

Full Length Research Paper

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

Sabri Becerikli* and Sevda Gülşah Yıldırım

Faculty of Education, Uludağ University, Bursa, Turkey.

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

Corresponding author. E-mail: beceriklisabri@uludag.edu.tr.

Author(s) agree that this article remain permanently open access under the terms of the [Creative Commons Attribution License 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

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 "müdir-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 (Müdir-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, 1317³).

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, 1317⁴). 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, 1327a⁵).

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, 1327b⁶; 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 İbtidaiye⁷ (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, 1330a⁹).

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 (Sarı, 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 (Sarı, 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 (Sarı, 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 Sarı (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 Sarı (1326¹⁰), the method used for each lesson should be different. Sarı 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 Sarı 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, Sarı 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, Sarı 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, 1327b¹¹). 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.

REFERENCES

- Akyüz Y (2011). *Türk Eğitim Tarihi* (19th edition). Ankara: Pegem Akademi Yayınevi.
- Ağırakça GP (2012). *Tanzimat'tan Cumhuriyet'e mekteplerde ahlak eğitimi ve öğretimi*. PhD thesis, Marmara Üniversitesi, İstanbul, Türkiye.
- Ali İ (1317). *Rehber-i Ahlâk*. İstanbul.
- Bandura A (1971). *Social Learning Theory*. New York: General Learning Press. Available at: http://www.esludwig.com/uploads/2/6/1/0/26105457/bandura_sociallearningtheory.pdf.
- Bowen GA (2009). Document analysis as a qualitative research method. *Qualitative Research Journal* 9(2):27-40.
- Cevdet M (1330a). *Mekatib-i İbtidaiye Ahlak ve Malumat-ı Medeniye dersleri programı Etrafında. Tedrisat Mecmuası, Nazariyat ve Malumat Kısmı*. (4)25:280-285.
- Cevdet M (1330b). *Ahlak ve Malumat-ı Medeniye derslerinin Usûl-i Tedrisi. Tedrisat Mecmuası, Nazariyat ve Malumat Kısmı*. 4(26):291-301.
- Demirel F (2010). *Mektep-i İdadi*. PhD thesis, Atatürk Üniversitesi, Erzurum, Türkiye.
- Erdem H (1996). *Sondevir Osmanlı Düşüncesinde Ahlâk (Tanzimattan Cumhuriyete Kadar)*. Konya: Sebat Ofset Matbaacılık. P 17.
- Gündüz M (2013). *Osmanlı Eğitim Mirası*. Ankara: Doğu Batı Yayınları. pp. 45, 47.

- Kaya U (2012). 1839-1923 tarihleri arasında Osmanlı'da ahlak eğitimi. PhD thesis, Marmara Üniversitesi, İstanbul, Türkiye.
- Kaya U (2013). Tanzimat'tan Cumhuriyet'e Osmanlı'da Ahlak Eğitimi. İstanbul: Dem Press.
- Nurdoğan AM (2005). Osmanlı modernleşme sürecinde ilköğretim (1869-1922). PhD thesis, Marmara Üniversitesi, İstanbul, Türkiye.
- Oruç Ş, Kırpık G (2006). Osmanlı'da Modern Öğretim, Strateji, Yöntem ve Teknikleri. Ankara: Gazi Press.
- Rogers CR (1975). Empathic: An unappreciated way of being. *The Counseling Psychologist* 5(2):2-10.
- Salname-i Nezaret-i Maarif-i Umumiye (1316) Dersaadet: Matbaa-i Amire. <http://katalog.ibb.gov.tr/yordambt/yordam.php?ac=arama&eseradi=%20salname-i%20maarif-i%20umumiye>
- Satı (1326). Annemizi sevmeliyiz. *Tedrisat-ı İbtidaiye Mecmuası*, Ders Numuneleri 1(1):105-111.
- Satı (1327a). Fenn-i Terbiye, (Çev. M. Gündüz), Ankara: Otorite Yayınları. 1(1):105-111.
- Satı (1327b). Malumat-ı Medeniye dersleri. *Tedrisat-ı İbtidaiye Mecmuası*, Nazariyat ve Malumat Kısmı 2(18):231-234.
- Şanal M (2002). Türkiye'de Öğretmen Okullarında Meslek Dersi Kitaplarının Pedagojik Açısından Değerlendirilmesi (1848-1918) PhD thesis, Ankara Üniversitesi, Ankara, Türkiye.
- Şemsettin S (1317). *Kamus-i Türki*. İstanbul: Çağrı Press.
- Üstel F (2008). *Makbul Vatandaş'ın Peşinde: II. Meşrutiyet'ten Bugüne Vatandaşlık Eğitimi* (3rd Edition). İstanbul: İletişim Press.