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İŞ OKULU'NUN TÜRKİYE'DE ORTAYA ÇIKIŞI*

THE EMERGENCE OF THE WORK SCHOOL IN TURKEY¹

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Abstract

The 18th century Europe was struggling for equality with the impact of the Age of Enlightenment. The mottoes liberty, equality, and fraternity, which were realized in France in 1789, had their effects around Europe in a short time. The most significant of these rights was the right to receive education.

Being a country with similar political and economic inconsistencies, in Turkey these problems had their most severe effects on the public. The education ideology of the country which struggled for life-or-death at the start of the 20th century developed as public education and social education during its construction. In this sense, one of the educators to support the ideas of Pestalozzi and Kerschensteiner on public education and industrial school and to establish these ideas in Turkey by his translations is Ismail Hakkı Tonguç. His difference from other educators who made translations and contributed to the country is that he was the one to put these ideas into practice.

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To compensate for this deficiency, in 1935 Minister of Culture Saffet Arıkan appointed Ismail Hakkı Tonguç as the General Director of Elementary Education (1935-1946). There were many reasons to choose Tonguç for this duty. Tonguç was a graduate of Istanbul Male Teachers School in 1918 and he had attended the seminars on teacher education and work education given at the Ettlingen Teachers School and Leipzig Pedagogy Institute in Germany. Between 1925-1938 he was sent to Europe (Germany, Italy, Swiss, France, England, Bulgaria, Hungary and Austria) several times by the Ministry of Culture in order to study rural education in these countries. He also wrote and translated books about the training of village teachers and instructional method².

As a result of these influences, Tonguç prepared the regulations for his planned Village Institutes. He also presented a proposal and the justification for the creation of the Village Institutes in the Grand National Assembly of Turkey in 1935. Based on the data of the national census of 1935, only 23.3 per cent of the males and 8.2 per cent of the females were literate. Though attendance at the elementary level was compulsory by law, and 80 per cent of the children in urban areas were being educated, only 26 per cent of those in villages were able to attend school³. He founded the Village Institutes along with Hasan Ali Yücel.

In this study, within the scope of Pestalozzi's and Kerschensteiner's ideas of social education and industrial school, we will seek to evaluate the applications in Turkey based on Tonguç and the main sources.

Key Words: Work School, Turkish Education System, Johann Heinrich Pestalozzi, George Kerschensteiner, Ismail Hakkı Tonguç.

Öz

18.yüzyıl Avrupa'sı, Aydınlanma döneminin etkisiyle bir eşitlik savaşı vermekteydi. 1789 yılında Fransa'da gerçekleşen özgürlük, eşitlik, adalet ve kardeşlik fikirleri kısa sürede tüm Avrupa'yı etkisi altına almıştı. Aydınlanma döneminden Fransız İhtilaline kadar geçen sürede mutlakiyet yönetiminin etkisinde olan devletler ve ülkenin sahibi olarak görülen kralların yetkileri kısıtlanmıştı. Böylece bu tarihe kadar ezilen ve hakları olmayan halk, özellikle köylerde yaşayan halk eşitlik olgusuyla birlikte haklara sahip olmaya başlamıştı. Bu haklardan birisi ve en önemlisi de eğitim hakkıydı.

Sosyal Eğitimi, yoksul halkın eğitimini savunan Johann Heinrich Pestalozzi tam da yaşanan bu eşitlik arayışları içerisinde eğitimci olarak görev yapmış ve eğitimin sosyalleşmesi, eğitim hakkının eşit şekilde dağıtılmasının mücadelesini vermiştir. Pestalozzi'nin yaşadığı dönemde sınıfsal farklılıklar

² Filiz Meşeci-Giorgetti, Training Village Childrens Village Teachers for Village Work: The Turkish Village Institutes, *History of Education Review*, 38(2), 2009,: 44-45.

³ Türkiye Büyük Millet Meclisi, Köy Enstitüleri Kanunu, Kanunun Kabulüne Aid Müzakere Zabıtları [Turkish Grand National Assembly 'Law of Village Institutes' Sessional Papers] (Ankara: T.B.M.M. Matbaası, 1940), 14-15.

mevcuttur ve en ezilen sınıfsal tabaka ise yoksullar yani halktır. O, yaşadığı dönemde "Sosyal Eğitim" kavramını getirmiş ve eğitim hakkından yoksun olan halkı eğitmekle kalmamış, onları hayatın içinde, ihtiyaçlara uygun olarak üretici bireyler olarak yetişmelerini sağlamıştır.

Sosyal Eğitim fikrinde Pestalozzi ile birleşen George Kerschensteiner da halkın eğitimi üzerinde durmuş ve kendisi eğitim tarihi literatürüne "İş Okulu" kavramını getirmiştir. Kerschensteiner'in yaşadığı dönemde ülkesi Almanya'da siyasi birlik kurulmuş, ekonomik ve siyasi yapılanma ile meşgul olan ülkenin yakın zamanda büyük bir dünya savaşına baş aktör olarak katılması devleti olumsuz yönde etkilemiştir. Bu olumsuzluklardan en çok etkilenen de halk olmuştur.

Benzer siyasi ve ekonomik sıkıntıların yaşandığı ülke olarak Türkiye'de de bu olumsuzluklar en çok halkı etkilemiştir. 20.yüzyılın başlarında ölüm kalım savaşı veren bir devletin yeniden yapılanması sırasında eğitim ideolojisi halk eğitimi, sosyal eğitim olmuştur. Halkın eğitilmesi, köylü halkın eğitilmesi temel hedef iken, 2. hedefte üretime dayalı, işe dayalı bir eğitim anlayışı olarak gerçekleşmiştir. Bu anlamda Pestalozzi ve Kerschensteiner'in halk eğitimi, iş eğitimi fikirlerini savunan ve onların eserlerinden yaptığı tercümeyle bu fikirleri Türkiye'ye yerleştiren eğitimcilerden birisi İsmail Hakkı Tonguç'tur. İsmail Hakkı Tonguç'un diğer tercüme yapan ve bu fikirleri ülkeye kazandıran eğitimcilerden farkı, bu fikirleri uygulamaya geçiren bir isim olmasıdır. Çalışmamızda Pestalozzi ve Kerschensteiner'in sosyal eğitim ve İş okulu fikirleri çerçevesinde Türkiye'de Tonguç'la birlikte uygulanmasını ana kaynaklarla değerlendirmeye çalışacağız.

Anahtar Kelimeler: İş Okulu, Türk Eğitim sistemi, Johann Heinrich Pestalozzi, George Kerschensteiner, İsmail Hakkı Tonguç.

Introduction: Work School (İş Okulu)

According to İsmail Hakkı Tonguç, work is time shaped as profession, and time allocated in a certain period in life, to provide the goods needed by the appropriate values of the culture of every country. From an educational stand-point, the concept of work is used in two ways: The first is activating the brain using our hands. In other words, ability, skill, and activity; the second is providing a profession to the individual⁴. Work education which has continued since antiquity first started with gymnastics in the form of training the body and later continued in the form of skill acquisition of the hand and the mind. Here, the primary purpose is to meet the needs of the individual and the secondary one is to develop a military concept for the needs of the government. In this way, good soldiers would protect the country. The

⁴ İsmail Hakkı Tonguç, **Köyde Eğitim** (Village Education), (devlet Matbaası-İstanbul),1938:166-167.

educational philosophy of antiquity has had an impact on several societies at different times.

However, transformation in vocational education was realized together with the Industrial Revolution, which first dominated Britain, Europe and then the whole world, replacing manual production –i.e. manipulative skills- with production in factories. This time manual skills were of secondary importance and intelligence and theoretical information came to the foreground.

The society that was transformed with the Industrial Revolution brought with it technical education. Consequently, the creativity of manual production moved to the infrastructure, paving the way for the popularity of automation. The concepts of employee and employer emerged fast as another version of the feudal structure. Thus, the conflict between the oppressed proletariat and bourgeois employers was experienced.

When public education and social education are pronounced in Europe, the underlying meaning is individuals serving the elite class of the government. For this reason, to produce was considered to be appropriate for this social class-the partially poor class that is named as public. Moving parallel to the enlightenment, the Industrial Revolution brought with it the movement of thought. 18th century Europe tried to demolish the existing inequality with the impact of enlightenment. The ideas of liberty, equality, and fraternity, which were realized in 1789 in France, soon penetrated throughout the entire world. During the period from the enlightenment to the French Revolution, the authority of governments under the rule of autocracy and kings (who were seen to be the owners of the country) was restricted. Thus, the public who had previously suffered under power and who had no rights, especially the public living in villages, started to have rights in the with regard to equality . One of these rights, and in fact the most important one, was the right to receive education.

Johann Heinrich Pestalozzi, who supported Social Education and education of the poor, worked as an educator in search of this equality and fought for the socialization of education and distribution of the right for equal education. In his period, social differences existed and the most suffering social class was the poor, i.e. the public. He introduced the concept of “Social Education” in his period and not only educated the public who were deprived of the right of education, but also raised them as productive individuals capable of dealing with the needs in life⁵.

George Kerschensteiner, who agreed with Pestalozzi about the idea of Social Education, concentrated on educating the public and presented the concept of the

⁵ Halil Fikret Kanat, *Pestalozzi*, (Devlet Matbaası:İstanbul), 1931:2; Michel Soetard, "Johann Heinrich Pestalozzi", *The following text was originally published in Prospects:the quarterly review of comparative education* (Paris, UNESCO: International Bureau of Education), vol. XXIV, no. 1/2, 1994, :297–310.

“Work School (*Arbeitsschule*)” to the literature of the history of education. In Kerschensteiner's period, a political union was established in his country, Germany⁶. Having been a country dealing with economic and political construction, attending a major world war as the leading actor had a negative effect on the government. It was the public who were most affected by these negative factors .

What is The Work School ?

The movement of the work school in Germany has four characteristic types⁷:

1. Schools that possess economic assets and necessity work.
2. Schools for manual work.
3. Schools for creating school work.
4. Schools for free activities. (Gaudig)

The 2nd entry is supported by Kerschensteiner and Pestalozzi. The rest of the entries are the claims of other educators.

In the beginning of the 1900s, vocational schools started to be opened in Munich to give primary education with 4 classes. Kerchensteiner indicated that the child needed to be educated with tasks that appeal to him/her but primarily, (s)he had to be interested in the task. Therefore, the primary schools to be opened would include 2 hours of courses on commodity, accounts, writing and reading, and handcrafts. In the 2nd grade, there were carving and engraving courses and beadwork among the applied courses⁸.

Here are a couple of examples related to the applications of these courses:

Social Studies, Drawing and Handcrafts: In these courses, colours, measurements, and substances should be taught to children by means of observation from his/her surroundings. Social studies and the handwork related to them, consisted of basic knit work, carpentry, garden and housework in the 1st grade. Boys and girls would do each task together. They were not taught separately. Carpentry was the primary education for both boys and girls in the 2nd grade. Apart from this, boys would study drawing and engraving one hour each, and girls would work on either knit work

⁶ Hermann Röhrs, ‘George Kerschensteiner (1852-1932)’, *Prospects: The Quarterly Review of Comparative Education* 13(1993): 807.

⁷ George Kerschensteiner, *İlk Mektep Çerçevesi İçinde İş Mektebi Tecrübesi*, Ter. Mansur Tekin, (Resimli Ay Matbaası, İstanbul), 1932:26-33.

⁸ Kerschensteiner, *İlk Mektep Çerçevesi İçinde İş Mektebi Tecrübesi*, :35.

or needlework. Garden and housework was taken care of systematically out of school time. The applications in all these courses were chosen as tasks that were directly related to the daily life of the family. In the first two years, the tasks were applied in groups so that children would acquire awareness for cooperation; for instance,

Tasks of the first grade.

1. (in gyms and playgrounds) production of batons from wooden sticks whose edges were rounded by rifflers, production of rod to jump from stairs or skip.
2. (Garden in the autumn) making supports for saplings, sewing bags for seeds and bread.
3. (Snow and ice) knitting a mattress, making a wooden sled.
4. (School garden in the spring) flower boxes and production of barred edges for them.
5. (in the fruit shop) modeling of fruits⁹.

Other than this handcraft, children were involved in collective activities such as cleaning and designing school halls and ateliers and preparing Christmas cakes and Easter eggs. Again, garden care, interest in flowers and products, semination and irrigation all belonged to children.

Tasks of the 2nd graders:

- 1.(During construction, house) production of a wooden house with the common activities of the student, pictures and carvings belonging to the house
- 2.(school garden in the autumn) planting flower bulbs in the wooden boxes made in 1st grade, drawing pictures of flowers, making bouquets from flowers cut and pasted from paper
3. (Pocket watch) production of paper clock face with moving pins, production of clock face from metal pins bought from wood, production of a sundial face, construction of a scale for meteorological observation, knitting of mitt by girls (mitaine)
4. (Kitchen) a dough roller and a kneading table in carpentry, girls knit a pot cloth, boys draw an oven and carve it.
5. (Laundry) washing and hanging the clothes, production of a work basket.

In addition to these, they learn and apply work distribution for the purpose of designing and taking care of their schools, classrooms, and gardens¹⁰.

⁹ Kerschensteiner, *İlk Mektep Çerçevesi İçinde İş Mektebi Tecrübesi*, :38-39.

¹⁰ Kerschensteiner, *İlk Mektep Çerçevesi İçinde İş Mektebi Tecrübesi*, :40-41.

Handwork courses are taught together with social studies. From the 4th grade on, the child starts learning geographical topics. Geography is taught by means of studies like organizing trips, forming two clouds, and using sandboxes to show the vertical and horizontal geological structure of land. Children can see views of bridge, bent, valley, ova, and mountain by the pictures they draw in handwork courses. These courses support history, accounting, and science courses at the same time. Like measuring the plan and measures of a city from where we are¹¹.

It is among the main purposes of Work School to especially give place to practice more than theory in primary schools, where the child meets the school. The reason is that the child who acquires the information and skills related to and necessary for life knows his own mind in the further stages of his education because he will have discovered his skill and identity during primary education. He/she will have learnt to use his/her mind by means of his/her hand¹².

Tonguç and Work School: Application of a Sample of a Work School in the Village Based on Tonguç

Pestalozzi put the focus on the education of the poor and the public, while Kerschensteiner talked about the "ideal individual¹³". In the Turkish Republic, there would have to be both public education and useful individuals. İsmail Hakkı Tonguç tried to import these ideas to the Turkish Education system. By evaluating John Dewey, Alfred Köhne and Omer Buyse's education reports, he tried to raise productive and skillful staff who would activate their brain by using their hands in the Turkish Republic. Having visited several European countries, he observed various education systems, especially the applied systems of Germany and Switzerland that activate the student, i.e. educate them in workshops. He traveled to villages which were deprived of education. He got to know Turkish villages; determined what village schools and villagers needed and wrote works that had the quality of a report. These active studies that he accomplished and reports he prepared between 1930 and 1940 made way for a new educational institution to the Turkish Republic. These institutions that he founded with Hasan Ali Yücel are the village institutes. Tonguç traveled to Europe in 1956 and made observations at Pestalozzi Children's Village in Switzerland.

In these years, İsmail Hakkı Tonguç particularly aimed to practice this work concept in the village schools of Turkey, an agricultural country of which 88% of the population was rural. According to Tonguç, "Every organism needs certain skills and

¹¹ Kerschensteiner, *İlk Mektep Çerçevesi İçinde İş Mektebi Tecrübesi*, :41.

¹² İsmail Hakkı Tonguç, *Kerschensteiner*, (Türkiye Matbaası, İstanbul)1933:70-72; Hıfzırrahman Raşit, *İş Mektebinden Ders Misalleri*, (Ülkü Matbaası, İstanbul)1934:7-9

¹³ İsmail Hakkı Tonguç, *Kerschensteiner*, :73.

powers in order to survive and breed. It can therefore survive in life struggle due to these powers...¹⁴

The institution that we call school today has never yet played such a major role within the long history and evolvement of human life. However, institutions called 'chambers of work and profession' have partially succeeded in doing this since antiquity. The child who is taken into business life at a tender age trains himself with his mother or father by hunting, practicing agriculture, collecting and cutting sticks, doing the chores at the store, workshop , or home and she developed her survival skills. Even today, children who cannot continue their education receive such training (1938)¹⁵.

In this case, one of the most substantial disciplinary institutions is business life and its organizations. Only these institutions can make human generations useful for themselves and to their surroundings. For this reason, educating children for business life by enrolling them in work life should be the target. Manual and cognitive activities and thought have together created masterpieces by the act of collaboration. During history, this has been a fixed rule. Today, there is a need for Work schools because the only institution to give vocational education is the school."¹⁶

"Artifacts created by the combination of cognitive and physical activity take various forms. Important ones among these are; -Work that is realized by the combination of the mind and the hand, sometimes with the addition of language and thought process (productive work); Productive works like these that take forms are called artistic work. People who can produce artistic work act as a projector for other people¹⁷.

Types of work called handwork, physical work, and headwork and can usually be executed together are works of technical creativity. The hand is educated for the purpose of creating the technique in the long human history. The human hand plays a role of an antenna and gravity (attraction) for the human being, independently of doing rough, fine, or artistic work. Separating the human being from these activities means leaving him/her inactive like a wireless station without an antenna and gravity. This is one of the major delinquencies of schools today.

Village life demonstrates a broader view to village children and youth. The child knows from childhood that he will continue his father's profession. For some reasons and situations encountered in the general course of life some of the young who have partly or entirely learned the profession of farming have subsequently been enrolled in other professions. The farmer deals with every kind of organism. The role

¹⁴ İsmail Hakkı Tonguç, *Köyde Eğitim* (Village Education), (Devlet Matbaası-İstanbul),1938:165.

¹⁵ İsmail Hakkı Tonguç, *Köyde Eğitim* (Village Education), :165.

¹⁶ İsmail Hakkı Tonguç, *Köyde Eğitim* (Village Education), :166.

¹⁷ İsmail Hakkı Tonguç, *Köyde Eğitim* (Village Education), :166-169.

of industry is to activate and process inanimate objects by substances supplied from animate beings¹⁸.

If the content of village schools does not have the characteristics to feed agricultural work, the value and meaning of the school will be automatically lost in the village. It is for this reason that the purpose of village education should not be to estrange the child from work life; rather to make him a being able to struggle with everything in this work and professional life¹⁹.

Tonguç came to certain conclusions after doing research in several villages of Turkey. The population in villages is generally 500 people and the number of houses is around 80. It is indicated in this research conducted between 1930 and 1938 that tools used in agriculture are primitive and there is no mechanical agriculture. Tradition drives the education of children, and farming is the only job of a village boy. He starts to work at an early age. Work schools should be established as soon as possible for the village boy who meets the concept of work at an early age. Otherwise, theoretical knowledge irrelevant to their lives is nothing but a waste of time²⁰.

Conclusion;

- 1) The Work school is quite a useful school for Turkey, especially in the former periods of the Republic because due to work schools, both time and human power would be positively used, enabling the country to raise both agricultural and industrial workers economically and practically. This would be done in a short time with a small budget.
- 2) With the work school, creativity in education and activation of the student will be provided. By combining his skill with the mind, the creative thinking skill of the individual will develop and new and useful products will be revealed.
- 3) Vocational training will gain importance and therefore a future employment problem will be lessened. Each individual will discover his ability from an early age and can be a careerist by determining his vocational target at an early age.
- 4) An educational system based on production rather than consumption will be established. In future years, the society based solely on consumption, which is Turkey's current problem, will be avoided. Individuals will be educated about production being in balance with consumption.

¹⁸ İsmail Hakkı Tonguç, **Köyde Eğitim** (Village Education), :173.

¹⁹ İsmail Hakkı Tonguç , **Canlandırılacak Köy** (Revitalizing the Village), İstanbul: Remzi Kitabevi, 1939:183-184; İsmail Hakkı Tonguç ,**İş ve Meslek Terbiyesi** (Work and Vocational Education) (Ankara),1933:136.

²⁰ İsmail Hakkı Tonguç, **Köyde Eğitim** (Village Education), :212-501

- 5) Technical staff and experts will be developed and each profession will require expertise. Instead of individuals who understand little of each job, professional experts who understand a certain job well will have been raised. In this way, as experts are raised in the country, its economy will be more powerful.
- 6) There will be individuals accessible to private enterprise. The individual who operates his mind with his hands will have the desire to create and process works of art (or: masterpieces!). There can be an independent, entrepreneur, and careerist generation instead of brains operated by the government or any other institution.
- 7) It will be possible to develop individuals who have gained the awareness of collaboration and who are delighted to create new products with collaborative work groups depending on skills.

Turkey benefited from the aforementioned opportunities provided by the work school in the period of the educator İsmail Hakkı Tonguç. He followed and applied the work school principle and demonstrated its benefits in the years of his teaching. In the period leading up to village institutes, Tonguç's concept of work and its application are considerably important. Tonguç considered education in Turkey as both urban and rural education to provide useful knowledge to facilitate the life of the individual. According to him, an applied and useful education system based on bringing out skills should be the main target to educate people especially in rural regions where the population is greater. Village education should completely have the properties of a vocational school and be based on practice more than theoretical knowledge. The studies of the new village school were based on the principle of education for life within real work. The method of the new school depended on observation, analysis, and work and experimental activities. Thus, the child would be equipped with knowledge to be used in his life. In the village schools of the period, new educational places like workshop (işlik), classroom, application garden, cowshed, and poultry house were formed. For instance, an agriculture lesson should be done on soil which is the real laboratory for this course. The term "işlik" which means classroom, workshop, was used in the Turkish education system within this period. In his period, Tonguç is a name who brought significant innovations to the education system.

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