afyon, Ankara on February 19, 1932. By 1938, this number had reached 209. People's houses were established by the CHP and the officer was kept open to everyone without exception from the public sector. All trainings and practices related to daily life from sports were given place in public houses.¹⁴

Since the Ottoman Empire included many nations, it was not possible to talk about a national history. In Ottoman history education, there was a history education based mainly on the history of Islam and the history of dynasties. However, the Pre-Islamic Turkish History contained the history of a developed civilization in Asia. Mustafa Kemal, who noticed this and observed the sources written in different languages, made a great effort to establish the Turkish Historical Research Society on April 12, 1931 in order to systematically provide Turkish History. This society, which was renamed the Turkish Historical Society in 1935, aimed to develop the understanding of national history and contribute to the national consciousness of the Turkish nation.

Another element that affects the development of national culture and self is language. Language serves as the biggest bridge in the interaction between people from the past to the future. Dec. We transmit our feelings and thoughts, our activities to future generations through language. For a language that is simple and easy for everyone to understand, the language needs to become simple. Persian Arabic, and then French were also active in the Ottoman education system, and there was a great language confusion in Republican Turkey. Efforts have been made to eliminate this confusion and to bring a simple, national language to life. The first pillar of these initiatives, which Mustafa Kemal took the leadership of, was the Turkish Language Examination Society, which was founded on July 12, 1932. The First Language Congress was convened in Dolmabahçe on September 26, 1936 with the aim of determining the developments in the language for the past and

¹³ a.g.e., Atatürk Devri Türk Eğitimi, s. 97.

¹⁴ a.g.e., Atatürk Devri Türk Eğitimi, s. 144-145.

tomorrow of the Turkish Language. Turkish August 31, 1936, the name of the Turkish Language Institution, this society aimed to turn Turkish into a language of culture and art. In addition to all these developments, there have also been some developments in the university.

This structure, which was inherited by the Republic of Turkey with the name Darülfünun, was inherited by Prof. In accordance with Malche's reports, it was renamed Istanbul University with the University Reform of 1933. Scientists who escaped from the Nazi raid in Germany and came to Turkey also took part in tasks around this formation. Not content with just Istanbul University, Mustafa Kemal paved the way for the establishment of the Higher Institute of Agriculture in 1933, and then the Faculty of Language and History-Geography (1935), which would form the foundations of Ankara University (1946). Since Mustafa Kemal attached great importance to educational activities, he donated part of his heritage to the Turkish Language Institution and the Turkish Historical Institution, which provide services in educational and cultural fields.¹⁵

In addition to educational activities, positive developments have been experienced in the field of fine arts during the Republican period. Art schools providing education for fine arts were opened and public houses opened in 1932 took over this duty. Thus, it was aimed to create interest in the most common branches of art such as music and painting in society. Important artists have been trained in these areas.¹⁶

2. EDUCATION IN TURKEY IN THE PERIOD BETWEEN 1950-1980

In the period between 1946-1950, the Democratic Party (DP), which found an agenda with the rhetoric of democracy and liberalism, came to power with the general elections of May 14, the 27-year CHP government came to an end. With the coming to power of the Democratic Party, serious changes and transformations have taken place in the socio-cultural sphere.

¹⁵ a.g.e., *Sorularla Türkiye Cumhuriyeti Tarihi*, s. 343.

¹⁶ a.g.e., *Başlangıcından Günümüze Türkiye Cumhuriyeti Tarih*, s. 188-191.

2.1. New Pursuits in Education During the Democratic Party Period: Closure of Public Houses and Village Institutes

When the Democratic Party came to power, it made fundamental changes in many areas and applied for some innovations in the field of education. One of these changes was the attempt to close the Public Houses and Village Institutes established with the aim of literacy mobilization in the first years of the Republic. In August 1951, Public Houses and Public Houses were included in the state mechanism, and the goods and privileges owned by these institutions were transferred to the state treasury. The Village Institutes, which were another wing of the literacy mobilization, were abolished in February 1954 and converted into Teachers' Schools. Along with all these studies, there has been an increase in the number of students and teachers in primary and secondary education.¹⁷

2.2. Scientists from Abroad During the DP Period

The issue of closing public houses is one of the most fundamental issues discussed in the era of the Democratic Party. Certain issues were discussed in public houses and trainings were given to the public. When the DP came to power, it invited envai scientists from abroad to Turkey with the aim of implementing and implementing a certain educational model, prepared reports from them on the improvement and improvement of education, and applied for their opinions. As we mentioned before, it is noteworthy that the scholars who came from abroad during the DP period originated from the USA. In this period, as in other institutions and areas, the US influence is clearly visible on the educational field. Watson Dickerman, Kate Wolferd, village primary schools and elementary schools in the public sense, John Rufi and Ellswort Tompkins for secondary education institutions, Lester Beals in the field of guidance, John Rufi was officially invited to Turkey in order to solve the problem of teacher training.¹⁸

¹⁷ a.g.e., *Başlangıcından Günümüze Türkiye Cumhuriyeti Tarih*, s. 268.

¹⁸ Zafer Tangülü, "Demokrat Parti Dönemi Eğitim Politikaları (1950-1960)", *Türk Eğitim Bilimleri Dergisi*

2.3.DP Period Education Policies

With the coming to power of the Democratic Party, Izmir Deputy Avni Başman was appointed to the post of Minister of National Education during the First Menderes Government. The education and culture program of the government was prepared by the head of the party and added to the party charter. Accordingly, it has been stated that the Democratic Party Government has the aim of spreading educational mobilization to all parts of the country within the framework of a participatory program that will be determined according to scientific practices, depending on the will of the people. The educational content of the Democratic Party is evaluated under the following headings: “Vocational and public educational institutions should be organized according to the needs of our country. We believe that spreading technical education schools of various degrees all over the country is important for our development. Decisively Jul-ing elementary school teachers in line with their abilities and completing their education, ensuring that they rise up to the teaching membership in universities is among our goals.”¹⁹

During the period when the Democratic Party was in power, especially in the 1960s, there was a great demand for free boarding schools in the villages, especially in the agricultural sector, with the aim of saving the people from the hardship of livelihood. In the Eighth National Education Council organized during the DP period, the idea of dividing students into programs instead of branches in high schools was expressed. After 1950, the structure of secondary education was wanted to be changed and attempts were made to control the curriculum.

Another important initiative of the Democratic Party revolution is the teaching of religion in schools. This initiative of the party has received great interest and support, especially by the people living in the countryside. Although it was criticized by the public that only the theoretical parts of the religious lesson were taught and the practices for treatment and worship were not shown in

Bahar 2012, 10(2), s. 400.

¹⁹ Feyzullah Ezer, “Menderes Dönemi Türkiye'nin Eğitim Politikaları (1950-1960)”, *Turkish Studies - History*, 15(1), s. 143.

schools, the DP government later decided to teach worship as well and won the satisfaction of the public.²⁰

In the post-1950 period, there was an 84% increase in the number of students, while investments in education remained at a rate of 35% and failed to show improvement. In addition, it can be said that there was a noticeable increase in the field of higher education in the period between Dec 1950-1960.²¹ Steps have been taken towards universalization, KTU (Black Sea Technical University), Ege University were founded in 1955; METU (Middle East Technical University) was founded in 1957; and Erzurum Ataturk University was founded in 1958. These established schools have played a great role in the development and development of Turkey.

When the Democratic Party came to power, 3 universities and 8 colleges were taken over. As a result of the applications it has put into operation, the number of universities has reached 8 and the number of colleges has reached 23. In addition, the party's charter also includes cultural activities, stating that science and art should be kept away from political pressures and artistic activities should be supported by the state. In this regard, the Democratic Party charter 39. Decisively, they declared that it is among the duties of the state to promote the advancement of science and art, to establish libraries, museums, theaters, conservatories. However, in addition to the fact that the state supports these activities, it has been accepted as the basic condition of democracy that science, art and intellectual movements should be completely kept away from political pressures.²²

3.1980 EDUCATION IN TURKEY IN THE POST-1980 PERIOD

On September 12, 1980, the Turkish Armed Forces seized the administration for the establishment and continuation of the democratic order. The period of President, General Kenan Evren, on 12 September 1980 made in radio-TV in his talk, he has been working as his thoughts on education:

²⁰ Yaşar Baytal, "Demokrat Parti'nin Eğitim Politikalarında Din ve Dini Okullar", *Ankara Üniversitesi Türk İnkılap Tarihi Enstitüsü Atatürk Yolu Dergisi*, sayı:66, Bahar 2020, s. 103.

²¹ a.g.e., *Türk Eğitim Tarihi*, s. 234.

²² a.g.m., "Menderes Dönemi Türkiye'nin Eğitim Politikaları (1950-1960)", s. 146.

“education and training in Atatürk's nationalism re-disseminate measures to the most remote corners of the country will be taken soon. Measures will be taken to prevent our children, who are the guarantees of tomorrow, from growing up with foreign ideologies instead of the principles of Ataturk and eventually becoming anarchists ...”

The architects of the September 12 process put forward the practices and methods brought about by the 1961 Constitution as one of the reasons that led the country into an environment of chaos. For this reason, after the coup of September 12, 1980, they felt the need to prepare a new constitution and put forward new articles aimed at education. It is possible to summarize some of these items as follows: Religious Culture and Moral Knowledge course is compulsory. No language other than Turkish can be taught as a mother tongue in our schools. The ultimate goal of the state in education and training is to educate individuals in accordance with the principles and revolutions of Atatürk.²³

In the process after September 12, education and politics were separated from each other in order to make education functional. In particular, an attempt has been made to fill religious sensitivity with nationalist feelings. During the 1980s and 1990s, education and industry were considered together. The concepts of nationalism and the state were evaluated together in education after 1980. Liberal breakthroughs have been made in education, and the neoliberal current has been effective in education in the 1990s. Vocational high schools, and especially vocational high schools that provide religious education, have been an instrument of politics. Universities, which have become the focus of politics in previous periods, have become vocational institutions.

Kemalist ideology has been dominant in education in primary and secondary education as it was before the Second World War. After the military coup, the curricula of the textbooks taught in schools were prepared through military groups. This attitude of the military coterie also manifested itself in the selection of clothes to be worn in schools. The clothes were presented to the public by being uniformized in order to eliminate the difference in society.²⁴

²³ Yahya Akyüz, *Başlangıçtan 1993'e Türk Eğitim Tarihi*, Kültür Koleji Yayınları, İstanbul 1994, s. 358.

²⁴ Özkan Öztürk, “1980 Sonrası Türkiye’de Milli Eğitim İdeolojisi (Yüksek Lisans Tezi)”, *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü*, Konya 2009, s. 89-92.

the eight-year compulsory education, which was put on the agenda in 1973, was made compulsory in the whole country in 1997. The last twenty-five years of the history of education in Turkey can be considered very important

It has undergone changes and transformations. T.C. 42 Of the Constitution. In accordance with the Article, the uninterrupted and compulsory “Primary Education” system covering a period of 8 years in primary and secondary school education has entered into force. Other types of vocational secondary schools were removed from practice and merged under the name of primary education, and 8 years of compulsory education were introduced throughout the country.

The goals below the expectation and desire for 8 years of compulsory uninterrupted education in Turkey are an attempt to end dual education. reducing the number of students in classes to 30 by the year 2000, providing students living in small settlements with an educational environment equivalent to cities by moving and providing meals, providing students with computer-aided education, students 1. to be able to teach at least one foreign language at the level, 8. 2 in the class. during the period, breakthroughs have been made such as providing vocational guidance environment to students by guidance services. Thus, it is seen that the primary schooling rate has been increased above the levels of 98%, the high school education rate has been approached to the levels of 70%, and the higher education rate has been increased to the figure of 33%.²⁵

4. EDUCATION IN TURKEY IN THE PERIOD AFTER 2000

The AK Party government, which came to power with a liberal and moderate policy in Turkey, has brought many social, political and cultural changes with it. He has carried out many controversial interventions, from the examination system to the content of the curriculum, from school clothes to the privatization of education and the religionization of education.²⁶ The AK Party government, which came to power in the November 2002 elections, reflected the changes

²⁵ Serkan Arslan, “1980 Sonrası Türkiye’de Eğitim ve Kalkınma Arasındaki İlişki (Yüksek Lisans Tezi)” *Kırklareli Üniversitesi Sosyal Bilimler Enstitüsü, Kırklareli 2019, s. 57-58.*

²⁶ Esergül Balcı, “Adalet ve Kalkınma Partisi İktidarı Döneminde Türkiye’de Eğitim Politikaları”, *İnsan&İnsan, Yıl/Year 8, Sayı/Issue 27, Kış/Winter 2021, s. 5.*

and transformations it has made in the field of education and the political ideology it has defended in the field of education. According to the AK Party educational ideology, investments in education are of great importance.

In its 2002 election declaration, the AK Party put forward a number of ideas on how to achieve a qualified level of education. Some of these thoughts, word-based education system has abandoned the implementation of the educational model of universal human values and more in the hosting of the Turkish language in the most beautiful way to be taught to students who are financially seem inadequate opportunities to increase the effectiveness of local government in education, include titles such as the improvement of the curriculum. In addition, according to the AK Party government, higher education institutions have become places where problems and turmoil arise. Therefore, in order for universities to become efficient and qualified educational institutions, it is necessary to achieve a better structure of the COHE program.²⁷

At the time of the founding of the Party (2001), it was decided that no student should receive education according to their interests, without discrimination, attributing a separate importance to privatization in education. Again, in the 2015 program, it was emphasized that education is the main focus of all kinds of development. If it is a decision taken for compulsory education, it is stated that compulsory education will be gradually indexed to 11 years. After that, it was fixed for 12 years.²⁸ The AK Party government has declared that they are open to all kinds of developments in education and that they have an attitude in favor of a free and questioning education system.²⁹ Another important development experienced during the AK Party period is the increase of the 8-year education, which was made compulsory in 1997, to 12 years in 2012. One of the transformations that have taken place in the Turkish education system 4+4+4 the education system has been implemented in basic education and secondary education since 2012. In other words, this application, which includes 4 years of primary school, 4 years of secondary school, and high school education in the same way for a period of 4 years, has brought with it 12 years of compulsory

²⁷ Gamze Ömürlüoğlu, “Ak Parti Döneminde Eğitim Sisteminin İdeolojik Temelleri”, *Sosyal ve Kültürel Araştırmalar Dergisi (The Journal of Social and Cultural Studies)*, Cilt/Volume: 6, Sayı/Issue: 12, Yıl/Year: 2020, s. 8-9.

²⁸ a.g.m., “Adalet ve Kalkınma Partisi İktidarı Döneminde Türkiye’de Eğitim Politikaları”, s. 6.

²⁹ <https://www.hurriyet.com.tr/gundem/adalet-ve-kalkinma-partisi-kuruldu-10017>.

education. The compulsory education period of 8 years, which was applied before the 2012-2013 academic year, was increased to 12 years with this change. This amendment has been incorporated into the Turkish education system with the law No. 6287. In addition, a large increase in the number of students, schools and classrooms has been observed. Another development experienced during the AK Party period is a university project with her. The main objectives of this project are to train individuals with a quality index for the development and prosperity of the country.³⁰

Conclusion and Evaluation

XVIII. although the Ottoman Empire, which has turned its direction to the west since the century, is basically military, it has made efforts to innovate in many areas such as education and health. As a result of this effort, experts have been brought especially from Europe and the path of regulation in education has been taken. The loss of the political and economic power of the Ottoman Empire over time and the entry into the process of the collapse of the state brought about a decline in many areas. Young Ottoman intellectuals and Mustafa Kemal Atatürk, who grew up in Ottoman schools, had the opportunity to get to know the education system and scientists in Western countries, especially in France, closely, and tried to produce new systems and approaches in education with the help of experts from the west who came to our country. The dualities created by the Ottoman education system and the inability to fully ensure interaction with the west have revealed the necessity of the reforms and revolutions to be carried out in Atatürk's Turkey.

With the Monotheistic Education Law, madrasahs were closed, the dualities in education were put an end to, and with the alphabet revolution, the doors of a national education policy were tried to be opened. The reforms made in the field of education have prepared the ground necessary for the people to develop in the field of literacy in the period after the one-party period. As a result of the initiatives taken during the DP Jul, the expansion of universities meant the provision of sufficient labor force necessary for the state. Nationalist policies were followed in education during the September 12 process and after, and even included in the curriculum to be taught to students. As a result, we can say that the Republic of Turkey, which has passed from a multinational state

³⁰ a.g.m., 1980 Sonrası Türkiye'de Eğitim ve Kalkınma Arasındaki İlişki, s. 58-61.

society to a nation-state society, has introduced a Turkist policy to Turkish national education within the framework of Kemalist ideology, and a great importance has been attributed to the future generations for the survival and continuity of the state. Education and industrial policies have been evaluated together for the development of the state.

Bibliography

Esergöl Balcı, “Adalet ve Kalkınma Partisi İktidarı Döneminde Türkiye’de Eğitim Politikaları”, *İnsan&İnsan, Yıl/Year 8, Sayı/Issue 27, Kış/Winter 2021*.

Feyzullah Ezer, “Menderes Dönemi Türkiye'nin Eğitim Politikaları (1950-1960)”, *Turkish Studies - History, 15(1)*.

Haluk Selvi, *Sorularla Türkiye Cumhuriyeti Tarihi*, Yeditepe Yayınevi, İstanbul 2017.

İsmail Güven, *Türk Eğitim Tarihi*, Naturel Yayınları, Ankara 2010.

Kemal Aytaç, “Türkiye’de Eğitim Sistemi ve Eğitim Seviyesi”.

Mustafa Ergün, *Atatürk Devri Türk Eğitimi*, Atatürk Araştırma Merkezi Yayınları, Ankara 2021.

Özkan Öztürk, 1980 Sonrası Türkiye’de Milli Eğitim İdeolojisi (Yüksek Lisans Tezi), *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü*, Konya 2009.

Servet Hali-Selcan Rencüzoğulları, “İslamiyet Öncesi Dönemde Türklerde Eğitim”, *21. Yüzyılda Eğitim ve Toplum, C. 6, Sayı: 17, Yaz 2017*.

Temuçin Faik Ertan, *Başlangıcından Günümüze Türkiye Cumhuriyeti Tarihi*, Siyasal Kitabevi, Ankara 2020.

Yahya Akyüz, *Başlangıçtan 1993’e Türk Eğitim Tarihi*, Kültür Koleji Yayınları, İstanbul 1994.

Zafer Tangülü, “Demokrat Parti Dönemi Eğitim Politikaları (1950-1960)”, *Türk Eğitim Bilimleri Dergisi Bahar 2012, 10(2)*.