

An investigation into apprenticeship education in Kars

Erdoğan KAYGIN¹, Tayfun YILDIZ², Ethem TOPÇUOĞLU³, Serdal ÖZKES⁴

¹ Kafkas University, Faculty of Economics and Administrative Sciences, erdogankaygin@hotmail.com, Orcid: 0000-0002-2125-5032

² Ardahan University, Faculty of Economics and Administrative Sciences, tayfunyildiz@ardahan.edu.tr, Orcid: 0000-0001-5145-8677

³ Tekirdağ Provincial Gendarmerie Command, ethemtopcuoglu@jandarma.gov.tr, Orcid: 0000-0003-3563-0566

⁴ Kafkas University, Social Sciences Institute, serdarozkes@hotmail.com, Orcid: 0000-0002-0734-5971

ARTICLE INFO

Research Article

Received 16 November 2020

Received in revised form 21 November 2020

Accepted 21 November 2020

2020

Abstract

The system of apprenticeship, journeywork and mastership is a tradition with a history of 800 years and tracing to Great Seljuk Empire. The effect of technology and modern changes on this system, which has been going on for centuries, and modern apprenticeship understanding have been put forward. The present study probes to investigate the education methods practiced in apprentice-master relationships, ways of doing jobs and the plans of the apprentices to set up a business in the future. Furthermore, determining the apprentices' thoughts regarding payments and working conditions are involved among the aims of the study as well. The data were collected through semi-structured interview with twenty people working as an apprentice in different businesses in Kars. Kinship relations come to the forefront in apprentice selection. The majority of apprenticeship students are aiming to acquire a profession. It was found that apprentices were encouraged to go to the training center. Furthermore, the apprentices were observed to be exposed to verbal violence when they made something wrong during vocational training. It is seen that the graduates of Vocational High School do not work in industry and they work as a continuation of the education of a limited number of people.

Keywords: Apprenticeship, Journeywork, Mastership, Vocational Education Training, Kars.

Kars ilinde çıraklık eğitimi üzerine bir analiz

MAKALE BİLGİLERİ

Araştırma Makalesi

Geliş Tarihi 16 Kasım 2020

Revizyon 21 Kasım 2020

Kabul tarihi 21 Kasım 2020

2020

Özet

Çıraklık, kalfalık ve ustalık sistemi 800 yıllık bir geçmişe sahip ve Büyük Selçuklu İmparatorluğu'na kadar uzanan bir gelenektir. Yüzyıllardır süren bu sistemde teknoloji ve modern değişikliklerin etkisi ile yeni ve modern çıraklık anlayışı öne çıkmaktadır. Bu çalışma, çırak-usta ilişkilerinde uygulanan eğitim yöntemlerini, iş yapma şekillerini ve çırakların gelecekte bir iş kurma planlarını araştırmayı amaçlamaktadır. Ayrıca, çırakların maaşları ve çalışma koşullarına ilişkin düşüncelerinin belirlenmesi de çalışmanın amaçları arasında yer almaktadır. Araştırmanın verileri, Kars'ta farklı işletmelerde çırak olarak çalışan yirmi kişiyle yarı yapılandırılmış görüşme yoluyla toplanmıştır. Elde edilen veriler ışığında akrabalık ilişkilerinin çırak seçiminde ön planda olduğu belirlenmiştir. Çıraklık eğitimine katılanların çoğunluğu bir meslek edinmeyi hedeflemektedir. Ustaları tarafından çırakların eğitim merkezine gitmesine teşvik edildiği görülmüştür. Mesleki eğitim sırasında çırakların sözlü şiddete maruz kaldıkları da gözlenmiştir. Meslek Yüksek Okulu mezunlarının sanayide usta olarak yer almadıkları belirlenmiştir.

Anahtar Kelimeler: Çıraklık, Kalfalık, Ustalık, Mesleki Eğitim, Kars.

Introduction

Vocational training provides significant opportunities for young individuals unskilled and with financial and moral deficits and help them go on their higher education (Eichhorst et al., 2015: 315). Skilled people who can think analytically are needed in order to reduce unemployment and develop countries (Nickell and Bell, 1996: 303-304). For instance, in our country, young individuals work part-time as waiter or chef during summer months and school semesters, and in this way make an income. They hereby can meet their needs and maintain their lives. In this respect, they not only possess a skill, but maintain their personal development by continuing higher education as well (Rein, 2017: 326).

Extension of university education makes transition to financial independence and adulthood difficult for young individuals due to political and legal reasons. The age of getting married by having a job after coming back from military service has increased from twenty to thirty, which can be attributed to the fact that the world of business demands distinguishing qualities such as degrees of doctorate and/or post-doctorate from the graduates of university and to structural changes in employment along with mechanisation and automatization, to workforce flexibility and to changing skill requirements. It is of great significance for an individual to possess skills so as to be distinguished from others, provide feelings of value and welfare, and to enable personal satisfaction at work; and regular and paid employment opportunity. In order to provide this skill and to adapt individuals to the business world, various apprenticeship training programs such as YOİ, YEP, YEİ are organized by European Union in different countries including our country. (O'Reilly et al., 2015: 13). In this respect, apprenticeship training can be encountered in a number of economical businesses such as restaurant, hair-dresser, bakery, vehicle repairing, white goods repairing and sales consultancy. The apprenticeship training not only serves as an example for individuals because of its role in general economy, but also is a system which pays the participants a good deal of money, provides a rewarding job opportunity and possess enough job safety and development opportunities (Fersterer et al., 2008: 1). Due to the fact that there are so many graduates of education faculties in our country, the problem of teachers not appointed and unemployed arises. In order for those individuals to meet their compulsory needs, they should benefit from apprenticeship training and be integrated into financial life.

Theoretical Background

The system of apprenticeship has played a significant role in forming the structure and economy of Turkish states founded throughout the history. Apprenticeship has contributed a lot to economic and social life of the state as it has simplified collection of duty, education of new craftsmen and giving religious and moral education.

The History and Qualities of the Relationship between Apprenticeship and Mastership

The system of Ahi community began as of the era of Samanids and Karahanlı State, a Muslim Turkish state, and survived until the final periods of Ottoman Empire (Gurata, 1975: 74). The Ahi community, founded by Ahi Evren in Kırşehir, spread easily in Anatolia in a short period of time. While the borders of Ahi community were expanding, the number of the community members increased. It is realized that many people took part in that community. For instance, the fact that the emperors and rulers such as Osman Gazi, Orhan Gazi, Prince Suleyman, Murat I were the leaders of Ahi community was effective in the development of Ahi-order and its gaining political power. Ahi Ahmet Shah's defending Konya together with Ahi members against Mongol invasion indicates that Ahi communities were powerful both in political and military contexts (Turan, 1996: 28).

In Ahi community, there exist four professional degrees including stooage, apprentice, journeyman and master. Stooage refers to the first step of Ahi education; a stooage is at least ten years old and it is followed by his family whether he has gone to work or not. The ones who work for two years continuously without any payment used to be promoted as an apprentice (Temel, 2007: 57). On the other hand, apprenticeship is the level to which the ones being successful at stooage level used to be promoted. They used to be educated professionally in the day time and exposed to moral education and education of virtue (Kayadibi, 2000: 181). The success and skill of the child starting to work beside the master used to be observed through making him do small tasks and thereby information about honesty of the apprentice used to be obtained. Following those observations, the child used to be allowed to work at that workplace if he were found to be skilled, hardworking, honest and reliable. The master used to become a teacher of the apprentice both professionally and spiritually within time period changing from three years to five years. During process of apprenticeship, learning through observing and modelling the master is a significant way of education. The apprentice participates in the education at workplace together with his master and gets information about religion and morality. In Ahi community, it is stated that the Ahi should first do the things that he will teach his students in order to enable his students to learn them (Kılavuz, 2004: 623). Journeymen are the ones who are promoted to this level when they have become successful at apprenticeship stage with a special ceremony. Differently from apprentices and stooages, the journeymen used to get payment and they used to perform any kind of work when the master was not at the workplace. Among journeymen, the ones who worked for three years and became successful considering his works used to be promoted as masters with a special ceremony and they used to set up a workplace (Sahinkesen, 1991: 392). On the other hand, in order to become a master, at least three apprentices were required to be trained and it was necessary to grow both in professional and moral maturity. Only after becoming a master, they could have set up a workplace and the ones who could not become a master could not have set up a workplace (Durak and Yucel, 2010: 154).

The terms of apprentice and master claimed its place in Anatolian territories through state culture of Great Seljuk and Anatolian Seljuk Empires and Ahi-order and they are still inevitable elements of our business culture. Learning the work both practically and theoretically at Vocational High Schools and Vocational Training Centers enabled the young an opportunity to specialize in their fields and to learn current technology and methods at the same time with world countries.

The system of apprenticeship can be seen in many countries apart from our country. For instance, in United Kingdom, the origin of apprenticeship dates back to guild system and artistic activities. The apprenticeship, in traditional sense, is defined as a type of residence in which the apprentice lives with the master accepting to teach the apprentice what he knows in return for his productivity and labour. By middle of the nineteenth century, this system of apprenticeship got lost. Together with growing of big firms, there has been a transition from traditional apprenticeship to the system of paid apprenticeship lasting longer than the former. Thanks to big firms, the apprenticeship has spread from business of tradesman to new industries such as engineering and shipbuilding. Today in United Kingdom, there are three systems of apprenticeship education; the first of which refers to a system in which the master and apprentice agree within the scope of market while the second involves firms and mediator organizations which combine master and apprentice and make them agree. On the other hand, the third system refers to the one in which the state is the organizer through schools and forks money out (Gospel, 1995: 33-34).

The system of apprenticeship is the backbone not only in United Kingdom but also of the education system at high school level in countries such as Germany, Switzerland and Austria where Germany is spoken. 60 % of those leaving the school in Switzerland enroll at a program of apprenticeship education every year, which is called as "full vocational education". Those people are enabled on-the-job training weekly at firms and official education at a vocational school for one or two days, which lasts for three or four years. One of the benefits of apprenticeship education is to provide an opportunity for the students leaving schools which do not have an academical tendency to own a job and those apprentices gain right to have an advanced university education thanks to that education. In Switzerland, the number of apprentices continuing their university education has been increasing steadily in the last ten years (Muehleemann and Wolter, 2006: 3).

In the USA, the apprenticeship primarily focuses upon extensive programs in the fields of electricity, pipe installation, carpentry, shipbuilding, machining, welding, construction and manufacturing. Furthermore, tens of thousands of apprentices get education in other fields such as public service, motor and truck mechanic, police and firefighting, trucking, child care and long-term care. Such types of education are of vital importance in order to make up staff deficiency in lines of business in which available staff is lacking and the number of qualified staff is not adequate. The apprenticeship system in the USA is quite decentralised; however, many programs are managed by the system of "Registered Apprenticeship" which works under the control of the USA Working Department Apprenticeship Office (OA) and State Apprenticeship Agencies (SAA). Among the responsibilities of OA exist approving the skill standards for jobs with apprentices, giving the apprentices certificates, protecting the security and welfare of apprentices, make plans of equal opportunity in order to prevent discrimination against women and minorities, providing guidance and technical help to the organizations supporting the education, and extending the use of apprenticeship by the employer. Since 2008, approximately 480.000 apprentices have been trained by 27.000 organizations providing apprenticeship education (Lerman, 2012: 4-5).

Review of Literature

Reviewing the literature is an obligation in order to carry out a reliable academic research, to provide new information to be added into the literature in a way not repeating the previous studies. In this respect, examining and analyzing the previous studies provides the researchers to attain correct and easy information.

Abay (2002) proposed solutions by determining the problems of students attending Bostancı Apprenticeship Education Center and considering the problems of students at national level. The study examined the abuse of child labor, the role of masters in education, and demographic qualities of apprentice, master, parent and trainers and made analyses.

On the other hand, Aksoy (2018) examined the film named İftarlık Gazoz released in 2016 in terms of the relationship between apprentice and master. The master-apprentice relationship between fizzy drink seller Cibarı Kemal and his apprentice Adem was exemplified and elaborated.

Furthermore, a study involving 109 apprentices working as apprentices of auto mechanic in Ankara İskitler Industrial Zone by Arıkan and Goksu (1986). In this study, the available practice was probed and examined in terms of appropriateness to Apprentice-Journeyman-Mastership Law number 2089, the demographical qualities of apprentices and their monthly earning.

The evaluation of Asik tradition in Kars and its surrounding within the concepts of master and apprentice was made by Aslan (2007). In this respect, the statements and life of many performers such as Asik Senlik, Murat Cobanoğlu, Günay Yıldız, İsmail Aladaglı, Seref Taslova were examined. This study created a detailed perspective into the reasons of beginning that tradition, the methods of selecting apprentices, the methods of education, the places of education and master-apprentice relationship.

The study conducted by Dogan, Gun and Senol (2018) at Kayseri Ayşe Baldöktü Vocational Education Center with 1518 students enabled an opportunity to determine the risks of accidents in accordance with professional groups and to make the analyses of vocational risks.

The study by Gokmen (2006) examined the apprenticeship schools set up in Salihli, Akhisar, Kula, Alasehir, Ödemis, Menemen, Bayındır, Tire, Denizli, Aydın and Nazilli, the first of which was set up in Aydın during the period of Admiral Cavid in 1893 and presented detailed information about apprenticeship

and its history. Those schools were set up mainly with the aim of teaching literacy and religious knowledge to the orphan and destitute children. In this study, the places of those schools, their curriculum and number of students were examined in detail.

Furthermore, İlhan, Demirbas and Dogan (2005) probed to investigate alcohol use disorders with 581 students getting education at five apprenticeship education centers in the city center of Ankara through interviews with CAGE questionnaire. The results showed that 37% of the students had lifelong alcohol use prevalence.

Lave (1977) conducted a study with thirty three expert tailors and thirty apprentices in Liberia and tested two hypotheses regarding the problems faced while the apprentice conveyed information to his master and the problems stemming from tailoring. The problems stemming from tailoring involved the use of sharp objects and inability to make a correct and definite measurement as a result of availability of thirty gaps on the scale classified as inch and the study stated that those problems would be overcome through experience. Additionally, it was stated that formal education was significant for arithmetical thinking and fast decisions and it was easy to comprehend a problem faced in the school and to find a solution.

The study conducted by Lajoie and Lesgold (1992) upon computerised learning systems in education of F-15 fighter aircrafts use AT United States Airforce explained the master-apprentice relationship. In this education program, the master was computer based program named as master Sherlock while the apprentice was a human. The working principles and procedures of avionics system of F-15 fighter aircrafts were examined in detail through Sherlock and the avionics part of fighter pilotage requiring quite expensive training was enabled to be practiced more effectively and less costly.

Sormaz and Sanlier (2015) carried out a study upon 425 students of apprenticeship having education at Department of Food and Beverage Services and ranging in age from 14 to 24 in order to investigate their eating habits. The results revealed that 59% of the students of Cooking; 63 % of Pastry and 59% of Service Personnel skipped a meal; thus, working of 42% of Apprenticeship students was affected due to health problems.

Tatlıoğlu (2012), in his research, stated that the first woman organisation in the world named Bacıyan-ı Rum was founded by Fatma Bacı, the wife of Ahi Evran, in Anatolia. This cooperation gained a place in life effectively. For instance, it was found that there were women managing laundry room in Ottoman Period in the sixteenth century; and similarly, 170 silk production looms out of 387 ones belonged to the women and the master-apprentice relationship was managed by the women as well.

On the other hand, Tomak et al. (2009) carried out anthropometric measurements in Samsun with 195 apprentices ranging in age from 14 to 18, all of whom were graduates of primary school and hit adolescence and compared the results with accepted measurements. Anthropometric measurements involve weight, height, body mass index, mid-upper arm muscle circumference, and triceps fat-fold test. The results indicated that the majority of the apprentices had values below normal values; therefore, the majority of apprentices had malnutrition.

The present study was necessary because of the fact that many businesses in our country were small businesses called as craftsman and approximately the entire economic structure of Kars consisted of craftsmen. The present study is expected to contribute to determination of Kars's social and economic structure and to its economic development.

The present study probes to investigate the education methods practiced in apprentice-master relationships, ways of doing jobs and the plans of the apprentices to set up a business in the future. Furthermore, determining the apprentices' thoughts regarding payments and working conditions are involved among the aims of the study as well. The data collected at the end of the study are expected to contribute to the evaluation of thoughts regarding the fact that the ones who are specialised in apprenticeship education should take part in business world and should be trained, skilled labour should be provided through preventing unemployment and to the studies with regard to these issues. Moreover, the study is thought to guide new researchers based upon the fact that it will have the quality of being a source for further studies.

As well as secondary data, primary data were utilised in the present study. As a data collection method for primary data, semi-structured interview was benefitted. The interviews were made in the surrounding where the apprentices were working and it took thirty minutes to complete each interview. In due course of interviews, the apprentices' ways of working and method were observed on site. The interview was conducted with 38 apprentices getting apprenticeship education in various profession groups in Ministry of Education Vocational Education Center.

Because of reluctancy of employees and employers upon this issue, the practice was performed with 16 apprentices. Since vocational high schools have a significant place in apprenticeship education, 4 students of vocational high school were involved in the study after having learnt that there were trainees in businesses where the interviews were being conducted. The idea of transferring vocational high school practices into the study triggered us to involve those students in the study. The interview was made with students of vocational high school and apprentices of vocational education center at the same time and in the same environment. As a result, the number of participants became twenty. The analyses were carried out in the light of data obtained from twenty apprentices.

The semi-structured interview was utilised as data collection method in the study. The questionnaire formed by Uslu (2014: Appendix-2) and the studies in the previous literature was benefitted in determining and practicing interview questions.

Result

The businesses employing apprentices in Kars form the population of the present study. It was found that the number of people getting apprenticeship education in different profession groups in Ministry of Education Kars Vocational Education Center was thirty eight, sixteen (i.e. 5 apprentices of hairdresser, 5 apprentices of engine repairing, 3 technical service apprentices of white goods, 1 apprentice of bakery, 1 apprentice of steel construction, 1 apprentice of welding) of whom were reached, and 4 students of Engine Repairing participated in the study. The study was conducted as based upon that population. The interviews were made face-to face and the data were collected between the dates of May 21, 2020 and May 29, 2020.

Tables have been formed in order to analyse the responses given by the participants easily. As the responses to some questions could be analysed easily, the question was directly interpreted and discussed.

Table 1: *The education level of apprentices*

Education Level	The Number	Percentage (%)
Secondary School	12	60
Student of High School	4	20
High School	3	15
Vocational High School	1	5

As seen in Table 1, 60 % of the participants consisted of the graduates of secondary school while it was realized that the graduates of vocational high schools could not participate in business life exactly. This is found to result from the fact that the educational activities did not take place in fields and departments which require labor force (Akpınar, 2003: 8).

Table 2: Age of apprentices

Age	Number	Percentage (%)
16	1	5
17	9	45
18	6	30
19 and over	4	20

As presented in Table 2, 45 % of the participants consisted of the ones at the age of seventeen while the average of age was found to be eighteen. The age average was 14.6 in the study conducted by Arıkan and Goksu (1986: 48), Tokmak et.al. (2009: 187) determined the age average as 17.1 in their study, which indicates that the age of apprentices changes extending to years.

Table 3: Monthly income of the apprentices' family

Monthly Income of the Family	Number	Percentage (%)
2500-3000 Turkish Liras	8	40
3001-3500 Turkish Liras	5	25
3501-4000 Turkish Liras	6	30
Over 4001 Turkish Liras	1	5

As displayed in Table 3, the monthly income of 40 % of the participants' families was between 2.500 and 3.000 Turkish Liras. The hunger limit was determined to be 2.438,24 Turkish Liras for May, 2020 by TURK-IS (Confederation of Turkish Trade Unions) while poverty level was found to be 7.942,17 Turkish Liras (www.turkis.org.tr). In this respect, all the families had an income below poverty level.

Table 4: The reason for continuing apprenticeship education

The Reason for Continuing Apprenticeship Education	Number	Percentage (%)
To have a profession	11	55
To contribute to living of family	7	35
Because of not wanting to continue school	2	10

55 % of the participants were found to attend apprenticeship education so as to have a profession. The ones whose families experienced financial difficulty were observed to make contribution to their families' living by beginning to work earlier.

All the apprentices stated that the lightening, heating, air conditionings were adequate in working places and they had no health problems as they were provided adequate equipment. They also pointed out that they experienced no problems in terms of getting permission while going to vocational education center, which can be associated with the fact that the Law of Harmonization Code of the European Union and Prevention of Child Labor are put into practice and they are checked and reviewed. Keeping an Occupational Health and Safety Specialist and the obligation of being checked has been effective in reaching the desired level of competence and appropriateness.

It was found that the question of whether they had a written agreement of apprenticeship was answered positively by sixteen participants while answered negatively by the other four participants. As four participants were above age of nineteen, they did not have to make an apprenticeship agreement.

The responses by participants revealed that they were satisfied with the payment in general. As a way of payment, it was realized that different payment methods such as daily-weekly payment, minimum wage, the payment determined by the government and getting the half of earning obtained from the job (especially the ones working as hairdressers) were used. Furthermore, it was found that the students of vocational high schools were paid and they were allowed pocket money by the owner of the business. The ones continuing their education at apprenticeship education center got payment between 1.200 and 1.800 Turkish Liras.

Table 5: Resting duration of apprentices during daytime

Resting Duration During Daytime	Number	Percentage (%)
When there are no customers	4	20
In durations between 1 or 2 hours	6	30
Less than 1 hour finitely	10	50

50 % of the participants complained about resting duration during daytime while 30 % of them were found to be satisfied with resting duration during daytime.

Table 6: Holiday entitlement practices of apprentices

Holiday Entitlement Practice	Number	Percentage (%)
Weekend holiday included	3	15
Weekend holiday not included	13	65
I don't work as I am a student	4	20

The four students of vocational high school were observed not to work at weekends, go to work for three days and continue their formal education for the rest two days. It was also found that there were four apprentices who were observed to have no holiday at weekends. Whereas ten apprentices who had the right for weekend holiday had a right to paid leave, three apprentices were found to be exposed to unpaid leave.

Table 7: *The scope of relationship between the master and apprentice*

The Scope of Relationship between the Master and Apprentice	Number	Percentage(%)
There is a brother relationship	16	80
There is a relationship close to kinship	2	10
There is a formal relationship	2	10

The results revealed that there was a relationship at a level close to the one between brothers on account of the fact that 80 % of the masters and apprentices knew each other before, grew up in the same district or village and they had a kinship relationship though distantly. The ones having kinship relationship were observed to be father-son and uncle-nephew. Additionally, such an environment resulted from personality and temper of the masters having a formal relationship.

Furthermore, it was observed that when the masters wanted to teach something to the apprentice or wanted him to do something, they first showed the apprentice how to do it and then wanted him to do, explained everything softly and reinforced training practically by intervening in wrong and deficient points immediately. On the other hand, only one apprentice experienced a situation in which he was ordered by his master, expected to do the job on his own and the master got involved in when the apprentice could not do the job.

Table 8: *Behaviour type of the master when job is not performed*

The Attitude of Master when a job is not performed	Number	Percentage (%)
The master demands me to do again calmly	8	40
The master gets angry and shows a harsh reaction	6	30
The master warns	4	20
The master warns politely	2	10

When a job was not performed, 40 % of the participants were found to be warned by the master in a calm way and to be demanded to perform again by correcting their mistakes. On the other hand, two apprentices were observed to be warned through slangs and swear. In the study conducted with 200 apprentices in Samsun by Turla, Tomak and Peksen (2009: 169) presented that 40 apprentices were exposed to verbal force, 37 ones to physical force while 20 were exposed to sexual force. However, the physical and sexual force observed in the study in Samsun was not observed in the present study.

The questions of whether any trouble occurred when the master was not in the workplace and who the authority was were answered as they had not experienced any trouble when the master was not present and another person could take the responsibility on behalf of the master.

All the participants except for one answered the question of whether there was a work distribution as that there was a work distribution.

The other question demanded the participants to state whether they would set up a business or continue with their master when they became a master and 55 % of them suggested that they would continue with their master. In Germany, 70 % of the apprentices were found to stay at firms where they got education initially after graduation. However, the rate of the ones who stayed at firms where they got education and worked there for five years or more is observed to be one third of that at the beginning (Euwalsand and Winkelman, 2003: 2). Furthermore, the studies conducted by (Euwalsand and Winkelman, 2002; Hoeckel, 2008: 13) revealed that the apprentices who continued to work at firms where they got education were paid more than those who left the firms where they got education.

The last question aimed to find out whether the apprentices would manage their apprentices in the same way as their masters did or would have different practices and 65 % of the participants stated that they would do in the same way as their masters did. Additionally, 90 % of the participants pointed out that they would have a brother relationship with their apprentices when they became masters.

Discussion and Conclusion

The present study investigated the educational relationship between the apprentice and master, how knowledge was transferred to the next generations and what the apprentices beginning to work at an early age expected. The vocational and technical education in Turkey has a rooted tradition, which maintains its practices by making up the deficiencies in accordance with changing and developing labor force.

It was realized that a tough language was used for the apprentices working at industrial areas while the communication with an apprentice working at the hairdresser was softer and more polite. The slanging between the apprentice and master at industrial areas was found not to cause fight or any argument on account of brother relationship and sincerity between them. Furthermore, the fact that majority of the apprentices stated that they would train their apprentices in the same way as they were trained when they became master makes us think that the style of slanging is a method upon apprenticeship education.

In terms of religious and moral practices, that the workplaces are closed during Friday prayer and the apprentices go to pray together indicates that a habit in religious system is formed as well. In terms of work ethics, on the other hand, it is observed that the workplace is opened with basmala and closed with halleluja, the concept of sifteh (i.e. the first sale of the day) is used for the first customer of the day, who is therefore provided a discount, the works not completed is not displayed as completed, the works are paid attention and treated carefully and the apprentices are warned not to deceive the customers, which are all practiced by the master as well.

The monthly income of the participants was found to be between 2.500-4.000 Turkish Liras. The interview with the apprentices revealed that the majority of the participants attended apprenticeship education so as to have a profession. As well as having a profession, the apprentices not continuing their school because of financial or other reasons were found to contribute to their families. Furthermore, it was realized that the apprentices got daily or weekly payments and were satisfied with those payments. The participants are thought to begin to school and work with the aim of having a profession briefly and to the point and supporting their self.

The results also indicated that there was a right to have a paid holiday, the master-apprentice relationship was the same as that of brothers, the master taught how to do the job by doing it himself firstly and expected the apprentice to do it later, the master explained the job properly when there was something wrong or missing with the job and enabled effective learning. When there was something wrong or lacking with the job, the master was observed to get angry with the apprentice and warned him. The majority of the apprentices working at industrial zone were observed to be warned politely, to be required to do wrong and lacking job carefully from the beginning and they were taught practically by the master. In addition, nearly all the apprentices stated that they had

no problems and there were other masters or journeymen to take responsibility on behalf of the master when the master was not there, which showed that there was delegation of authority and responsibility at the workplace. The results also revealed that the technology was utilised effectively in education and computers and softwares for device troubleshooting were utilised while detecting the troubles with devices (Schwendimann et.al, 2018: 35). Especially in terms of educational issues, the ones working at white goods services were specialised in corporateness and education and the repair and procedures of spare parts utilised tabloids and computers for many goods. The troubleshooting performed at customers' houses was reported to head office immediately through tabloids and the tabloids enabled an opportunity to have an immediate access to details regarding the repair through the catalogues of spare parts.

Additionally, it was realized that adequate equipment were provided against work accidents, the apprentices had experienced no problems in terms of getting permission to go to their school or education centers and the owners of businesses supported the staff so as to train apprentices. The interviews showed that the owners of the businesses were father, brother, cousins, a relative of the apprentice or from the same village. The support given to the apprentice to develop himself was associated with kinship relationship. On account of kinship relationships, the apprentices stated that they would develop a relationship based upon respect and love instead of competition when they became masters.

The students continuing their high school education worked at the workplace on Monday, Tuesday and Wednesday and continued theoretical education on the other days. Besides, they stated that they were paid money at the amount corresponding to 30 % of the minimum wage by the government and they got pin money dependent upon workload and on special occasions (i.e. before religious festivals).

When the students of vocational high schools and the apprentices working at industrial zone are compared, it is realized that the jobs demanded to be performed by the master was grasped and adopted faster by the students of vocational high school. On the other hand, the interviews revealed that the apprentices working at industrial zone were more skillful and proficient in hand skills.

Although it was expected that the students of vocational high schools would set up their own business when they became master because of the fact that they had no kinship relationship with the master, the results indicated that they wanted to continue working with their masters.

However, the apprentices with no kinship relationship with the master (i.e. neighbour or from the same village) were found to set up their own business when they became masters. In this respect, it can be suggested that the apprentices continuing vocational education centers are more enterprising in terms of age and beginning to work.

The interviews with business owners showed that they were willing to train apprentices; however, they had troubles in finding apprentices due to lack of intergration with obligatory education system. The study demonstrated that the apprentices generally worked with their relatives, acquaintances and the family and environment played a determining role in preferring the profession group in contrast to demands of labor market.

The present study was conducted only in a city. The previous studies were mainly conducted at industrial zones in small workshops or repairing shops and the studies were limited to industrial zone. However, the present study involved the apprentices working at hairdressers, steel construction works, bakery, engine repairing, welder and white goods technical service ad 4 students of vocational high school. Hence, the study enabled an opportunity to see the differences in methods of training apprentices and the differences between students of vocational high school and vocational education centers. Additionally, it provided an opportunity to compare different vocational education and practices thanks to handling with different profession groups.

The results are limited to the data obtained through the present study. Taking into account the fact that other limitations experienced in social sciences are valid for the present study, arriving at more extendible results requires research to be carried out with more profession groups and more participants. The present study is expected to form the starting point for further studies due to the fact that it is the first study to be conducted upon apprenticeship in Kars; it incorporates many professional groups in spite of the fact that the studies in the literature focus upon only one professional group and it enables significant results for further studies.

Acknowledgements

The author declares no potential conflicts of interest with respect to the research, authorship, and/or publication of this article. The author received no financial support for the research, authorship, and/or publication of this article.

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