

Full Length Research Paper

Tunalı Hilmi Bey's views on education

Selman Tunay KAMER

Kastamonu University, Education Faculty, Department of Educational Sciences,
Kastamonu, Turkey.

Received 24 June, 2015; Accepted 30 July, 2015

At the beginning of the 20th century, Tunalı Hilmi Bey, who was not an educator, has played an important part among the harsh debates on education surrounding Turkey. The current study analyzes Tunalı Hilmi Bey's views on education that is a central point in his life and his sophisticated thoughts. Tunalı Hilmi Bey launched big effort to have social and political reforms, which are crucial to sustain country's development, not to be remained only in thoughts. He brought forward his views regarding the need for simplification of Turkish language and implementing contemporary reforms in education system during the Young Turks movement period, and he continued these activities during his congressman role in Republican period. Tunalı Hilmi Bey emphasized the importance of girls' education and considered it as a civic right. Moreover, he provided sensitivity on Turkish language use and urge for not using foreign words in education and in government institutions at the cost of penalties. He suggested services for public education such as "evening schools," "army of teachers" and "mobile training". In addition, he also emphasized individual enterprise for schooling besides government investments. He stated that theory in education should be followed by application to support permanency. He emphasized early childhood education and asked for compulsory elementary education for all citizens until the age of 13. Tunalı Hilmi Bey was stubborn to include music and sport lessons in the curriculum and proposed sending students to the West in order to equip them with pedagogical knowledge and to investigate elementary schools

Key words: Tunalı Hilmi Bey, education, girls' education, public education, Turkish language

INTRODUCTION

Movements of thought which emerged after the *Tanzimat* (reorganization) played a crucial role in transition from the Ottoman Empire to the Republic of Turkey. These movements of thoughts laid the base for the formations that emerged afterwards. Pan-Turkism, which is one of these movements of thought, was addressed by Tunalı Hilmi, who is one of the first scientists that dealt with the issue, on scientific grounds.

Tunalı Hilmi Bey was born in Eskipazar town of Tuna province within the boundaries of today's Bulgaria on the 28th of August 1871. His mother was Rukiye Hanım, and his father was İsmail Hakkı Efendi. İsmail Hakkı Efendi was from Kantarcıoğulları ancestry who had large farms and tobacco factories. His mother was from Hacı Abdullahlar family. Tunalı Hilmi Bey had an older brother named Fehmi and two younger brothers named Şükrü

*Corresponding author. E-mail: tkamer@kastamonu.edu.tr.

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

and Faik. Like many others, Tunalı Hilmi Bey's family arrived in Istanbul in 1876 as immigrant and settled in Üsküdar district (Ateş, 1993; Aydın, 1995). Tunalı Hilmi Bey married a Swiss woman named Juliette in Geneva. In this marriage, he had a daughter named Sevda and a son named Ihsan. He started his primary education in Eskicuma. He continued his education in Üsküdar and Adana due to his father's occupation and completed his education in Kastamonu. He studied at Istanbul Fatih Military High School. He was enrolled at Kuleli Military Medical School in 1885. After Kuleli Military Medical School, he was accepted to Gülhane Military Medical School. Tunalı Hilmi Bey decided to go to Europe while he was in his ninth year at the medical school. He went to Geneva city of Swiss in 1895. He studied law and pedagogy at Geneva University. He received his diploma in 1904 from the Department of Pedagogy of Geneva University (Ateş, 1993; Yenidoğan, 1998).

Tunalı Hilmi started his writing career with a secret weekly journal named "*Teşvik*" while he was in his third year at Kuleli Military Medical School. When the fifth issue of "*Teşvik*" was published, legal proceedings were initiated against Tunalı Hilmi Bey, and he was indicted. It is possible to say that his political life started after this incident (TBMM Azasının Tercüme-i hal Kâğıdı [Life History of the Grand National Assembly of Turkey Member], Nr: 65).

While he was studying at Gülhane Military Medical School, he founded the "Secret Association of Scholars" which, later on, merged with the Committee of Union and Progress. He was arrested due to activities opposing the government. After being detained for a while, he was forgiven. He went to Geneva city of Switzerland in 1895 and joined the Young Turks. He started to publish his works named *Hutbe* (Sermons) explaining the missions of the Young Turks movement (Öztürk, 2006).

He founded Ottoman Revolution Party on the 21st of December in 1896 while continuing his education at Geneva University. He was responsible for general secretariat of the Committee of Union and Progress for a while. Tunalı Hilmi published *Osmanlı* (Ottoman) journal in Geneva with Ishak Sükuti and Abdullah Cevdet in 1897. He wrote for *Meşveret* (Consultancy) and *Mizan* (Balance) journals published by the Young Turks. He went to Egypt in 1898 as an inspector of the Committee of Union and Progress. He organized the Cairo branch of the committee. After the Young Turks came to an agreement with Abdul Hamid II in 1899, he was appointed as the Turkish Protonotary of Madrid Embassy in 1900. However, he was dismissed after a short while due to allegedly pursuing harmful activities. He went to Egypt in 1904 after receiving his diploma from Geneva University Department of Pedagogy. He wrote for *Kanun-ı Esasi* (Basic Law) and *Hak* (Right) journals. He returned to Istanbul upon the 31 March Incident. His articles were published in various media organs, especially in *Inkılâp* (Yenidoğan, 1998; Öztürk, 2006).

Tunalı Hilmi Bey started to work for government after being appointed as governor of Karadeniz Ereğlisi on the 1st of September in 1909. Afterwards, he was appointed as a governor to Silivri, Bayburt, and Ordu between 1911 and 1913. He went to Mosul as 2nd class civil inspector. He was appointed as governor to Sckoder in July 1914 and as governor of Gemlik in September 1915. He was appointed to General Directorate of Immigrants External Transportation in 1916. He was responsible for organizing and inspecting immigrants and refugees who migrated to and took shelter in Turkey (Yenidoğan, 1998).

Following the elections held in 1919, Tunalı Hilmi Bey was one of the 168 deputies elected to the "The Last Meclis-i Mebusan" (Chamber of Deputies). He was the deputy of Bolu province (Öztürk, 2006). The same year, Istanbul was invaded by Allied Powers, and the chamber was incapacitated. He joined the TBMM (Grand National Assembly of Turkey) as deputy of Bolu. He was assigned to quench Düzce revolt and to resist the French forces who intended to invade Karadeniz Ereğlisi. He was a member of the commission preparing the Turkish Constitution of 1921 (Minutes of the TBMM Period 1, Vol. 6, p. 120; Period 1, Vol. 6, p. 258; Period 1. Vol. 8, p. 132). He was re-elected in the elections held in 1923 and 1927 as deputy of Zonguldak.

Tunalı Hilmi Bey suggested that an expert commission formed by the assembly should examine and confirm the result of the National Anthem competition that was announced by the Ministry of Education. The formation of an expert commission was accepted (Minutes of the TBMM Period 1. Vol. 6, p. 358). 724 poets participated in the competition of the Turkish national anthem. One of the poems was written by Tunalı Hilmi Bey (Okay, 2001).

During his third period of office as a deputy in TBMM, his disease started to manifest itself. Therefore, he was unable to attend all the sessions in the assembly as he used to do in the past. In the early 1926, he frequently mentioned his disease during the speeches he gave in the assembly. Thus, he either left his speeches unfinished or had to make them short. The same year, he was sent to Europe for treatment. However, he returned before recovery. He lied sick for a long period of time in his house located in Büyükkada, Istanbul (Ateş, 1993). He was treated at Şişli Etfal Hospital in Istanbul. He died on the 26th of July in 1928. His corpse was brought to Ankara and buried in Cebeci Asri Cemetery (Cebeci Modern Cemetery) (Öztürk, 2006). There were news and articles regarding his death in newspapers (27th July, 1928, *Vakit*; p.1. 27th July, 1928 *Cumhuriyet* p.2).

Tunalı Hilmi Bey defended Ottoman Nationalism as a measure against the division of the empire. Later on, Turkishness turned out to be dominant in this view. Karaman (1997) describes this situation as "a striking example of ideological turn from Ottoman Nationalism to Pan-Turkism". Compared to previous intellectuals and his contemporaries, Tunalı Hilmi Bey was more democratic.

He thought that governance based on popular sovereignty was a necessity in contrast to dynasty. Therefore, he participated in the Young Turks movement. His activities showed a tendency towards Pan-Turkism and even Republicanism. He had a great sensitivity especially about Turkish nation, Turkish language, and Turkish history. Therefore, he was considered “one of the First Political Turkists” (Hanioğlu, 2012). It is possible to see the influence of his education and observations in Europe for many years on his adoption of Pan-Turkism. Moreover, Tunalı Hilmi Bey, who had no occupation relating education, differentiated from his generation due to his views about and struggles for improving education during the 20th century. He had an important place among intense debates over education in the early 20th century. This study aimed to analyse Tunalı Hilmi’s views on education which constitute a focal point among his multi-faceted ideas.

METHODOLOGY

This is a historical research regarding views of Tunalı Hilmi Bey on education. Thanks to the historical research findings, educators take lessons from the past findings and mistakes. Research of this type also aims at understanding the needs of educational reforms and foreseeing future tendencies to a certain extent. Historical research requires a systematic search of sources and documents covering facts about the questions of the historian about the past. The study is conducted as document analysis.

Data collection tools

The views of Tunalı Hilmi Bey on education were collected from the works written by him, TBMM’s official journals, and his articles published in the newspapers as well as journals of that period. Then these views were classified. Tunalı Hilmi Bey wrote a work named *Charte (Bir Şart)* in French language which was translated into Turkish language by Somel (1984). This work is constitutional draft and his views on education are listed in.

Data analysis

Content analysis technique was applied to analyse data collected from the resources mentioned above. Two coders, who were experts in the field of Education History, worked independently to define the categories. Then they gathered together to determine the main categories that the data would be presented. Disagreed categories were re-analysed until an agreement was settled.

STUDY FINDINGS

The current study aimed to determine and analyse Tunalı Hilmi Bey’s views on education. Based on experts’ evaluation of the data, results were presented under the headings of girls’ education, Turkish language, general-public education, basic education, fine arts, sending students to study abroad, and training teachers.

Girls’ education

After the Tanzimat, intellectuals of the period investigated the reasons why Ottomans were behind Europe which was gaining power more and more. One of the reasons was found to be women’s lack of education and freedom. However, women constituted half of the population and they were really influential over the rearing of children. Well-known authors, poets, and novelists started a struggle against the oppression, humiliation, and degradation of women. They also waged a war to enable girls to have education (Kamer, 2013).

Tunalı Hilmi Bey emphasized the importance of girls’ education as well. He insistently argued that primary education should be obligatory for both boys and girls. While discussing the legislative proposal of Izmir deputy Hacı Süleyman Efendi, Tunalı Hilmi Bey began to speak. He expressed his views as follows (Minutes of the TBMM Period 1, Vol. 6, p.539): *“Both male and female Muslims are ordered to learn science and principles of Islamic faith. It is a religious duty for female Muslims without doubt. This is reasonable: if I educate my daughter with knowledge and positive sciences, she nurtures her children whom she will have in the future. Otherwise, the result becomes the opposite inevitably. ...It is our duty to make children literate, educated, and free from the ignorance which is the biggest enemy for children. Hence, it is a right. That child, that creature is obliged to ask for her rights.”*

Tunalı Hilmi Bey argued that girls should be educated. He stated that boys can earn their lives even if they are uneducated and they have no obligation to nurture their children. However, this is not the case for girls. This is because, in his perspective, men can make a living the hard way while women cannot. However, he argued that this is an obligation for future generations to be healthy. Tunalı Hilmi Bey took education of all individuals as a kind of right and duty without making any gender-based difference. For adults, the obligation is to offer education while for children it is to ask for their right to be educated. That he argued that education is a right for girls is a remarkable statement for the period he lived in.

Teaching and using Turkish Language

Tunalı Hilmi Bey insistently emphasized the importance of using a plain language in education that can be understood by the society before everything else. He used a plain language in his works and the journal he published in Geneva. Tunalı Hilmi Bey explained the importance he attached to Turkish language in the first issue of his journal as follows: *“The party decided to use ‘Ottoman’ Turkish as a means of publication. ... Ottoman language will be written as plain as possible and following orthographic rules. There is no basis for us but the people’s grace, determination, and rebirth, the realization*

of our intentions, and the purity of our actions...” (Osmanlı [Ottoman], 1st of December 189, p.1).

Tunalı Hilmi Bey insistently emphasized that Turkish should be the official language (Somel, 1984). He argued that if a nation wants to be independent, the language unique to that nation should be used in the first place. He stated that the nation can be saved only in this way. Otherwise, there would be nothing important even if there were thousands of victories (Minutes of the TBMM Period 1, Vol. 22, p. 587): “Dear sirs, if we resolve the issue of language, this country, this nation will be saved. However, if we do not, nothing will be saved ever even if we live thousands of victories. The issue of language should be dealt with under all circumstances.” Furthermore, when he heard foreign words in the speeches of other members of TBMM, he immediately warned the people and told the Turkish equivalents (Minutes of the TBMM Period 1, Vol. 4. p. 540; Period 1, Vol. 6. p. 485; Period 1, Vol. 8. p. 405, Period 1, Vol. 9. p. s.209). In addition to the simplification of the Turkish language, he believed that the language should be freed from numerous titles and epithets.

He offered a legislative proposal to TBMM named “Law on Turkish Language” containing 10 items on the 26th of August in 1923. In this legislative proposal, there were articles touching upon purification of Turkish language from words of foreign origin, especially of Arabic and Persian origins, preparation of laws in Turkish, using Pure Turkish, formation of committees for these issues, not using words of foreign origin in education and public institutions, and fining people who use such words especially in education (Hakimiyet-i Milliye [National Sovereignty], the 27th of August 1923, p.2).

General-public education

Tunalı Hilmi Bey showed as much sensitivity as he showed for purification of Turkish Language towards education. He asserted that the role of parents is very important for an individual’s education. Tunalı Hilmi Bey argued that people who are educated with science will be intellectual people freed from ignorance after being trained well. He asserted that people who are bred in this way will educate their children as well. This will create a good society according to his point of view (Aydın, 1995).

Tunalı Hilmi Bey thought that not only children but also adults should be educated. In relation to this issue, he made an offer during the discussions on the 186th section of the budget belonging for the year 1922 of the Ministry of Health. The following expressions are from that proposal (Minutes of the TBMM Period 1, Vol. 22, p. 542-543): “... The biggest problem of our country is population. I think of something against this problem. My friends! This is ‘pregnancy’. So to say, I deem it practical. How to bring up a child until three or seven years old as of his/her birth may be taught via some recommendations

on pregnancy. A leaflet like this should be brief and written in a language so plain that the peasants can understand it. It should not be longer than seven or eight pages. It should be inscribed explicitly in a way which can be comprehended by the peasants. Publication of such a leaflet may yield important benefits. In fact, this leaflet should be given to parents when each child is born. It should not be given to only village headmen, villages, and imams. In fact, when the fourth or fifth child of parents is born, a copy of the leaflet should be given to them for free as gift of gratefulness. When this method is being implemented for a while, nation benefits from the book in their hand within five to ten years after this method slowly eliminate their emotions that is being compelled by their superstitious beliefs.

With this offer, Tunalı Hilmi Bey suggested publishing millions of leaflets in order to raise awareness of parents regarding the education of a newborn until s/he becomes three years old. He expressed this offer repeatedly in the following discussions by emphasizing that the life of each individual is far more important than money (Minutes of the TBMM Period 1, Vol. 24, p. 108).

Another offer of Tunalı Hilmi Bey was training educators that he called “Nomadic Cinema Lecturers”. These lecturers would explain the hazards of being drunken, microbes, and tobacco and the benefits of machinery and health to people by going from one village to another after being trained in a class of health officers (Ateş, 1993). This offer indicates that Tunalı Hilmi Bey paid much attention to public health. He thought that the people could be made aware on health issues by means of cinema.

In relation to public education, Tunalı Hilmi Bey suggested “mobile training”. In his work named *Charte (Bir Şart)*, he stated that students who will be sent to abroad to study pedagogy will be used as lecturers going everywhere and anywhere by the government (the 40th article). (Somel, 1984).

Other views of Tunalı Hilmi Bey in relation to education include the following expressions in his work named *Charte*: “There will be a evening school in each region. Conferences will be held in these schools for both men and women” (Somel, 1984).

He proposed many times that 500 orphans to be trained in rolling mills can be used as apprentices (Ateş, 1993).

Basic education

Tunalı Hilmi Bey divided schools into two: public and private. His views on this issue are as follows from his work named *Murad* (43rd article): “Schools and teaching will be divided into two which are independent and dependent. Independent schools will be under the inspection of the government and be subjected to programmes appointed by the state. These schools will be open to all Ottomans. Each Ottoman child can be enrolled

to any school s/he wants on condition that s/he meets the necessary requirements" (Hilmi, 1902:92). It is seen that Tunalı Hilmi Bey wants private schools to be under the control of government and each Ottoman citizen to be enroll to any school s/he prefers.

Tunalı Hilmi Bey stated that the education to be given in pre-school and primary school education are of crucial importance for the individual's later life. He criticized the education given in our country regarding this issue. He also denoted that the education given in European countries is given theoretically and strengthened by practice.

Tunalı Hilmi Bey suggested that pre-school institutions should be opened at certain regions of the cities. In his work *Charte (Bir Şart)*, the 38th article is as follows: "Pre-school education institutions are opened in main quarters of each city where children can play and learn to read" (Somel, 1984). As it is clear, Tunalı Hilmi Bey loaded pre-school education institutions with the function of enabling children to play and learn how to read.

He had views on the selection of toys by teachers at pre-school education institutions and how to integrate these toys into education. He expressed his views on these issues in the speech he gave in the Assembly (Minutes of the TBMM Period 1, Vol. 9, p. 296-297). Tunalı Hilmi Bey emphasized the importance of toys in children's education. He gave examples from European countries. He stated that teachers should observe children while they are selecting their toys in order to see their interests regarding their future occupations and help them to improve their skills. Another view of Tunalı Hilmi Bey in relation to the use of toys in education as a kind of tool is the use of toys at home as supplementary elements of education students receive at schools. In this sense, he stated that toys should be initially used at homes and later at schools. According to Tunalı Hilmi, toys should be more common at homes in order to eliminate the tiredness of the child at the end of the day after school. Hence, thanks to toys, the child may improve what s/he has learnt as well.

Considering Tunalı Hilmi Bey's views on primary school, it is seen that his ideal primary school is obligatory until the age of 13. In his work *Charte (Bir Şart)*, he expressed his opinion as follows: "Each Ottoman citizen is responsible for sending his/her children to school until the age of 13. Otherwise, s/he will be fined" (Somel, 1984). In relation to primary schools, he stated in his work named *Murad* (the 48th article), "Primary school will be free and strongly obligatory. Each Ottoman citizen will send both his daughters and sons to school. The obligatory age for girls is ten whereas it is eleven for boys" (Tunalı Hilmi, 1902:97). Moreover, he thinks "primary schools should give courses for manual work. These courses should be obligatory. Schools and primary school tools are free" (Somel, 1984).

In relation to middle school institutions, he stated that military middle schools should be converted into civil

schools under the administration of the Ministry of Education. Moreover, regarding public middle schools, he thinks that the language that is spoken by the majority of people in the region where the school is located can be used in addition to Turkish (Somel, 1984).

As to other views of Tunalı Hilmi Bey on basic education, it is seen that there are the following expressions in the draft of the constitutional law: "The government opens schools in the center of each province and other big cities. These schools will offer education and training for a year. In addition to these schools which are independent and open to public, there are education and training institutions which provide pedagogical experience" (Somel, 1984).

Education of fine arts

In a meeting dated 31st of March 1921, Tunalı Hilmi Bey explained the importance he attached to art while discussing the legislative proposal of Hasan Fehmi Bey who was deputy of Gümüşhane (Minutes of the TBMM Period 1, Vol. 9, p. 296): "I am fond of three things in this world: First is painting, second is hunting, and the last is music. I am sorry to say that I haven't got a share in music a bit. ...The importance of music from the aspect of positive sciences and knowledge is so great that Berlin Municipality established an institution in this field only to nurture and cultivate people and glorify their souls. Inshallah, not only Istanbul but also Ankara will have the privilege of possessing an institution of this sort." As it is clear, Tunalı Hilmi Bey dealt with the issue of music from the aspect of educating people.

He highlighted the important role of music in nurturing the souls of people.

Tunalı Hilmi Bey stated that there should be education institutions regarding all branches of fine arts. He also thought that a disciplined study is a must for these institutions regardless of the branch of fine arts. He asserted that the education given in fine arts should be supported by practice.

Therefore, he believed that it is a necessity to have theatre stages, painting studios, and music conservatories (Aydın, 1995).

He insistently emphasized that music and sports courses should be included in school curricula. He also added that there should be courses on cinema at school. He even made whether or not these courses can be included in the curricula of Imam Hatip schools (religious vocational schools) and small medical schools a matter of dispute (Ateş, 1993).

Tunalı Hilmi Bey attached importance to manual work at schools, too. Regarding this, he opined, "There are courses for manual training in primary schools. These courses are obligatory. The schools and the tools are free" (Somel, 1984). He suggested that manual training at schools should be obligatory.

Sending students abroad

Tunalı Hilmi Bey wrote a book on the subject of *Education in Europe*. He explained how systematical education is in Europe. It is also a manual for those who want to study in Europe. The book covers all the things in detail including how to travel, what to expect, where to stay, hotels, and so on. Tunalı Hilmi Bey stated that Geneva is one of the best and most suitable places for Turks to study (Tunalı Hilmi, 1904). While discussing the budget of the Ministry of Education for the year 1918 (1336), Tunalı Hilmi Bey expressed his views as follows (Minutes of the TBMM Period 1, Vol. 8, p. 182): *"It is the West that is going to kill us or bring us to life. If our children go there and strengthen their Turkishness and Muslimism and return in a state of more Turkishness and Muslimism, we'll return to life. May Allah forbid, if it turns out the opposite and we continue like this, and we, the elders, do not use our intelligence and abilities to the purpose, of course the West will kill us. Therefore, I plead from the Ministry of Education and, of course in the first place, from the Supreme Committee, to send at least a person to major Western countries, and even, in case of necessity, to Japan. I plead allocating from the budget of 1337 (1919), most of all for now, to examine how these new movements reformed teaching methods and science education."* Tunalı Hilmi argued that the West should be known properly. He suggested sending students to Western countries to examine the movements in educational methods and sciences. He believed that these students will take huge steps in the country on condition that they do not forget their Turkish and Muslim origins. Thus, he believed in transforming the country into a more modern state.

Tunalı Hilmi Bey stated that expectations should be laid on people, especially wealthy people in the country, instead of government, to send students to study in Europe. He suggested that the young people should be sent with the help of their parents or relatives because he believed that the young people who experienced the pleasure of studying once are eager to study in Europe. He further stated that Europe is not a travel bed, and those who aspire can improve themselves (Ateş, 1993).

In *Charte (Bir Şart)*, the 40th article focuses on sending students abroad to examine pedagogical education and primary schools: *"The government undertakes the responsibility of sending 500 students to Europe in order to receive pedagogical education and examine especially the primary schools in particular. Upon their return, the Government uses these students in the top positions regarding general education and as lecturers going everywhere and anywhere."* (Somel, 1984)

Training teachers

Tunalı Hilmi Bey realized the inadequacy of teaching staff. He made recommendations about teacher

shortage. To this end, he proposed collecting 25,000 orphan girls and 25,000 orphan boys that were too many in the country. These orphans would be placed in palaces and buildings surrounding the Selimiye Quarter. They would be "army of teachers". He further offered marrying these boys and girls and sending them to villages (Ateş, 1993).

CONCLUSION AND GENERAL EVALUATION

Tunalı Hilmi Bey was more democratic compared to his contemporaries and previous Ottoman intellectuals. He believed that governance of the Ottoman State should be in the hands of peoples. Therefore, he joined the Young Turks movement. He was most sensitive about the issues of Turkish nation and Turkish language. Thus, he was considered one of the "First Political Turkists". To Aydın (1995), it is possible to see the influence of his education and observations in Europe for many years on his adoption of Pan-Turkism.

Tunalı Hilmi Bey put up a fight against the obstacles preventing political and social alterations which he believed necessary for the benefits of the nation and the state. Tunalı Hilmi Bey expressed and produced his views and works on purification of Turkish language and bringing modern arrangements to education system while he was a part of the Young Turks movement. He continued his activities during his membership of TBMM in the Republican period. This is supported by Aydın (1995) with the following statement: *"He not only proposed the alterations ideally but also made comprehensive research on each issue and proved its necessity."*

Compared to the age he was living in, Tunalı Hilmi displayed a character of avant-garde and different ideas. Therefore, he was not thoroughly understood in his lifetime. As stated by Yenidoğan (1998), his ideas and suggestions became prominent long after his time. This indicates that his views contained innovations which were much beyond the conditions of his time. Thus, his ideas and views were not supported. In regard to the legislative proposal prepared by him regarding Turkish language, Aydın (1995) states, *"they could not go beyond being personal ideas since the environment of that time was not ready for them."* He was always considered an extreme person.

Tunalı Hilmi Bey realized the importance of education and advocated it on all occasions. As conveyed by Ateş (1993), he argues in his works named "Macedonia" and "Oh!.." that the problems can be resolved through education, not by gun.

Based on the study results, Tunalı Hilmi Bey's views can be listed as follows:

1. Tunalı Hilmi Bey considered the education of girls important for cultivating healthy generations. He thought

that receiving education without any gender discrimination is a right. He believed that providing education is a duty of the adults, and he noted that children should ask for their right to be educated.

2. He was sensitive about the use of the Turkish language. He believed that no words of foreign origin should be used in education or public institutions. He suggested fining those people who used words of foreign origin especially in education.

3. He attached much importance to public education. He suggested publishing and distributing leaflets to raise awareness of parents. He also asked to open “*evening schools*” in every region and wanted people to be educated in these schools. Tunalı Hilmi Bey proposed “*mobile training*” for public education as well.

4. In terms of schooling, Tunalı Hilmi Bey attached importance to private attempts as well as government.

5. He denoted that theoretical education should be strengthened by practice and made more permanent.

6. He paid attention to opening pre-school education institutions. He also asked obligatory education until the age 13 for each citizen.

7. Tunalı Hilmi Bey dealt with music education in terms of nurturing society. He stated that music has an important role in nurturing the people’s souls. He insistently underlined the importance of placing music and sports courses in the curricula. He offered including a course on cinema in schools and made whether or not courses of this sort could be included in the curricula of Imam Hatip schools and small medical schools a matter of dispute.

8. Tunalı Hilmi highlighted the importance of knowing the West well. He suggested sending students to Western countries to study movements especially in *educational sciences* and pedagogical education besides the examination of primary schools. He informed that if these students returned to the country as fully Turkish and Muslim, this would lead to important breakthroughs in the country.

9. Tunalı Hilmi Bey realized the inadequacy of teaching staff in the country. He suggested educating “*army of teachers*” from the orphan boys and girls by providing them accommodation in palaces and buildings surrounding the Selimiye Quarter. He also proposed marrying these boys and girls and sending them to villages.

Conflict of Interests

The authors have not declared any conflict of interests.

REFERENCES

- Ateş S (1993). Tunalı Hilmi Kişiliği, Eserleri ve Fikirleri (Character, Works, and Ideas of Tunalı Hilmi). Ankara University Institute of Social Sciences Master Thesis, Ankara.
- Aydın A (1995). Tunalı Hilmi Bey’in Hayatı, Siyasi Fikirleri ve Eserleri (The Life, Political Ideas, and Works of Tunalı Hilmi Bey). Gazi University Institute of Social Sciences Master Thesis, Ankara.
- Hanioglu MŞ (2012). Türkçülük (Pan-Turkism). TDV İslam Ansiklopedisi (Turkish Religious Foundation Islamic Encyclopedia). Vol. 41, p. 552
- Kamer ST (2013). Türk Eğitim Sisteminde Karma Eğitime İlişkin Fikirler, Tartışmalar ve Uygulamalar (1908-1950) (Ideas, Debates and Practices in Turkish Education System on Coeducation [1908-1950]). Ankara University Graduate School of Educational Sciences Department of Cultural Fundamentals of Education doctoral dissertation, Ankara.
- Karaman ML (1997). Tunalı Hilmi: An Outstanding Figure in the Process of Ideological Change from Ottomanism to Turkism. MERIA J. Vol. 1, Number 2 (July 1997)
- Okay Orhan (2001). İstiklal Marşı (National Anthem). TDV İslam Ansiklopedisi (Turkish Religious Foundation Islamic Encyclopedia). Vol. 23; p. 356
- Öztürk EA (2006). Tunalı Hilmi Bey’in I. TBMM’deki Yasal Faaliyetleri (Legal Activities of Tunalı Hilmi Bey in the 1st Grand National Assembly of Turkey [TBMM]), Osmangazi University Institute of Social Sciences Master Thesis, Eskişehir.
- Somel S (1984.) Tunalı Hilmi Bey’in Halk Hâkimiyeti Risalesi ve Anayasa Tasarısı (Tunalı Hilmi Bey’s Leaflet on Public Sovereignty and Constitutional Draft). Tarih ve Toplum (History and Society). issue 3; p. 24-31
- Tuncer R (2010). Osmanlı Mebusan Meclisi’nin Son Döneminden TBMM I. Dönemine Katılan Bolu Milletvekili Tunalı Hilmi (A Deputy Joining the 1st Period of the Grand National Assembly of Turkey [TBMM] from the Last Period of the Ottoman Parliament: Tunalı Hilmi). Selçuk Institute of Social Sciences Master Thesis, Konya.
- Yenidoğan İ (1998). “Tunalı Hilmi’nin Hayatı, Siyasi Düşünceleri ve Eserleri” (The Life, Political Ideas, and Works of Tunalı Hilmi) Karadeniz Technical University Institute of Social Sciences Master Thesis, Trabzon.

CITATIONS

- Tunalı Hilmi (1902). *Murad*, Kahire.
- Tunalı Hilmi (1904). *Avrupa’da Tahsil (Education in Europe)*, Geneva. 1 December 1897, *Osmanlı (Ottoman)*, p.1.
- 27 August 1923, *Hakimiyet-i Milliye (National Sovereignty)*, p.2.
- 27 July 1928, *Vakit (Time)*, p.1.
- 27 July 1928, *Cumhuriyet (Republic)*, p.2.
- TBMM Azasının Tercüme-i Hal Kâğıdı (Life History of the Grand National Assembly of Turkey Member), Nr: 65
- TBMM Zabıt Ceridesi (Minutes of the Grand National Assembly of Turkey) Period 1, Vol. 4. p. 540
- Minutes of the TBMM Period 1. Vol. 6, p. 358, 485, 539.
- Minutes of the TBMM Period 1, Vol. 8, p. 182,405
- Minutes of the TBMM Period 1, Vol. 9, p. 209, 296, 297
- Minutes of the TBMM Period 1, Vol. 22, p. 542, 543, 587
- Minutes of the TBMM Period 1, Vol. 24, p. 108