

T.C.
MARMARA ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
SİYASET BİLİMİ VE ULUSLARARASI İLİŞKİLER ANABİLİM DALI
ULUSLARARASI İLİŞKİLER BİLİM DALI

**POLITICAL SOCIALIZATION OF CHILDREN DURING THE
HAMIDIAN ERA: THE PERIODICAL, ÇOCUKLARA REHBER**

Yüksek Lisans Tezi

CANAN ÖZBEY

İstanbul, 2014

To the two avid readers, my parents Pakize and Mustafa Özbey

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Danışman: PROF. DR. AHMET DEMİREL

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ABSTRACT

POLITICAL SOCIALIZATION OF CHILDREN DURING THE HAMIDIAN ERA: THE PERIODICAL, ÇOCUKLARA REHBER

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July, 2014

This thesis examines the political socialisation of the children in the late Hamidian Era. After being chased the brief history of the concept of childhood in the West, it argues in a nutshell the formation of the society in which the concept of childhood was constituted, discussing the subject in the constructionist framework. The aim of this thesis is to reveal the potential examples of socialization and indoctrination of children in the late Ottoman Empire, through the complete analysis of the periodical for children, *Çocuklara Rehber*, published between 1897-1900, during the Hamidian Era. The examination was handled considering the ideologies of the late Hamidian Regime, especially on raising generations, with a brief look to the relevant historical atmosphere of the period. In that vein an inspection was made on the periodical, *Çocuklara Rehber*, whether it was overlapping with the ideologies of the Hamidian Regime.

Keywords: Child, Childhood, Abdülhamid II, Hamidian Era, Ottoman Empire, Constructionism, Political Socialization, Indoctrination, Periodical, Periodical for Children, The Periodical *Çocuklara Rehber*

ÖZET

II. ABDÜLHAMİD DÖNEMİNDE ÇOCUĞUN SİYASAL TOPLUMSALLAŞMASI: ÇOCUKLARA REHBER DERGİSİ

Özbey, Canan

Yüksek Lisans, Uluslararası İlişkiler Bölümü

Tez Danışmanı: Prof. Dr. Ahmet Demirel

Temmuz, 2014

Bu tez çalışması II. Abdülhamid rejiminin son dönemlerinde çocuğun siyasal toplumsallaştırılmasını konu almaktadır. Bunun için, Batı'daki çocukluk kavramının kısa bir tarihçesi ele alındıktan sonra, çocuğun içinde şekillendiği toplumun oluşumu toplumsal inşacılık perspektifinden incelenmiştir. Bu tezin amacı, II. Abdülhamid döneminde, 1897-1900 yılları arasında yayımlanmış olan Çocuklara Rehber isimli çocuk derginin tamamının analizi yapılarak, dergide karşılaşılabilecek muhtemel siyasal toplumsallaşma ve endoktrinasyon örneklerinin ortaya çıkarılmasıdır. İnceleme, II. Abdülhamid saltanatının geç döneminin ilgili tarihsel atmosferine de kısaca bakılarak ve dönemin ideolojileri göz önünde bulundurularak yapıldı. Bu bağlamda, Çocuklara Rehber dergisinin incelenmesi sonucu, derginin söyleminin Abdülhamid rejimi ideolojileriyle ne derece örtüştüğü tespit edilmeye çalışıldı.

Anahtar Kelimeler: Çocuk, Çocukluk, II. Abdülhamid, II Abdülhamid Dönemi, Osmanlı İmparatorluğu, İnşacılık, Siyasal Toplumsallaşma, Endoktrinasyon, Süreli Yayın, Çocuk Dergileri, Çocuklara Rehber Dergisi

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TABLE OF CONTENTS

ABSTRACT	i
ÖZET	ii
ACKNOWLEDGEMENTS	iii
TABLE OF CONTENTS	iv
LIST OF ARCHIVE DOCUMENTS	vi
INTRODUCTION	1
CHAPTER 1: THE PLACE OF CHILD IN SOCIETY AS AN INDIVIDUAL	
1.1) A Brief Examination of the Word ‘Child’ and a Brief Look to Its History.....	6
1.2) Different Perceptions of Childhood.....	9
1.3) Values, Norms, Cultures; Could It Be Possible to Create a Sociologic Law?.....	14
1.4) Childhood: Discovered or Constructed?	19
1.5) Ready-to-use Behavioral Patterns for Children in Society....	24
CHAPTER 2: SHAPING THE SUBJECTS OF THE STATE, FROM POLITICAL SOCIALIZATION TO INDOCTRINATION	
2.1) Political Socialization.....	32
2.2) Theoretical Approaches to Political Socialization.....	35
2.3) Child: a Means of Indoctrination.....	38

CHAPTER 3: EXAMINATION OF THE PERIODICAL, ÇOCUKLARA REHBER, WITHIN THE FRAMEWORK OF POLITICAL SOCIALIZATION AND INDOCTRINATION DURING HAMIDIAN ERA

3.1) The Atmosphere of the Hamidian Era from the Educational Perspective	49
3.2) Child in the Last Decades of the Ottoman Empire, What Did They Have Discovered?.....	57
3.3) Çocuklara Rehber - Archive Documents.....	60
3.4) Çocuklara Rehber and the Examples of Official Ideology for the Political Socialization and Indoctrination of Children.....	67
3.4.1) The Emphasis on the Subjection to Abdülhamid II.....	74
3.4.2) Transferring Patriotism and the Moral Values.....	79
3.4.3) One Solution for All Problems: Education.....	84
3.4.4) Turkish Language Lessons or Turkish vs Ottoman Language.....	90
3.4.5) An Indispensable Personality Trait for Children: Being Scientific and Religious.....	93
3.4.6) Approaches to the Education for Girls.....	96
3.4.7) Publication Policy of the Periodical.....	100
CONCLUSION.....	105
APPENDIX.....	108
BIBLIOGRAPGHY.....	114

LIST OF ARCHIVE DOCUMENTS

Archive Document 3..1:.....	58
Archive Document 3..2:	59
Archive Document 3..3:	63
Archive Document 3..4:.....	64

INTRODUCTION

The aim of this thesis is to reveal the potential examples of the socialization and indoctrination of children in the late Ottoman Empire, through the complete analysis of the periodical for children, *Çocuklara Rehber*, published between 1897-1900, during the Hamidian Era. In the process of the modernisation period of the Ottoman Empire, besides the daily newspapers, the periodicals starts to appear, as well. The first periodicals for children starts after the developments during the Tanzimat Era, in parallel with the newspapers.

In that vein, the first periodical for children dates to 1869, with *Mümeyyiz*. These attempts are accepted as the efforts for the westernisation process. And thanks to these attempts, women and children could be able to take place in society, and become socialized.¹ However, the reason should be that simple to understand: thanks to the modernisation attempts in the Empire, the relations with the western world has become intensified and that situation caused a consciousness over the society, especially in the education field. As one of the most important institution of the modern state, school played an important role in the transformation of the society. That means, over the children almost in every family, the school had an effect over the parents, as well.

As we can not separate the compounds of an organism from each other, while examining; in a family, we can not evaluate a single compound, for example, child, separately. That means, via school, as well as children, parents were affected and transformed too. That could be accepted as a mutual interaction. Thus, thanks to the modernisation factors, the *current citizens* started to notice and adopt the western concepts in their minds. We tried to explain the fact that, with personal attempts, as well, in the Empire, some people wanted to contribute to the education of the children via certain instruments. One of these are periodicals, published by personal initiatives.

¹Cüneyd Okay, *Eski Harfli Çocuk Dergileri*, İstanbul: Kitabevi, 1999, p.17.

The thing we tried to extract is, from these personal attempts, we could capture the ideals on raising children. Intentionally or unintentionally, these attempts had a motivation, to educate and shape the minds of the children with *existing* or *newly invented* norms and values. The thing that we will be taking into account is the *results* of these attempts, materializing under the concepts of socialization and even indoctrination.

Based upon the examples and the messages frequently emphasised in the periodical, I tried to reach a conclusion to how children were socialized in the political sense and indoctrinated according to the ideology of the Hamidian Regime on children, and how the principals and perceptions of the regime were transferred by a periodical under the oppression of the censorship environment.

In the research process for the thesis, naturally, I explored the archive materials regarding our periodical. That also helped me to see in what conditions the periodical was able to continue its publication life and what were its restrictions and borders. That means, the periodical was also being shaped by the censorship nature of the Regime and in the the area of restricted freedom, the periodical, they were contributing to the creation of the ideal children figure of the Empire of the contemporary world.

On the notion of childhood, my argument is to support constructionist thesis, using the periodical to strengthen the idea. In some quarters, it is accepted as childhood is an invented concept and it couldn't be able to find the traces of the concept in ancient times. In this thesis, I will be trying to set forth some counter-arguments to show the opposite, thus, explaining that the concept was constructed in accordance with the different time periods of history. Pointing out the examples from the periodical helped me to reinforce this argument, and to see *a part* of the atmosphere in the last period of the Hamidian Regime.

The main motivation for me to study on that area was to see the socialization and even indoctrination of the children in Hamidian Era, in accordance with the policies of the period, over a relatively long standing periodical for children, as an alternative means of political socialization. *Family, school, work, political parties, media can be*

*accepted as the agents of political socialization.*² For that reason I have chosen this periodical, *Çocuklara Rehber*, to use it as a case study of this phenomenon.

In this manner, I believe examining in detail one single but long standing periodical would help me to see the larger picture and seize the expected nature of a publication which must be in harmony with the regime's ideal childhood image. And the reason why I have chosen childhood is it is the period that the character, personal beliefs and values were shaped mostly. For that reason I thought that studying in this very first period of human life will be more meaningful vis-à-vis other periods of human life. At that point, I want to mention the most significant challenge for me in this study: *the importance to know how to read Ottoman with the Arabic alphabet.*

As long as one of the big part of my study was the examination of the periodical, before starting to work on my thesis, I took courses to learn to read *Matbu* (printed) Ottoman writings and *Rik'a* (a kind of Ottoman bureaucratic writing type) as well. Although it has seemed challenging in the beginning, I saw that it was easy to learn quickly, as long as it was taken seriously.

In the beginning of my research, initially, I looked through the list of the periodicals for children from Cüneyd Okay's book, *Eski Harfli Çocuk Dergileri*. Although he states that the periodical, *Çocuklara Rehber*, has 166 copies, when I deepened my research, I reached 168 of them. In the online system of *National Library the Information System for the Periodicals*, there were 165 copy.³ Hasan Duman gives the list of the existing copies, however, he does not mention the 19th copy of the fourth year.⁴ In the article of Yavuz Selim Karakışla, he also states that the periodical was composed of 166 copies, referring both to Hasan Duman, Milli Kütüphane and Orhan Bayrak.⁵ In the study of Orhan Bayrak, the periodical is stated as composed of 166 copies as well.⁶ However, he gives the time period of the periodical as 1896-1901.

² Türker Alkan, Doğu Ergil, **Siyaset Psikolojisi**, Ankara: Turhan Kitabevi, 1980, p.8.

³ Milli Kütüphane, Süreli Yayınlar Bilgi Sistemi , http://sureli.mkutup.gov.tr/detail.php?dergi_id=575

⁴ Hasan Duman, **Osmanlı-Türk Süreli Yayınları ve Gazeteleri, 1828-1928**, Enformasyon ve Dokümantasyon Hizmetleri Vakfı, Ankara:2000, p.233.

⁵ Yavuz Selim Karakışla, **Arşiv'den Bir Belge: Çocuklara Rehber Dergisine İmtiyaz Verilmesi**, Toplumsal Tarih,

The collection can be found dispersed in *Ankara Milli Kütüphane*, *Hakkı Tarık Us Kütüphanesi*⁷, *İstanbul Atatürk Kitaplığı* and *Erzurum Seyfeddin Özege Kütüphanesi*. As I scanned all these libraries, I saw necessity to use all of them to complete the collection. Except Atatürk Kitaplığı, I checked and reached to the copies online. In Atatürk Kitaplığı, I photographed the rest of the collection. At the end of my investigation, I was certain that there exist two more copies than the number of the copies that Okay, Bayrak and Karakışla mention.

In the second stage of my research, I searched all the archive documents on the periodical. Before my attempts in the Prime Ministry Archives in İstanbul (İstanbul Başbakanlık Osmanlı Arşivi), I examined, the article of Yavuz Selim Karakışla⁸ about the license procedure of *Çocuklara Rehber*. Besides the documents he used in his article, I reached more, for instance the documents concerning the ban of a copy because of a misinformation, or an other long bureaucratic process for the periodical to take a license to publish pictures of the animals and plants. Furthermore, I reached to an other archive document, exposing the demand of the licensee and the director of the Periodical, Muallim Ahmed Midhat⁹, about the reissue of the periodical, after almost 5 years later from the date that the last copy had been published.

In the theoretical framework, I took the notion of childhood and its formation and place in the society. Although, this area was not that much handled in the academic literature, I tried to examine the studies especially made after the Second World War. In the first chapter, dealing with the concept of childhood, and I examined the discussion of whether the concept was invented or constructed. In the second chapter, I handled the socialization of child as an individual in the society and the transfer of the norms and values, by looking through the political socialization framework. Later on, in that

No:76, Nisan 2000, p.24.

⁶M. Orhan Bayrak, *Türkiye’de Gazeteler ve Dergiler Sözlüğü (1831-1993)*, İstanbul: Küll Yayınları, 1994, p.29.

⁷ Periodicals of Hakkı Tarık Us Collection, <http://www.tufs.ac.jp/common/fs/asw/tur/htu/list1.html#C>

⁸ Yavuz Selim Karakışla, p.24-27.

⁹ The licensee and the director of the Periodical, *Muallim Ahmed Midhat Efendi* should not be confused with the Ottoman journalist and writer *Ahmed Midhat Efendi* of the Tanzimat Period. We could not be able to find information about the life of *Muallim Ahmed Midhat Efendi*. We only come across with his name in the archive documents on the periodical.

vein, I tried to examine the concept of indoctrination. In the third chapter I had a brief look into Hamidian Era especially to the educational developments and finally the examination of the periodical *Çocuklara Rehber*, with the motivation to find out and see how children were being educated to transfer the present values and norms of the society, or simply, again, *intentionally or not*, -in fact, intentionally made indoctrination is out of our subject- how they were indoctrinated via an instrument of media. By this way, we could have an idea of the period's formation of the childhood, by an alternative means of socialization and indoctrination, in accordance with the ideology of the Hamidian Regime.

CHAPTER ONE: THE PLACE OF CHILD IN SOCIETY AS AN INDIVIDUAL

1.1) A Brief Examination of the Word 'Child' and a Brief Look to Its History

In this first chapter we will be taking a brief look to the concept of *childhood* in the West. To be able to do this we will be mentioning the emergence of the concept until it turns into a means of political socialization and indoctrination. At that point the first thing we have to do is to trace the origins of the 'word' *child* and *childhood*. In this manner first an etymological investigation of the word will be appropriate.

In fact the word had referred different meanings and different writings in history. For instance in Old English the word was *cild*.¹⁰ An other example is from French language: until 19th century there was no word for the word *baby*. At that date, French borrowed the word *baby* -which is also used for big children at that time- by transforming it into word *bébé*. Until that date, french used word *enfant* (child) to refer the newborn as well.¹¹

From that very simple example we can say that in ancient times, in France, society didn't need to separate babies from little children. Does it mean that there wasn't an understanding of babyhood? In other words, were babies treated completely the same way as children? Did mankind have to achieve the *invention* of babyhood? We will be trying to explore the answers of these questions in our subsequent paragraphs in the framework of the concept of childhood.

It is clear that there is an interaction between different languages and societies in the use of the word. Here, we can make an extraction: it can be said that if a simple word has been changed that much, the place of the child in society can also become a subject of conversion. Our matter is to examine this conversion in social and political

¹⁰ Webster's II New Riverside University Dictionary, Boston: The Riverside Publishing Company, 1984, p.255.

¹¹ Philippe Ariès, *Centuries of Childhood, A Social History of Family Life*, New York: Vintage Books, 1962, p.29.

sense, so to speak, child's acquisition of norms, values and political culture, in the framework of political socialization.

Childhood is a very important phase in human life cycle. However this fact belongs to today's world. We know and accept this phenomenon as a 'fact' *now*. However, in previous centuries, especially in the middle ages, childhood was accepted as a period of deficiency, ignorance and even pain. According to James A. Shultz, an expert on middle ages, since archaic age until 18th century, approximately during 2000 years, in the West, children had been seen as *deficient adults*. Hence as they had been seen as insufficient, completely depended on adults, the authors of the middle ages did not pay attention to their life and nature. In 19th century, romantics accepted the view seeing child as a mystic being. Yet, we can notice from Dante's views that adulthood is a period of moral supremacy in comparison to childhood. Also, Aristotle as well, sees adulthood as the most confidential period of life. At that point, according to him, child is not important, the important thing is in what character a child will have in *his* adulthood. A little note here will be appropriate to point out: Aristotle talks about boys, girls are not a matter of discussion in his views. On the other hand when we reach to the end of 1950's, still it was hard for researchers to examine childhood in an objective and interdisciplinary way. In those years, childhood was still a preparation time for adulthood. Adulthood was still the most important period of an individual's life. The important target was to transform immature, irrational, incompetent, asocial and acultural child into a mature, rational, competent, social and autonomous adult. That perspective was the most fundamental reason that prevented researchers from examination of child merely as a child.¹²

Thus, we see that mankind had always the aim to raise children appropriately to *our* culture and *our* way of thinking. Even that shows us in what extent we take a role in raising generations. In micro dimension, when we talk about raising a child, it is clear that we are talking about family. What about states? Do they take a role in raising generations, creating norms, constructing new concepts? We will be in the chase of the answers to these questions as well.

¹² Colin Heywood, **Baba Bana Top At, Batı'da Çocukluğun Tarihi**, İstanbul: Kitap Yayınevi, 2003, p. 8-9.

In the end of 90's Alan Prout, Allison James and Chris Jenks together worked on a model to explain the perception of childhood. One of the propositions of this model was to understand childhood as a social construction:

In other words 'child' and 'childhood' will be understood in different ways in different societies. To quote Prout and James, 'the maturity of children is a biological fact of life but the ways in which this immaturity is understood and made meaningful is a fact of culture'.¹³

This model was made of six fundamental property. Heywood says that three of them are useful for historians. First one is to accept childhood as a social construction. For Prout and James, the immaturity of children is a biological fact, however to perceive and make sense of it is about culture. Second one is the impossibility to take children independently from the class, sex and ethnicity. Third one is the dependence of children to adults, but at the same time the activeness of them to shape their and the other's world.¹⁴

That means every culture, together with its economic system, creates, so to speak, *constructs* its own childhood. It will be understood differently in different societies. The other proposition of this model is to examine childhood and to take it into consideration with classes, gender and ethnicity. A middle class childhood will differ from a working class one, as well as girls will have different childhood in comparison to the boys. The last contention of this model is that the children are not passive actors in socialization process of societies. That means we are talking about an interactive relationship. We, adults, effect child's life as well as they effect ours. According to this model we notice the dominance of social construction on childhood. However, still, we can question the extent of biological effects on the formation of childhood.¹⁵

¹³ Prout and James, **New Paradigm**, p.7., quoted in Colin Heywood, **A History of Childhood: Children and Childhood in the west from Medieval to Modern Times**, Cambridge: Polity Press, 2004, p. 4.

¹⁴ Yahya Araz, **16. Yüzyıldan 19. Yüzyıl Başlarında Osmanlı Toplumunda Çocuk Olmak**, İstanbul: Kitap Yayınevi, 2013, p.17.

¹⁵ *Ibid.*

Childhood is not only a biological category, but, at the same time, it is a social and political imagination. It is perceived and conceptualized differently in the socio-cultural and political platform. As there is not a unique understanding of childhood covering all the geographies, it is also impossible to talk about a specific and linear child image.¹⁶

As we have seen above, there exists various models of perception of childhood. Culture and sex plays a crucial role to shape its formation. Now we have to deepen these different perceptions on childhood.

1.2) Different Perceptions of Childhood

Though, childhood was an untouched area of research until the end of 50's, it gained attention especially after the post-World War II, in the period of Baby Boom (1946-1964) academic importance was given to this concept in USA thanks to the interaction between the social sciences.¹⁷ The avant-garde study of Philippe Ariès, - originally published in French- runs into that period in 1960: *l'Enfant et la vie familiale sous l'Ancien Régime*.

Here, our aim is not a criticism of his work, however, a brief examination can help us to expose our arguments. In our study, as the main argument is *to explore the political socialization of the child, taking into consideration the concept of indoctrination as well*, we have to consider the facts in this ambit. The seminal work of Ariès led the way to be able to find the right arguments to support our main thesis.

The most challenging argument of Ariès was *the absence of the idea of childhood in medieval society*. If we clarify his argument; Ariès wanted to say that, in

¹⁶ Güven Gürkan Öztan, *Türkiye'de Çocukluğun Politik İnşası*, İstanbul: İstanbul Bilgi Üniversitesi Yayınları, 2011, p.3.

¹⁷ Mine Tan, *Çocukluk: Dün ve Bugün*, Toplumsal Tarihte Çocuk Sempozyumu (23-24 Nisan 1993), İstanbul: Tarih Vakfı Yurt Yayınları, 2013, p.7.

the middle ages, the knowledge on childhood was so limited. The missing point was the lack of knowledge on the nature of childhood that separates it from adulthood and even adolescence.¹⁸ There was no boundaries between childhood and adulthood, when a child could live separately from his mother or nanny, she could directly enter to the world of adults, even into working life. Even we can associate this fact to the short duration of the human life that a child should have to take responsibility as soon as possible,¹⁹ still many critics had been put forward against his argument.

Ariès says: *It is as if, to every period of history, there corresponded a privileged age and a particular division of human life: 'youth' is the privileged age of seventeenth century, childhood is the nineteenth, adolescence of the twentieth.*²⁰ Fundamentally, Ariès wanted to say that around 17th century, childhood was indeed a new concept arised out of the decrease in infant mortality, new educational system and increasing individualisation in European society. Harry Hendrick criticize Ariès's work in his article entitled Children and Childhood: he asserts that Ariès's work was criticized thanks to its unrepresentative data, confuses prescription with practice, and uses atypical examples, that he did not take adequately economic and politic factors into consideration and so on.²¹

Ariès tried to demonstrate that children in medieval era was only miniature adults. He gives examples from medieval art showing that situation: children was depicted same as adults but only in smaller scale.²² He accepts this fact as an indicator that children has not been seen as *children*, they were merely *small adults*. He indicates paintings from these times asa proof of his thesis. Then he examines forthcoming examples of paintings which children started to be seen as central models and he attributes this to the emergence of the concept. Even, he accepts the children clothes –he

¹⁸ Though, in those years, there was no distinction between childhood and adolescence, even we can say that the concept of adolescence did not exist in the literature at that time, but this is an other subject of discussion.

¹⁹ It is a well-known fact that in those years, it was hard to see the age of 50, even 40, and the infant mortality was very high.

²⁰ Philippe Ariès, p.32.

²¹ Harry Hendrick, **Children and Childhood**, Refresh, Recent Findings of Research in Economic & Social History, 15 Autumn 1992, p.1.

²² Philippe Ariès, p.33.

examines in detail- to strengthen his thesis. That means Ariès accepts the emergence of the child figure in paintings as one of the indicators of discovery of the modern idea of childhood in 17th century.

However, this concept was believed to be different according to different geographies, time periods, continents, social classes, and of course different economic structures. It shouldn't be shocking that Ariès's work has a narrow point of view: he examines the famous paintings of the date showing children in compositions. He gives examples from the famous painters: Titian, Van Dyck, Rubens, Veronese, Holbein and so on.²³ However, at that time, a peasant, economically speaking, probably did not have the opportunity to pay a painter for a family picture. Here, a crucial question is needed to be asked: if that peasant had the opportunity to depict his child, would it be a similar composition when we compare it with the one of the bourgeois child?

As we questioned above, does changing role of the child in society show up both in urban and rural areas? This is an important point because, the work of Ariès especially takes bourgeois children as example. That makes his work hard to gain credibility and reliability. However; to be able to understand the nature of childhood in medieval era, we should take into consideration the concept of childhood both in urban and rural areas. From that point we can make a reliable connection to economic structure of the whole society at that time period.

Another critique to Ariès's work is that he focused on today's world while examining the middle ages' childhood. Naturally he had been reached to the consequence of *concept of childhood did not exist in middle ages* when he couldn't find the evidences of today's world childhood at ancient times' Europe.²⁴

As Ariès takes the child as seen in works of art, the child playing games, praying at home, or attending school he has certain ambiguity of purpose. Furthermore, his work is not a comparative study, rather concentrating on French experiences, defining the

²³ *Idem*, p. 46.

²⁴ Colin Heywood, p. 20.

French view of childhood.²⁵ As Brown says: *It is surprising that a demographic historian should ignore political and economic factors to such an extent, as well as religious and intellectual developments.*²⁶

Naturally, it doesn't mean that Ariès's work was worthless. It was an avant-garde study, as we said previously, that encouraged academic world to work in that area. Ivar Frones says, the view of Ariès as childhood was a new cultural invention taking its roots from modern bourgeois family, from educational institutions and the art of reading. Bekir Onur, as well, says that Ariès, in his book claims that in the foundation of modern childhood, education plays the primary role.²⁷ The child has passed from common to private area (under control of her parents, that means family). Even if they were accepted as small adults in feudalism, it doesn't mean that people were not aware of their children. They were taken under control of their families to new institutions of education.²⁸ However the concept he used *-invention/discovery-* is still problematical.

In the middle ages, thanks to the level of the infant mortality people could not attach to something that was regarded as a probable lost.²⁹ We must keep in mind that in the world of medieval Europe, a search for today's world's childhood would be irrational. The economic and political structure was different, life quality and life expectancy was low, culture and beliefs and social norms was different from today's world. In these conditions, expecting the same examples and evidences could be unfair. Even baby life expectancy was so low that families haven't choice to make long-time investments to their children. At these conditions, criticizing Ariès turns into a natural outcome.

²⁵ Irene Q. Brown, **Philippe Ariès on Education and Society in Seventeenth- and Eighteenth-Century France**, History of Education Quarterly, Vol. 7, No. 3, Illinois: History of Education Society, Autumn, 1967, p. 357.

²⁶ *Idem*, p. 361.

²⁷ Bekir Onur, **Çocuk, Tarih ve Toplum**, Ankara: İmge Yayınları, 2007, p.20.

²⁸ Ivar Frones, **Modern Childhood**, in **Childhood: Critical Concepts in Sociology**, Chris Jenks, (ed), New York: Routledge, 2005, p.325.

²⁹ *Idem*, p.38.

However, still, we should keep this fact in mind: Ariès was right saying children were helping their parents from their early ages, they were starting to work life as well. We can understand that the early worklife of children was a social and economic necessity when we take into consideration the short duration of human life and the widespread production models.³⁰

Ariès was the first researcher saying the difference between the behaviours of the adults and children was less apparent compared to today's world. When we examine the past times, we notice that childhood and adulthood has a more nested structure that it was hard to separate one from another. Still, it doesn't mean that ancient or primitive societies lack the knowledge on childhood.³¹

To sum up, we can say that from the time that people started to constitute society, there was a kind of childhood as well, even though there were different understandings of childhood. The important thing is to examine these *childhoods* according to their different cultures and economic structures that they belong to. Ariès's main target was to expose and prove that the concept of childhood had been emerged parallel to modernity. However, his main thesis was problematic. After the open-economy developed, people also started to have independence. Professions became various, hence, generations started to be different from one another. That was one of the causes of different understandings of childhood. It was inevitable. Societies transformed according to different cultures and economic systems. At that point we can notice the importance of historical events. Because, in different geographies, different historical events constructed different childhoods. In other words, while the perceptions of childhood were changing in relation with the changing economy, political systems and time, the place of child in society were changing as well.

Naturally there exist different views about the understandings of childhood. Some authors explain the phenomenon via cultural point of view, for example, a turning point as proliferation of educational system; some stress the importance of

³⁰ Öztan, p. 20.

³¹ Colin Heywood, p. 25.

economic change, rising of the capitalist system for instance. For now, we will be exploring how an individual, as well as a child, come to be formed in society.

1.3) Values, Norms, Cultures; Could It Be Possible to Create a Sociological Law?

After having discussed Ariès's assertion, we need to say some words about how childhood must be seen according to social sciences as well. In order to clarify the phenomenon, first we will be looking through the society, and the transmission of values, norms and culture to the individuals, so that they can be part of this society. Therefore, we will be examining childhood under the concept of *social construction*. Ian Hacking describes the concept social construction, *liberating*. Because it reminds us, for example, motherhood or teenage pregnancy are not fixed and inevitable. They are the product of historical events, social forces, and ideology. Meaning that they are socially constructed.³²

In this view, Hacking refers to the illusion of the patterns in a community. For instance, in the eyes of people, motherhood is a divine concept like all mothers should be affectionate, tolerant, a person that cannot be thinking on something else of her children. For this community model, a mother should be a mother before all, she can not be a woman after all. *Similarly, Edward Shorter, in his studies which he examined the evolution of modern family, asserts that 'kind –decent, affectionate- motherhood is an offspring of modernity'*.³³

The thing that Hacking wanted to say is these patterns of societies are not fixed and inevitable in essence, they can be flexible according to different communities. However, societies excludes people who are marginal and who doesn't suit these patterns of the society. For that reason, Hacking describes the concept of social

³² Ian Hacking, **The Social Construction of What**, Massachusetts: Harvard University Press, 1999, p.2.

³³ Edward Shorter, **The Making of the Modern Family**, New York: Basic Books, 1975, p. 168. quoted in Yahya Araz, **16. Yüzyıldan...**, p.15.

construct as *liberating*, because this makes us remember that there could be different patterns and examples in the society. And we should know that the patterns are constructed by ourselves.

According to Hacking, childhood is a social construct as well. Here comes a question in mind: how could the childhood be *discovered* if it is a constructed concept. In previous chapter, we have mentioned to this question. For now, we will be going into details. Social construction is an approach supporting the idea that individuals, as well as adapting to the existing world order before themselves, they also actively contribute to the formation of this world order as well. This approach refers to things that can have different meanings to different people. In other words, each person has different understanding over *things*. We can associate this with *relativism* as well.

For instance, thanks to relativism, western world has some of its enemies like islamic fundamentalism. At the same time eastern societies takes USA as the source of evil.³⁴ Another example can be given from *gender*. We all *know* that there exists two kinds of gender. But the truth is there exists more than two kinds of gender in societies. These examples stems from relativism, and also the *constructed perceptions*.

If a thing is relative can we still talk about the discovery of this *thing*? Once again, we can make an extraction: concepts that contains relativity according to societies, cultures, or traditions, seems not to be discovered all of a sudden. These types of concepts are constructed by norms, cultures, states, politics and even official history writings in the course of history. The thing Hacking meant to say is in a community, there exist some norms. We can accept these norms like rules to live in that community. However, these rules are constructed by the community itself. Therefore, in essence, if the members of this community didn't aim to put these rules, they wouldn't be existing. That means, in fact, the concepts attached to norms are in fact contains relativity inside. For instance, this phenomenon doesn't resemble to physical laws. Physical laws can be defined as a phenomenon that always occurs if particular conditions are present. An English physicist, Paul Davies, indicates, in his book, the Mind of God, properties of the

³⁴*Idem*, p. 5.

laws of nature, in other words, laws of physics:

The existence of regularities in nature is an objective mathematical fact. On the other hand, the statements called laws that are found in textbooks clearly *are* human inventions, but inventions designed to reflect, albeit imperfectly, actually existing properties of nature. Without this assumption that the regularities are real, science is reduced to a meaningless charade.³⁵

This paragraph shows us that the laws of nature are the physical *facts* of life on earth. However the efforts of us, scientists, can be deceptive, or deficient to reflect these facts. He says that there are regularities in nature. These are the elements that helps us to reveal, to notice the existence of the *facts*. To be able to understand the soul of sociological *facts* do we need these type of regularities? In other words, are there any kind of regularities, or even *facts* in social sciences? If the answer could be yes, could it constitute a sociological law? As we all know, Auguste Comte tried to apply physical laws to sociology. Nevertheless, we can not call his attempt as a physics law. To explain our thesis parallel to the paragraph above, we can say, if there wasn't some regularities in societies, may be we couldn't talk about sociology either. Trying to name these regularities with the help of the patterns is the efforts of societies to reflect so-called nature of the human being. However, the nature of the human-being is relative and there isn't one simple pattern either. We can understand why thanks to the properties of the laws of nature:

First and foremost, laws are universal. A law that only works sometimes, or in one place but not another, is no good. The laws are taken to apply unfailingly everywhere in the universe and at all epochs of cosmic history. No exceptions are permitted. In this sense they are also perfect. Second, the laws are absolute. They do not depend on anything else. In particular they do not depend on who is observing nature, or on the actual state of the world.[...] A complete specification of the state of the gas would mean giving details of the positions

³⁵ Paul Davies, **The Mind of God, the Scientific Basis for A Rational World**, New York: Simon&Schuster Paperbacks, 1992, p.81.

and motions of all the constituent molecules. The state is not something fixed and God-given; it will generally change with time. By contrast, the laws, which provide correlations between states at subsequent moments, do not change with time. So we arrive at a third and most important property of the laws of nature: they are eternal. The timeless, eternal character of the laws is reflected in the mathematical structures employed to model the physical. [...] Fourth, the laws are omnipotent. By this I mean that nothing escapes them: they are all-powerful.³⁶

According to these lines of Davies, we can examine the patterns in societies; first of all sociological patterns are not universal. It changes according to geographies, cultures and communities. Even in the same culture and society, they change according to different time periods. That means they do not stay unchanged, they transform in the course of history. When the factors and variables change, correspondingly, the patterns change either. That shows us; they are not *perfect*. Second, the patterns are not absolute, they depend on lots of variables like individuals, the properties of the society, and especially they depend on the actual state of the world. In physics, state can change (like state of gas, state of liquid) while laws don't as we understand in previous citation. However, in a society, while states change (for instance state of woman, state of child) laws –regularities- change either. And they are not eternal, not timeless, as we stated before, they transform in the course of time. Lastly, when we compare patterns with the last property of the laws of nature, they are not omnipotent. That means, everything in the universe can not comply with them. Always there can be an exception. They are not-all powerful.

We can take the sociological patterns as norms. Then, it would be better to mention briefly what the *norms* refer? There exists some cultural patterns or social roles in societies. We can also call them as the codes of conduct appropriate to the community life. These common codes of conduct are called *norms*. We have to mention

³⁶Paul Davies, **The Mind of God, the Scientific Basis for A Rational World**, New York: Simon&Schuster Paperbacks, 1992, p.82-83.

the meaning of culture: The consistent whole of the concrete and intellectual techniques, beliefs and codes of conducts which characterizes the entire society. That means a norm deploys under the culture. Culture is a whole of models that determines the interactions in a society, that is the one that separates one community from others. What separates a norm from culture is, a norm refers to a code of conduct in a cultural system. However, individuals are free to practice this norm. At the end of this decision, individuals feel responsible or regretful not to behave appropriate to this norm. This is what we call sanction. Nevertheless we shouldn't forget that this sanction can be an oppression from the community itself (like denunciation, to attract antipathy, to suffer, to be condemned, etc.) or from the personal belief that this norm is valid, a personal appreciation. We *believe* that this norm is correct and we should behave appropriate to it. Still, if we behave oppositely to this norm, we feel guilty and regretful. This is a sanction as well. Furthermore, we should know that there are two kind of sanction. First one is negative sanction, as we explained above. The other one is positive sanction like acquiring benefit to apply this norm, to get a reward, to be appreciated, and so on.³⁷

Duverger asserts that norms constitutes cultures, and a community's culture can be separated into some sub-cultures when models accumulates into some specific areas. For instance this can be political culture, economic culture, religious culture, and so on. However he adds that concepts like *political culture* or *economic culture* are deceptive, in fact, there doesn't exist a concept like political culture, there exists *political aspects of a culture*. In case of these political aspects constitutes a consistent whole, in other words, a system, it can then be appropriate to name it as a culture.³⁸ In summary, from the concept of political culture, we should understand the political aspects of a culture and that these aspects constitute a systematic whole in itself.

³⁷ Maurice Duverger, **Siyaset Sosyolojisi**, İstanbul: Varlık Yayınları, Çeviren: Dr. Şirin Tekeli, [t.y.], pp. 73-76.

³⁸ *Idem.*, p. 84.

1.4) Childhood: Discovered or Constructed?

To be able to understand well the process of an individual's acquiring values and norms, we should explore the society, in which an individual lives. Rorty says: *It is pictures rather than propositions, metaphors rather than statements, which determine most of our philosophical convictions.*³⁹

In a community, our beliefs and value judgement depends on these metaphors and pictures if we take into consideration the fact that human brain recalls most when something is learned via visual data. Here we should shortly mention this phenomenon. It is called *Picture Superiority Effect* or PSE. The picture superiority effect refers to an empirical finding in which pictures are remembered better than words. For example, a picture of an elephant will be remembered better than the *word* elephant.⁴⁰ We can explain the phenomenon via the use of *symbolism* while a new state is in the process of foundation. All these symbols are various like flags, banners, eikons and so on. And we shouldn't forget that all these symbols are visual. An easier way to make them remembered by the subjects of the state. A modern state uses these kind of instruments to construct a homogeneous society. These kind of substances could not exist without a society.

Money, citizenship and newspapers are transparent social constructions because they obviously could not have existed without societies. Just as obviously, it would seem, anything that could have – or that did – exist independently of societies could not have been socially constructed: dinosaurs, for example, or giraffes, or the elementary particles that are supposed to be the building blocks of all matter and that physicists call “quarks.” How could they have been socially constructed if they existed before societies did?⁴¹

³⁹ Richard Rorty, **Philosophy and the Mirror of Nature**, Princeton, New Jersey: Princeton University Press, 1980, p.12.

⁴⁰ Robert J. Crutcher, Jenay M. Beer, **An Auditory Analog of the Picture Superiority Effect**, Published online: 2 November 2010, The Psychonomic Society 2010, <file:///C:/Documents%20and%20Settings/Administrator/My%20Documents/Downloads/d912f5138eb738fafb.pdf>

⁴¹*Idem*, p. 3.

Here, society is the key word. As our matter of discussion is the political socialization process of children, we will be taking child *in* society. Children who do not have conscious yet, are attached to the world of adults. That means, society itself, construct how childhood should be. If there were no adult out there, children themselves would be the ones to construct norms of childhood. In this manner, we can remember the allegoric book of William Golding: *Lord of the Flies*. In this book, we can witness the examples of constructions among the child group, their then separation into two groups, their power struggle, and newly founded community norms.⁴²

Here, we see that something is being created in our minds but always thanks to the interaction between people in society. In this manner we can mention the work of Anderson, *Imagined Communities*. In this fundamental work, Anderson claims that an imagined nationalism concept has been surfaced in people's mind thanks to the developments acquired by printing machine, invention of compass and of course, the interaction between societies. Actually it is so, whence people can live in nature without the idea of nationalism. In other words we can decide whether a concept constructed or not if we can live without it in nature, to survive. Anderson says: *The magic of nationalism, depends on its conversion of coincidence into destiny.*⁴³ From that one sentence we can understand that Anderson points out that nationalism is a constructed concept.

For example, in France, popular patriotism, takes its roots from the division of the political arena, at the time when Hundred Year's Wars exploded and a new enemy emerged. With the effect of a common figure, Jean d'Arc, we witness a symbolic construction of a *national sphere*.⁴⁴ Maybe it will be appropriate to mention here Carl Schmitt and his concept of the enemy. In his substantial work, *The Concept of the Political*, he underlines that with the concept of enemy, he refers *public enemy*.⁴⁵

⁴² William Golding, **Lord of the Flies**, London: Faber and Faber, 2005.

⁴³ Benedict Anderson, **Hayali Cemaatler, Milliyetçiliğin Kökenleri ve Yayılması**, İstanbul: Metis Yayınları, 2011, p.25.

⁴⁴ Ernesto Laclau, Chantal Mouffe, **Hegemonya ve Sosyalist Strateji**, İstanbul: Birikim Yayınları, 1992, p. 167.

⁴⁵ Carl Schmitt, **Siyasal Kavramı**, İstanbul: Metis Yayınları, 2006, p. 49.

Once again we can capture another notion that was constructed by society. However, in Schmitt's *enemy* concept, the construction lies in the question: who is that enemy? In wild nature, there could be one or two kind of enemy: first one is the enemy who has the determination to steal our food. Or an other enemy could be the one with the treat to our *partner(s)*. In Schmitt' s work, there exist people to decide who will our enemy. And these enemies can be anything, that means constructed.

Childhood, in this ambit, must be socially constructed. Not invented. As a matter of fact, we know that in ancient times, especially as we understand from Ariès's work childhood was not like today's. According to the conditions it was a different concept. It is a constructed concept according to different cultures, geographies and time period. Nonetheless it should't be understood that there was no childhood. That would be totally against what we are trying to prove.

[...] So, still speaking in this vein, we could say that science made it true that in our world there are dinosaurs and quarks. But all we could coherently mean by this is that science made it true that we came to believe that dinosaurs and quarks exist. And that no one disputes. Despite all the evidence in their favor, these beliefs may still be false and the only thing that will make them true is whether, out there, there really were dinosaurs and there really are quarks. Surely, science cannot construct those things; at best, it can discover them.⁴⁶

Above, we can see the summary of what we are trying to explain. Dinosaurs are tangible and they are out there. They can not be constructed, they are discovered. However childhood is not a tangible thing to discover instantaneously. It is a social concept. That means we cannot say that there was no childhood before. It was actually *out there* since the appearance of mankind on earth. So we can say it was out there, however, the perceptions of childhood has been changed by different geographies and time periods. It can not be discovered as it was before, unchanged.

⁴⁶ Paul A. Boghossian, **What Is Social Construction?**, p.4.

<http://philosophy.fas.nyu.edu/docs/IO/1153/socialconstruction.pdf>

Like nationalism, in the beginning there was a scientific fact of races, then it was transformed into nationalism. Hence, we can say that it was constructed. The reason why we say, today's childhood or medieval era childhood takes its roots from constructed values and rules of the time period then. It is natural for us not to find the features of today's childhood in ancient times.

In fact it is evident that there is not one type of childhood. In different societies, different cultures and socio-economic systems construct different formations of childhood. Furthermore different time periods are effective in these formations. For example; in an agrarian society or in early industrial society, children had a direct significance for production.⁴⁷ That changes views on the childhood in the economic sense.

On the other hand, it doesn't mean children are passive subjects of societies they live in. The relation between children and society is interactive like an organism. As Prout and James says: Children are and must be seen as active in the construction and determination of their own social lives, the lives of those around them and of the societies in which they live. Children are not just the passive subjects of social structures and processes.⁴⁸ As we mentioned previously, this is one of the main points of social constructionism, an interactive effect on the foundation of the world order.

Coming again to the discussion of a discovery of childhood, we can say that abstract concepts might not be discovered. However, not to be so deterministic, we can say that discovery seems a weak option. Whence dinosaurs are concrete creatures with the evidence of their fossils. So that they could have been discovered. But how about abstract concepts? Is it possible for them to be discovered or could they be a construction of mankind?

⁴⁷ Ivar Frones, p.326.

⁴⁸ Allison James, Alan Prout, **Constructing and Reconstructing Childhood: Contemporary Issues in the Sociological Study of Childhood**, London: Falmer Press, 2005, p.8.

In the book *Color Conscious*, it says: *The government can't be color blind because society isn't -people and institutions treat citizens differently according to whether they are black or white, yellow or brown- and this fact raises questions of fairness.*⁴⁹ That shows another example of a construct value. In any case government can not be *fair* to its people while it reflects one small group of society itself. Society has its own values and norms that constructed by itself as well. So the government is a sample of this community. That creates the impossibility for a government to be fair to its minorities/marginal groups.

At that point we have to mention *Emile*, one of the most important books of Jean Jacques Rousseau. The book starts with this sentence: *Everything is good as it leaves the hands of the Author of things; everything degenerates in the hands of man.*⁵⁰ Completed, in the year 1762, *Emile* -an imaginary son, adopted by Rousseau- is an extraordinary example for its epoch. At that period, Rousseau draws up such arguments, clearly ahead of its time. It wouldn't be exaggerated if we say, these were the advises that we must keep in mind raising a child in today's world. In the first paragraph:

[...] He forces one soil to nourish the products of another, one tree to bear the fruit of another. He mixes and confuses the climates, the elements, the seasons. He mutilates his dog, his horse, his slave. He turns everything upside down; he disfigures everything; he loves deformity, monsters. He wants nothing as nature made it, not even man; for him, man must be trained like a school horse; man must be fashioned in keeping with his fancy like a tree in his garden.

Were he not to do this, however, everything would go even worse, and our species does not admit of being formed halfway. [...] Prejudices, authority, necessity, example, all the social institutions in which we find ourselves submerged would stifle nature in him and put nothing in its place.⁵¹

⁴⁹ K. Anthony Appiah, Amy Gutmann, *Color Conscious : The Political Morality of Race*, Princeton, New Jersey : Princeton University Press , 1996, p.179-180.

⁵⁰ Jean Jacques Rousseau, *Emile or on Education*, United States of America: Basic Books, 1979, p. 37.

⁵¹ *Ibid.*

In these lines maybe we can capture the traces of the anger fed by Rousseau against his father. On the other hand, we can see Rousseau criticizing man in an Hobbesian manner. He takes human nature as selfish and searching for benefit everytime. That was the reason why norms constructed by mankind. Still, he ends up creating a reasoning: for good or for evil, man transforms nature and constructs an abstract world.

To sum up, we can say that we prefer the thesis for the childhood of the ‘cultural construction’ that can be differentiated according to different communities and different time periods. Yahya Araz, as well, assets that, this kind of approach could contribute more to historiography of Ottoman childhood.⁵²

1.5) Ready-to-use behavioral patterns for children in society

Even in the state of nature; according to Aristotle, man is a social animal, so he claims that man was social when he was born.⁵³ Thomas Aquinas says man is naturally a social animal as well,⁵⁴ he claims even in the *The Period of Innocence*⁵⁵ man lived in communities, while Hobbes says that in the state of nature, men are equal innately. (physically and mentally). Still he stresses in his work, *De Cive (On the citizen)*, that *homo homini lupus*.⁵⁶ Also he says *bellum omnium contra omnes*⁵⁷ meaning the war of all against all. That means in the state of nature or in case of absence of state, life is a state of chaos and disorder. He calls this *state of war*.⁵⁸ However Locke is not that pessimistic about state of nature. For him, that was time when people were equal and

⁵²Yahya Araz, **16. Yüzyıldan...**, p.20.

⁵³ Mete Tunçay, (Der.), **Batı’da Siyasal Düşünceler Tarihi, Seçilmiş Yazılar, Eski ve Orta Çağlar, Aristoteles, Politika’dan Seçme Parçalar**, İstanbul: İstanbul Bilgi Üniversitesi Yayınları, 2010, p.186.

⁵⁴*Idem.*, **Aquinum’lu Thomas, Toplu Dinbilimden Seçme Parçalar**, p. 441.

⁵⁵ It is the period between the creation of Adam and Eve to their expulsion from the Garden of Eden.

⁵⁶ A Latin phrase meaning: Man is a wolf to man.

⁵⁷ Again a Latin phrase. Hobbes uses the phrase both in **De Cive** and **Leviathan**.

⁵⁸ Mete Tunçay, (Der.), **Batı’da Siyasal Düşünceler Tarihi, Seçilmiş Yazılar, Yeni Çağ, Thomas Hobbes, Leviathan’dan Seçme Parçalar**, İstanbul: İstanbul Bilgi Üniversitesi Yayınları, 2010, p.211.

free. This is a complete state of liberty.⁵⁹ Similar to Locke, Rousseau defines state of nature as a period of equalities. In his work, *Of The Social Contract or Principles of Political Right*, he says that man was born free.⁶⁰ However, for him, after the socialisation of mankind, inequalities surface. Besides, Rousseau has important points about family and children:

The most ancient of all societies, and the only one that is natural, is the family: even so the children remain attached to the father only so long as they need him for their preservation. As soon as this need ceases, the natural bond is dissolved. The children, released from the obedience they owed to the father, and the father, released from the care he owed his children, return equally to independence. If they remain united, they continue so no longer naturally, but voluntarily; and the family itself is then maintained only by convention. This common liberty results from the nature of man.⁶¹

The reason we have talked about these discussions in detail was to create a link between child as a sociological being in society and her position in society causing her to be a means of indoctrination via political system. We talked about society because child is a part of it and it is crucial to understand society to be able to understand child. We can not separate child from the milieu she lives and gets shape.

From all these views of society and human nature, we can assert that social phenomena is constructed in this ambit, while individuals have certain roles in accordance with their places in society. Thus, child had always a role in society as well. It is clear that this role changed, developed and transformed throughout history of mankind, that means we had different perceptions of childhood during that long time period. We can say that, these roles mostly changed according to the socialization and indoctrination implemented by the system, mostly via social institutions. So the positions in social relations changed, *creating new childhoods*.

⁵⁹*Idem.*, John Locke, *Uygar Yönetim Üzerine İkinci inceleme'den Seçme Parçalar*, p. 263.

⁶⁰ Jean Jacques Rousseau, *On The Social Contract*, New York: Dover Publications, 2003, p. 1.

⁶¹*Idem.*, p.2.

[...] to confirm this definition of the social fact by a characteristic illustration from common experience, one need only observe the manner in which children are brought up. *Considering the facts as they are and as they have always been, it becomes immediately evident that all education is a continuous effort to impose on the child ways of seeing, feeling, and acting which he could not have arrived at spontaneously.* From the very first hours of his life, we compel him to eat, drink, and sleep at regular hours; we constrain him to cleanliness calmness, and obedience; later we exert pressure upon him in order that he may learn proper consideration for others *respect for customs and conventions*, the need for work, etc. [...] What makes these facts particularly instructive is that the aim of education is, precisely, *the socialisation of the human being*; the process of education, therefore, gives us in a nutshell the historical fashion in which the *social being is constituted*. This unremitting pressure to which the child is subjected is the very pressure of the social milieu *which tends to fashion him in its own image*, and of which parents and teachers are merely the representatives and intermediaries.⁶² (Accented by me)

Here we can see that *we* create a world for our children from the time of their birth. *The society we were born into* has created a world for *us* as well. We can associate this to a vicious circle. In general, the way we are living complies with the norms, customs, traditions, values and conventions constituted before us by the society. That constructed patterns shapes all social and cultural phenomena, and then our social behaviour. We can witness these patterns in shared values, common symbols, sentiments, moral values in any community.

We understand that constructed –or constituted- values and norms are the automatically legitimate behavioral patterns in a society. Children are born into these societies where constructed norms are valid for the interaction between people. That means, there exists ready-to-use behavioral patterns for children as well. Needless to say that these patterns will be thought to next generations via channels like family, school, neighbourhood and media.

⁶² Emile Durkheim, **The Rules of Sociological Method**, Toronto: Collier-Macmillan Canada Ltd., 1964, pp. 5-6.

At the same time sovereign applies the same model in a bigger scale. Furthermore, sovereign has *sui generis* methods like educational system and media. Sovereign *casts a role* or a *cuts a dress pattern* for individuals, especially for child. Cutting of these *dress patterns* is made via school, media and especially official history writings.

The social system is made up of the actions of individuals. The actions which constitute the social system are also the same actions which make up the personality systems of the individual actors. The two systems are, however, analytically discrete entities, despite this identity of their basic components. [...] In a social system, roles vary in the degree of their institutionalization. By institutionalization we mean *the integration of the complementary role expectation and sanction patterns with a generalized value system common to the members of the more inclusive collectivity*, of which the system of complementary role-actions may be a part. In so far as ego's set of role-expectations is institutionalized, the sanctions which express the role-expectations of the other actors will tend to reinforce his own need-dispositions to conform with these expectations by rewarding it and by punishing deviance.⁶³(Accented by me)

In our study, we will be discussing this phenomenon performed by the periodical, *Çocuklara Rehber*, first examining the political socialization and indoctrination concepts respectively.

⁶³ Talcott Parsons, Edward Shils, (eds), **Toward a General Theory of Action**, USA: Harvard University Press, 1962, pp. 190-191.

CHAPTER TWO: SHAPING THE SUBJECTS OF THE STATE, FROM POLITICAL SOCIALIZATION TO INDOCTRINATION

2.1) Political Socialization

Till that point we tried to explain the concept of childhood theoretically and child as an individual in society. Now, we will be exploring political socialization and its reflections on child. When child is in the period of learning –formal and informal learning, in other words child’s social environment and formal education- she concretize the knowledge that she acquired via these various agencies, by this way the knowledge becomes comprehended, interiorized. Learning process is completed by this way. Herbert Hyman has described this aspect of human social development as “*the area of learning; more spesifically the socialization of the individual, his learning of the social patterns corresponding to his societal positions as mediated through various agencies of society.*”⁶⁴ How can *learning via concretizing* be formed? How can we concretize our knowledge? An answer to this question could be symbols: Symbols of the state and citizenship. Symbols contribute to this concretizing process to be completed. There is no doubt that these symbols help strengthening the nation’s *common values*, in other words, internalizing the political tendency, political culture. We will be looking through the process of political socialization in order to comprehend internalization of political culture or political values.

Here we should make a conceptual explanation. What is political socialization? Before answering to this question we can mention the first connotations of the concept. In first sight, we understand from the concept of socialization to live together. However, this is a kind of living together within the frame of rules and norms. Thanks to these rules and norms, individual, gains the *right* of living in society.

⁶⁴ Herbert H. Hyman, **Political Socialization**, New York: The Free Press of Glencoe, 1959, p.25, quoted in Tadao Okamura, **The Child’s Changing Image of the Prime Minister** –A Preface to the Study of Political Socialization in Contemporary Japan-, Wiley Blackwell, 1968, p. 566.

In other words, that means; individual's learning of social behaviour through which he becomes able to act appropriately as a member of a social group.⁶⁵ In this chapter we will be trying to explain decently the concept to be able to draw a frame for our third chapter, in the examination of our periodical.

Türker Alkan defines the concept as follows: *socialization means the efforts and attempts of the political system to control the individual in the period of her personality development.*⁶⁶ He also uses the definition of *intergenerational flow of knowledge and information*. In the end this *flow* results in the formation of culture, superstructure, and system of values. Furthermore, that causes structure of the societies to be formed different to each other. In the work of Alkan, the emergence of the concept dates to the *Neanderthals*⁶⁷, when human beings starting to develop a settled social life. And the first appearance of the concept in the English books and dictionaries dates to the beginnings of 19th century. The important point Alkan asserts in his work is the developments in the beginnings of the 20th century. At that time USA was still a state, accepting immigrants. In that case, USA needed a kind of cement to hold society together. That cement was American civics.⁶⁸ Here, we can make a brief comparison. In the Hamidian Era the case was similar to the one with USA. At that time, the empire was about to break down and Abdülhamid II needed a cement for his subjects as well.

What is the role of socialization? Easton and Hess summarizes the main role of socialization as follows:

Socialization joins a multiplicity of other factors that contribute to the stability or change of political systems. [...] To maintain its integrity as a system, even while it is in process of change, it must be able to mobilize support on its own behalf continuously, or *at the very least keep the members of the system in a state of indifference*. Typical procedures for stimulating support include coercion, perceived satisfaction of the needs

⁶⁵ Tadao Okamura, **The Child's Changing Image of the Prime Minister** –A Preface to the Study of Political Socialization in Contemporary Japan-, Wiley Blackwell, 1968, p. 566.

⁶⁶ Türker Alkan, Doğu Ergil, **Siyaset Psikolojisi**, Ankara: Turhan Kitabevi, 1980, p.VI.

⁶⁷ Neanderthals are probably not the ancestors of modern human beings, Homo-sapiens. They are accepted as a subspecies of Homo-sapiens.

⁶⁸ Türker Alkan, p.2-3.

and demands of the members, generation of positive motivation and *identification through manipulation of symbols*, verbal and otherwise, regulation of communications, and the like.⁶⁹(Accented by me)

In that regard we can now try to clarify *political socialization*. As socialization is an adoption process of the values, beliefs and behaviours of a society by individual, political socialization is an adoption process of the political values, beliefs and behaviours by individual as well. However, in this adoption process individual is not in a passive position. Alkan summarizes the concept as: ***development of the individual in respect of views, behaviours, and values on political system in consequence of direct and indirect lifelong interaction between her and socio-political environment.***⁷⁰ An other definition is:

[...] political socialization is socialization into political life, through which the members of a political system are expected to come to possess shared knowledge, shared attitudes, and shared values with respect to political objects. These political orientations are of great significance for the persistence of the political system.⁷¹

In summary, political socialization is a kind of socialization in a political manner, in political issues. Especially, this is a kind of cement, to hold the society in an expected way to sustain the existing political system.

⁶⁹ David Easton and Robert D. Hess, **The Child's Political World**, Midwest Journal of Political Science, Vol. 6, No. 3, 1962, p.231.

⁷⁰*Idem.*, p.5.

⁷¹Tadao Okamura, p. 566.

2.2) Theoretical Approaches to Political Socialization

There exists three different theoretical approaches to political socialization. These are psychoanalytic approach, functional approach and conflictual approach.⁷² Although functional approach is criticized thanks to its conservative tendency, we shouldn't by-pass it completely in our arguments. According to this view, contemporary political systems need some support to be able to survive. And that support is provided by the attachment of the child to the system via socialization during the period of childhood.⁷³ For that view to be able to maintain the continuity of the system, some roles should be played by individuals. These are the roles that should be *learned*. The institutions are maintained by the continuity and stability of the system. Functional dislike of change. Hence it gets critics.

Another theoretical approach to political socialization is conflictual approach. In that view, there exists critiques against functional view. The emergence of the view takes its roots from these critiques. Again according to Alkan, this view results in more consistent and generalisable consequences in comparison to functional view. And conflictual approach attach importance to change rather than balance in political system. Furthermore the crucial thing that we must consider is that conflictual view differentiate from functional view with its feature of accepting other agents of political socialization apart from family and school.⁷⁴

In our study, as our our target is not to decide which of these approaches is more appropriate to explain the political socialization, since we will be adopting a mixture of these three approaches instead of choosing one. During the period of political socialization of an individual, lots of variables must be taken into consideration, because individual lives in a complex environment that results lots of different variables shaping one's political acquisition. Considered in this light, with the help of these

⁷²*Idem.*, p.12.

⁷³ David Easton, Robert D. Hess, **The Child's Political World** in *The Learning of Political Behavior* (ed. N Adler, C Harrington), Glenview: Scott, Foresman, 1970, p.37-48. quoted in Türker Alkan, Doğu Ergil, **Siyaset Psikolojisi**, Ankara: Turhan Kitabevi, 1980, p.14.

⁷⁴Türker Alkan, p.15.

approaches, our aim is to present the case in order to clarify political socialization process of the child in the framework of media, children periodicals.

In fact, psychoanalytic approach accepts that childhood is a very crucial period for the political socialization. In that period child is not a fully mature individual, so unconscious mind is sizably active in acquiring messages. It is a well known truth that the mores, behaviours, thoughts, beliefs that we acquired in childhood is hard to change. That is why psychoanalytic approach worth to mention to prove our thesis.

Although there are opposite views asserting that political values and behaviours acquired during childhood is not that hard to change in forthcoming periods of an individual's life, we will still be taking into consideration that: *What is learned early in the life cycle is more difficult to displace than what is learned later -a not unchallengeable proposition, however- and that for children, acquisition of efficacy as a sentiment implies its acceptance as a norm.*⁷⁵

Easton and Hess's word reveals in what extent our problematic is:

[...] Either intuitively or consciously it must undertake to transmit some of its political heritage to the maturing members of the society or to *construct a new heritage* for them so that a system that is undergoing serious transformations may anticipate future support. The vital significance of intergenerational influence on creating support is particularly apparent, for example, in the case of newly emerging political systems. In many instances a major need is to *re-shape the attitudes and values* of rising generations if they are to overcome their divided or tribal loyalties and arrive at some type of *national identity*. Today's developed nations faced similar types of problems as they sought to establish and perpetuate themselves in the past. But the particularly peculiar character about socialization is that for all systems it is a *continuous* matter. Each new generation emerges upon the political scene as a *tabula rasa*, politically speaking, upon which a political system must seek to *imprint its image*, however *varying its measure of*

⁷⁵ Cf. O. G. Brim, Jr., and S. Wheeler, **Socialization After Childhood** (New York: Wiley, 1966), pp. 8, 21 and 35ff. , quoted in David Easton and Jack Dennis, **The Child's Acquisition of Regime Norms: Political Efficacy**, *The American Political Science Review*, Vol. 61, No. 1, Mar., 1967, p.38.

success, if it is to persist in some form.⁷⁶ (Accented by me)

In that paragraph some points are particularly crucial for our arguments. For example *construction* of a new heritage. This is basically what every emerging political system does. To construct national identities, new enemies, norms, political cultures for the support of its subjects. For this, child is very important among the subjects. At that point psychoanalytic approach is determinant: childhood plays an important place to transfer these values and norms. If we concretize our argument, we can give the example of *tabula rasa* as above: it is easier to write down some views on an empty mind, however, to change it and writing down something else is more challenging. The other important point is success. No matter to which extent of these *constructions* are, however, the important thing is –our argument is parallel with that point- the fact that the attempts to *imprint its image in a continuous way* for every political system. Every political system works for creating its own subjects loyally attached to its administration.

How can we internalize these socio-political norms? In other words, how can we get the values and norms of a political system? It is clear that there are many variables that results in political socialization. There exists interiorizations naturally in one's social environment, qualification of teaching process, the child's own ability or so to speak IQ, the level of reinforcement and so forth. We can see there are lots of dimensions of this learning process. As we talked before, indoctrination can be accepted under the heading of reinforcements.⁷⁷

In leading to an early attachment to political efficacy as a legitimate expectation, childhood socialization may thus have central significance for the persistence of a democratic regime. It provides a reservoir of diffuse support upon which the system can automatically draw both in normal times, when members may feel that their capacity to manipulate the political environment is not living up to their expectations, and in special periods of stress, when popular participation may appear to be pure illusion or when political outputs fail to measure up to insistent demands.⁷⁸

⁷⁶David Easton, Robert D. Hess, **The Child's Political World**, p. 232.

⁷⁷*Ibid.*

⁷⁸*Ibid.*

Here we can extract that political socialization in essence, lies as a characteristic of the democratic regimes. In an oppressive regime, is there a need for political socialization? In other words, can we say that political socialization is an offspring of the modern state? Or we can say, if there is a scala of being democratic, the more the regime is democratic, the more it needs for political socialization to maintain its support. In the early period of one's life, the attachment to the regime requires the transfer of the *appropriate norms*. Furthermore, we can say that in an industrialized system popular education and mass communication is required for an efficient political socialization.⁷⁹

2.3) Child: a Means of Indoctrination

Till that point we tried to explain the concept of political socialization and its reflections on child. Now, we will be handling a profound example of acquiring values and norms. Political indoctrination grew stronger with the expansion of schools, education and consolidated with compulsory education, especially, newly founding regimes and systems. With the rise of school, indoctrination comes into existence, when especially implemented in *tabula rasa* of children.

It is whether 'indoctrination' is necessarily pejorative, or to put it another way, whether indoctrination is necessarily a bad thing or might sometimes be ethically or educationally justifiable. Decisions on this, of course, are intimately connected with what the writer takes 'indoctrination' to mean.⁸⁰

To be able to reach that kind of judgement, we have to examine the concept. If we make an etymological investigation of the 'indoctrination', the definition from dictionary is as follows: ***a set of ideas or beliefs that are taught or believed to be true, something that is taught, a principle or position or the body of principles in a branch***

⁷⁹*Ibid.*

⁸⁰ I.A.Snook (ed.), Introduction, **Concepts of Indoctrination**, Philosophical Essays, Oxon: Routledge, 2010, p.2.

*of knowledge or system of belief : dogma.*⁸¹ When we look to that definition, we get the impression that the word refers something pejorative. Chomsky, as well, makes a statement in that vein:

For those who stubbornly seek freedom around the world, there can be no more urgent task than to come to understand the mechanisms and practices of indoctrination. These are easy to perceive in the totalitarian societies, much less so in the propaganda system to which we are subjected and in which all too often we serve as unwilling or unwitting instruments.⁸²

First and foremost, indoctrination has an association with Roman Catholic Church. The implanting of Christian doctrine was nearly synonymous with medieval European education. Hence, indoctrination started to shape the whole educational process. However, after modern educational systems expanded, indoctrination and education became antonyms. We owe that situation to the popularity of the word *education*.⁸³

In the philosophy of education the concept of indoctrination has this pejorative meaning. It refers to unethical influencing in a teaching situation. It means infiltrating concepts, attitudes and beliefs, even theories into student's mind by passing her free and critical deliberation. Some say that teaching is definitely an indoctrination if the content is unscientific doctrines. To be able to confirm this premise, we have to understand what is the difference between doctrine and scientific knowledge.⁸⁴

⁸¹ Merriem-Webster Dictionary, <http://www.merriam-webster.com/dictionary/doctrine> 24.01.2014

⁸² Noam Chomsky, <http://www.zpub.com/un/chomsky.html> (20.01.2014)

⁸³ Richard H.Gatchel, **The Evolution of the Concept**, in I.A.Snook (ed.), *Concepts of Indoctrination: Philosophical Essays*, Oxon: Routledge, 2010, pp.8-9.

⁸⁴ Rauno Huttunen, **Habermas and the Problem of Indoctrination**, *Encyclopedia of Philosophy of Education*, 04.09.2003, p.1. http://eepat.net/doku.php?id=habermas_and_the_problem_of_indoctrination (03.02.2014)

Again, according to the dictionary, doctrine means: something that is taught, or a principle or position or the body of principles in a branch of knowledge or system of belief, dogma.⁸⁵ That refers to a kind of knowledge that is not accumulated by systematic study or experiments, the opposite of scientific knowledge. The extraction we can make at that point is that, a doctrine may not be necessarily an irrational belief, however, it still a kind of knowledge that can not be questioned. On the other side, scientific knowledge is a subject of discussion as well. According to Vienna Circle science consists of true and justified beliefs. However, Karl Popper asserts the difference between science and quasi-science via falsificationism. That means knowledge should be falsified to be scientific. Nevertheless there exists some scientific theories that can not be falsified like Euclidian geometry. So, can we say that it is a form of indoctrination?⁸⁶

Nevertheless, John White claims that indoctrinated beliefs need not form a doctrinal system. He says: *indoctrinated beliefs could be of any kind whatever*. That means, for indoctrination, there is not any clear cut borders between doctrine or scientific knowledge.⁸⁷ We can summarize the idea as no matter the content is scientific or not, it can be a system of doctrines or a scientific theory, in both cases indoctrination is possible. White also puts forward:

Briefly, then, Green holds all early moral education to be indoctrination, independently of the question whether moral judgements can be known to be true or false; Atkinson holds that it is indoctrination only if they cannot be known to be true or false; and Hare holds that it is not necessarily indoctrination even though they cannot be known to be true or false.⁸⁸

⁸⁵ Merriem-Webster Dictionary, <http://www.merriam-webster.com/dictionary/doctrine>(03.02.2014)

⁸⁶ Rauno Huttunen, p.3.

⁸⁷ *Ibid.*

⁸⁸ J.P. White, **Indoctrination and Intentions**, in I.A.Snook (ed.), *Concepts of Indoctrination: Philosophical Essays*, Oxon: Routledge, 2010, p.92.

In fact, in our childhood the moral education that we get from our families can be possibly the first example of indoctrination. Hence, our very first moral lessons are hard to be changed by experiences, new ideas or social interactions. That can be a proof for them to be the examples of indoctrination.

According to John Wilson, the thing characterizing indoctrination is that another person who is responsible for implanting the belief. Though, indoctrination is different from conditioning and force. He explains the case with an example: *Roughly, if I illegitimately (whatever this may mean) persuade a child to think that God will punish him for masturbating, this is indoctrination: if I simply give him a feeling of fear and repulsion about it, this is conditioning: if I tie his hands behind his back, this is force.*⁸⁹ He asserts that indoctrination is a concept in the opposite of conditioning and force. With this clear explanation of three concepts, we can easily grasp that indoctrination is exceedingly crucial for the education of the child. He enlarges the discussion on indoctrination to be much more *dangerous*⁹⁰ than conditioning and force. Basically, if you force someone to do something the fear makes that person to do it. However, that person does not believe what she is doing. That also makes her to renounce the action in favor of her ideals. That makes force less dangerous than indoctrination. Someone physically forced, or commanded under the threat of force, may similarly remain free in his beliefs, and even in his feelings. But the indoctrinated person subscribes to a belief.⁹¹ That brings many irrational beliefs by-passing the child's, even an adult's rational and free thought. At that point; we have to mention the essence of the method of indoctrination. It is important to stress that indoctrinated person arrives her belief via non-rational methods.⁹² In fact, here, we can see the conflict between the words belief and rational thought. If we filter our beliefs with reason, we can not talk about *belief* any longer.

⁸⁹John Wilson, **Indoctrination and Rationality**, in I.A.Snook (ed.), *Concepts of Indoctrination: Philosophical Essays*, Oxon: Routledge, 2010, p.14.

⁹⁰*Idem.*, p.18.

⁹¹ John Wilson, **Indoctrination and Freedom**, in I.A.Snook (ed.), *Concepts of Indoctrination: Philosophical Essays*, Oxon: Routledge, 2010, p.78.

⁹²John Wilson, **Indoctrination and Rationality**, p. 15-16.

After that we have talked about the connotations of the concept we can examine the criteria of indoctrination. These are the criterions for teacher-child interaction, which is important for our thesis as well. The criterions which Snooks asserts are:

1. Cases which are clearly indoctrination:

- Teaching an ideology as if it were the only possible one with any claim to rationality.
- Teaching, as if they are certain, propositions the teacher knows are uncertain.
- Teaching propositions which are false and known by the teacher to be false.

2. Cases which may seem like indoctrination, but which are not since they are unavoidable:

- Teaching young children correct behavior.
- Teaching facts (e.g., the tables) by rote.
- Influencing the child unconsciously in certain directions.

3. Problematic cases:

- Inculcating doctrines believed by the teacher to be certain, but which are substantially disputed.
- Teaching any subject, e.g., chemistry, without due concern for understanding.⁹³

These are some *conditions* for indoctrination to take place. However some of them are accepted, some are problematic, some are rejected by different authors studying the concept. In our context, we are interested with the cases of 3-1. That means indoctrinating the doctrines or ideas believed by the teacher -in our case, child periodicals, author- to be certain, but which are substantially disputed. That means we will be excluding the case of intentional indoctrination.

⁹³ I.A.Snook, **Indoctrination and Moral Responsibility**, in I.A.Snook (ed.), *Concepts of Indoctrination: Philosophical Essays*, Oxon: Routledge, 2010, p.119.

In addition to this, the position of the person indoctrinating the subject is significant. The person who has the intention to indoctrinate must have some authority or power over the recipient. Plus, indoctrination period must take some particular time, that means it shouldn't be isolated instances.⁹⁴ The authority can be a teacher, professor, lawyer, or an author. She should have the ability to impress the subject, in an adequate time period.

The method and also the content are important for indoctrination. At that point, we are mentioning the concept of *intention*. Here the intention requires that the authority has the intention to make the recipient learn in such a way that nothing could shake the belief created after indoctrination.⁹⁵

A person engaged in teaching can be accused of indoctrination if he:

- Intends (desires) to indoctrinate.
- Intends (desires) his pupils to hold beliefs regardless of the evidence.
- Foresees that as a result of his teaching such a result is likely or inevitable (provided, of course, the results are within his control)⁹⁶

In fact, here, the articles are related to the concept of *intention*. However, the case that we question most is the case of *unintentionally* and *continuously* applied indoctrination, because it is more *dangerous*—as we accept the concept as pejorative—and durable for the bringing up the new generations—new subjects of the system. Application of this kind of indoctrination is most likely happen in the meantime of the foundation of a nation-state in order to create a homogenous society. And the discourse is generally goes on the superiority of one nation and blood, no matter it is believed or not by the founders of the system. Still, that discourse is injected to society via educational system, media and propoganded symbols. It is frequently applied on the

⁹⁴*Idem.*, p.120.

⁹⁵*Idem.*, p.119.

⁹⁶*Idem.*, p.121.

moral education as well and that causes a *believed* generation. These *believed* generations brings up next generations and this turns into a vicious circle. At that point, it becomes more and more hard to change this course of events while the system consists of believed members. That does not mean these applications are totally wrong or needed to be changed. The thing we are aiming to present is that norms and constructed values brings restrictions to free thought and no matter what is right or wrong, we have to discuss the case of indoctrination to be able to open up the way of the free thought. In any case, right or wrong are relative concepts that should be deeply discussed.

Indoctrination of child is crucial, especially if we look from the Freudian perspective. Freud says *nurture* follows *nature*.⁹⁷ That means, human beings has an innate *nature*. However, there is a price of being a social creature. That price is the concept *nurture*. Hence it can be said that the behavioural patterns are constructed by societies itself via *nurture*. The thing we are trying to say is that society is crucial in the evolution of the child. Hence the interaction between people in a society is inevitable. Behavioural and intellectual patterns, beliefs and traditions are created and developed thanks to that constitution as a result of this interaction. In a state these are made via education, official history writings, the symbols of the state. We can call this political indoctrination. When we read childhood in Freudian perspective, we can see that it may be the most efficient time period to indoctrinate the future subjects of the state. On the other hand, it should not mean that there is a clear distinction between nature and culture. Still, Freud does not intend to separate it:

Culture (morality) is not to be placed opposite nature (shame, disgust), but instead is *built* upon nature. It is obvious that culture can either exacerbate the conflict born out of the dynamic of the drive itself (e.g., through very strong moral prescriptions) or alleviate it. The conflict into which humans are born must not, however, be reduced to one between nature (drive) and culture.⁹⁸
(Accented by me)

⁹⁷ Philippe Van Haute, Tomas Geyskens, **Confusion of Tongues: The Primacy of Sexuality in Freud, Frenzi and Laplanche**, New York: Other Press, 2004, p.59.

⁹⁸ *Idem.*, p. 61.

This is an integral formation. Drive and culture must be evaluated all together. Can we call this socio-biological effect of living in a society? However an *ideal case* comes to mind: what could happen in the psychological behavioural pattern of an individual that lived separately in the nature? Could it be the same sociological effect while living alone in nature? However, the ideal case is convicted to be an exception. As we mentioned above, human beings are social animal and that is an inevitable characteristic of us.

We can give another example from Freud about the belief that children has no sexuality at all. In one of his conferences on psychoanalysis in Vienna University, he says: there is a belief that until the age of twelve or fourteen years children has no sexuality at all, and they got the feelings of sexuality and sexual stimulations abruptly. He asserts that the belief which children got these feelings out of nothing, is an absurd idea. However, this improper belief takes its roots from the education we all have taken in our childhood, adds Freud. One of the most important functions of education (here, he must be talking about both family and school education) is when sexual instinct turns into reproduction mission, to restrain and restrict it, to make it compatible with society's demand, via personal control. Society delays the complete social development of the child. Without this delay, instincts could not be restrained and the whole civilisation would be wiped away.⁹⁹ May be we can associate this invisible deal to the social contract as one of its articles.

Furthermore, Freud goes too far in his arguments. He claims that this *delay* has an economic purpose. The main reason for this was to motivate child to bear down on her responsibilities, rather than sexual activity. In other case society couldn't maintain if its members didn't work but merely follow their sexual instincts. In consequence, childish sexual behaviours are all forbidden or discredited to child. There is an intention arising in society accepting child as asexual, and in time, it is started to be believed as it is and even in science it is accepted as true. For not to be in conflict with constituted beliefs and objectives, child's sexual behaviours are ignored and science contented with explaining them by other ways. Child was accepted as pure and clear. Who says the

⁹⁹ Sigmund Freud, **Psikanalize Giriş**, İstanbul: Altın Kitaplar Yayınevi, 1984, p.102-103.

opposite was seen as malignant and abusive.¹⁰⁰

The reason we have talked very longer about child sexuality represents an allegory. Even biologically proven, society is such a formation that can totally reject facts. Furthermore it creates an oppression on people who verbalize the opposite. That can be an example for us to show how societies can easily constructs its own *facts*. In other words we can see how they can distort *facts*.

As we come across in the work of Ariès, the case of the child as a miniature adult, is not an insignificant phenomenon. Although Ariès admits that it was the case in *ancien regime* , Piaget deals with the case in a different way:

[...] He [Piaget] was the first to investigate child perception and logic systematically: moreover, he brought to his subject a fresh approach of unusual amplitude and boldness. Instead of listing the deficiencies of child reasoning compared with that of adults Piaget, concentrated on the distinctive characteristics of child thought, on what the child has rather than on what the child lacks. [...] It had already been expressed in the words of Rousseau, which Piaget himself quoted, that a child is not a miniature adult and his mind not the mind of an adult on a small scale.¹⁰¹

Our point of view is the same. Instead of seeing child as a miniature adult with her shortcomings, we will be trying to evaluate how systems and states and its related politics converts her as a means of indoctrination. What has child that important to be indoctrinated?

‘Indoctrination’ is one of the topics which has captured the imagination of these students and their lecturers. And this is not surprising. Philosophically, it leads us quickly into questions about how we ought to treat people (ethics) and the status of knowledge claims (epistemology). It also spills over into areas such as philosophy of science, philosophy of religion, and even metaphysics.

¹⁰⁰*Ibid.*

¹⁰¹ Lev Semenovich Vygotsky, **Thought and Language**, Massachusetts, The M.I.T. Press, 1981, p.9.

Educationally, it opens up discussion of the rights of children and parents, the possibility of ‘natural’ education, and the part that society is entitled to play in determining the curriculum of the school. More specifically, it bears directly on the problems associated with moral, religious, and political education.¹⁰²

Some hold that any beliefs can be indoctrinated; others argue that ‘indoctrination’ can be used only of doubtful or false beliefs; a third group argue that only doctrinal beliefs are subject to indoctrination.¹⁰³

As we have mentioned above, there are different ways of indoctrination. In our discussion, we support this idea as well, however, our point of departure in examining the periodical *Çocuklara Rehber* will be the kind of indoctrination made by an *authority*, but in an unintentional way.

¹⁰² I.A.Snook (ed.), Introduction, **Concepts of Indoctrination**, Philosophical Essays, Oxon: Routledge, 2010, p.1.

¹⁰³ *Idem.*, p.2.

CHAPTER 3: EXAMINATION OF THE PERIODICAL, ÇOCUKLARA REHBER, WITHIN THE FRAMEWORK OF POLITICAL SOCIALIZATION AND INDOCTRINATION DURING HAMIDIAN ERA

One of the illusions about human behaviour is that it stems entirely from personality or character. But social psychology shows it often, behaviour is dominated by the social roles we are asked to play.¹⁰⁴

This sentence was said by Yale University psychologist Stanley Milgram in the video of his experiment, in a documentary I watched once upon a time. It made me get goose bumps, and then caused a deep reflection on it. We are all acquainted with the *Milgrim Experiment*¹⁰⁵, on obedience to authority figures. In that experiment, the aim is to prove that we believe that *we behave according to moral values*, however, we behave according to our moral values under the *appropriate conditions*. We can be made convinced by others to do or believe *anything*. Especially if it is *authority* at issue. Milgrim wanted to show that it was not important whether you are German or American. The power of authority always remains the same. Willingness to obey the authority revealed by this experiment was a shocking testimony for me.¹⁰⁶

The reason that we have talked about obeying the authority in detail is, in some extend, it is related to our problematic. Living in a society brings some consequences. Our behaviours should be evaluated in that framework. We all obey to some kind of authority like police, teacher, doctor, etc. Besides the authority figure, the society itself, constitutes a constraint mechanism. This is an invisible kind of authority, watching us all the time, shaping our behaviours. After some time, it turns into behavioural patterns.

¹⁰⁴ Stanley Milgrim, **The Milgrim Experiment**, quoted in Michael Mosley, **The Brain: A Secret History**, Documentary, BBC Knowledge Channel, Episode 1, 2011.

¹⁰⁵ The Milgram Experiment is a social psychology experiment conducted by Yale University psychologist Stanley Milgram in 1962.

¹⁰⁶ *Ibid.*

At the same time, indoctrination is performed by the authority: teachers, schools, army, etc. In that third chapter, we are going to handle the examples of indoctrination that we witness in the child periodical, *Çocuklara Rehber*, published during Hamidian Era, in Selanik. However, in the first place, we have to be acquainted with the periodical, the conditions and conjuncture of those days briefly and explain the reasons why we have chosen this periodical to exemplify indoctrination.

3.1) The Atmosphere of the Hamidian Era from the Educational Perspective

‘His Majesty, with the help of education, would achieve more than his ancestor Sultan Selim acquired with his sword.’¹⁰⁷

Our research comprises the Hamidian Era, 19th century, an important period of the Ottoman Empire especially in for the educational field. Especially, 19th century witnessed lots of attempts for modernization, beginning with the The Tanzimat Edict¹⁰⁸ of 1839, it was more than a public declaration by the sultan that he would respect the rule of law.¹⁰⁹ We shouldn’t have the tendency to start modernization attempts with The Tanzimat Period, still, its consequences and impact is beyond argument.

Sultan Abdülhamid II made reforms on bureaucracy, made education extended, modernized agricultural system and transportation and revived the economy. At the end of the day, He constituted the infrastructure of the education and reinforced the necessary socio-economical infrastructure for a modern political system. These developments constitutes the basis of the political progress of the Jeune Turcs and

¹⁰⁷Başbakanlık Arşivi, Yıldız Esas Evrakı: Kısım 14/Evrak 212/Zarf 126/Karton 7 (Bundan sonra BOA, YEE), “Binbaşı Ali Rıza Bey’in hazırladığı bir layiha.” Erkan-ı Harbiye mensubu ve Hoy ve Selmas eski Şehbenderi” (tarihsiz). quoted in Selim Deringil, *Simgeden Millete, II. Abdülhamid’den Mustafa Kemal’e Devlet ve Millet*, İstanbul: İletişim Yayınları, 2009, p.148.

¹⁰⁸Gülhane Hatt-i Şerifi, 1839.

¹⁰⁹Selim Deringil, *The Well-Protected Domains, Ideology and the Legitimation of Power in the Ottoman Empire 1876-1909*, London: I.B.Tauris & Co Ltd, 1999, p.45.

Republican Eras.¹¹⁰

As in the other contemporary geographies, education was seen as a way of socialization process and an important variable of progress by the political power. Besides, Tanzimat¹¹¹ Period brought lots of reforms and amendments in many areas, including education. In fact, the reforms in education concerns us most for our research. In 19th century, the political developments in Ottoman Empire goes hand in hand with the ones of education. Almost, history of education of the Ottoman Empire is like a subtitle of political history. Institutions of education are not only for socialization or getting knowledge, but also the places for transferring official ideology.¹¹² In our previous chapters we have tried to present transmission of the official ideology and political values and culture of the ruling authority. In those last decades of the Ottoman Empire, this phenomena was tried to be done together with the reforms.

If we give some examples from the reforms made during Tanzimat Period and Hamidian Era on education, we should mention as follows:

- The foundation of Imperial Military Academy (Harbiye), the School of Medicine (Tıbbiye), and the School of Engineering (Mühendishane).
- Primary (İbtidâiler-1872) and secondary (Rüşdiyeler-1847) schools, Lycées: (İdadîler-1873)and Galatasaray Lycée (Sultanîler-1868)
- Foundation of the institution of a Council of Public Instruction (Meclis-i Maarif-i Umumiye, 1841), and the Ministry of Education (Mekâtib-i Umumiye Nezareti, 1847, which later became Maarif-i Umumiye Nezareti, 1857);

¹¹⁰ Kemal H. Karpat, **Türkiye’de Siyasal Sistemin Evrimi 1876-1980**, İstanbul: İmge Kitabevi Yayınları, 2007, p.11.

¹¹¹ The word itself means alignment, regulation and regulation in Arabic, the plural form of the word *tanzim*.

¹¹² Mehmet Ö. Alkan, **Osmanlı İmparatorluğu’nda Modernleşme ve Eğitim**, İstanbul: Türkiye Araştırmaları Literatür Dergisi, Volume:6, Issue: 12, 2008, p.9.

- The establishment of the first modern universities (Dar-ül Fünun- It has been opened and closed for several times during the Tanzimat Period and Hamidian Era. The first inauguration was in 1870 as being an equivalent of today's universities and the second inauguration was in 1874 and the last inauguration was in 1900 during the Hamidian Era.¹¹³) and teacher schools (Dar-ül Muallimin-1848);
- Common Education Act, 1869 (Maarif-i Umûmiye Nizamnâmesi)

These reforms were a natural consequence of the conjuncture. We can not explain them only with a simple **western mimicry** or **again western pressure**. It was the time of the rise of nation-states and the Empires were trying to hold together their *nations*. This could be merely with the education and the forthcoming indoctrination, invention of new traditions, and the symbols that could hold together the communities. The image of the empire should be created against the nation-states.

It was easy to be done with the help of modernization and industrialization. In 19th century it was a routinized event to come across with the national state and its agents like postman, gendarme or schoolteacher. And the state started to keep records of its subjects/citizens more periodically with the compulsory attendance at primary school or military conscription. By this way subjects of the state had an easy set-up relation with the administration via bureaucratic system. The symbols and newly invented rites, festivals and memorial days and etc, provided the bond between the state and the citizen instead of religious institutions. Citizens were being attached to the state by obligations and *emotions*. Of course these could not be happening in the absence of the technology like revolutions in transport and communication.¹¹⁴ All Abdülhamid II was trying to do the same: trying to hold together its subjects with the help of the modernization instead of the system dominated by traditions and *communities*¹¹⁵. For this, he should create a myth, a father of the state, so on and so forth. He should invent tradition for the Empire

¹¹³ Osman Ergin, **Türk Maarif Tarihi**, İstanbul: Eser Matbaası, 1977, pp. 545-563, 697-709, 1209-1218.

¹¹⁴ E. J. Hobsbawm, **Nations and Nationalism Since 1780: Programme, Myth, Reality**, Cambridge: Cambridge University Press, 1992, p. 80-81.

¹¹⁵ Cemaatler.

to be able to compete with the rest of the world. Abdülhamid added new traditions to the ones of Mahmud II and Tanzimat, especially *pan-islamism*. For this way he could be addressing to his muslim masses. It was a plan to make Sultan *visible* by using religious patterns against a secular world politics.¹¹⁶ For this, he used the religious figure, caliphate, and he attached intensive importance to education to transfer his messages to the masses.

Although he was trying to hold together the empire, it was the time of the rising nations. A lot of separation from the Balkans was already taking place, especially at the end of the Russo-Turkish War (1877–78)¹¹⁷. At the same time it was the years of a disruption for the traditional fabric of society. *In fact the Ottoman Empire hedged towards a nationally imagined community, as Ottoman identity assumed an increasingly Turkish character, even if this identity was packaged in universalist Islamic terms.*¹¹⁸

At that point language played a key role. That was crucial, to speak the same language to give the right message and to be understood in depth. In our periodical we will see in what extent it was important to teach Turkish.

[...] All the more so as the two great institutions of mass education, primary school and army, brought some knowledge of the official language into every home. That languages of purely local or socially restricted use should lose ground to languages of wider use, is not surprising.¹¹⁹

With The Tribal Schools¹²⁰, Sultan Abdülhamid II realized this target. Education was seen as one of the remedies against the dissolution. It was accepted like a defense

¹¹⁶ Selim Deringil, *Simgeden Millete*, p.48.

¹¹⁷93 Harbi.

¹¹⁸Deringil, *The Well-Protected Domains*, p.23.

¹¹⁹Hobsbawm, p.115.

¹²⁰Aşiret okulları.

weapon for the integrity of the Empire.¹²¹ The type of subject, that he desired was in fact traditional-modern person. He should be loyally attached to Sultan with the religious bonds, at the same time should have a *mütefennin*¹²² character. However, when sultan realised that this kind of person constitutes a threat to his authority, and become a source of opposition, it was too late to turn this model into a religious version.¹²³ Even though he tried hard to do it.

In the second half of the nineteenth century the Ottoman Empire came into its own as an ‘*educator state*’ with a systematic programme of *education/indoctrination* for subjects it intended to mould into citizens. Together with the Russian, Austrian, French, British, German and Japanese empires, the Ottoman Empire set about creating what Hobsbawm has called ‘a captive audience available for indoctrination in the education system’, in a ‘citizen mobilizing and citizen influencing state’. Education had always been an integral part of the Ottoman statesman’s ‘mission civilisatrice’ since the Tanzimat reforms early in the century; but in the Hamidian era mass education was extended to the primary school level.¹²⁴ (Accented by me)

Abdülhamid II, himself, was supposed to understand well the effects of education on the masses. We can assert that this was the reason for him to attach importance to education in that extend. He always stressed the title: *maarifperver*¹²⁵ for himself when the occasion arises. Besides, he was determined to create traditions to be felt by his subjects even if he was not there. This could be able considerably with the schools, and the new symbols of the Empire. For instance, March of Abdulhamid had been playing in official occasions, even in schools, in graduation ceremonies, as we will be witnessing in our periodical, *Çocuklara Rehber*. And lastly, as we can accept almost

¹²¹Deringil, *Simgeden Millete...*, p.118.

¹²²A person who has science and technology knowledge.

¹²³Alkan, p.33.

¹²⁴Deringil, *The Well-Protected Domains...*, p.93.

¹²⁵An Ottoman word, meaning, person who supports and protects education and tries to develop it. Maârif-perver: maârifî koruyan, ilerlemesine çalışın.. gibi. Ferit Devellioğlu, *Osmanlıca-Türkçe Lûgat*, Ankara: Aydın Kitabevi Yayınları, 2008, p.862.

the motto of the period, ‘Long live the Sultan’¹²⁶ was like a prayer which was said whenever possible. We can also see this motto in the photostaken in that period, printed to big plaques.

In fact, prayer for the Sultan was a tradition in the previous centuries as well. However, we have a proof that the tradition had been practiced in the Palace. Thanks to the chronicle (presumably written in 1665) of Albertus Bobovius –*a.k.a. Santuri Ali Ufki Bey, a musician of the Palace*- we understand that this was a routine in the Palace: He says that the Imam prays for the sultan after every meal and the pages/*içoğlanı* would answer *amin* with one voice.¹²⁷ However, the prayers were made by the staff of the Palace. The difference in Hamidian Era was that the prayers were made by even students. Even if we come across to the examples of the prayers made for Sultan by children from the schools,¹²⁸ in Hamidian Era especially, this had turned into a routine and it was much more widespread. These were the elements helping strengthen the effects of indoctrination especially in schools. As we mentioned above, creating the images and symbols in minds could provide the *distant relation* with the masses.¹²⁹

Looking at the generations raised by the public schools, the Hamidian education seems to be “unsuccessful” in producing loyal, pious and obedient individuals. The Hamidian bureaucrats perhaps were too optimistic in expecting positive results from public education. They were sufficiently enlightened-minded to believe that individuals could be moulded toward the ideological direction by applying rational devices. The nineteenth century Ottoman experiment of educational modernization and social diciplining seems to prove the contrary.¹³⁰

¹²⁶Padişahım çok yaşa.

¹²⁷Albert Bobovius ya da Santuri Ali Ufkî Bey’in Anıları: **Topkapı Saray’ında Yaşam**, Çev: Ali Berktaş, İstanbul: Kitap Yayınevi, 2012, p.43. Original text: *Dış saraylarda, her yemekten sonra imam, padişaha dua eder ve bütün içoğlanları amin diye yanıt verir; ama padişahı gürlütüden serseme çevirmemek için bu âdet büyük sarayda geçerli değildir.*

¹²⁸Yahya Araz, **16. Yüzyıldan...**, p.118.

¹²⁹Deringil, **The Well-Protected Domains...**, p.18.

¹³⁰Selçuk Akşin Somel, **The Modernization of Public Education in the Ottoman Empire, 1839-1908: Islamization, Autocracy, and Dicipline**, Leiden: Brill, 2001, p. 275.

In fact, we will not be discussing whether the educational policies of the Hamidian Regime was successful or not. We will be examining the political socialization of the children in the light of the policies and ideologies of the regime via a secondary course material, a periodical for children.

When we turn to the periodicals for children, we must keep in mind the control-freak character of the Abdülhamid II and the censorship on the contemporary press. While examining the brief history of the periodicals for children, the first thing we should pay attention is dates. The dates are in some degree crucial to be able to make comparison between different flow of events in different geographies. In history, events gets importance for grasping the atmosphere. Hence, the first periodical for children in history has been published in United Kingdom at 18th century, 1788, *Juvenile Magazine*. Maybe, that historical detail is not that important for our thesis. However, when we compare the date of issue with ours, it becomes meaningful. Our first periodical for children, *Mümeyyiz*, was published in 19th century, 1869.¹³¹ It is worth to stress the delay of almost 100 years. Cüneyd Okay says those were the days, when women started to be treated like women, and the children like children, as well. Although we do not agree with the statement, as we have explained above, by criticising Ariés, still, those were the days children, or women started to gain transforming personalities in society.

In nineteenth century, in accordance with the developments in the western world, compulsory attendance at primary school was maintained in the Ottoman geography as well. However, at this time, it is not about a delay in comparison to Europe. Moreover, foundation of a department responsible from education services, and then the ministry of education, is not delayed but before from its contemporaries. Compulsory education is one of the bases of the expanding centralized power of the state along with the expansion of the bureaucracy and the consolidation of the army.¹³²

¹³¹ Cüneyd Okay, *Eski Harfli Çocuk Dergileri*, İstanbul: Kitabevi, 1999, p.15.

¹³² Mehmet Ö. Alkan, *İmparatorluk'tan Cumhuriyet'e Selanik'ten İstanbul'a Terakki Vakfı ve Terakki Okulları 1877-2000*, İstanbul: Terakki Vakfı, 2003, p. 16.

In Ottoman, nineteenth century is the century of *child*. The interest of the state and educationists oriented to child that was accepted as *little adult* until the Tanzimat Period can be seen in the efforts of the arrangement of İbtidaî Schools. Tanzimat Period is the years which structural changes accelerated in the primary schools as it was the case in all education grades as well.¹³³

Besides, in Hamidian Era the number of schools in all grades and schooling rates increased. We can name Hamidian Era as the period of İbtidaî and İdadî schools.¹³⁴ Moreover, Abdülhamid II had founded a primary school (İbtidaî) in almost every village that he founded a mosque. Again, the aim was to make Sultan visible in the widest geography possible. Besides, Abdülhamid II especially attached importance to give presents to graduate students in graduation ceremonies. Without any doubt, here, the primary motivation was to create intimacy, commitment and obedience to the Sultan.¹³⁵ These are some examples in what extend he was concerned of education issue. In subsequent pages, we will be seeing other examples from our periodical, *Çocuklara Rehber*, as well.

In the schools founded during Hamidian Era, Turkish mythology was thought in detail, hence we can admit that turkish nationalism in the army stems from this fact.¹³⁶ In other words, the opposition against Abdülhamid II takes its moving spirit from the ideology planted in *his* schools. Naturally, this was an unexpected consequence that could not be able to turn back.

According to Professor Berkes, Ottoman Ulema class, the agent of the *Sharia*, was the cement for the disconnected relations between the society and the state. Hammer describes the upper-stages of Ulema, *Molla*, *Müderri*s and *Kadı* as “in any country except China, any religious men do not have such power and

¹³³ Füsün Üstel, “Makbul Vatandaş”ın Peşinde, II. Meşrutiyet’ten Bugüne Vatandaşlık Eğitimi, İstanbul: İletişim Yayınları, 2004, p.31.

¹³⁴ Alkan, *Osmanlı İmparatorluğu’nda...*, p. 34-36.

¹³⁵ Nadir Özbek, *Osmanlı İmparatorluğu’nda Sosyal Devlet, Siyaset, İktidar ve Meşrutiyet, 1876-1914*, İstanbul: İletişim Yayınları, 2002, p.166.

¹³⁶ Alkan, *Osmanlı İmparatorluğu’nda...*, p. 34-36.

dignity like them”¹³⁷(Translated and accented by me.)

However, with the Tanzimat reforms and Hamidian Era, ulema has lost its dominance in the education field. In the first part of the Hamidian Era, it was sure that the new educational system was mostly based on positivist principles. However, when the consequences surfaced clearly and realized by the regime, the educational system wrapped into a religious style. By this was, the plan of Sultan was not merely to transform the system into the religious style, but also by-passing the ulema class and introduce himself as the legitimate religious focus point.¹³⁸

Abdülhamid always wanted control and caution on every state affairs and managed these affairs from Yıldız Palace, by-passing Bab-ı Ali. Hence, the Ministry of Public Education will transform into an *institution of censorship* on forthcoming books, periodicals, newspapers, etc. By this way, intentionally or not, official ideology was built up.¹³⁹

The Ministry of Public Education was founded in 1857 due to the need of coordinating the increasing number of government schools more effectively. A second objective was better supervision of non-Muslim and foreign educational institutions. The foundation of the ministry was a major institutional step toward the secularization of public education. The Ministry of Public Education was not only an administrative institution for the regulation and direction of public education, but increasingly assumed the additional function of a bureaucratic body for the supervision of cultural activities within the Empire. During the Hamidian period the latter function turned the The Ministry of Public Education into an agency of state censorship.¹⁴⁰

¹³⁷ Taner Timur, **Osmanlı Toplumsal Düzeni**, Ankara: İmge Kitabevi Yayınları, 2001, p. 267.

¹³⁸ Alkan, **Osmanlı İmparatorluğu'nda...**, p. 45-47.

¹³⁹ *Idem.*, p. 35.

¹⁴⁰ Somel, p.8.

Via this strict censorship, in Hamidian regime, what was trying to be done was to construct the borders of the monarchy that was ornamented with the traditional and religious patterns along with the symbols of modernity.¹⁴¹ Naturally, our periodicals, *Çocuklara Rehber*, will get its share from this censorship phenomena, as we will be seeing in the subsequent paragraphs.

An other important detail that needs to be accentuated is that in these years, official history was created by this way as we mentioned above, the important thing is it was not about intention or not. As we argued in previous chapter, indoctrination has the same particularity. It can be applied by intention or unintentionally. At that point, while we are examining the periodical, *Çocuklara Rehber*, we will be handling the subject in that framework. We won't be criticizing the examples that we will probably come across if they were applied intentionally or not.

3.2) Child in the Last Decades of the Ottoman Empire, What Did They Have *Discovered*?

According to Ariès for the emergence of the idea of modern childhood the primary institution was school. Children became abstracted from the adult's world from the early ages with the expanding of the school. The schools constituted a wall between the children and adults. By this way, children entered to adult's world lately, thanks to this, family had more responsibility on their children.¹⁴² He was right saying that in fact. Before school, the community itself had more responsibility on raising children. The school was an institution of modern state and it was there for raising children appropriately to the political values of the state and the aim was to raise generations with respect to one unique pattern. In other words, sovereign *casts a role* or a *cuts a dress pattern* for individuals, especially for child, as we mentioned in our first chapter.

¹⁴¹ Özbek, p.168.

¹⁴²Yahya Araz, **16. Yüzyıldan...**, p.14.

However, that doesn't mean that in Ottoman Empire, before Tanzimat Period, there was not any interest for children in institutional manner. We have to take into consideration this fact by the realities in the pre-modern states. Did adults or women before the Tanzimat received any kind of institutional care? We can explain the phenomena with the unwillingness of the Empire to intervene to the domestic issues concerning the family relations. And the children as well, was a part of this domestic relations. On the other hand, when someone address to state concerning these matters, Empire did not stay back to deal the problem.¹⁴³This was the characteristic of the pre-Tanzimat Period. However, during Tanzimat Period, we witness the intervention of the Empire to domestic issues, especially to children via education.

In all traditional communities the very first education that will be given to child is religious. The nineteenth and twentieth century modern and future modern states saw the regulation of education required for the building of model citizen and to guide or control them.¹⁴⁴As we mentioned above, compulsory primary school attendance was first initiated by a ferman of Mahmud II, however, it couldn't be put into practice. Then, the compulsory education became widespread with the Common Education Act¹⁴⁵, 1869. An article in Kanun-ı Esasi, in the same direction, increases the importance of primary education for the socialization period of children.

By this way, after the time it was becoming an independent figure starting with the Tanzimat Period, child will be a potential public subject with the Second Constitutional Era. Child, as being a potential public actor, does not belong to her family any more. Sometimes she is the future of the nation and sometime of the race. Producer, soldier and citizen of tomorrow. By this way, once belonging to her family, relatives, neighbourhood and community, now she belongs to state.¹⁴⁶

¹⁴³*Idem.*, p. 21.

¹⁴⁴İlber Ortaylı, **Osmanlı Toplumunda Aile**, İstanbul: Timaş Yayınları, 2013, p.137.

¹⁴⁵Maarif-i Umûmiye Nizamnâmesi.

¹⁴⁶Füsun Üstel, **“Makbul Vatandaş”ın Peşinde, II. Meşrutiyet’ten Bugüne Vatandaşlık Eğitimi**, İstanbul: İletişim Yayınları, 2004, p.32-33.

İlber Ortaylı says that the motivation of all cultural and economic activities is children. Child literature and education is the best way to understand the Ottoman family, to diagnose today's developments.¹⁴⁷ Our periodical, *Çocuklara Rehber*, is significant that it contains the examples of the child literature.

Ottoman Empire was not late for the comprehension of the importance of education. In the West, it was the last decades that compulsory education became widespread. It was the same in the Empire. *As in other imperial states, the primary aim was to produce a population which was obedient, but also trained into espousing the values of the centre as its own.*¹⁴⁸

In fact, in previous centuries of the Empire, the perception of getting education of the child was naturally different. At that time to be educated was meant to know how to read Koran, to discipline the child, to teach morals and the basic Islamic law knowledge, to perform prayer and to learn about the lives of the prophets. The meaning of the ignorant was equal to be lack of this kind of knowledge. In some schools, we can witness that to teach writing was in the syllabus. On the other hand, we should wait for the Tanzimat Period for the writing lessons to become widespread.¹⁴⁹ However, especially, when the Empire started to be affected by the modernity we can easily notice that the expectation from the school totally changed. With the foundation of the modern schools, the positive sciences like maths, physical sciences, chemistry etc. started to take places in the syllabuses. That was one of the striking proofs to show the development of the school in the Empire.

On the other hand, Empire which is being centralized more and more, had not taken the responsibility to finance the primary education even though according to Common Education Act, 1869, it was compulsory. Simply the places where to found a school has been determined by state, however opening of the school, covering the expenses, even the salary of the teacher was the responsibility of the community.¹⁵⁰

¹⁴⁷Ortaylı, *Osmanlı Toplumunda Aile*, p.136.

¹⁴⁸Deringil, *The Well-Protected Domains...*, p.94.

¹⁴⁹Yahya Araz, *16. Yüzyıldan...*, p.123-124.

¹⁵⁰İlber Ortaylı, *İmparatorluğun en Uzun Yüzyılı*, İstanbul: Timaş Yayınları, 2013, p.215.

That means in the financial means, the Empire left the primary education to the initiative of the local population.¹⁵¹ We can see the example from our periodical, in the third year, that the salary of the teachers were paid by the inhabitants.¹⁵²

If we consider the publications for children, Empire was late comparing to the West. However, nineteenth century is a period that Ottoman understood the the importance of the education for children and concentrate on the publication for the periodicals and journals for them.

3.3) Çocuklara Rehber - Archive Documents

As we have mentioned on the introduction part, the periodical, Çocuklara Rehber was composed of 168 copies according to our research. Even that number can be increased, because in the last copy we have reached, there is no intention that the periodical will withdraw from the publication life. There exist missing copies from the last, fourth year. The impression we get from the existing copies that a ban on these copies is out of question. The last copy we have is the 19th copy. At that point, this situation draws us to think the possibility of the periodical to endure for a longer time. Just, we do not have the copies. At least, i didn't find any archive documents concerning a possible ban on the periodical in the fourth year. There should be an other reason for the periodical to end its life.

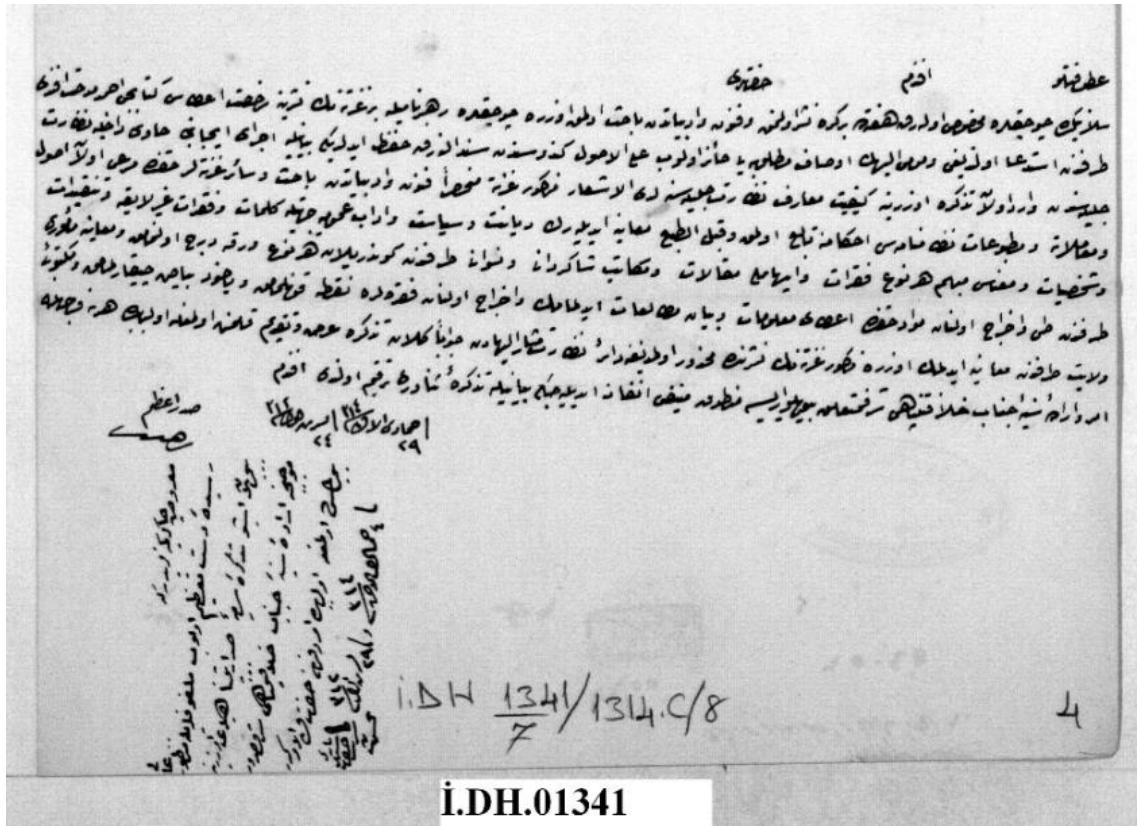
In the article of Yavuz Selim Karakışla, the long process for taking permission of the periodical was handled.¹⁵³ We also reached to these archive documents from the Başbakanlık Osmanlı Arşivi, although the references of the documents were different from the ones of Karakışla has given. The reference that Karakışla mentions is: BOA, İradeler Tasnifi, İrade-i Dahiliye, Sıra No: 2868, Genel No: 1455, Hususi No: 8, Aded:4, Vesika 1-4. However, in the research I made in BOA, i found the document under the

¹⁵¹ Somel, p.10.

¹⁵² “Şuân-u Mekâtib”, **Çocuklara Rehber**, Year:3, Number: 18 (5 Ağustos 1315 / 17 Ağustos 1899), p.7.

¹⁵³ Yavuz Selim Karakışla, p.24-27.

reference of İ.DH.01341. At the same time, I found out according to my research, a draft of one document. In the one that Karakışla gives in his article, it was signed by Sadrıâzam Said. In the document this was written like that. However, in the draft of the document – irade- it was signed and sealed by Sadrıâzam Rıfat –Halil Rıfat Paşa-, which should be the correct one, because at that time Sadrıâzam Halil Rıfat Paşa was on duty, between the dates 1895-1901. There should be a mistake of the first secretary. We can compare the document and its draft respectively as follows:

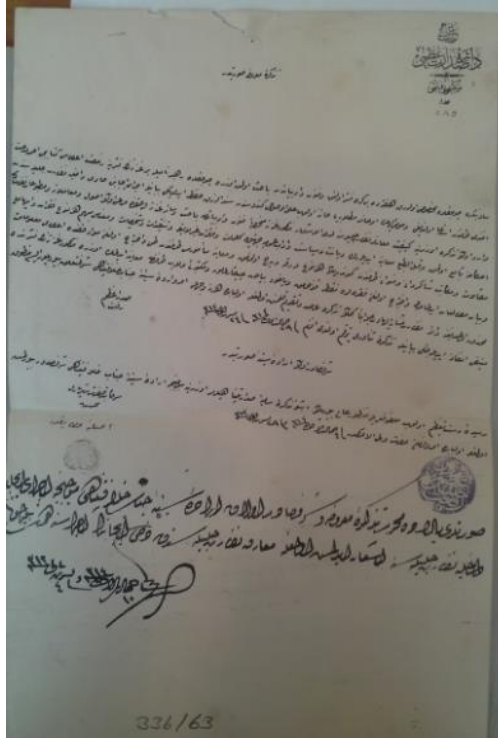


Picture 3.1BOA, İradeler Tasnifi, İrade-i Dahiliye, İ.DH.01341, Vesika: 4.¹⁵⁴

¹⁵⁴The document was signed with the name Sadrıâzam Said.

Atufetlü efendim hazretleri

Selanik'te çocuklara mahsus olarak haftada bir kere neşr olunmak ve fûnun ve edebiyattan bahis olmak üzere Çocuklara Rehber namıyla bir gazetenin neşrine ruhsat itası kitapçı Ahmed Midhat Efendi tarafından istida olduğu ve mumaileyhin evsaf-ı matlubeyi haiz olduğu alelusül kendisinden senet alınarak hıfz edildiği beyanıyla icabına havi Dahiliye Nezaret-i Celilesinden varid olan tezkire üzerine keyfiyet Maarif Nezaret-i Celilesi'ne ledelişar mezkur gazete münhasıran fûnun ve edebiyattan bahis vesair gazeteler hakkında mer'î olan ahval ve muamelata ve Matbuat



Picture 3.2BOA, Maarif Nezâreti Evrakı, Dosya No: 336 Gömlek Sıra No: 63, Aded: 4 Vesika:4¹⁵⁵

Nizamnamesi ahkâmına tabi olmak ve kablettab muayene edilerek diyanet ve siyaset ve adab-ı umumiye cihetiyle kelimat ve fikrat-ı gayr-i layıka ve tenkidat ve şahsiyat ve manası müphem her nevi fikrat ve ebhamlı makalat ve mekatip şakirdanı ve nisvanı tarafından gönderilen her nevi varaka derç olunmamak ve muayene memuru tarafından tay ve ihraç olunanmevat hakkında ita-yı malumat ve beyan-ı mutalaat edilmemek ve ihraç olunan fıkralara nokta konulmamak veyahud beyaz çıkarılmamak ve mektubi-i vilayet tarafından muayene edilmek üzere mezkur gazetenin neşrinde mahzur olmadığına dair nezaret-il müşarnileyhadan cevaben gelen tezkire arz ve takdim kılınmış olmakla ol babda her ne veçh ile emr-i irade-i seniye-i cenab-ı hilafetpenahi şeref müteallik buyrulur ise mantuk-u münifi infaz edileceği beyanıyla tezkire-i senaveri terkim olundu efendim.

29 Cemazeyilevvel 1314 – 24 Teşrinievvel 1312 – 5 Kasım 1896

Sadrızam

Said

Maruz-ı çaker-i keminelidir ki

Reside-i dest-i tazim olup melfuflarıyla manzur-u ali buyrulan iş bu tezkire-i samiye sadaret penahileri üzerine mucibince irade-i seniyye cenab-ı hilafetpenahi şeref sudur buyrulmuş olmakla ol babda emr-ü ferman hazret-i veliyül emrindir.

4 Cemazeyilahir 1314 – 29 Teşrinievvel 1312 – 10 Kasım 1896

Serkatib-i Hazret-i Şehriyari

Tahsin

¹⁵⁵The draft of the previous document, it was signed with the name Sadriâzam Rıfat and sealed with Vezir-i Azam

According to these documents, revealing this long bureaucratic procedure, the

Halil Rifat.

Bab-ı Ali

Daire-i Sadaret-i Uzma

Mektubi Kalemi

Adet:285

Tezkire-i Mağruza Suretidir

Selanik'te çocuklara mahsus olarak haftada bir kere neşr olunmak ve fûnun ve edebiyattan bahis olmak üzere Çocuklara Rehber namıyla bir gazetenin neşrine ruhsat itası kitapçı Ahmed Midhat Efendi tarafından istida olunduğu ve mumaileyhin evsaf-ı matlubeyi haiz olduğu alelusül kendisinden senet alınarak hıfz edildiği beyanıyla icabına havi Dahiliye Nezaret-i Celilesinden varid olan tezkire üzerine keyfiyet Maarif Nezaret-i Celilesi'ne ledelişar mezkur gazete münhasıran fûnun ve edebiyattan bahis vesair gazeteler hakkında mer'î olan ahval ve muamelata ve Matbuat Nizamnamesi ahkamına tabi olmak ve kablettab muayene edilerek diyanet ve siyaset ve adab-ı umumiye cihetiyle kelimat ve fıktrat-ı gayr-i layıka ve tenkidat ve şahsiyat ve manası müphem her nevi fıktrat ve ebhamlı makalat ve mekatip şakirdanı ve nisvanı tarafından gönderilen her nevi varaka derç olunmamak ve muayene memuru tarafından tay ve ihraç olunan mevât hakkında ita-yı malumat ve beyan-ı mutalaat edilmemek ve ihraç olunan fıkralara nokta konulmamak veyahud beyaz çıkarılmamak ve mektubi-i vilayet tarafından muayene edilmek üzere mezkur gazetenin neşrinde mahzur olmadığına dair nezaret-il müşarnileyhadan cevaben gelen tezkire arz ve takdim kılınmış olmakla ol babda her ne veçh ile emr-i irade-i seniye-i cenab-ı hilafetpenahi şeref müteallik buyrulur ise mantuk-u münifi infaz edileceği beyanıyla tezkire-i senaveri terkim olundu efendim.

29 Cemazeyilevvel 1314 – 24 Teşrinievvel 1312 – 5 Kasım 1896

Sadrazam

Rıfat

Şerefsadır olan irade-i seniye suretidir

Reside-i dest-i tazim olup melfuflarıyla manzur-u ali buyrulan iş bu tezkire-i samiye sadaret penahileri üzerine mucibince irade-i seniye cenab-ı hilafetpenahi şeref sudur buyrulmuş olmakla ol babda emr-ü ferman hazret-i veliyyül emrindir.

4 Cemazeyilahir 1314 – 29 Teşrinievvel 1312 – 10 Kasım 1896

Serkatib-i Hazret-i Şehriyari

Tahsin

(Aslına mütaliktir)

Mühür: Vezir-i Azam Halil Rifat

Divani yazıyla: Suretleri bâlâda muharrer tezkire-i mağruza ve şeref sadır olan irade-i seniye-i cenab-ı hilafetpenahi mucibince icra-i icabı Dahiliye Nezaret-i celilesine işar edilmiş olmakla Maarif Nezaret-i Celilesinden dahi icabının icrasına himmet buyruldu.

10 Cemazeyilahir 1314 – 4 Teşrinisanı 1312 – 16 Kasım 1896

licensee and the director of the Periodical, Ahmed Midhat Efendi, addresses to Selanik province to publish his periodical, in 23 July 1896. After being investigated and was taken a guarantee bill, Selanik informs the press department of the Ministry of Internal Affairs (Dahiliye Nezareti Matbû'at Dairesi) in 4 August 1896, to be able to give the required permission to him. Then, the issue goes to other offices like, the Ministry of Education, and to Bâb-ı Âli (to the office of the Sadrazam, the Grand Vizier), to ensure that the periodical will be controlled before published and will comply with the Matbuat Nizamnamesi. According to these conditions, they will be ensuring that the periodical will not publish articles inconvenient to ethics, morals, politics and religion. Furthermore they dictate that the periodical shouldn't publish the letters from students, and not to give information about the articles banned by the censor officers and not to reflect on that kind of material. These conditions for a periodical for children seems so overwhelming and redundant. At the same time, it shows us, in what extent the Hamidian Regime has rigorous measures over the media. Furthermore, after publishing, if they receive a censor, the periodical won't inform the readers from that situation by white publishing the banned articles, or by some other way. That is important, because it shows us that the regime applies a strict censor, however, it doesn't want its subjects to be aware of this censor environment. That can be a proof for us to notice that Hamidian Regime was accepting in some degree that the policies they apply on media was not that fair.¹⁵⁶

This procedure to have permission ends up finally after almost four months later in 10 November 1896, with the will of Abdülhamid II, via his first secretary. At the end of the day, this is a striking example for us to see the oppression even on a periodical for children. At that point, we can have an idea about the profound censor on media.

Except the permission procedure, we have also reached to significant other archive documents concerning a ban of a copy of the periodical. The reason choose to mention this document, is that it constitutes an example of the strict censorship even, over a periodical for children. The reason of this ban can be summarized with an error made in a *geographical* article. That point is important because, it is not about a

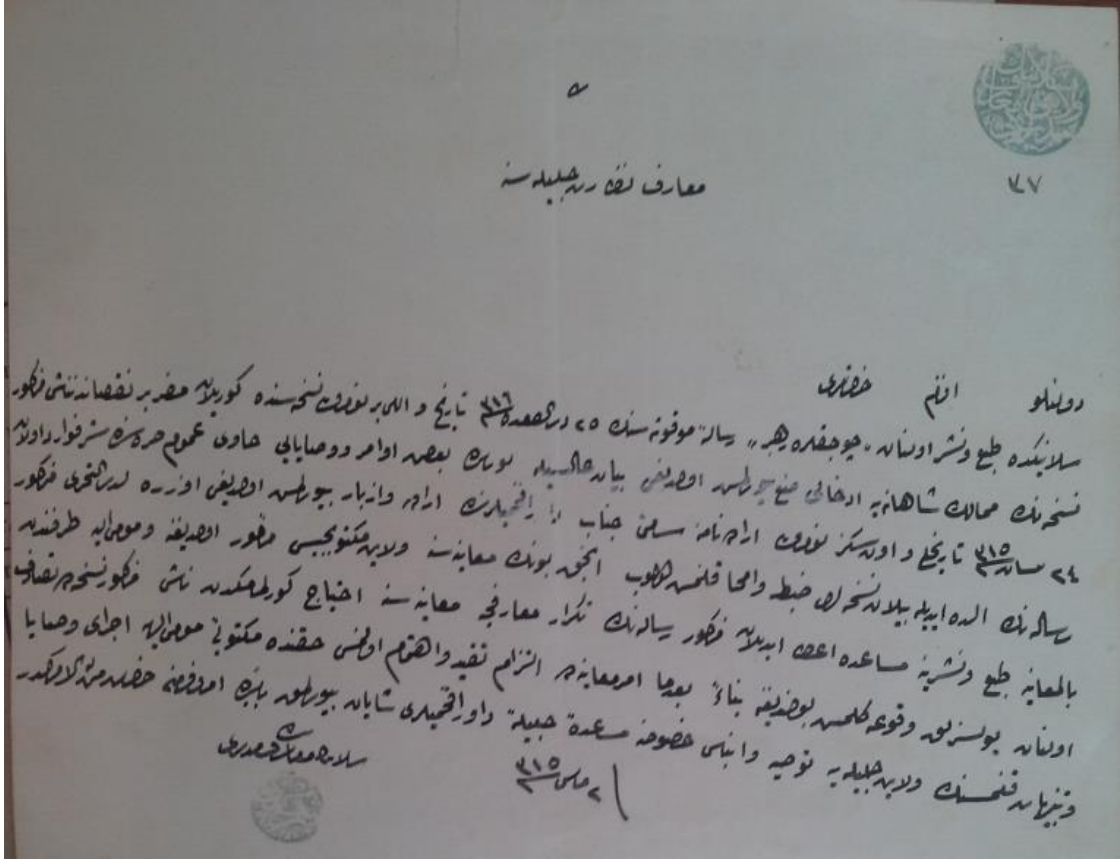
¹⁵⁶ BOA, Maarif Nezâreti Evrakı, MF. MKT., Dosya No:336, Sıra No: 63, Aded:4, Vesika:4.

political or religious article, still the article becomes a subject of a ban. While explaining the provinces of the Empire in Africa, the Emirate of Tunisia was excluded in the article. In fact, the Emirate of Tunisia was occupied by France in 1881. Although it was clear that there was a protectorate regime after that time, still, occupation of France was never recognised by the Ottoman Regime and the newly founded Turkish Republic until the Treaty of Lausanne in 1923. Bureaucratic correspondences of the document show this political attitude and makes us see that even a little mistake against the policies of the regime could end up with a ban. After the *mistake* of the Periodical, the published copies were instructed to be collected and the import of this copy to the provinces of the Empire was banned. The Vilayet Mektupçusu, who was the responsible from the control of the published material of the province of Selanik, was warned not to repeat this fault.

Here, creating a link between the example we have given above, we should talk about the importance attached to the boundaries of the Empire by the regime. For instance, in the eyes of the Hamidian Regime, the maps showing the boundaries of the Empire had a very significant effect on the students. These maps constituted the concrete symbol of the state. However, coming to the Hamidian Era, while maps started to shrink thanks to the territorial losses, the bureaucracy found a solution for decreasing the negative effects of the waning domains:

[...] In the mid-1890s the state bureaucracy directed its map supplier, the military, to begin producing maps that displayed all Ottoman territory within one frame, thus, ending the near monopoly of continent-oriented school maps that effectively truncated the Ottoman domains. The Hamidian state was refitting the education plan it had inherited from the preceding Tanzimat period so as to make it conform to its overall agenda. It is no accident that the state emphasized the cartographic unity of its territory as it sought to promote a renewed sense of loyalty to the empire and its ruler. The maps created for this endeavor undoubtedly altered student perceptions about the empire. [...]¹⁵⁷

¹⁵⁷ Benjamin C. Fortna, **Imperial Classroom, Islam, The State, and Education in the Late Ottoman Empire**, Oxford: Oxford University Press, 2000, p.166.



Picture 3.3 BOA, Maarif Nezâreti Evrakı, Dosya No: 444 Gömlek Sıra No: 26, Aded: 6 Vesika:5¹⁵⁸

¹⁵⁸ BOA, Maarif Nezâreti Evrakı, Dosya No: 444 Gömlek Sıra No: 26, Aded: 6 Vesika:5

Selanik Vilayeti Maarif Müdürlüğü (Mühür)

37

Maarif Nezaret-i Celilesine

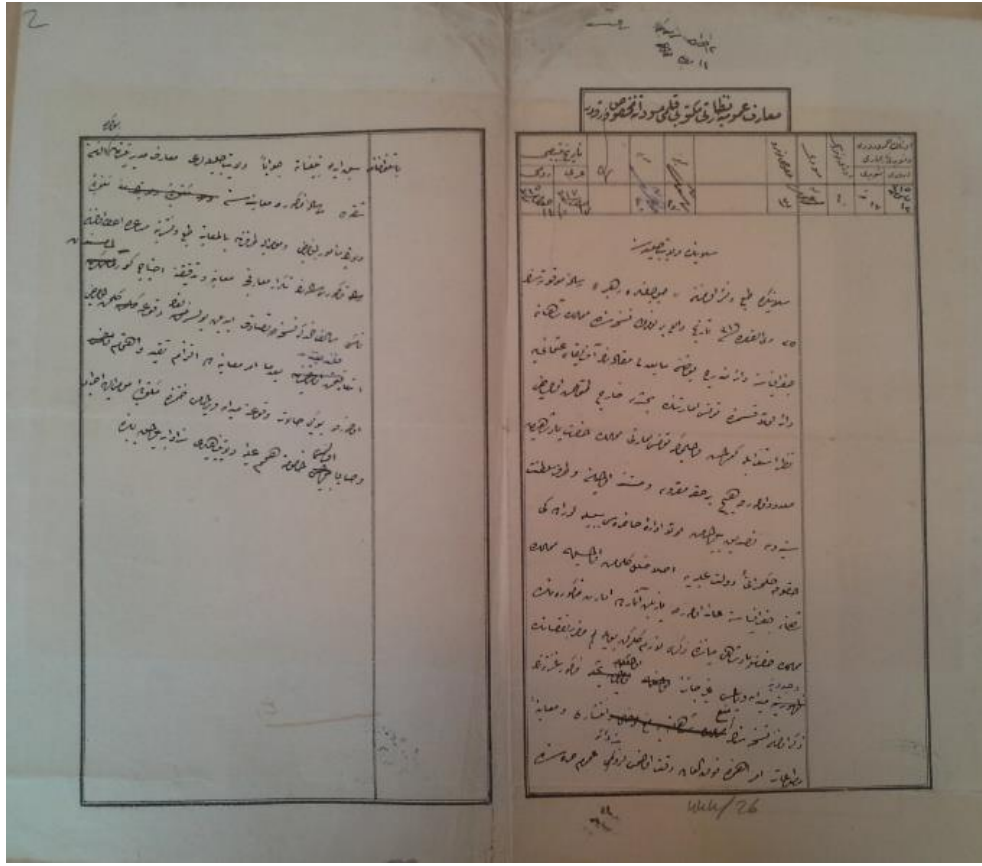
Devletli Efendim Hazretleri

Selanik'te tab ve neşr olunan Çocuklara Rehber risale-i mevkutesinin 25 Zilkade sene 1316 tarih ve 51 numaralı nüshasında görülen muzır bir noksandan naşi mezkur nüshasının Memalik-i Şahaneye ithali men buyrulmuş olduğu beyan-ı alisiyle bu babda bazı evamir ve vesayayı havi umum sırasında şeref varid olan 24 Nisan sene 1315 tarihli ve 18 numaralı iradename-i sami-i cenab-ı daver-i efhamilerinde irade ve izbar buyrulmuş olduğu üzere leddettaharri mezkur risalenin elde edilebilen nüshaları zabt ve imha kılınmış olup ancak bunun muayenesine vilayet mektupçusu memur olduğuna ve mumaileyh tarafından bilmuayene tab ve neşrine müsaade ita edilen mezkur risalenin tekrar maarifçe muayenesine ihtiyaç görülmemekten naşi mezkur nüshada tesadüf olunan yolsuzluk vukua gelmiş bulunduğuna binaen badema emr-i muayenede iltizam-ı takayyüd ve ihtimam olunması hakkında mektubi-i mumaileyhe icra vesaya ve tenbihat kılınmasının vilayet-i celileye tavsiye ve imbası hususuna müsade-i celile-i daver-i evhamileri şayan buyrulmak babında emr-ü ferman hazret-i men lehul emrindir.

Selanik Maarif Müdürü

Mühür

2 Mayıs 1315 – 14 Mayıs 1899



Picture 3.4 BOA, Maarif Nezâreti Evrakı, Dosya No: 444 Gömlek Sıra No: 26, Aded: 6 Vesika:6¹⁵⁹

¹⁵⁹ BOA, Maarif Nezâreti Evrakı, Dosya No: 444 Gömlek Sıra No: 26, Aded: 6 Vesika:6

Maarif-i Umumiye Nezareti Mektubi Kalemî Müsveddatına Mahsus Varakadır

Tarih-i Tebyiz:

Arabi: 17 Safer 1317 – 27 Haziran 1899

Rumi: 14 Haziran 1315 – 26 Haziran 1899

Selanik Vilayet-i Celilesine

Selanik'te tab ve neşr olunan Çocuklara Rehber risale-i mevkutesinin 25 Zilkade sene 1316 tarih ve 51 numaralı nüshasında Memalik-i Şahane coğrafyasına dair münderiç bulunan mabadlı makalenin Afrika-i Osmaniye dair olan kısmında Tunus Emaretinin bahisten hariç tutulmuş olduğu nazar-ı istigar ile görülmüş ve halbuki Tunus emareti Memalik-i hazret-i padişahiden mağdut olarak hiç bir hakka makrun ve müstenid olmayan ve taraf-ı saltanat-ı seniyyeden tasdik buyrulmamış olan idare-i hazırası sebebiyle oradaki hukuk-u hükümrân-i devlet-i aliyyeye asla hâlel gelmemiş olmasıyla Memalik-i Şahane coğrafyasına ait olarak yazılan asarda emaret-i mezkurenin Memalik-i Hazret-i Padişahi meyânında zikri lazım gelirken böyle müzir bir noksanın vücuduna meydan verilmesi gayr-i caiz olmakla mezkur gazetenin zikr olunan nüshasının men-i intişarı ve muayene-i matbuat emr-i ehemminde fevkalade dikkat olunması lüzumuna dair umum sırasında batelgrafname sebk eden telgrafa cevaben vilayet-i celileleri maarif müdürlüğünden alınan şukkada risale-i mezkure muayenesine mektubi-i vilayetin memur bulunduğu ve mumaileyh tarafından bilmuayene tab ve neşrine müsaade ita olunan mezkur risalenin tekrar maarifçe muayene ve tetkikine ihtiyaç görülmemesinden naşi salif-ul-zikr nüshada tesadüf edilen yolsuzluğun vukua gelmiş olduğu işar

3.4) Çocuklara Rehber and the Examples of Official Ideology for the Political Socialization and Indoctrination of Children

Çocuklara Rehber is a periodical published from 1897 to 1900, in Selanik. In fact, if we take into consideration the level of the censorship in Hamidian Era, we can accept that Çocuklara Rehber was a long-running periodical for children. At that period we can easily witness from the archives that the publications was often short-lived because of the lack of independence environment, especially on media.

In this last chapter, we will be in the quest of the examples of political socialization indoctrination in this long-running periodical. The reason for us to choose especially that periodical was the relative long duration of the periodical in publication life. By this way, we expected to see the larger picture by standing out amongst other short-lived periodicals. In addition to this, we estimate that a periodical having such volume in a censor environment, should have a pro-government discourse. Even if this was a periodical for children, we are acquainted with the implementations made in the Hamidia Era, even assigning meanings to the least significant affairs. That means, even a periodical for children should be kept a close watch on via censorship. For these reasons, we thought that Çocuklara Rehber could be a good case study to determine the examples of indoctrination and the reflections of the political discourse to children.

Naturally, we should mention the ideology of the Hamidian Era. In fact, this special period of the Empire had a mixture on the ideologies. There was pan-Islamism and Ottomanism, at the same time we could find the Turkish Nationalism as well. Besides the Ottomanism and pan-Islamism, Abdülhamid II has used Turkish Nationalism for the social integrity of his Muslim subjects.¹⁶⁰ In the forthcoming sections we will trying to show the examples reflecting these ideologies of the period.

kılındığından badema emr-i muayenede iltizam-ı takayyüd ve ihtimam olunarak bu gibi halat vukuuna meydan verilmemesi zımında mektubi-i mumaileyhe icra-yı vesaya olunması hususuna himem-i aliyye-i haidayetpenahileri sezavar bulunmak babında.

¹⁶⁰ Kemal H. Karpat, p.13.

At first glance we notice the motto of the periodical: the weekly periodical for the development of morals and the knowledge of boys and girls.¹⁶¹ That means the periodical have the responsibility to fix and correct the ethic of the children, raising their level of knowledge. Even in the motto, we notice the stress in these notions: morals and knowledge. As we mentioned previously, the most important expectation from the children was to be well- behaved, educated and especially loyal to their Sultan. In connection with this, in the beginning of the first copy of the periodical, the first sentence is meaningful. As we were expecting from the period's publications, it starts with a tribute to the Sultan, Abdülhamid II. As a new periodical, before anything else, they pray for the lastingness of *his* life and grandeur of *Him*, then they recite bismillah and they get to the point, explaining their motivations to publish this periodical.¹⁶²

If we return to the motto, an other important point is that the periodical was both for boys and girls. That emphasis is significant because it shows us that the periodical care about the reading of girls. In the last pages of the first copy we find a letter from a reader asking whether this periodical was for girls too. But before this, we have to take a look to the introduction *Mesleğimiz*¹⁶³, explaining the motivation to publish this periodical. In fact, it gives us a lot of clue about what we will come across in the subsequent copies.

If we summarize *Our Mission* part the first thing mentioned is that the need for children to have some spare time besides studying. However, there is an emphasis that spare time should be both enjoyable, educatory and useful. A merely enjoyable spare time was meaningless. At that point, we notice that there exists a condition of the relaxation time. An entertainment should include *reflection* as well. For this, *Çocuklara Rehber* would be the guide to children. This is why they choose this name for their

¹⁶¹ Etfâl-i zükûr ve inâsin tezhîb-i ahlâk ve tevsi'i ma'lumatına hadim haftalık risâledir.

¹⁶² Terakki-i maarif elinde her ân, meşhûd-i dîde-i şükrân olan avâtıf-ı celîle-i hazret-i zıllûllâhtan iktibas-i feyz-i mesâi ederek neşrine teşebbüs ettiğimiz Çocuklara Rehber risalesinde terakkیات-ı umûmiyyemizin bâis-i yegânesi olan velinimet sevgili padişahımızın temadi-i ömr-ü şevketleri da'vat-i mefruzesini fatiha-i mekal ittihaz ile ifâ-yı vazifeye besmelekeş-i ibtida oluyoruz. "Mesleğimiz" **Çocuklara Rehber**, Year:1, Number:1 (10 Nisan 1313/22 April 1897), p.1.

¹⁶³ We can translate *Mesleğimiz* as *Our Mission/Our Intention*.

periodical.¹⁶⁴ They say that they will be publishing always the issues that children can understand easily, like, *moral and scientific* stories, adventures, itineraries, jokes and wise sayings. Next, they say that they will be doing this by entertaining, improving morals and developing knowledge.

On the other hand, they decided to publish essays, articles of the students. However, once again, there is a condition; if they will be appropriate to *their mission*. They add that they will be publishing the issues for girls, underlining that their forthcoming efforts to make girls benefit as much as boys will. That point worth to stress: in the first copy, we see that for several times, they emphasize that girls will and must get the same pleasure and benefit reading the periodical. In the last paragraph, they indicate that their editorial board is composed of teachers, so that it will be easy for them to find these kind of enjoyable and profitable topics. In the end, they add that they will be sharing the news from the schools and the successful students. *Effort from us, support from God!*¹⁶⁵

Here, we see some examples from the wise sayings in the first copy of the periodical. In fact these wise sayings will be taking place almost in every copy of the periodical in the next four years. These sayings has the property to direct and shape the value judgements, morals and even political beliefs. The interesting point is, sometimes, as in the following example, they were prepared by the students of the region's schools.

¹⁶⁴Çocuklara Rehber means Guide for Children.

¹⁶⁵“Mesleğimiz”, **Çocuklara Rehber**, Year:1, Number:1 (10 Nisan 1313/22 April 1897), p.1-2. Sevgili Kari, Çocukluk hayatında en iyi meslek, boş vakitleri istifadeli eğlenceler ayırmaktır. [...] İşte nihayet söylüyoruz, istenen eğlencelerin esasını teşkil edecek kelimeyi söylüyoruz; evet, yalnız bir kelimecik: mütalaa. [...] Malumdur ki insan tabiatı daima yenilenmeye meyyaldır.Tabiatın her hâlinde yenilenme ve değişme/başka hâle girme mevcuttur. Bir dersin hatta bir oyunun bile bütün gün devamı nihayet can sıkır. [...] Buna binaen daima anlayabileceğiniz konulardan bahsedeceğiz. Ahlaki, fenni hikâyeler, sergüzeştlar, seyahatnameler, hoş fıkralar ile hükmi cümleler yazacağız. Bu suretle eğlendire eğlendireahlakınızı ıslah etmeye, malumatınızı genişletmeye, idrak ve yeteneğinizi açılmasına hizmet edeceğiz. [...] Öğrenciler tarafından ihda olunacak asar da –mesleğimize muvafık olursa- teşekkür ile dercolunacak ve altında özel mütalaamız da münderiç bulunacaktır. Kız çocuklarına mahsus konular da bulunduracağız. Risalemizde hanım kızların erkeklerden farksız şekilde müstefit olmalarına çalışacağız. Yazı heyetimiz okul öğretmenlerinden oluştuğundan size hem eğlence hem de faydalı olmaya hizmet eden konu ve bahisleri kolaylıkla bulabilmek ümidindeyiz. Bir de mekteplere mahsus hadiseler/olaylardan, öğrencinin başarılarından, terakkiyat sebeplerinden de ara sıra edebilmek kararlaştırılmıştır. Gayret bizden, yardım Allah'tan'dır. (Simplified from Ottoman by me.)

Next, we will be seeing the example from a student of the Mekteb-i Terakki:

Science, study and wealth are the three fundamental powers that control the nature.

Science, reduces the ignorance and provides modesty.

There is no problem that couldn't be solved with patience.

By praying, we gain courage and hope.

Science discovers the truth everywhere.

Gold and silver can come to an end, however, virtue, dignity, patience and persistence never run out.¹⁶⁶

In these wise sayings we witness the emphasis on the science, morals, guided values, the importance of study and religion. May be it is too soon to make a judgement, however, these few sentences are like a summary of the Hamidian Era's education and new generation policy: raising a well-educated, well-behaved, moral and religious children and citizens. For this project, as we mentioned before, the regime was totally aware of the profound effect of education policies. That was the reason why Abdülhamid II spend his hours working on founding schools.

Again in the first copy, we notice the first example of a serial of *Çocuklara Rehber, The Story of a Castaway*.¹⁶⁷ In this serial, the homesickness and the rough experiences of a castaway were told. The important point in this serial is its author: Ali Ulvi, one of the graduates of the Feyz-i Sıbyan Mektebi in Selanik. Ali Ulvi is the future *Ali Ulvi Elöve*, the author of the lyrics of the *Gençlik Marşı*, which was accepted as the anthem of Youth and Sport Feast by the Republican Regime in 1938. This detail is worth to mention thanks to being an example to see what does a graduate from Hamidian Schools do in life. Because, the school that Ali Ulvi Elöve graduated from is

¹⁶⁶Mekteb-i Terakki Şakirdanından Hasan Ali, "Wise Sayings", **Çocuklara Rehber**, Year:1, Number:1 (10 Nisan 1313/22 April 1897), p.4. Fen, say ve sermaye tabiatı that-ı itaate alan üç büyük kuvvettir. / İlim; izale-i cehl ve ta'lim-i tevazu eyler. / Hiçbir mania yoktur ki sabırla iktiham olmasın. / Dua bize cesaret ve ümit bahşeyler. / Fen her yerde hakikatleri keşfeyleyler. / Altın ve gümüş tükenebilir. Fakat fazilet ve haysiyet, sabır ve sebat asla tükenmez.

¹⁶⁷Bir Kazazede Lisanından.

an important school, now, in İstanbul, Işık Lisesi (Feyziye Mektebi Vakfı).

In the lines of the periodical, we will be witnessing the two of the most important private schools of Selanik: Mekteb-i Terakki¹⁶⁸ and Feyz-i Sıbyan Mektebi.¹⁶⁹ The Periodical, nearly in every copy, gives news from the region's school, especially from these two. Even, the periodical is like an official media organ of these two schools. The licensee and the director of the Periodical, Muallim Ahmed Midhat, travels the region, and evaluates the developments in the schools and students and the development in the Turkish lessons. He shares his experiences with readers, under the *Şuûn*¹⁷⁰-u *Mekâtib* (meaning news from schools) heading, referring much to these two private schools. He always emphasise the good condition of the education, level of its students, and the capacity of the teachers, representing students and teachers and the graduation ceremonies.

The first copy is crucial, because it is like a presentation and generally gives us an opinion for the future copies. In relation to that, in that very first copy, two male students and a graduate female student write letters to congratulate *Çocuklara Rehber*, on behalf of their schools and their expectations from the periodical. Hidayet Nazmi on behalf of the students of Mekteb-i Terakki, says in his congratulations letter, that the students are the children who can not be able to separate good and bad and they have lots of deficiency to fix. Hence he indicates their hopes for the periodical to achieve the goals that they stated in the *Mesleğimiz* section. In summary, he points out their need for development and wishes the periodical helps them in that issue.¹⁷¹

In the same direction, Mehmed Vasfi, on behalf of the second class of Mekteb-i Feyz-i Sıbyân, says that they have an excessive love for science. He also points out that

¹⁶⁸Şişli Terakki of İstanbul/Terakki Vakfı Okulları.

¹⁶⁹Işık Lisesi of İstanbul / Feyziye Mektebi Vakfı.

¹⁷⁰*İşler, yeni çıkan işler, hâdiseler, vak'alar*. Ferit Devellioğlu, **Osmanlıca-Türkçe Lûgat**, Ankara: Aydın Kitabevi Yayınları, 2005, p.1004.

¹⁷¹ Mekteb-i Terakki-i Rüşdi Talebesi Nâmına Hidayet Nazmi, "Tebriknâme", **Çocuklara Rehber**, Year:1, Number:1 (10 Nisan 1313/22 April 1897), p.7.

it has been long known that a new periodical in their city will be published. He declares their happiness for this news because, the periodicals for schools (he characterize the periodical with that role) had always been published in the capital, İstanbul; now that there was a chance for them to have this opportunity in their city, Selanik. He accepts this phenomenon as a service for their country. He explains their expectations for the Periodical to help them in their lessons and morals.¹⁷²

Ultimately, a female graduate student from Mekteb-i Terakki, Rukiye Hatice, sends a congratulation letter telling that she also heard of the forthcoming publication of *Çocuklara Rehber*, for the future generation of their country.¹⁷³ She asserts that these publications are necessary to make children like to learn science, to develop their knowledge, to shape their minds and to raise their morals. She kindly ask whether female students could benefit from the periodical. She explains that this question was the reason to write them.¹⁷⁴ The reason for us to see that reader letter important is the author is a graduate female student. We understand that the Periodical too, attaches importance to this issue. The need for girls to develop their knowledge, and to be sophisticated. It seems that they know that it is necessary to shape the minds of girls as well.

In the reply for that letter, editorial board answers as in the following:

We explained in *Our Mission* part, as well, that our periodical has the motivation to make a modest service for the benefit of both boys and girls. We are sure that our request in that issue, won't be refused by women who dicipline/educate children more than men does, especially by a unique like you that our city raised. (Translated by me.)¹⁷⁵

¹⁷²Feyz-i Sıbyân Mektebi Rüşdi İkinci Sınıfı Namına, 30 Numaralı Mehmed Vasfi, “Tebriknâme”, **Çocuklara Rehber**, Year:1, Number:1(10 Nisan 1313/22 April 1897), p.7.

¹⁷³[...]vatanımızın mes’udiyet-i müstakbelesini teşkil edecek olan yavrulara mahsus olmak üzere “Çocuklara Rehber” nam-ı latifi altında[...]

¹⁷⁴Mekteb-i Terakki’den Mahrec Cariyeniz Rukiye Hatice, “Tebriknâme”, **Çocuklara Rehber**, Year:1, Number:1 (10 Nisan 1313/22 April 1897), p.8.

¹⁷⁵*Ibid.*, [...] Risalemiz, etfâl-i zükur ve inâsın bilâfark istifadelerine acizane hizmet maksadıyla intişar edeceğini tayin-i meslek hakkındaki ifade-i mahsusumuzda da îzah eyledik. [...] Erkeklerden ziyâde mürebbi-i etfâl olan kadınlardan, bâhusus şehrimizin yetiştirdiği sizin gibi bir nâdireden bu bâbda vuku bulan istirhâmımız red

Simply, we can clearly notice the interest for girls, and the value attached to women in raising children. On the other hand, students seems to be aware of the importance of a periodical for children for the support of their academic life. These are the meanings that we could extract from the letters.

In the second copy of the periodical, once again, we come across to a reader letter. The director of Selanik Askerî Rüştiyesi, *Kolağası*¹⁷⁶ Tevfik Efendi, sends a letter of congratulations. He says that education can demolish the darkness of ignorance and the publications like *Çocuklara Rehber* serve to illuminate ideas. According to him, to guide children is more difficult to guide adults, for that reason, *Çocuklara Rehber* handles a hard and honorable business. As the editorial board consists of teachers, naturally they are accustomed to the nature of children, so that there can be no doubt that they will raise our children appropriately to our culture, morals and values.¹⁷⁷

In summary, all these examples show us that similar to the regime, both students and teachers are aware of the importance of a periodical in the education field. The editorial board of the periodical, as well, is in charge of the selection of these letters. It seems that, they select the letters in that vein. We can see in what extend people attach importance to the publications. Naturally, this is a *part* of the society, in this level of consciousness. It could be a mistake to generalise this phenomena to the whole society. Nevertheless, this is a part of society which shapes minds of children, at the same time they are the people whose minds are shaped by the regime,as well.

olunmayacağına eminiz.

¹⁷⁶ In the Ottoman army, a rank between lieutenant and commander.

¹⁷⁷ Selanik Rüşdi-i Askerisi Müdürü, *Kolağası Tevfik, Çocuklara Rehber*, Year:1, Number:2 (17 Nisan 1313/29 April 1897), p.5-6. [...] Maârifdir ki zalâm-i cehli maârif izale eder. Tenvir-i efkâra da bu gibi risâil hizmet eyler. Ceridenizin şerefi çocuklara rehber olduğu için büyüktür. Çünkü büyüklere yol göstermekten, çocuklara rehber olmak daha güçtür. Heyet-i muhteremeniz muallim olduğu, emzice-i etfale vakıf bulunduğu için deruhde eyledikleri hizmetin derece-i ehemmiyetini takdir ile evlâd-ı vatani terbiye-i milliyemiz dairesinde perver-şitâb kemal eylemeye say bulunacaklarına şübhe yoktur. [...]

As we mentioned above, we have made a prediction that, a periodical in that extend, should have a discours in favor of the regime. Now, we will be going into details to demonstrate our prediction, examining the periodical under certain titles: the examples of subjection to Abdülhamid II, the importance of science, religion, morals, news from schools, and differences in the discourse of boys and girls. Subsequent to this introduction part to be familiarise to the periodical, we will be doing our examination respectively to these titles.

3.4.1 The Emphasis on the Subjection to Abdülhamid II

According to Selçuk Akşin Somel, *Ottoman educational reforms continued to a considerable degree the ancient tradition of viewing education as a means of inculcating religious and moral values to pupils with the ultimate aim to ensure feelings of obedience and loyalty toward the central authority.*¹⁷⁸ We can understand that the central authority refers to Sultan. In connection with this phenomenon, while examining the periodical, one of the striking routines was the respect and the expression of the subjection to Abdülhamid II on almost every occasion. We can notice this fact, in the news from schools –Şuûn-u Mekâtib section-, and in the special days like the anniversaries of the accession to the throne¹⁷⁹ or birthday¹⁸⁰ of the Sultan. Especially, for these special days, the periodical reserves 3 or even 4 pages to celebrate these events. The language used in these articles is so redundant that for a primary or secondary school child could not understand clearly. Furthermore, for a periodical with the motivation to entertain children, this fact seems to be a little contradictory.

As we mentioned previously, in the Şuûn-u Mekâtib section, the periodical gives news about the region's school. In these news, they portray in detail the ceremonies made in the end of the educational year and also a graduation ceremony :*Tevzî-i Mükâfat Resmi*. In these ceremonies, with the attendance of thenotables of the city,

¹⁷⁸ Selçuk Akşin Somel, p.6.

¹⁷⁹ Cülûs.

¹⁸⁰ Velâdet.

poems are read by students, they give speeches, sometimes little sketches takes place, and the successful students are rewarded. In these narrations, they also mention the prayers made for the Sultan. These prayers are important for the legitimacy of the regime, furthermore, the indoctrination of the children. The prayers are like rituals, even made by students, creating images in the minds of them. We can associate this phenomena with data binding. It helps creating links between the notions like state, sultan, education, development, science, religion etc. These are the essential concepts for the survival of the regime. Hence, we frequently come across to these kind of examples in these ceremonies portrayed in the periodical. Naturally, the periodical, as well, has some motivations to give these details in that extend. At that point we can just estimate what could these motivations be. These can be for the safety valve for the publication life of the periodical under the pressure of the censorship of the regime. Or, it can be a part of the interiorized publication culture. Furthermore, it can be the policy of the periodical which is loyally attached to Sultan and wants to indoctrinate children as well. Or simply, it can be a result of an obligation. Naturally, as we examined the complete copies of the periodical, we can have an opinion in this matter. However, ours, as well, can not go further than a guess.

Now we can look through the examples in that issue from the periodical. In the nineteenth copy, an example stands out, again from a *Tevzî-i Mükâfat Resmî*. During the ceremony, poems praising Sultan are read and the prayers ‘Long live the Sultan’ were made with a harmony to the music by students. They add that these kind of prayers have made the crowd pleased. The adjectives attributed to the prayer ‘Long live the Sultan’ are also worth to mention. “*Padişahım çok yaşa*” *duât-ı mefrûza ve hâlisese* means a prayer that has the property of a religious duty.¹⁸¹

In the next copy, in the twentieth, we see that two and a half page of the periodical is devoted to Abdülhamid II for the anniversary of the accession to the throne.

¹⁸¹ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:1, Number: 19 (14 August 1313/26 August 1897), p.6. [...] Esnâ-i tevzîde şakirdân bir edâ-i masumâne ile okunan medayih-i padişahi vesair manzumeler ve ara sıra muzikaya ... olarak umum-u etfâl tarafından îsâl-i kabulgâhda edilen “padişahım çok yaşa” duât-ı mefrûza ve hâlisese ... hâzırûni müstagrık ve ced-i server eylemiştir. (*Mefruza* is an arabic word. Its root is farz, meaning a religious duty.)

In the first page we see the titles and prayers: on the top, *cülûs-u hümayun-u meyâmin-i hazret-i zillullahi*¹⁸², and in the both sides below: *padişâhım şevketinle büyük yaşa*¹⁸³. Then we witness the sentences and poems of praise and compliments in the next two pages.

In the same direction, in the thirty fifth copy of the periodical, in the Şuûn-u Mekâtib section, a school trip takes place in the Mekteb-i Terakki for a visit to *Donanma-i Hümayun*¹⁸⁴ under the supervision of the headmaster Besim Efendi. It is also stated that, while they were visiting the navy, they notice the students from the German and Italian schools are visiting the navy as well. At the end of the visit, with the attendance of the military officers and the crew of the navy, they all fulfil the prayer ‘*Padişâhım çok yaşa*’ *dua-yı vacib-ül edası*.¹⁸⁵

In the next copy of the periodical, it is told that an other private school of Selanik, Mekteb-i Feyz-i Sıbyan, as well, has gone to school trip for the navy. At the end of the visit, students gather on the guardrail with the attendance of the military officers and the crew of the navy. At that time, school's top student, Ali Salim Efendi, read the poem of *Tevfik Fikret, Hasan'ın Gazası*. That poem of Tevfik Fikret is significant for our arguments. Especially, after the war with Greece, in 1897, like most of the Turkish poets, Tevfik Fikret writes some poems about his motherland.¹⁸⁶ *Hasan'ın Gazası* is a poem that glorifying people dying for their contries. Hasan is a teenage who joins to army voluntarily and fights for his country. In this nationalistic poem of Tevfik Fikret, dying for the protection or the salvation of one's country was an element of proud. In this poem, being a soldier, dying or getting wounded is being spiritualised. Rejecting to join up to army is the most humiliating thing and can not be accepted by

¹⁸² The anniversary of the accession to the throne of his-highness/his majesty, shadow of God, holy, blessed.

¹⁸³ His majesty, long live with your grandeur.

¹⁸⁴ Royal navy.

¹⁸⁵ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:1, Number: 35 (4 Kânûn-ı Evvel 1313/16 December 1897), p.7. Its meaning is a prayer that should be done almost like a religious duty. A compulsory prayer. We see that in every occasion, that prayer for Sultan is presented with an other sequences of adjectives in respect to spiritualise it in religious manner.

¹⁸⁶ Mehmet Kaplan, **Tevfik Fikret, Devir-Şahsiyet-Eser**, İstanbul: Bilmen Basımevi, 1971, p. 120.

society. It is like a means of legitimation for a person in his community. For that reason, reading of this poem is significant. The notions in the poem is country, motherland, the holiness to protect it and being a soldier. After the reading of the poem, they do not pass over the prayer and praise for Abdülhamid II. That shows us, there are indicators of the nationality, however, this goes hand in hand with the loyalty to the Sultan. This could be stem from the fact that an invisible eye, watching everywhere as a trademark of the Hamidian Regime. Again, we can admit that after the poem, the prayer for Sultan was an obligation to fulfil. Still, we can clearly capture an example of the nationalistic actions among soldiers and students. This is a striking example.¹⁸⁷

On the other hand, we should not miss out the fact that Tevfik Fikret, who will be an opponent of the Abdülhamid regime in the next years, was not against to the regime at that time. In fact, those were the days for his views which were overlapping with the ones of the regime. He was supporting development, science and patriotism which will be the headache, especially in the second period of the Abdülhamid regime.

In the thirty ninth copy of the periodical, for the birthday of the Sultan, they devote their two and a half pages for this event. In these lines, they congratulate Sultan and praise Him. At that point, we see that the emphasis is on the *Maarifperver* Sultan image. They stress that the Sultan founded schools even in the farthest places of the country, and the success of the educational policy. Again, they finish the praise with the prayer, *Padişahım çok yaşa*. We notice that this praise was very hard to understand and meaningless to take place in a periodical for children.¹⁸⁸

¹⁸⁷ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:1, Number: 36 (11 Kânûn-ı Evvel 1313/23 December 1897), p.6. [...] Ali Salim Efendi zamanımızın n büyük şairlerinden Tevfik Fikret Bey Efendi'nin “Hasan'ın Gazâsı” serlevhâlı şiirini okumağa başladı. Esasen hissiyat-ı ulviyeyi, ba-husûs kahramanlık, askerlik, civanmerdlik ve el-hâsıl Osmanlılık, hiss-i vatanperverisini teheyyc eden bu mükemmel şiiri öyle tabii bir tarz-ı eda ile okuyordu ki, bütün kalblerde tatlı ve şiddetli heyecanlar peyda olduğunu çehreler, gözler gösteriyordu. [...] Şiirin hitamını müteakib mülâzım refetlü Abdullah Efendi tarafından kıraat olunan bir nutk-u belîğde: Saye-i şahanede terakkiyat-ı Osmaniyeimizin ihrâz eylediği mertebe-i ...ve bu terakkiyatın müsebbib-i yegânesi olan padişâh-ı maârifperver Efendimiz hazretlerine ne derecelerde medyun-u sükran olduğumuzdan bahs eylemiş ve dua-i vacib-ül eda-i zıllullahi ile nutka hitam verilmiştir.

¹⁸⁸ “Cover Page”, **Çocuklara Rehber**, Year:1, Number:39 (1 Kânûn-ı sâni 1313 / 13 January 1898), p.1-3. [...] Metbuh-u mefhamimiz fahr'ül mülük ünvanına ahar-ı bir nadire-i fitrattır. Bir genciye-i adalet ve merhamet, bir nur-u

An other example for the indoctrination of the obedience to the Sultan is from the second year of the periodical, number 20. Again on the occasion of anniversary of the accession to the throne, a praise for Abdülhamid II takes place as follows: it has been 21 years since the Sultan was crowned and the periodical prays from God, for the continuity of His long-service. For as much as, the progress in the country has been provided, and the during 21 years, the success was gained by virtue of him. Owing to Him, *aciz*¹⁸⁹ Rehber, trying to contribute to these efforts. And they invite their little readers to say *amen* to the prayer *Padişahım çok yaşa*, as the prayers of the children could come true easier than the ones of adults.¹⁹⁰

A last example is from the third year of the periodical, number 20. Here again, on the occasion of anniversary of the accession to the throne of Abdülhamid II, a poem was published under the title, *Cülûs-u Hümayun*. In parenthesis, this time, three and a half page is devoted for this occasion. In the poem, the effort for the education of Abdülhamid II was stressed. Actually, in our periodical, we can admit that the most stressed property of Abdülhamid II is the importance he attached to the educational field.¹⁹¹

kulub-u ara-ı ümmettir. Osmanlı nam-ı ulviyet itsamını bugünkü şaşaa-i ikbal ve kemaline isal eden o harika-i hikmet ve fetanettir. Şehinşah-i erham ve eşfakımız bir barika-i irfan ve maarifettir. Afak-i Osmaniyye daima neşr ve ifaza eylediği lem'at-ı fiyuzat ile sehaib-i mazlama-i cehaleti serapa dağıtarak mülkümüzü bir baharistan maarifet, bir kazar-ı medeniyet ve refahiyet eylemiştir. Mülkün en mazlem köşelerinde bile her türlü terakkiyat-ı medeniyenin mehd-i zuhur ve intişarı olan bi aded mektepler küşad ederek efkar-ı umumiyyeyi fiyuzat-ı maarifetle tenvire muvaffakitleri uluv-i himmet-i hüda pesdanelerinin asar- bergüzide meşkuresindendir. [...]

¹⁸⁹ Worthless. This is made for the indicator of modestness.

¹⁹⁰ "Cover Page", **Çocuklara Rehber**, Year:2, Number:20 (19 Ağustos 1314 / 31 August 1898), p.1-3. Kalplerimiz hissiyat-ı minnet ve şükran ile memlu olduğu halde asuman-ı maarifetin mührü feyzafeyzi olan padişah-ı maarifperver ve şehinşah-ı mealikester efendimiz hazretlerinin vücud-u behhud-u hümayunlarını ihata-i külliye-i münevveresi dahilinde bulunan teba-i sadıka-i şahanelerine bağışlamasını cenab-ı hakdan yek kalb ve yek avaz olduğumuz halde temenni edelim. Zira o barika-i uluvvu himmetin neşr edegeldiği lem'at-ı fiyuzat-ı çeşmanımızı tenvir eylemiş, husule-i idrakimiz o sayede keşayiş bulmuştur. 21 sene zarfında Osmanlı nam-ı meale-i ittisamını bir derece-i bala terine isal ederek ibraz-ı (meiser) – i muvaffakiyet buyurmuşlardır. Her gün bir libas nevin ve zengin ile alem-i matbuatı tezyin eyleyen layuat asar-ı mükemmele arasında o fiyuzat-ı layetenahiden istinareye çalışın aciz rehber de ifa-i vazife-i tebrike şitaban oluyor. Ve "padişahım çok yaşa!" derud-u haliset-i nümudiyle ref-i dest-i şükran ederek küçük karilerini aminhan olmaya davet ediyor. Zira masum ve pak kalplerden kopup yükselen her zemzeme-i duaiye nezd-i hüdana makrun-u hicabettir.

¹⁹¹ "Cülûs-u Hümayun", **Çocuklara Rehber**, Year:3, Number:20 (19 Ağustos 1315 / 31 August 1899), p.3.

Still we have to touch on the fact that for the periodical, there is no need to wait for an occasion to express gratitude to the Sultan. For instance in the number 38 of first year, there is not an occasion like birthday or the anniversary of the accession to the throne. There is a poem to praise Abdülhamid II, *Medhiye-i Hazret-i Padişâhî*. In the footnote of the poem, we understand that this is one of the songs of the Girls Department of *Mekteb-i Feyz-i Sıbyân*. In the song, they wish Sultan to have a long life.¹⁹²

From all these examples, we see the clear and diciplined obedience to the Sultan from the editorial board of the periodical. Again we should admit that this phenomena could stem from the fact that the unignorable censor pressure even on the worthless publications. Nevertheless, this possibility could not prevent us not to take into consideration the fact of the applied indoctrination to obey Abdülhamid II.

3.4.2 Transferring Patriotism and the Moral Values

In the copies of the periodical, we witness the existance of so many attempts to transfer the moral values, norms of then society. It shows us, when looking through all the copies, how a publication policy can be applied to shape the behaviours of the children. In that vein, they handle various issues to be able to transfer these values, like, the importance of cleaning, respect to the parents, patriotism, diligence, honesty, cooperation, to be well- informed and sophisticated, etc. That list can be extended. At that part, we will be examining the examples of this publication policy.

In the second copy of the periodical we see a passage about a mother and her two children, a girl and a boy. In this passage,named, *Wish I Was a Bird*, little girl wants to watch the birds, the sun and discover the secrets of the nature instead of studying to her lessons. His little brother supports her ideas. At that point, their mother intervene to

¹⁹² N. V. “Medhiye-i Hazret-i Padişâhî”, **Çocuklara Rehber**, Year:1, Number:38 (25 Kânûn-ı Evvel 1313 / 6 January 1898), p.1. [...] Zıll-i zalil-i kibriya/Binler yaşa, binler yaşa.

the conversation saying little girls' duty is to study their lessons, to listen their parent's advices and to please them. In this passage, we capture some allusions. Bird represents freedom, and free thought. On the other hand, mother represents the restrictions and the voice of the society. The mother tells her children that they are too young to understand the universe. And brings them to the forest near their houses, to show the hunter shooting birds. She says that being a bird and flying to where ever she wants has some consequences. At the end of the conversation, children understanding their faults apologize from their mother. And another important point is the author of the passage. He is represented as 'from our little authors'. We don't know whether he is the real author or not. His parents could also help him to write the passage. By any means, the important thing for us is the messages that the passage involves.¹⁹³

In the same copy, there exist another passage against the espionage and being loyal to friends. In fact, it is written in a poetic way. In a class, a student does something wrong, however, the teacher does not know who is guilty. To be able to find the guilty, he question his students. Knowing that if they reveal their friends, their teacher will punish him badly, all the class stays quietly, not answering. After a long pause, one of the students confess his fault. However, the teacher does not punish him and explains his gratitude that they did not reveal their friends. In this poetic passage, we see the emphasis on honesty and friendship. They give the message that the espionage is a bad behaviour.¹⁹⁴

The third copy has a child poem named: *Girls were born with the motherhood instincts*. In fact, even in the title, we can notice the message that is given. Still, when we examine the poem, it is told that the little girl plays with her doll, and wants to sew a dress for it. For that reason, she tries hard to cut the fabric and works hard to sew it. At

¹⁹³ Küçük Muharrirlerimizden Hidayet Nazmi, "Keşke Bir Kuşçağız Olsam...!", **Çocuklara Rehber**, Year:1, Number:2 (17 Nisan 1313/29 April 1897), p.3-4. [...] Tabiatla işğal herkes için üsrah ... ise de senin gibi küçük bir kızın başlıca vazifesi ebeveyninin üstadlarının nesayih-i hakimanelerini kemal-i safvetle dinleyerek onları memnun etmektir.

¹⁹⁴ N. V. "İkrâr-ı Kabâhat", **Çocuklara Rehber**, Year:1, Number:2 (17 Nisan 1313/29 April 1897), p.4-5. [...] Üstâd o zaman cümlesini etti takdir / İkrâr-ı kabâhat edeni etmedi tekdir.

the end she advises her doll: do not misbehave, and obey to me.¹⁹⁵ In this poem, we see the importance of the obedience to the parents, and the stress that the girls should have the sense of motherhood. In the fourth copy of the first year, that issue for girls was again took place by a teacher with the passage named *Elder girls' life*. In this passage the author refers to the poem in the previous copy, *Girls were born with the motherhood instincts*. The author, *Nüzhet* the teacher of the Feyz-i Sıbyan Mektebi (girls section), says, after the graduation, teenage girls will become mature. After acquiring a good education –that is indispensable for the future mothers- they will be able to realize their dreams to be a mother. A well-educated young woman is necessary for the raising well-behaved and good mannered generations. Again, she underlines the obedience to mothers. With these examples, we see the emphasis for girls to be an educated, good-mannered, children oriented mother in the future, especially after being graduated from school.¹⁹⁶ In the first year, at number 8, there is an other passage mentioning the best characteristic for a girl was knowledge and chastity. A wealthy woman asks others whether they could be wealthy as her. At that time, as an answer, an other woman shows her two children and asks her “could it be any price for my diamonds?”.¹⁹⁷ Again, besides being sophisticated and chaste, for a woman, being a mother is encouraged and sublimated.

Again in the third copy, we see two different passages that worth to mention. As we said in the previous chapters, Hamidian Era has the property of being religious and at the same time, attaching importance to science. In that copy, we see a clear example for this. In the first passage, they mention the ceremony of a little girl that finishes memorizing Koran successfully. In the end of the passage, they say that her success

¹⁹⁵ “Kızlar validelik hissiyle doğarlar, -Mini mini işçi-”, **Çocuklara Rehber**, Year:1, Number:3 (24 Nisan 1313/6 May 1897), p.3-4. [...] Seni çok severim, dilber meleğim/Sev valideni sen de meleğim/her bir sözüme eyle itaat [...] İstersen eğer rahm ve muhabbet/Haşarılık etme bebeğim zinhar!/Sev herkesi, et merhamet izhar.

¹⁹⁶ Feyz-i Sıbyan Mektebi Muallimelerinden Nüzhet, “Büyücek Kızların Hayatı”, **Çocuklara Rehber**, Year:1, Number:4 (1 Mayıs 1313/13 May 1897), p.4-6. [...] validemizin bize yaptığı gibi kollarımızı, dizlerimizi beşik ederek sallamak, ninnilerle uyutmaya taklid etmek en ruhlu eğlencemizi teşkil ediyor. [...] O halde validenize daima itaat ve hürmet ediniz, nasihatlerini tutunuz ki, ileride evladınızı da bu yolda yetiştirebilesiniz. [...]

¹⁹⁷ “Mektep Manzaralarından: Bir Mekteb-i İnâs Teneffüşhânesinde”, **Çocuklara Rehber**, Year:1, Number:8 (29 Mayıs 1313/10 June 1897), p.1-2.

should be accepted as a model by the readers (girls) of the periodical.¹⁹⁸ In the same copy, we see the second part of the serial *A Voyage in the Space*.¹⁹⁹ This is a story as we can categorize as a science fiction, because the protagonist of the story, goes to the space, makes a tour in the planets. At the same time he shares the information about these planets in a didactic way. For that reason, a religious and scientific passages fall within the same place. Hence, that can be an other proof for us to see the periodical follows a publication policy in accordance with the one of the regime, in the schools of Hamidian Era.

The periodical also gives place to the patriotic texts frequently. An example from one of these texts is from the fifth copy of the first year: *A Monologue: The Sentiment of Patriotism of the Ottoman Women*. There is a little footnote at the end of the page, explaining that ‘the monologue was told by a little child (a girl named *Nerime*)’. That is a very significant text to be an example to understand the point of view of the period on the patriotism of women. First of all, as the periodical frequently does, there is a word game in the name of the protagonist, *Nerîme*. *Nerîme* is a girls’ name in Arabic, meaning brave, hero in the feminine form. The reason we mention this detail, is that the text about the heroism, as well. *Nerîme*, the little girl, leaves her knitting on her knees and starts to a deep reflection. She thinks and talks about the natural and behavioral differences between boys and girls and their specific and characteristic properties. She underlines that Ottoman Muslim women is more reluctant to be aggressive than the man did. However, to protect the homeland from enemies, fighting should be known by women as well. She says that, Ottoman girls (especially the ones of Islam) loves their countries and when they became mothers, they send their sons willingly to the battle field, because they know that if they die in the battle field, they will be martyr or if they don’t die, they will be *Ghazi*. That means they fulfil the word of God and work for the goodness of their country. She says this is an element of relief for the Muslim mothers. She says “There is no Ottoman women that can prevent their sons from fighting for their country. On the contrary they encourage them to fight with ennemies. They say:

¹⁹⁸ “Küçük Hâfıza”, **Çocuklara Rehber**, Year:1, Number:3 (24 Nisan 1313/6 May 1897) p.4. [...] Bu küçükhâfızanın muvaffâkiyeti karielerimiz için şâyân-ı gıpta olmalıdır.

¹⁹⁹ *Idem.*, “Fezâ-yı Âsmânda Seyâhat- Mâbad-2-Seyyârât ve Şems”, p. 4-5.

Go along my brave son! I raised you up for these glorious days that you will fight with your enemies! She finishes her monologue with her final thoughts about what can women do during a state of war: Men should take the initiative to go on war. We, women, can prepare them clothes, we sew, we encourage them! Ottoman women are brave, they are the ones who encourage men most! She also legitimize her sayings by religious elements like the religious rank given to women who fights in the name of Islam with enemies: *Mücâhide*²⁰⁰. There exists in the text a strong emphasis on the martyrdom, patriotic death, sacralization of dying or being Ghazi during the war. We can create a link between the previous example of the poem *Hasan'ın Gazası* of Tevfik Fikret. There also was the sacralization of dying for one's country, martyrdom, etc. Now, this phenomena is spiritualized for girls by a text from the mouth of a little girl. Furthermore, the text is anonymous, it could be a possible intention to give the impression that it was actually the little girl Nerîme, saying these words. An other crucial aspect of the text is when they mention the courageous women, they always name them as *Ottoman* women. It is significant that there is no national elements when the girl talking about the properties of women. Further more, there is a sentence as we mentioned above, *Muslim women, especially the Ottoman ones, are never coward.*²⁰¹ Here, the emphasis is on the word Ottoman. Simply this is a text sacralizing again being a soldier, as in the other exaple in the Wise Sayings section: *The biggest honour of soldiership is martyrdom.*²⁰²

An other example for *patriotism* is in the number 4 of the second year. However, in this passage, we see that the message is given together with the *affection to the Sultan*.

²⁰⁰ "Bir Söyleniş-Osmanlı Kadınlarında Vatanperverlik Duygusu", **Çocuklara Rehber**, Year:1, Number:5 (8 Mayıs 1313/20 May 1897), p.1-3. [...] Hiç bir Osmanlı kadını tasvir olunmaz ki, vatan için dövüşmeye gidecek zevcine veya oğluna "Gizlen, kaç!" desin?! Bilakis "Haydi arslanım; düşmanla arslanlar gibi dövüşmeye git!. Seni böyle şanlı günler için yetiştirdim" der. Böyle bir sırada hangi erkektir ki gitmekten, hem de mümkün olduğu kadar düşman karşısına çabuk gitmekten çekinsin?!..." [...] Muharebede bulunan İslam kadınlarına da "mücâhide" derlermiş... Neme lazım, madem ki erkekler daha kuvvetlidir bu vazifeyi yapmakta ön ayak onlar olmalıdırlar. Biz onlara çamaşır hazırlarız, dikiş dikeriz, cesaret veririz; işte kardeşime bunları söylemek isterdim. Anlatmak isterdim ki Osmanlı kızları, İslam kadınları da cesur imişler. Erkeklerle en ziyade cesaret veren onlardır... Mücâhide: feminine form of the person who fights for jihad,against the opponents of Islam, warrior in Arabic.

²⁰¹ *Ibid.*

²⁰² "Güzel Sözler", **Çocuklara Rehber**, Year:1, Number:6 (15 Mayıs 1313/27 May 1897), p.6.

In this passage two little cousins –a girl and a boy- argue about their schools. Both of them supports their schools and their advantages. When the discussion goes wild, their grandfather intervenes and counsels them: “*As you defend your schools, patriotism is a similar feeling. To defend one’s country from every kind of intervention and invasion, it is called patriotism. And the way to love your country, is to love its owner, your merciful Sultan, to obey his laws and rules.*”²⁰³

In the next text of the copy, there is an issue on the unworthiness of money in religious manner. The moral of this story is summarized in the end of it: no one appear before God with money, the thing we should do is beneficence and goodness.²⁰⁴ In the pages of the periodical, the issues concerning moral and conscience takes place frequently. In one of these texts, a man seeing a drowning man, does not want to save him because of his rheumatism. He moves away, however, he feels guilty about it and turns back to save him. In the end of the story, the message is given as follows: *Duty always should be done instead of enjoyment and personal benefits. However, we should take into consideration our personal benefits unless they are not contrary to the moral principles.*²⁰⁵ In that passage, we see the authority figure: grandfather. Almost in every message, given implicitly or explicitly, there exist an authority figure like father, mother, teacher, virtuous friends, etc. In an other text we see that the authority figure is now a doctor. He gives advices to a sick student who doesn’t want to go to school.²⁰⁶ There is an impression created by the periodical that the messages given by one of these authority figures are more effective. Naturally, we can admit that the most important of these figures is Sultan Abdülhamid.

²⁰³ “Ahlâk- Muhabbet-i Vataniyye”, **Çocuklara Rehber**, Year:2, Number:4 (30 Nisan 1314/12 May 1898), p.2-4. [...]Vatanı sevmenin menafîine hizmet etmenin usulü de vatanın sahibi olan merhametli padişâhımızı sevmek, emirlerine kanunlarına, itaat etmektir.

²⁰⁴ “Üç Dost”, **Çocuklara Rehber**, Year:1, Number:5 (8 Mayıs 1313/20 May 1897), p.3-4. [...]Nukud ile varılır mı huzûr-i Yezdâna? [...] Hasenâta cihanda kıl gayret.

²⁰⁵ A. Şevki , “Sada-yı Vicdan ve Menfaat-i Şahsiyye”, **Çocuklara Rehber**, Year:1, Number:8 (29 Mayıs 1313/10 June 1897), p.5.

²⁰⁶ *NoTitle*,**Çocuklara Rehber**, Year:1, Number:25 (25 Eylül 1313 / 7 October 1897), p.2.

3.4.3 One Solution for All Problems: Education

As we referred previously, the education was seen as a remedy for all the evils. That was the reason why Abdülhamid II had attached such importance for this issue. It seems that this phenomena was well understood by the editorial board of our periodical *Çocuklara Rehber*, since we frequently face to the passages concerning education in the pages of it. Again, as we have mentioned previously, there is a section named *Şuûn-u Mekâtib* in the periodical, referring to the situation of the region's schools, their students and teachers. That can be a proof for us to understand in what extend the periodical attaches importance to the education matter. Naturally, because the editorial board is composed of teachers mostly, this fact can be accepted as a reason why they were so interested in the educational matters. Now, in this part, we will be trying to give some examples to reveal the education policy of the periodical.

First of all, we have to express an impression before giving the examples in that vein. In the *Şuûn-u Mekâtib* section considerable space was given for the news from Mekteb-i Terakki and Mekteb-i Feyz-i Sıbyân, two important private schools of Selanik. From the very early numbers of the periodical, we see the expression of compliment for these schools. These two schools of Selanik, since the day they were started to education, made significant progress and they continued to do this. It has been 18 years for Mekteb-i Terakki, and 12 years for Mekteb-i Feyz-i Sıbyân to be opened. Both of these schools had many graduates, appropriately to their progress. The majority of the graduates from these schools had continued to the higher education and employed in the government agencies, to crucial positions. If they do not continue for the higher education, they become successful in various jobs and especially in commerce. They mention their high qualified teaching staff, furthermore, most of their teachers are from their successful and hardworking graduate students.²⁰⁷ The reason for us to give details

²⁰⁷ “Şuûn-u Mekâtib”, *Çocuklara Rehber*, Year:1, Number:13 (3 Temmuz 1313/15 July 1897), p.4. [...] Mekteb-i Terakki bundan on sekiz, Feyz-i Sıbyan da on iki sene evvel küşad olunmuş ve az müddet zarfında terakkiyat-ı zamaneye cisban olacak muktedir talebe yetiştirmiştir. Bu mekteplerde ikmal-i tahsil eden talebenin kısm-ı izamı mekteb-i aliyede ekseriyabirinciliği ihraz ile muhtelif hizmet-i mühimme-i devlette istihdam olunmaktadır. Tahsilat-ı aliyeyi takibe muvaffak olamayıp yalnız işbu mekatibden şahadetname alanlar meslek-i muhtelifede ve az cümle

from these schools is, as we referred above, the impression we got from the periodical, being a kind of spokesman of them. Frequently, we see the periodical mentioning these schools. Furthermore we mostly see the names of their students, teachers, graduates sending texts for the periodical to publish. We understand that the community of these schools was subscribed to the periodical. It can be one of the possible reasons for the periodical to have such a long publication life relatively to the Hamidian Era.

Again in the *Şuûn-u Mekâtib* section, we come across the detailed graduation/end of the year/semester ceremonies. These ceremonies are portrayed in a detailed way and most of the time, it is asserted that all the ceremonies were held in a magnificent way. These ceremonies were a means of encouraging students, both the readers and the students attending to the ceremonies. The reason for this, that during the ceremonies, the most successful students were rewarded and also their names appears in the lines of the periodical. As a matter of fact, in the periodical, *the appearance of the names* phenomenon was so much emphasised and introduced as a reward itself. Moreover, in one of the copies, there is a story of a child, cheating for his name to appear in the periodical. In brief, the periodical has some kind of prestige among the educational community and for the children it is like a sensational thing to see their names in it. This is a policy of the periodical to encourage children to study and to be a model student. In the end of these ceremonies, inevitably, the prayer for the Sultan Padişahım çok yaşa is a routine to perform, and generally, this detail of the ceremonies were mentioned in the end of the *Şuûn-u Mekâtib* section, as well.

In the end *Şuûn-u Mekâtib* section we mentioned above, there is an interesting paragraph, explaining a decision taken by these two schools together. According to that commonly taken decision by the administrative councils of the two schools, during the summer vacation, the duty to prevent and denounce children wandering along the coast or inconvenient places were requested from the famous teacher *Muallim Şemsi Efendi*, and he had accepted this task.²⁰⁸ It is an important detail that above stated Muallim

tarik-i ticarete muvaffakiyetle yol almakta oldukları nazar-ı şükran ile görülmektedir. [...]

²⁰⁸ “Şuûn-u Mekâtib”, *Çocuklara Rehber*, Year:1, Number:13 (3 Temmuz 1313/15 July 1897), p.7. [...] Tevzi-i mükafat resimlerini bâlâda derc-i sütun-u iftihar ettiğimiz Mekteb-i Terakki ve Mekteb-i Feyz-i Sıbyân heyet-i

Şemsi Efendi was the primary school teacher of Mustafa Kemal Atatürk.

Besides these, again in the *Şuûn-u Mekâtib* section, we notice the emphasis on the support for the education. It is most likely for the periodical to encourage people to support education financially, so that they publish the names of people who does this kind of charity. For instance, they announce the arrival of the book seller Karabet Efendi from Istanbul to Selanik and that he will be visiting some private Islam schools, donating books and periodicals to the children who can not afford to buy them, appreciating his virtuous behavior.²⁰⁹

We understand that the licensee and the director of the Periodical, Muallim Ahmed Midhat, publishes a book named, *Rehber-i Hesab*, a book for students and teachers to understand and teach easily the four operations. They also indicate that the book will be sold to 20 para, an equivalent amount to a empty notebook. We understand that this is a kind of charity, an effort to ease children to understand maths, in a cheaper way.²¹⁰

In the number 14 of the second year, a direct version of this charities is given under the title of *Bir Hamiyyet-i Maârifperverâne*.²¹¹ A person from Selanik whose name is Mehmet Topçu Efendi, donates 130 Ottoman liras to Mekteb-i Terakki. This charity, is described as a first donation to an institution of education. As being the first example in the city, they express their gratitude and say that it will never be forgotten. They accept this charity as a service for all country. It is also stated that this kind of donations to the educational field is frequently seen in the European journals with appreciation.²¹² Probably, it can be accepted as one of the first donations for the

idareleri tarafından talebe tatil edildiği sırada bir karar- ı musîbde ittihâz edilmiştir. Bu müddet-i tatil zarfında sahil boylarında vesair namünasib mahallerde dolaşan çocukları men ve ihbar keyfiyeti muallim-i şehîr maarifetlü Şemsi Efendi hazretlerinden rica edilmiş ve mumaileyh tarafından da işbu vazife-i mutena kabul ve deruhde edilmiştir.

²⁰⁹ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:1, Number:20 (21 Ağustos 1313/2 September 1897), p.8. [...] Mumaileyhin işbu hamîyyet-i maarifperverisi şâyeste-i takdir ve teşekkürdür.

²¹⁰ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:1, Number:24 (18 Eylül 1313/30 September 1897), p.6.

²¹¹ This title means an exemplary behaviour to support education.

²¹² “Bir Hamiyyet-i Maârifperverâne”, **Çocuklara Rehber**, Year:2, Number:14 (9 Temmuz 1314/21 July 1898), p.3.

educational field in Selanik. When encouraging this kind of charities, giving European journals as example, is worth to pay attention. However, a question comes to mind. In the previous numbers of the periodical, we have seen that kind of charities to the schools. In the number 36 of the first year, they mention a goldsmith and at the same time, a member of city councillor of Siroz, *Dimitroş Aleksandr Efendi*'s wife *Atina Hanım* donates a land, valuing 500 liras, to Mekatib-i İbtidaiye-i İslamiye, a primary Islamic school.²¹³ At this example, we see a non-muslim woman, donating a land to an Islam school. That is also appreciated by the periodical, however, in the forthcoming numbers, they accept the donation of Mehmet Topçu Efendi to be the first. In fact, at that time, Selanik was a province where Selanik city center was the capital, and the districts was *Siroz, Drama and Taşoz*. Maybe this was the reason why they separate these two charities because of the different districts. Still, seeing a non-Muslim woman to donate an Islamic school and the announcement of this event in our periodical is an important detail for us to see the relations between the religious communities and the cosmopolitanism of the province.

In an other number of the periodical, there is an announce of a kind of seminar courses every night by Mekteb-i Feyz-i Sıbyân for the students. In these seminars, the director of the school gives speeches on the virtue of the ethics, the necessity of the education and that the students write essay on these themes.²¹⁴ Again we notice the importance attached to education and morals that even series of the night seminars were organised for the sake of this ideal. In the number 37 of the first year, we notice a passage from the daughter of the translator of Siroz, Halil Ulvi Efendi, Leman about the necessity of the education. She says, a person should get education from childhood to death, for this, the most convenient period of life is childhood.²¹⁵ In the periodical we

[...] Alemde ibka-i nam için çare-i yegane hayra tevessül eylemektir. Maarife edilen hizmet hiçbir vakit zayı olmaz. Sahibinin namı esne-i sitayişde daima hayr ile yad olunur. Bu hareket-i alicenabane erbeb-ı hamiiyete numune-i imtisal olmaya sezadır. Mehmed Topçu Efendinin bu hareket-i maarifperveranesi mekteb encümeninin bir kat daha tevsii himemiatına badi olacağından etfâl-i vatan namına kemal-i samimiyetle takdir ve tebrik eyleriz.

²¹³ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:1, Number:36. (11 Kânûn-ı evvel 1313/23 December 1897), p.7.

²¹⁴ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:1, Number:25 (25 Eylül 1313/7 October 1897), p.7.

²¹⁵ Siroz Liva Tercümanı Halil Ulvi Efendi Kerimesi Leman, “Lüzûm-ı Tahsil”, **Çocuklara Rehber**, Year:1, Number:37 (18 Kânûn-ı evvel 1313/30 Aralık 1897), p.1-2.

frequently come across to the poems as well, touching on the necessity of education. In this poem, it is referring to encourage children to study and to go to school, not to waste the precious time, with the help of God they will be successful and most importantly, they must be grateful to Abdülhamid II, for his educational policy.²¹⁶

Besides the mission of the *Şuûn-u Mekâtib* section, time to time, we see in the periodical, they publish some statistics, as occasion serves, about the number of the schools founded during the reign of Abdülhamid II. For instance, in the number 41 of the first year, they give the number of the schools founded during Hamidian Era, as 9.901. The statistics they give do not have a title or is not a part of a text. They share this information separately, with no title on it.²¹⁷ However, we come across some other occasions to talk about the schools with the emphasis of “the schools founded in the Hamidian Regime” apart from the *Şuûn-u Mekâtib* section, for instance, reader letters. In one of these letters, the reader writes from Kırklareli and says that during the 22 years of Hamidian Era, even in the farthest places of the country a school is founded. And he reports the newly founded schools in their city, Kırklareli.²¹⁸ In these schools founded during the reign of Abdülhamid II, Turkish Language Lessons were vital for

²¹⁶ Kal'a-i Sultaniye Mekteb-i İdadisi Şâkirdânından 247 Mehmed Ali, “Şâkirdânın Mahsûlât-ı Kalemiyyesinden, Mekteb Şarkısı”, **Çocuklara Rehber**, Year:2, Number:48 (4 Mart 1315/16 March 1899), p.3. [...]Öyle israfâ müsaıt mi şu kıymetli zaman/Boş geçirmez çalışır akil olanlar bir an /Eder Allahımız elbet bize tevfik-i ihsan/Arkadaşlar bir ağızdan olalım aminhan/Bilelim kadrini sermaye-i iz'anımızın/Badi-i feyizimizin saik-i irfanımızın /Bize mektepler açan sevgili sultanımızın/Arkadaşlar bir ağızdan olalım aminhan [...]

²¹⁷ NoTitle, **Çocuklara Rehber**, Year:1, Number:41 (15 Kânûn-ı sâni 1313/27 January 1898), p.7. Memalik-i şahanede el yevm 29.106 mekteb bulunuyor, bu mekteplere 898.424 talebe devam ediyor. 19.205 mekteb mevcut iken Padişah-i maarifperver efendimiz hazretlerinin aht-ı celil cenab- ı zullullahilerinde 9.901 mektep küşad olunmuş, ki bunların dördü âlî, 55 i tâli, 160 ı rüşdi, 9649 ibtidâi ve yalnız dersaadette 19 hususî, vilayet-i şahanede 11 dar'ül muallimin tesis ve küşad edilmiş olduğu mütalaagüzarımız olan bir istatistik mufadından anlaşılıyor.

²¹⁸ Ahmed Arif, “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:2, Number:25 (24 Eylül 1314/6 October 1898), p.7. Kırklise'de Abdurrahman Efendizade Ahmed Arif Efendi'den aldığımız varakadır: Saye-i maarifvaye-i hazret-i padişahide mülkümüzün en hücre mahallerinde bile mektepler açılarak etfal-i vatanın terakkiyatına son derecede ikdam buyrulmuş, şu 22 sene zarfında envar-ı maarifle tenvir olunmamış hiçbir kasaba kalmamıştır. Bu kere Yunan muharebesinde ihraz-ı şân ve şeref eyleyerek bura kumandanlığına tayin buyrulan saadetli Bekir Paşa Hazretleri muttasıf oldukları hissiyat-ı maarifetperverileri ilcasıyla şehrimizde ikisi ibtidai üçü rüşdi olmak üzere beş sınıf üzerine müretteb “şuul-i maarif” namında bir mekteb-i hususi küşadına muvaffak olmuşlar ve resm-i küşad-ı da geçen gün bir cemiyet-i aliye huzurunda icra kılınmıştır. Böylece ibraz buyurdıkları himemat-ı maarifperveraneye etfal-i memleket namına arz-ı teşekkürat eyleriz. [...]

the regime's continuity in a safe and sound atmosphere. By this way the objective was to attach and integrate the Empire's non-Muslim and non-Turkish subjects *left*, under the Ottomanism ideology. For this, language were playing a crucial role. In the next section we will be dealing with the examples from our periodical concerning the Turkish Language Lessons.

3.4.4 Turkish Language Lessons or Turkish vs Ottoman Language

In the periodical, we come across lots of statements about the language issue. But, before, we have to diagnose periodical's way of dealing with this case. In parallel with the policy of the Hamidian Regime, the periodical, as well, has a language policy in favor of Ottoman Language. In the statements that we have taken out from the copies, we understand that there is a clear emphasis on the official language of the Empire, Ottoman Language. The periodical carefully underline that the language of the Empire is Ottoman, and bewares encouraging Turkish. This policy, is well being transferred to audience of the periodical with a clear expression.

Still, they support some initiatives to make Ottoman language more comprehensible. There are some loyal authors, sending poems, articles, wise sayings to the periodical. One of them, maybe the most significant one for the periodical is an author, named *Sâdî Efendi* from Siroz. He frequently, in fact almost for every copy, sends articles or poems. From the statements of the periodical, we understand that he is a famous person in his own course. He has a book named *Açık Türkçe*²¹⁹ to make people understand the language well. The periodical describes him as *şâir-i şehîr*, meaning famous poet and an experienced teacher. They mention his efforts to make Ottoman language comprehensible while presenting one of his works, saying even we speak *Ottoman*, in the especially in the villages the majority speaks *Turkish*.²²⁰ Although in this

²¹⁹ Plain Turkish.

²²⁰ "Şuûn-u Mekâtib", **Çocuklara Rehber**, Year:1, Number:46 (19 Şubat 1313/3 March 1898), p.7.[...] Her ne kadar "Osmanlıca" mütekellim isek de, avam-ı nasımız bilhassa köylerimiz arasında hemen sarf-ı türkçe tekellüm edenler pek çok olduğundan hiç olmazsa mektep kitaplarının bu yolda yazılmış olmasında ne kadar muhassenât olacağını

example, we see the periodical was not that opposite for a plain language, in the number 23 of the second year, from an answer to a reader's letter, we understand that they will be supporting Ottoman against a plain Turkish. In that answer letter, as a reply to the letter of a student, *H. Basri Efendi*, from the *Manastır İdadi-i Mülkî* school, they say the language of the Ottoman Empire is Ottoman, not Turkish, with a clear statement. In that response letter, they describe the turkish words as being *fusty* and *abandoned*. They admit that using these kind of words could not ameliorate their language.²²¹

Besides the importance attached to Ottoman language vis-à-vis Turkish, we understand that the periodical encourages the non-Muslim community to learn well Ottoman. On this issue, we face with lots of examples underlining the necessity to teach it. For instance, in the number 15 of the third year, while narrating the conditions of the Bulgarian school, the emphasis is mostly on the language issue. They say, in this school, turkish is being taught, as well. Then they say, the teacher for Ottoman language -the official name of the course is *Ottoman language/Lisân-ı Osmanî*, while in spoken language they say simply *Turkish*- makes children to translate some texts to Turkish to teach well the mentioned language.²²²

Furthermore, from time to time, we witness that the Ottoman language teachers are from non-Muslim community. For instance, in the number 16 of the third year, we see that the Ottoman language and French teacher of the Greek school is a graduate of *Mekteb-i Sultani* and he is a member of non-Muslim community. The expressions of

hepimiz anlar, cümlemiz takdir ederiz; çünkü muallim efendiler çok defa bir tarih veya hesap kitabında olan tabirâtı tercüme edip manasını anlatmakla izah-ı evkate mecbur olduğunu siz de görüyorsunuz. [...]

²²¹ "Muhâberât-ı Aleniyye", **Çocuklara Rehber**, Year:2, Number:23 (10 Eylül 1314/22 September 1898), p.8. Manastır İdadi-i Mülkisi talebesinden H. Basri Efendi, malumdur ki bugünkü lisanımız sarf-ı türkçe değil, Osmanlıcadır. Binanaelyh kelimat-ı arabiye ve farsiyeden büsbütün fariğ olamayız. İmla yerine (yazak) , taklit yerine (yansılama) gibi köhne ve metruk kelimeleri bugün de kabul ve istiğmal etmekle lisanımızı islah etmiş olmayız. Ancak lisan-ı osmani için mükemmel bir sarfa, bir lugata, muayyen bir imlaya muhtacız.

²²² "Şuûn-u Mekâtib", **Çocuklara Rehber**, Year:3, Number:15 (15 Temmuz 1315/17 July 1899), p.6. [...] İşbu üç sınıfta türkçe de tedris olunur. Lisân-ı Osmanî muallimi refetlü Mehmed Efendi mektepte Lisân-ı Osmanî'nin terakkisine ciddi bir gayretle çalışmakta ve elhak büyük bir muvaffakiyet göstermektedir. Çocuklara Türkçe tercüme yapılarak kelimelerin manasını hakkıyla göstererek talim etmekte ve usûl-i mükâmeleye alıştırmaktadır. [...]

gratitude has been expressed to this teacher and the director of the school for their efforts to progress in the learning of the Ottoman language. In addition to the Greek school, the Wallach school's Ottoman language teacher is a non-Muslim, as well. The licensee and the director of the Periodical, Muallim Ahmed Midhat, observes the Turkish language exam and expresses his surprise, seeing that much progress of the children. He thanks to the Ottoman language teacher, *Vasilaki Efendi*, for his efforts on this matter.²²³ In the same copy, in an other district, while referring to the Jewish school, they praise the director of the school and the Ottoman language teacher at the same time, *Yasef Kazaz Efendi*, as one of the young and hard-working teachers that their city raised.²²⁴

In addition to this, they sometimes refer to the shortcomings on the Turkish lessons, like teacher shortages. For instance in the number 28 of the third year, while mentioning the Bulgarian and Serbian schools, Ahmed Midhat Efendi, refers to that these schools has not been appointed a teacher for Turkish lessons.²²⁵

Correspondingly to the assertion in the article of Zafer Toprak, from a periodical for children of the Hamidian Era, we do not get the impression of a turkification policy.²²⁶ In the Hamidian Era, as well, we see that, without the intervention to the foreign schools, the motivation was to necessitate these schools with *Lisân-ı Osmanî* education, as well as their native languages. In these schools there is not an obligation to have their Turkish lesson teachers from the muslim community, as long as turkish language lesson takes part in the program. Inversely, muslim language teachers can be seen in the foreign schools as well. For instance, Ahmed Midhat Efendi

²²³ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:3, Number:16 (22 Temmuz 1315/3August 1899), p.7. Ulah Mektebi: Mevcudu 50'dir. İmtihanlarında bulundum. Mektep Müdürünün nutkunu müteakip türkçe derslerinin imtihanına münasebet olundu, bir sene zarfında lisanımızda olan terakkilerine hayran kaldım. Kiraat, tercüme ve imla derslerinde gösterdikleri muvaffakiyet elhak sezavar-ı teşekkürdür. Lisân-ı Osmanî muallimi refetlü Vasilaki Efendi'nin bu babda ciddi himmetlerine alenen teşekkür ederim.

²²⁴ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:3, Number:16 (22 Temmuz 1315/3August 1899), p.8.

²²⁵ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:3, Number:28 (14Teşrin-i evvel 1315/26 October 1899), p.7. [...] Bulgar Mektebi: [...] Son 3 senede türkçe tedrisi programları dahilinde ise de henüz muallimi tayin olunmamıştır. [...] Sırp Mektebi: [...] Türkçe, Sırpça lisanları okutuluyor ise de lisân-ı osmanî muallimi henüz tayin edilmediğinden türkçe dersleri tedirs edilmiyor.

²²⁶ Zafer Toprak, **Bir Hayal Ürünü: İttihatçıların Türkleştirme Politikası**, Toplumsal Tarih, 146, Şubat 2006, p. 20.

expresses his greetings to the muslim teacher of Jewish School of Siroz, *Faiz Efendi*, in the progress of the *Lisân-ı Osmanî*.²²⁷ The emphasis here is not *Turkish*, but the *language Ottoman*, as a unifying notion for all the communities of the Empire.

3.4.5 An Indispensable Personality Trait for Children: Being Scientific and Religious

Ferit, thinks a while to remember what he read from the sanitation book, on the precautions to be taken for the people who had an accident in that kind. Then, with an authoritative manner, tells aothers to leave the patient to him, to call doctor and that he will do whatever needed till the doctor comes. Without an appeal for help from the surrounding people, he embraces his friend lying on the floor and takes him to the nearest house.²²⁸ (Translated by me.)

In this serial, the experiences of a school boy, Ferit, has been told in a didactic way. The message we get from this serial is that, going to school, taking education, to mingle with science is an indispensable personality trait for a child. Especially, to be informed of science is introduced as a power for a child. We notice that the periodical encourages children to have interest on science, using stories, serials, wise sayings and poems, etc. The biographies of the significant scientists in history and the inventors has been told, as well.

In the number 42 of the first year, a text, named “Of the Winter NightsEntertainments”, they mention a group of friends that each one is wise, well-

²²⁷ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:2, Number:48 (4 Mart 1315/16 March 1899), p.8. [...]Yahudi mektebinde de lisan-ı osmaninin terakkisine ciddi çalışıldığını ve şakirdanın gerek türkçe ve gerek arabi ve farsî kavaidinin tatbikatında gösterdikleri vukufu şehrimiz mekatib-i gayrimüslimesine bile faik gördüğümü itirafa mecbur kaldım. Lisan-ı Osmanî muallimi faiz efendinin bu derece muvaffakiyetini kemal-i halisette tebrik eylerim.

²²⁸ “Mektepli Ferit,(Mabat)”, **Çocuklara Rehber**, Year:1, Number:8 (29 Mayıs 1313/10 June 1897), p.4. [...] Ferit, o gün hıfzıssıhha kitabında böyle bir kazaya uğrayanlar hakkında alınacak tedbirlere dair okuduklarını hatırlamak için bir dakika kadar düşünür. Sonra amirane bir tavırla hastayı kendisine bırakmalarını, doktor celbine koşmalarını, doktor gelene kadar gerekenleri kendisinin yapacağını söyler. Etrafindakilerden yardıma bile tenezzül etmeden yerde yatan arkadaşını kucağına alarak yakındaki bir eve taşır. [...]

behaved and hard-working, even their entertainments ends up with scientific experiments. They always have these kind of spare times after they have finished studying their lessons and doing homework.²²⁹ At the same time, we notice that the periodical stimulate children to the new inventions, they support these kind of developments with a positive way of narration, and by telling the advantages. For instance, in the number 36 of the third year, they give information about the a new machine, measuring weather, wind, rain. In an other example, the point of view of the periodical on technology is quite obvious. At this time, the author of the text refers to the advantages of the railways and attributesthe phenomena to the development of a country, saying railways and steamboats are indispensable and moreover, the unique reason for a country to be able to develop. That is an assertive expression. He evensays, the lack of technology causes a deterioration in the morals.

He strengthens his assertion with an example from Russia, that thanks to the wideness of thenetwork of railways they have prevented the famine using the Siberian line and be able to transport the foodstuffs to their people.Furthermore, he says that making a world tour has become a simple stuff to do after the railway network expanded. –*A worldtour will take only 33 days*-. On the top of the text, there exist two lines of wise saying.²³⁰ It says: *If theory is not consolidated with practice, it can not be developed properly.*²³¹ That is another opportunity for us to see the point of view of the periodical on scientific and technological issues, stating it with a clear expression.

In the wise sayings section, we see a lot of example about education and science. For instance;

Reflection is light, carelessness is darkness, ignorance is deviance, science is life.When a person is in grief, a book can be a friend.

²²⁹ Muharririn-i Rehber'den M. Midhat, "Kış Gecesi Eğlencelerinden [Mekteplilere Mahsus]", **Çocuklara Rehber**, Year:1, Number:42 (22 Kânûn-ı sâni 1313/3 February 1898), p.6-7.

²³⁰ "Küçük Bir Devr-i Alem", **Çocuklara Rehber**, Year:3, Number:3 (22 Nisan 1315/27 Nisan 1899) p.7-8. [...] Bir memlekette medeniyet refah-ı hal vesait-i nakliyenin kesreti ile vücut pezir olur. Şimendüferler, vapurlar bir ülkenin terakkisine sebeb-i yeganedir. Vesayit-i nakliyenin fikdanı ise terakkiyat-ı maddiye ve maneviyeye mani olur... [...]

²³¹ Nazariye ameliye ile takviye edilmedikçe müntic-i kemal olmaz.

Three things can be needed in three times: Science: in the time of anger, heroism: in the time of war, friendship: in the time when needed.²³²

These examples are one little part of the wise sayings on science. We notice a strong emphasis on this subject. It is almost like an obligation for the periodical to create this character trait in the children's mind. However, still, the periodical does not abstain from creating a link between science and religion. A pure science is always a subject to the religion. In fact when we examine the periodical, we surprisingly notice that the emphasis on the religion is weaker than the one on science. For instance in the number 6 of the first year, while the author explains the property of divisibility of the substances, in the end of the text, he concludes the topic by relying it on God: *Here, we see that even in the smallest substances, God has an enormous power. Science and knowledge shows us well the greatness of God.*²³³ Still, we see the examples of religious texts that was not linked to the scientific issues. These are the texts that was published merely to give religious messages to children. We see a poem referring to the faith of God in the honour of the second year of the periodical.²³⁴ Then in an other copy, we see a poem about education, however, at that time, it has been asserted in the poem that, children, themselves, learned to believe in God, His Prophet, and religion as a whole. That poem is significant because, it can be extracted that the environment to learn religion shifted from family to the school. Simply, it says in the poem that before coming to school, children were not able to understand God and religion. The poem has been read in the graduation ceremony of the Mekteb-i Feyz-i Sıbyân.²³⁵

²³²Ohrili Hüseyin, "Güzel Sözler", **Çocuklara Rehber**, Year:1, Number:44 (5 Şubat 1313/17 Şubat 1898) p.6-7. Tefekkür nurdur, gaflet zulmettir, cehalet dalalettir, ilim hayattır./İnsan meyus olduğu vakit bir kitabı enis-i iktihaz etmekle müteselli olur. Zira onun mütalaasından hikmet, tarik-i sevap öğrenilir./Üç şey üç yerde bilinir: ilim: gazap zamanında; şecaat: esna-i harbde; meveddet: ihtiyaç zamanında.

²³³Eczacı Ethem İsmail, "Şetta: Kabiliyet-i İnkısam", **Çocuklara Rehber**, Year:1, Number:6 (15 Mayıs 1313/27 May 1897) p.5-6.

²³⁴Sâdî, "Şerâit-i İmândan - Amentübillâh", **Çocuklara Rehber**, Year:2, Number:1 (9 Nisan 1314/21 April 1898) p.2-3. [...] Dil ve candan inandım birdir Allah / Dilimle söylerim Amentübillah [...]

²³⁵İsmail Safa, "Talebe Lisanından",**Çocuklara Rehber**, Year:3, Number:24 (16 Eylül 1315/28 September 1899) p.1. Bir mektebe gelmeden mukaddem / Meçhul idi cümlemizce alem / Meçhul idi bizce zir ve bâlâ / Malum değildi bir heyula / Allahı, Resulü, dini bildik / Biz bunları anlamış değildik [...] Bildik ki çalışmadıkça insan / Allah ona birşey etmez ihsan. [...]

From time to time, we come across the poems written by the readers on love of God. The author is, once-student in the Manastır Mekteb-i İdadî, now a member of the army, Fazlı Mağmumi. In this poem, he praise God, and expresses that he is grateful for the things he created out of nothing.²³⁶ In the same copy, we see an other religious content poem, named, Advices from Devil to his Son.²³⁷ In the end of the poem, we see an other title, The Answer of Children is that devil could not mislead them as long as they have the faith in God and prayer. At the end of the day, in the periodical, we see the religious emphasis clearly.

3.4.6 Approaches to the Education for Girls

A little attention is enough to see the tendency of the periodical on the issue of the education for girls. The periodical always follows a policy to encourage parents to have their daughters to be educated in the schools of the Hamidian Era. While narrating the graduation ceremonies, they always mention the girls' ceremony, furthermore we see frequently that they publish the poems, or articles and texts from girls. They can be sometimes students, sometimes teachers. Sometimes they publish some texts specially for mothers or girls that they specially points out in the beginning with a separate remark. In the Şuûn-u Mekâtib section, they make an emphasis on schools for girls and mentions their successful teachers in detail. Still we will be examining the examples in this issue to be able to capture the intention expressed in the selection of these texts.

One of the most clear example is to see the tendency of the periodical on this issue is from the first year, number 11. We must also underline that the author of this story is a girl, one of the graduate students of Mekteb-i Terakki, Rukiye Hatice. The

²³⁶Müntesibin-i Askeriye'den Fazlı Mağmumi, "Türkçe Bir Şiir Yahud Münacad", **Çocuklara Rehber**, Year:3, Number:28 (14Teşrin-i evvel 1315/26 October 1899) p.inner cover page. Taparım, yalvarırım Tanrıma ben / O beni çünkü yarattı yoktan / Yok benim Tanrıma bir benzeyecek / Pek büyüktür bilirim ben gerçek [...]

²³⁷Siroz'dan Sâdî, "Şeytanın Oğluna Nasihatleri", **Çocuklara Rehber**, Year:3, Number:28 (14Teşrin-i evvel 1315/26 October 1899) p.1-2. [...] Çocukların Cevabı: Ey lâin! Oğlun değil kavim ve kabilen gelse, hep fitneler yağdırsa, icat etse yüz bin velvele, bulmadan iğfale yol, onlar kaçır bâavn-i Rabb, bizde varken süreteyn ile eûzü besmele.

story is about a mother and her son Asaf and daughter, Bedia. Asaf is a spoiled boy by his mother, however, Bedia is a total opposite of Asaf. Still, her mother does not give attention to her daughter, her success in school as well. On the other hand, the mother spoils Asaf, thinking that boys should not be oppressed by their parents and they should be raised independently. She also thinks that education of a girl is worthless. The author of this story, as we mentioned above, as being a graduate from one of the significant schools of Selanik, seems well interiorised the importance of education for girls. For that reason in the story, she criticizes the mother figure frankly. At the end of the story, the wealthy mother goes bankrupt and Asaf has to quit school and walks in the streets without a job to support his mother. At the end he has to work in various overwhelming jobs because he did not graduate from his school to be able to have a prestigious job. On the other side, Bedia, thanks to her efforts and success in the school can be able to give private lessons to the children of the wealthy families. By this way she supports her mother economically in opposite of her once-spoiled brother. In this story, there is a clear message that is given and discussed that girls should go to school as well as boys, that they can take part in the society thanks to their education.²³⁸ With this lines, we understand that support for the education of girls is not a particularity of the Republican Era. That is a legacy since the Hamidian Era.

In an other example, a teacher from Mekteb-i Feyz-i Sıbyân, Nüzhet Hanım, sends a story on a discussion between two woman, one supporting education of women, the other one supporting the opposite. First one is educated and sophisticated, the other one is unaware of science, an ignorant woman. The ignorant one says that educated women depends on foreigners²³⁹, they do not have the character trait of hospitality, they do not know the housework, they learn the dangerous ideas in schools and lose their sense in their hearts and etc. The sophisticated one, in contrast, refuses all she said about

²³⁸ Mekteb-i Terakki Mezunlarından Rukiye Hatice, “‘Bir Gazete Yirmi Paraya!’ Diye Haykıran Bu Çocuk Kimdir?”, *Çocuklara Rehber*, Year:1, Number:11 (19 Haziran 1313/1 July 1897) p. 2-4. [...] Validesi olacak zavallı tahsilin kıymetini, maarifin ulviyetini takdir edecek bir kabiliyette olmadığından Asaf’a pek çok yüz verirdi. Bedia ise bir harika-i zeka idi. [...] Lakin validenin nazarında bu malumatın, bu ricahin hiç bir mezini, hiç bir kıymeti yok idi. “Kızlar okumamalı, erkekler o kadar taht-ı tazyikde bulundurulmamalıdır” itikatında idi. Kendisine mahsus bir felsefesi var idi.[...]

²³⁹ Eğitim gören kızların ecnebiyyeye tabi olduğunu söylüyor.

educated women. She says that the works that a woman will read must increase her knowledge, improve her morals. She says life means working and working refers to read and learn. Then she gives an order of Prophet Muhammad as an example; education from cradle to the grave. She says a woman from a poor family could sustain her family only if she goes to school. She underlines the fact that the very first education of a child was given by her mother, for that reason a woman must be educated. She says that woman should be aware of science as much as men, because women, as well, has the obligation to serve humanity as men. Even though they can not be a doctor, they can be a teacher. She says a decent and mannered woman can ameliorate her morals not deteriorate. Naturally, the position taken by the periodical in this discussion is clear. They support the education of women and girls. Of course, this is a progressivist approach for its time. Still, they also accept that woman should not take part in every place of the society, for that reason they –or simply the author- say, *even though they can not be a doctor*. We notice that, anyhow, there exist *some conditions* for women to go to school and receive education like using the knowledge they had from school in appropriate areas, or to apply them decently on raising their children, or to read merely the books that will ameliorate their morals. All these matters are conditions for a girl to have education. That does not mean for the periodical not to have similar conditions for boys. For boys, there exist these kind of *conditions* as well.²⁴⁰

In the number 25 of the first year, we see a school song for girls in the first page. In that song, girls call each other to school and describes the school as their heaven.²⁴¹ Besides these encouraging poems and stories for the education of girls, still there are some sexist expressions. For instance, a story referring a chicken being fascinated and emulated after seeing a peacock was published with a remark on the top of the story that “special for girls”.²⁴² When reading the story, we can notice that it can be both for boys

²⁴⁰Feyz-i Sıbyân Mektebi Muallimelerinden Nüzhet, “Kızlar Okutulmalı mı Okutulmamalı mı?”, **Çocuklara Rehber**, Year:1, Number:12 (26 Haziran 1313/8 July 1897) p. 2-3.

²⁴¹“Mekteb Şarkısı”, **Çocuklara Rehber**, Year:1, Number:25 (25 Eylül 1313 / 7 October 1897), p.1.Kızlar gelin bu metebi tezyin eden güller gibi/Dershanemizde şakıyıp birlikte bülbüller gibi/Mektep bizim cennetimiz, ilim ve adab ziyetimiz [...]

²⁴²“Hanım Kızlara:Taklid-i Ziyet!”,**Çocuklara Rehber**, Year:3, Number:34 (25 Teşrîn-i sâni 1315/7 December 1899), p.1.

and girls. However, the periodical has some preconceived opinions, accepting some character traits as unique for women. In some occasions, we also see that some children plays are described for both girls and boys.²⁴³ Some of them are especially for boys and stated with special remarks.²⁴⁴

In that vein, we understand from the Şuûn-u Mekâtib section, that the periodical does not support the idea of combined classes of girls and boys. In the Pirelepe district of Manastır province, Ahmed Midhat Efendi, while visiting a school, sees that girls and boys are in the same class and he describes this situation as needed to be watched. He adds that if the commission of education founds a school specially for girls, that would be a big service for the town. From the lines that follows this statement, he visits Bulgarian school in the same town, remarking that there exist two Bulgarian schools separately for boys and girls.²⁴⁵ On the other hand, this can be an example for us to see the financial impossibility of the Islam schools in contrast to the schools of the other communities.

Lastly, it is worth to mention the importance attached by the periodical to the teachers/*muallimes*. We come across a lot of example that the periodical mentions the success of *muallimes*. We can take these emphasis as an element of encouragement for girls to be a teacher. For instance, again, in a Şuûn-u Mekâtib section, they mention the success of Firdevs Hanım, head teacher of Mekteb-i Hamidiye, with gratitude. She works hard for the progress of the students such that they added a secondary grade class and a second *muallime* to the school.²⁴⁶

²⁴³ Yaver-i Hazret-i Vilayetpenahı Jandarma Mülazım-ı Evveli Hüseyin Muhyiddin, “Mektep Oyunlarından”, **Çocuklara Rehber**, Year:1, Number:31 (6 Teşrîn-i sâni 1313/18 November 1897), p.7. Bu oyun hem erkek hem de kız çocuklar tarafından oynanılabilir. [...]

²⁴⁴ Yaver-i Hazret-i Vilayetpenahı Hüseyin Muhyiddin, “Mektep Oyunlarından”, **Çocuklara Rehber**, Year:1, Number:35 (4 Kânûn-ı Evvel 1313/16 December 1897), p.6. Erkek çocuklara mahsus.

²⁴⁵ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:3, Number:15 (15 Temmuz 1315/17 Temmuz 1899), p.6. [...] Pirelepe Mekatibinde zükûr ve inâsın bir dairede bulundurulması câ-i dikkattir. Maarif komisyonu bu ciheti nazar-ı dikkate alarak inâsa mahsus bir mekteb küşâdına teşebbüs etse kasabaya büyük bir hizmet etmiş olurlardı. [...] Aynı ayrı zükûr ve inâs kısımlarını şamil olmak üzere iki Bulgar mektebi vardır. [...]

²⁴⁶ “Şuûn-u Mekâtib”, **Çocuklara Rehber**, Year:3, Number:31 (4 Teşrîn-i sâni 1315/16 November 1899), p.6. [...] Evvelce şehrimiz Mekteb-i Hamidiye muallime-i ulâlığına tayin olduğunu kemal-i meserretle derc-i sûtûn-u iftihar

3.4.7 Publication Policy of the Periodical

Finally, we will be examining the publication policy of the periodical. In the beginning of the third year, again with a *Mesleğimiz* title, they make an introduction to the new publication year. In that introduction, they mention the visits by Ahmed Midhat, to a lot of schools all around provinces in the Empire, in Rumelia and Anatolia. They assert that these visits could not be compared to any of the geographical book. Here, they also say that the efforts of the periodical was to publish the materials that everyone will like to read and benefit.²⁴⁷

However, it doesn't mean that they don't have any publication policy or restrictions. When saying restriction, the atmosphere of the Hamidian Era is certain. As we mentioned in the previous chapters, censorship is like a trademark of the period. Naturally, it can be said that this characteristic of the regime draw some borders to the publications. Nevertheless, we can clearly notice that, except the censorship mechanism, the periodical itself, has a specific publication policy.

This publication policy has some elements in itself. Within this framework, in that section, we will be examining in detail these elements of publication policy of the periodical with examples. First of all, as we referred in the previous chapters, there is the discussion of the primary language, Ottoman or Turkish? Even if the periodical frequently emphasise the supremacy of Ottoman, still, we see that they support a plain language, as well. However, even they sometimes put into words that they support a

ylediğimiz ismetlü Firdevs Hanım'ın mektepte birçok terakkiyata muvaffak olacağını idmiğnan-ı tam ile yazmıştık. Memnuniyetle istibşar olunduğuna göre muallime-i mûmâ-ileyhânın eser-i himmeti olarak bu kere de mektebe bir sınıf-ı rüşdi ilavesine muvaffakiyet hasıl olmuş ve emr-i tedrisata kemal-i germi ile mübaşeret edilmiştir. Tekessür eden meşaille binaen ikinci bir muallime de tayin olunmuştur. Firdevs Hanım Efendi ile encümen heyet-i kiramını samimiyetle tebrik ederiz.

²⁴⁷“Kâri”în ü Kâri’ât-ı Rehber – Üçüncü Senemiz”, **Çocuklara Rehber**, Year:3, Number:1 (8 Nisan 1315/20 April 1899), p.1-2.[...] Herkesin seve seve okuyacağı, lezzet alacağı, istifade edeceği tarza ifrağ edildi. Sevgili memleketimiz hakkında malumat-ı mufassala edilmek üzere teşebbüsten de geri durmadık. Sahib-i imtiyazımız Muallim Ahmed Midhat Efendi saye-i şahanede küşad edilen binlerce mekatibin derece-i ihtiyacını reyül ayn tedkik ve mevât-ı münteşhireyi herkesin anlayacağı ve istifade edeceği mebahis ve selikaya tatbik ve tevfiik etmek için memalik-i vesiya-ı şahanede bir seyahat devra devri ihtiyar etti. [...]

plain language, it seems that the periodical was kind of torn between the two. Both their statements and the character of the texts shows this dilemma of the periodical. Still, that doesn't mean that they follow a nationalistic attitude. The periodical always take a stand by the side of Ottoman. Their statements about simplification of the language does not refer to Turkish against Ottoman. Their support for a plain language is just for children to understand easily the messages they want to give.

The first element, the plain language issue is crucial because, the language is the cement that can hold together a community, as we mentioned before. For that reason, the periodical is oversensitive in this matter. In answering an author –an author of the *Malumat* journal as well- acknowledging for the text he send, however, they also express their wish from him to simplify his language.²⁴⁸ In an other copy, they make an announcement that they will be publishing “Turkish” words, in order to make children understand and be happy when they understand the plain Turkish. They also explain their motivation to do so; if children could understand what they read, they could understand. And if they understand, they could teach.²⁴⁹ We understand that despite the efforts of the periodical to write in plain language, reader request from them to write more simply. –As this is the case, the language of the periodical is not that plain.- As an answer, the periodical defend itself by the fact that the readers of the periodical are from the various grades, from primary to secondary school, and high school (İdadî). That was the reason that they do not use plain language frequently. Still, they say that they will be trying to make the language more simple.²⁵⁰

²⁴⁸“Açık Muhabere”,**Çocuklara Rehber**, Year:1, Number:8 (29 Mayıs 1313/10 June 1897), p.8 [...]Malumat Muharriri Refetlü Rafet Efendi: Lütfen ihda buyrulan eseriniz çocuklar için şayan-ı istifadedir. Teşekkür olunur. Ancak daha sade bir ifade ile yazılmış olsa idi mesleğimize daha ziyade muvafık gelirdi.[...]

²⁴⁹Necip Vecdi,**Çocuklara Rehber**, Year:1, Number:15 (17 Temmuz 1313/29 July 1897), p.2. “Rehberimize” ara sıra yalnız Türkçe sözler yazacağım. Umarım ki, sevgili çocuklar böyle açık bir Türkçeyi okumakla daha çok sevineceklerdir; çünkü kolay kolay anlayacaklardır. Yazmak okumak içindir, okumak da anlamak içindir, anlatmak ise bundan sonra başlar.

²⁵⁰“Muhâberât-ı Aleniyye”,**Çocuklara Rehber**, Year:2, Number:14 (9 Temmuz 1314/21 July 1898), p.8. Edirne’de Burhan-ı Terakki müdürü mekremetli efendi: Gazetemiz münderecatının açık ve sade bir ifade ile yazılması mesleğimiz madlabımız iktizasındandır. Şu kadar ki yazdığımız makalelerde ibtidaiden idadiye kadar bilimüm şakirdanı nazar-ı dikkate alıyoruz. Binaaleyh bunların derecat-ı muhtelifede olması tabiidir. Bir de sarf-ı türkçe’de tamamıyla mukabilleri olmayan, olsa da istimal edilmeyen tabirat-ı mahsusa bittabii değiştirilemez. Bununla beraber

Second element of their publication policy is publishing the *appropriate* materials for children. The notion *appropriate* in fact is quite ambiguous. In the reader's letter section, Muhâberât-ı Aleniyye, there exist some kind of guidance to the readers, and the authors at the same time, to make them understand what is *appropriate* with the periodical's motivation.²⁵¹

For that reason publishing the *appropriate* materials for children was crucial for the periodical. We see this again in the Muhâberât-ı Aleniyye section, with the guidance of the readers and authors, sending articles. That was the point that is significant for us: an attempt to shape the reader's articles and being rigorous in the selection of these materials. For instance, in the number 6 of the second year, the periodical, refuses to publish a material sent by a reader due to its touching and tragic tone.²⁵² Frequently, we come across to many examples in that vein, expressing their excuses not to publish their sendings. They simply refuse them all with the pretext that their poems or articles don't suit with their principals.²⁵³ The periodical does not give any further detail why they did not publish them. We understand that they simply tried to be in accordance with the requirements in the 1864 Matbuat Nizamnamesi. Naturally, it could shape children's mind to be interested in determined and limited areas and abstain from the other issues which are accepted as dangerous and redundant according to the external guidance, especially from an authority figure, a periodical.

A third element of the publication policy is the effort to announce the names of successful, well-mannered, decent and hardworking students in the pages of the periodical, while presenting schools. Even sometimes, they request these kind of student

madem ki ibtidai ve tali şakirdan ekseriyeti teşkil ediyor, mümkün mertebe açık yazmaya çalışacağız. Gazetemiz hakkında daima teveccüh-ü alilerine intizar eyleriz.

²⁵¹This motivation is explained in every first copy of a new year in the *Mesleğimiz* section.

²⁵²“Muhâberât-ı Aleniyye”, **Çocuklara Rehber**, Year:2, Number:6 (14 Mayıs 1314/26 May 1898), p.8. [...] Asarınız kemal-i teşekkürle alındı. Kalb-i etfale hüzn ve teessür verecek hikayeleri derç etmek mesleğimizden hariç olduğundan işbu eser-i kıymetdarlarıyla tezyin-i sütun edemeyeceğimizi kemal-i tessüfle arz eder, inşirah ve inbisad bahş olacak asarınızla gazetemize revnak-bahş etmeleri rica olunur.

²⁵³“Muhâberât-ı Aleniyye”, **Çocuklara Rehber**, Year:2, Number:7 (21 Mayıs 1314/2 June 1898), p.8.

names from the head teachers or directors of the schools.²⁵⁴ According to the names given by the school, they publish these student names. It is accepted as a kind of certificate of achievement, as the periodical is very popular among these schools, -the ones that we mentioned the names before- a kind of success indicator. The encouragement of the phenomenon via the periodical is significant. There, these qualified students frequently appear as the authors, as well.

And the last element of the publication policy of the periodical is the attention shown to be ethic while publishing the articles or poems of the authors, or announcing the names of the students who solved the problems or puzzles. They even scrutinize if the author's writing was published in an other publication. If it is the case, they refuse publishing it and inform the author with a polite language. They serve a notice to Jak Alyon, a student from Mekteb-i Feyz-i Sıbyân, discerning his article was seen in an other journal and thought it would be inconvenient to publish it.²⁵⁵ And an other reader's poem is also refused from the same reason in the third year.²⁵⁶

All these examples we have presented shows us how a publication, a periodical could contribute socializing children in a political, religious and moral sense. In fact, although these categories are various as we also have shown in the examination part, they serve for one motivation: for the sustention of the policies and ideology of the current regime. Thus, we witness the messages given by the periodical which overlaps with the ideology of the late Hamidian Regime: a childhood that is loyal to Sultan, interiorised the feeling of being Ottoman, religious and sophisticated at the same time.

²⁵⁴“Açık Muhabere”,**Çocuklara Rehber**, Year:1, Number:10 (12 Haziran 1313/24 June 1897), p.8 [...] Salim Efendi Mektebi Müdürü Salamon Salim Efendi. [...] Ara sıra muntazam birer cetvel ile hüsn-ü ahlak ve gayrette temeyyüz eden şakirdanın esamisi bildirildiği halde memnuniyetle derç edilir. [...]

²⁵⁵“Açık Muhabere”,**Çocuklara Rehber**, Year:1, Number:9 (5 Haziran 1313/17 June 1897), p.8 [...] İmzanız tahtında gelen mütalaanın hemen aynısını diğer bir gazetede gördük. Aynı yerden tercüme edilmiş olmak muhtemel ise de derç etmekte bittab mazuruz.

²⁵⁶“Muhâberât-ı Aleniyye”,**Çocuklara Rehber**, Year:3, Number:1 (8 Nisan 1315/20 April 1899), p.End cover. [...] Kala-i Sultaniye İdadisinde Mahmut Ali Efendi: Gönderdiğiniz manzum nutuk başka bir mahalde de münderiç olduğundan tekrar derç etmedik.

CONCLUSION

In its last centuries, especially after 18th century, Ottoman Empire entered into the process of modernization with the impulse of the internal and external dynamics. As one of the most important elements of a modern state is public education to be able to raise homogeneous generations, loyal to the regime; school plays a key role as the primary institution for modern state to transfer its values and norms to its subjects. Although in various time periods of an individual's life the political socialization can be applied, we can assert that the primary and secondary school period is the most significant among the others. As it is more simple to shape the children's minds, for that reason, modern states attach an excessive importance to this very first educational experience. During the Hamidian Era as well, that kind of attention was submitted to the primary school. Thus, stemming from this fact, we have taken a long standing periodical to see the way how a secondary course material -besides the textbooks of the official state schools- contributes socialization and even indoctrination of the children in the Hamidian Era, and whether this secondary course or entertainment material overlaps with the regime's ideologies and policies over the little subjects of the Sultan. And even, to see in *what extent* it overlaps with the regime's policies that it ends up with that relatively long period of the periodical's publication life.

To be able to reach a conclusion, initially, in the first chapter, a theoretical framework has been drawn under light of the social constructionism, thus the political socialization of the child was tried to be explained in that vein. Before coming to political socialization of the child, we saw the necessity to explore the notion of the childhood. For that reason in the beginnings of the study, we tried to clarify this issue, emanating from the discussion whether childhood was an invented or discovered concept or it was just a constructed concept in the different time periods in history. At that point, to some extent, our examination can be accepted as a philosophical reflection, being based on the academic literature in that issue, to put forth what kind of things could be discovered in what extent. We have evaluated the child as an individual in the society, to reach a decent extraction on the concept.

In the end of the first chapter, our assertion was that a sociological concept could not be able to be discovered as a scientific fact or a physical law that stays unchanged even the centuries pass, furthermore it is always the same in every condition and in every place in the world. In some degree, that was about the mathematical nature of the phenomenon. On the other hand, a sociological concept could not stay the same in the flow of time. Even it can be different in the same time period but in different geographies of the world. For that reason, we made a philosophical reflection going hand in hand with the theoretical framework to be able to reach a consequence. The consequence we have reached was that there might not be a discovery of the concept but the constructed set of norms by society itself to found it differently according to the geography and time period it belongs to.

In the second chapter, after having a reflection on the concept of childhood, we tried to examine the political socialization and the forthcoming indoctrination. On political socialization, as we tried to explain the concept as an intergenerational flow of knowledge and information, we have analysed the transfer of values and norms as well. Political socialisation could be accepted as a cement that holds together the society and reproduce the the norms and values for the continuation of the current system. Next, we handled indoctrination, and the conditions of its implementation. By this way, we could be able to decide where to put the attitude of our periodical.

Thanks to our extraction of a constructed concept of childhood, we have made our inspection regarding through this framework. In connection with this, following the political socialization, we tried to explain the concept of indoctrination, that we can name as a more profound application of the former, especially in the modern state via common educational system and its textbooks and secondary materials. In the inspection that we made on the latter, we have exposed that the indoctrination was a concept that can be applied on generations of people, intentionally or unintentionally. The intentional one was excluded from our third chapter, in other words from our case study. The reason was that the unintentionally and continuously applied indoctrination, was more '*dangerous*' for the bringing up the new generations- new subjects of the system. The nuance between the political socialization and indoctrination was in the latter, is the lack of free thought. And in the unintentionally made indoctrination, there

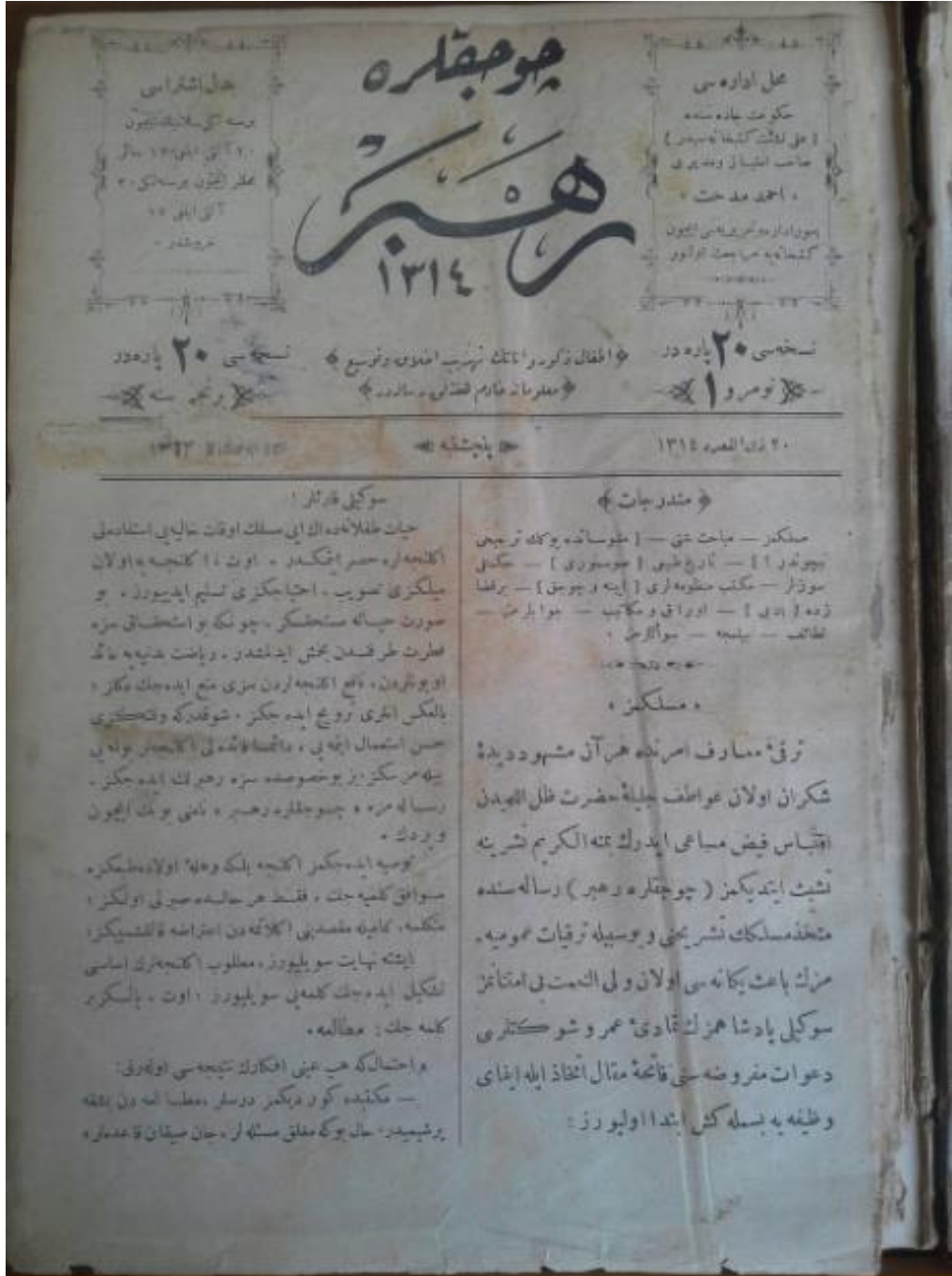
is not an example of force. -As it is the same case in the intentional one, in fact.- The crucial point is making the subject believe without forcing. That is why there is no place for free thought in the situation of an indoctrinated individual. In the case of unintentional indoctrination, the person who indoctrinates other, as well, is not aware that she applies indoctrination to the subjects. That was the focus point for us to pay attention, and be in the quest in the pages of the periodical. Moreover, the person who indoctrinates the subject, must be an authority figure in some degree. In our case the editorial board of the periodical complies with this authority figure, as it is formed of mostly teachers, military men or at least educated people.

In that vein, we can admit that the periodical fulfill its duty: to help political socialization of children, although that was not the mission they have undertaken in the “Mesleğimiz” sections. They can be also seen as the examples of unintentional indoctrination, although time to time the importance of the *reflection* had been emphasised by the periodical. We have seen lots of patterns published repeatedly in the same way, thus the patterns could be accepted as the proof of indoctrination, as the concept has no clear cut boundaries.

The adults, as being an offspring of the regime in general, would contribute founding of the childhood via the means of the regime, like schools, values and norms and policies and in accordance with all these concepts, the publications. That was what we were looking for in the periodical, *Çocuklara Rehber*. In that framework, we examined the periodical under several topics. According to the topics we handled, we witnessed the messages given by the periodical which overlaps with the ideology of the late Hamidian Regime. As our first prediction on the periodical was it must be in accordance with the ideology of the regime was proven. Actually, the periodical *Çocuklara Rehber* was a reflection of the period’s ideologies: a childhood that is loyal to Sultan, conscious and proud of being Ottoman, religious, sophisticated and even in some degree progressivist at the same time. That was contribution of the Hamidian Regime for the construction of the childhood.

APPENDIX

ILLUSTRATION I



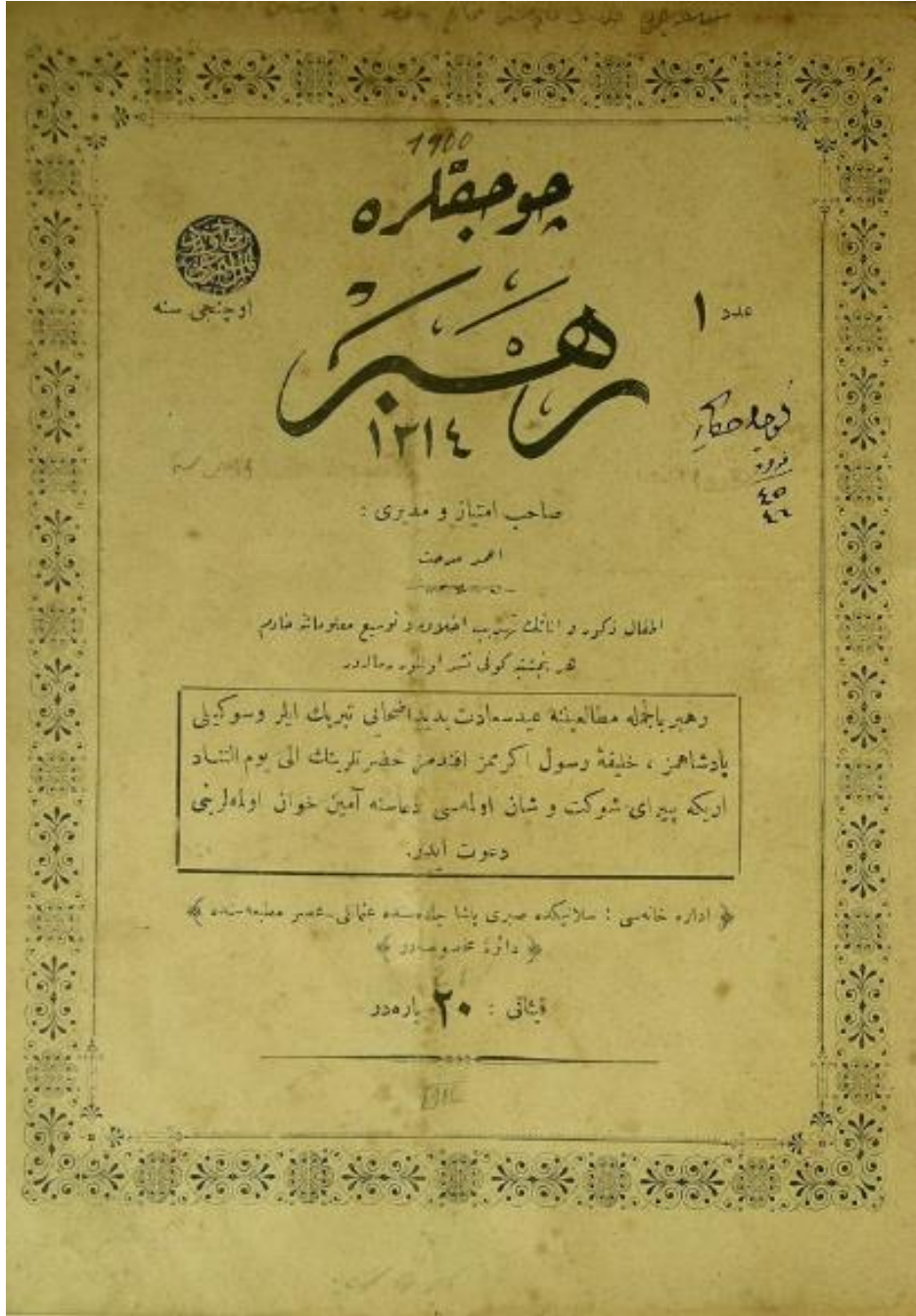
“Cover Page” *Çocuklara Rehber*, Year:1, Number:1 (10 Nisan 1313/22 April 1897)

ILLUSTRATION II



“Cover Page” *Çocuklara Rehber*, Year:2, Number:1 (9 Nisan 1314 / 21 April 1898)

ILLUSTRATION III



“Cover Page”, *Çocuklara Rehber*, Year:3, Number:1 (8 Nisan 1315/20 April 1899)

ILLUSTRATION IV



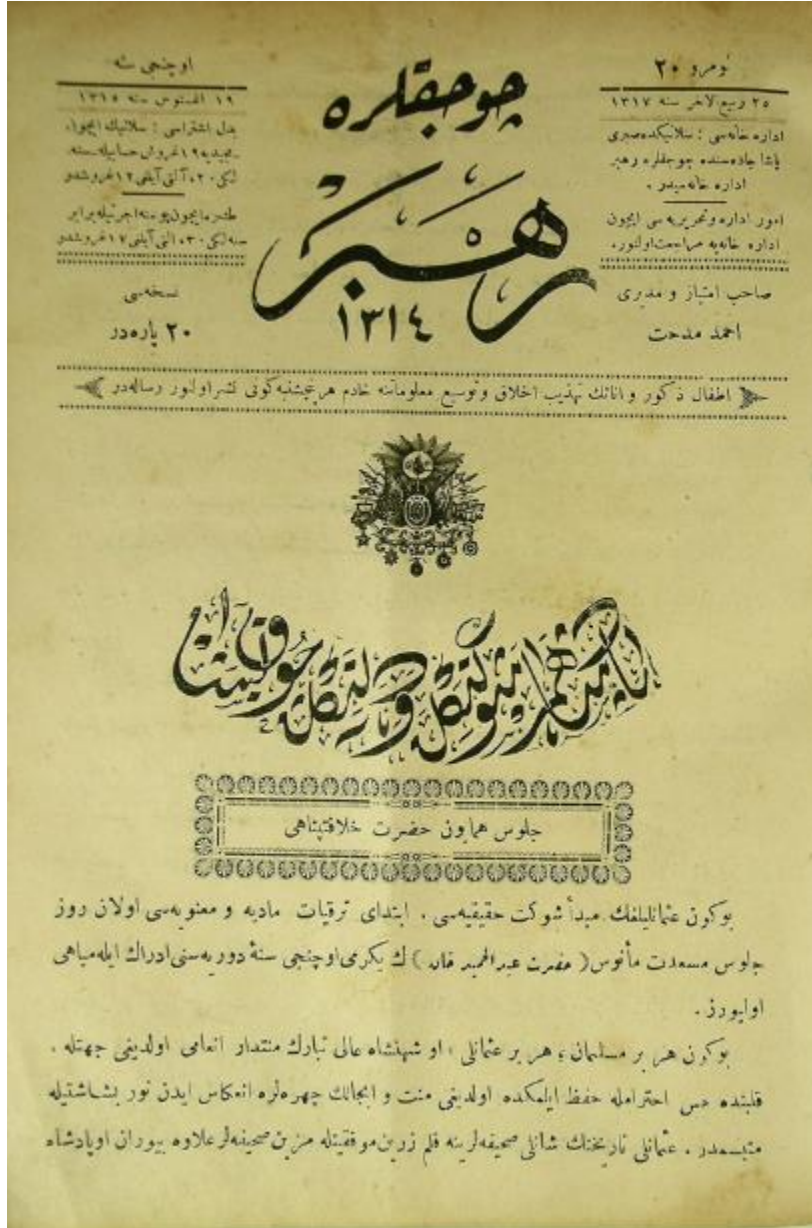
“Cover Page”,Çocuklara Rehber, Year:4, Number:1 (6 Nisan 1316/19 April 1900)

ILLUSTRATION V



“Cover Page”, Çocuklara Rehber, Year:4, Number:19 (10 Ağustos 1316/23 August 1900)

ILLUSTRATION VI



“Cover Page”, Cülûs-u Hümayûn, **Çocuklara Rehber**, Year:2, Number:20 (19 Ağustos 1314/31 August 1898)

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